E-PROCEEDING

INTERNATIONAL CONFERENCE ON POSTGRADUATE RESEARCH 2016 (ICPR2016)

1ST – 2ND DECEMBER 2016

E-ISBN 987-967-0850-72-6

Organized by
Pusat Pengajian Siswazah (PPS)
Kolej Universiti Islam Antarabangsa Selangor (KUIS)

A STUDY ON EFFECTS OF POVERTY ON RURAL CHILDREN IN TAMILNADU, SOUTH INDIA

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ABSTRACT

Poverty has always been one of the main causes and a block for the development of a country. Poverty has been a negative influence on children's health and development since time immemorial. The standpoint of children due to poverty is very abominable. This study explores the relationship between poverty and children, and the outcomes in depth. Children who live in extreme poverty or who live below the poverty line for multiple years appear, all other things being equal, to suffer the worst outcomes. The paramount of this study is to find the crucial issues faced by the children due to poverty. It is also to identify the refinement of the children who are below poverty and to find out the impinge of poverty on the outcomes of children's education. The required primary data for the present study are collected through direct interview method, participatory method and observation method. The percentage analysis revealed that the majority of the children are anaemic due to improper intake of food and are prone to skin allergy due to discordant sanitation facilities. Majority of the children below poverty are first generation learners. so, they lack in proper guidance when it comes to education. Poverty does not affect children physically alone, but mentally too. Poverty also causes an inferiority complex among children and the society they face. Children below poverty line also lack in appreciating the uniqueness they have within them.

Keywords: *effects of poverty, children's education, children's health and development*.

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1. Introduction

Poverty is a multifaceted concept, which includes social, economic and political elements. Poverty may be defined as either absolute or relative. Absolute poverty or destitution refers to the lack of means necessary to meet basic needs such as food, clothing and shelter. Poverty damages one's childhood, it damages life's chances, it damages each of us in the society. Poverty is also defined as an unacceptably low standard of living. A family is considered under poverty line if its annual before-tax money income is less than its poverty threshold. Poverty threshold varies according to the family size i.e., the number of members in the family. Poverty is considered as a main problem faced by many countries in the world especially India because poverty acts as barrier to the development of many countries and the rationale for a relative poverty line arises from considering the socially-based nature of consumption.

Poverty is an important issue in India. One third of the total population in India lives below the poverty line and majority of the poor people live in villages or rural India. The incidence of rural poverty has declined to some extent over the past three decades as a result of rural to urban migration. In reality, the life of the people living in rural areas is marked with severe poverty. In spite of all the efforts, the condition of these poor villagers is far from satisfactory.

As per the results of several researchers, it is found that millions of children of the rural areas particularly living under the poverty line are vulnerable to the effects of poverty because of the environment in which they live. In India, many of the poor children are struggling to survive in their communities that often exacerbate rather than mitigate the disadvantages of poverty; communities where there is a lack of public resources, economic investments, and political power sometimes serve to separate and isolate children from the mainstream society.

2 Overview of Literature

A summary of many researches reveal that children born into and growing up in poverty are more likely to be in poor health, have learning and behavior difficulties, show lower level of achievement in school, become pregnant at an early age, have lower skills and aspirations, be under paid, unemployed and welfare dependent as adults. It also says that one of the effects of poverty on children's development is that it leads them to build an antisocial behavior that acts as a psychological protection against their hostile environment. It also says that these children's education is largely affected by poverty. Many people living in poverty are unable to attend school from an early age. Families may not be able to afford the necessary clothing or school supplies. Yet some others may not even have a way for their children to get to school. Whatever the reason may be, there is a clear correlation between families living in poverty and their lack of education. As attending school is not their privilege, many people are turning into illiterates. Thus, it is evident that poor children living in India face significant challenges than their urban counterparts do. Rural parents tend to have less education and are more likely to be underemployed than urban parents, putting their children at a higher risk of becoming poor. Rural poverty can be persistent because of the lack of awareness and accessibility to the available government schemes among the rural residents, in addition to a scarcity of jobs and physical and social isolation in rural areas.

Kavanoor is an emblematic village which is situated near Madurai district, Tamil Nadu, India. Just like the other villages in India, people in Kavanoor village too face many poverty-related problems. The concept of this study is to find out the issues the children in this village face due to extreme poverty.

Objectives

1. To find out the children below poverty line in Kavanoor.
2. To find out the crucial issues faced by the children due to poverty.
3. To find out the role of education in shaping the children.

3. Methodology

This study is carried out in Kavanoor village of Madurai district, Tamil Nadu, India, during the period 2015-2016. This study includes the children of the age group 6-12. The children in the target group were identified with the help of the village community, the village panchayat and the village primary school.

The data that was used for the study is primary data. As there were only 38 children in the targeted age group, census method was adopted to collect the data. The required primary data were collected through Direct Interview method, Participatory method and Observation method. As the main focus of the study was to find out the issues due to poverty, discussions were conducted with the village community. To find out the issues faced by the children in Kavanoor due to poverty and to analyse the factors that determine their growth, percentage analysis was used.

4. Findings and Discussion

Poverty line or poverty level as defined by Merriam Webster is a level of personal or family income, below which one is classified as poor according to governmental standards. In Indian society from time immemorial, some people in the society have had a dominant access to resources while some are deprived of them; hence there is a need for effective redistribution. Here, poverty line comes handy as it acts as a benchmark used to identify the poor of the nation. Using this, the annual income of the families in Kavanoor was determined and then classified into two categories viz., above poverty line and below poverty line. Majority of the people (adults and in some cases their older children) fell in the latter category as they were dependent on agricultural work that only provided for certain seasons of a year. Obviously then these people worked as daily wage Slaborers during the other part of the year. Summing up their total annual income without taking into account any other expenditures, the villagers were categorized.

General characteristics of the Respondents

S. No	Variables	Groups	Percentage
1.	Sex	Male Female	69 31
2.	Religion	Hindus Muslims Christians	84 5 11
3.	Community	SC Non-SC	79 21
4.	Type of the Family	Nuclear Joint	31 69
5.	Family Size	Small (3-5 members) Large (6 and above)	90 10
6.	Age	6-7 8-10 11-12	39 34 27
7.	Education (Class studying)	Std I-II Std III-V Std VI-VII	39 34 27

8.	Educational institution	Government schools Private Schools	89 11
9.	Academic Performance (Average marks)	Below 50% Above 50%	61 39
10.	Annual family income	Less than 50,000 50,000 to 1,00,000 More than 1,00,000	61 29 10
11.	Physical Health	Malnourished Healthy	69 31
12.	Status of Poverty	Below Poverty line Above Poverty line	69 31

Source: Primary Data, 2016

Explanation of the Variables

- **Community (SC and Non-SC)**

Poverty is deepest among members of scheduled castes in the country's rural areas. These groups account for 80per cent of poor rural people, although their share in the total rural population is much smaller. This is true with the study area too. The study reveals that 79per cent of the children in the village belong to scheduled caste and 21per cent of the children in the village belong to nonscheduled caste. Just like in the other villages, there is an estrangement between people on the basis of caste. It is also found that the marginal caste children are treated like retainers by the dominant caste people. They are made to do works for the elderly people of the dominant caste.

- **Annual family income**

Earlier, India used to define the poverty line based on a method defined by the task force in 1979. It was based on the expenditure for buying food worth 2,400 calories in rural areas. In 2011, the Suresh Tendulkar committee defined the poverty line on the basis of monthly spending on food, education, health, electricity and transport. According to this estimates a person who spends Rs. 27.2 in rural areas and Rs. 33.3 in urban areas a day are defined as living below the poverty line. For a family of five that spends less than Rs. 4,080 and Rs. 5000 in rural and urban areas respectively is considered below poverty line. This proposal was criticized as it fixed the poverty line too low. According to a committee headed by former Reserve Bank governor Rangarajan C, there were 363 million people, or 29.5% of India's 1.2 billion people, who lived in poverty in 2011-12. The Rangarajan panel considered people living on less than Rs. 32 a day in rural areas and Rs. 47 a day in urban areas as poor.

Thus, considering the definitions for poverty line, it is found that 69% of the respondents live below poverty line.

- **Education**

The percentage analysis reveals that all the respondents attend school. Children in the Kavanoor village are sent only to the government schools and to the private schools which have the government affiliation because only from these schools they get free schemes from the government like free notebooks, free uniforms (4 uniforms per academic year), free occasional medical check-ups, free slippers, free scholarships, free schoolbags, even free meals.

Due to poverty, parents who are under poverty line are unable to send their children to a private English school. Because of the inadequate income they earn, they always depend on the freebies offered by the government. But they are unaware that this kind of dependency will make their poverty level worse. Most parents who are under poverty are daily wage laborers as a result, the quality time they spend with their children is very less. This means that children are not receiving enough attention and proper care, which leads to the lack of motivational sources. Children who are under poverty are also mentally affected. With the help of Observation method, it is found that children are starving for a parental care. The care that every child gets during its childhood is absent in the lives of these poverty-stricken children in Kavanoor village.

According to the observation it is found even though all the children in the village are getting free schemes from the government, there is an improper utilization of freebies. For example, schools are provided with many kinds of funds from the government and only a very few reach the rightful one.

- **Physical health**

Diseases of poverty is a term sometimes used to collectively describe diseases, disabilities and health conditions that are more prevalent among the poor than among wealthier people. In many cases poverty is considered the leading risk factor or determinant for such diseases, and in some cases the diseases themselves are identified as barriers to economic development that would end poverty. Diseases of poverty are often co-morbid and ubiquitous with malnutrition. These diseases triggered in part by poverty are in contrast to so-called 'Diseases of affluence', which are diseases thought to be a result of increasing wealth in a society. Comparatively it is found that girls are affected more than boys on the basis of health. One of main issue that children face due to poverty is health. Due to improper intake of food and improper sanitation facilities, children are affected with skin allergies and are anemic.

Diseases	**Boys (In percentage)**	**Girls (In percentage)**	**Total (In percentage)**
Anemic	69	73	71
Skin Allergy	9	20	13
Total	78	93	82

Source: Primary data,2016

Due to the lack of money, they are unable to afford nutritious food, as a result 71per cent of children are anemic. Skin allergies are due to lack of proper use of sanitation facilities provided by the government; unawareness could be the reason behind this ignorance. Just like in the other villages, people in Kavanoor following traditional practices do not utilize the available sanitary facilities properly; even today open defecation is quite common. Villagers are not aware of the incurable diseases this practice could give rise to.

Role of Education

As George Bernard Shaw once said, poverty is the greatest of evils and the worst of crimes. This social issue exists due to various reasons starting with low level of economic development under the colonial administration followed by low level of growth till the nineteen eighties resulting in less job opportunities. This was accompanied by a high growth rate of population. The two combined to make growth rate of per capita income very low. The other reasons are caste discrimination, social customs, unequal distribution of land and other assets, ignorance and so on.

Looking back at rural India three decades ago, one can definitely say that at present much has changed and rural India has come a long way ever since. Many factors have contributed to this progress but one factor that has played a crucial role is education.

There is a famous Tibetan proverb which says, “A child without education, is like a bird without wings.”

Over these years, much efforts have been put in the field of education to provide our children, the nation’s future with wings. Many government schools have been setup, education has been made free and compulsory for all children of the age of six to fourteen years according to the Education Act (2009), free mid-day meals are provided along all basic school necessities, rural people migrating to urban areas or bigger cities, frequently, practicing medical students having been visiting the rural areas to provide free medical check-ups, advancement in science and technology also meant that agricultural practices took on a new face which ensured higher productivity and hence higher income; many such initiatives taken over these years have shown their results- India’s literacy rate has jumped from mere 43.5% to 74%.

Yet, in spite of these endeavors, certain regions of India still remain untouched by education and in places where educational institutions are prevalent, one cannot fully guarantee that these provide quality education. Though, on the whole, one may feel that our nation is striding to progress, it is mandatory to understand that there are still several loopholes in our system of education. Even today, India has the highest number of laborers under 14 years of age, many students still dropout from schools in spite of the freebies, in cases where students are willing to study, government schools with its drawbacks prove to be a bane, children are forced to take up work to keep their body and soul together, most of the children lack emotional support and motivation etc.

Children must be continuously encouraged throughout their academic life, more awareness must be spread among the parents, government must take strict measures to ensure quality education is being provided in the schools, firms employing child laborers should be brought under punishable laws, NGO's can put in their efforts to train rural children so as to develop their skills, more opportunities should be given to these children to find their caliber, and much more can be done to develop our children, the future of the nation holistically.

Educating a person enlightens one's mind and this enlightened mind will uplift everyone else in the prison of poverty; as Victor Hugo once said, "He who opens a school door, closes a prison"

5. Conclusion

Poverty has ever remained as an evil disease in the heart of developing countries like India. Many people were affected by its severity and in many cases, they have taken extreme steps to end their lives. But what is encouraging to know is that we have chosen not to remain in its clutches. It is evident that most of the citizens are now taking time and contributing to the welfare of the society. It is strongly believed that in another decade, India will stand tall as a poverty free nation if each and every one do their part to push the nation forward. There are a number of programmes in the country to reduce poverty. The successful implementation of these programmes in the country to reduce poverty. The successful implementation of these programmes require good governance with four basic principles of accountability, transparency, participation and predictability in which case it would not only ensure that government is people oriented but would also perform its essential role as a guarantor of social justice.

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صور من النعت بما يشبه المشتق في ديوان عبد الله بن فودي

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المقدمة.

چ ﭑ ﭒ ﭓ ﭔ ﭕ چ وبه نستعين وعليه التكلان.

فالمشتق هو الأصل في النعت، ويعنى بالمشتق اسم الفاعل، اسم المفعول، الصفة المشبهة، صيغ المبالغة، أفعل التفضيل نحو: محمد طالب ناجح، ومحمد رجل محبوب، وأنا أحب الرجّل الشجاع، وأكره الرجّل الجبان. ونحو هذا رجل ضُحْكَة، ولُعْبَة، ولُعْنَة، ونُكْحَة،[1] أي كثير الضحك واللعب ولعنة الناس والنكاح، ولسان قوّال، وسبحان ربي الأعلى، وقولنا أحسن، ومدرستنا أوسع، ومدينتنا أعظم، ورأينا أفضل.

هذا هو الأصل إلا أنهم نعتوا بما يشبه المشتق، وهي أشياء كثيرة وأشهرها: 1-أسماء الإشارة، 2- الأسماء الموصولة 3- ذو: وما تفرع منها، 4- ما كان من الأسماء الجامدة الدالة على النسب المختومة بياء النسب، 5- أسماء الأعداد 6- لفظة (أيّ) 7- المصدر. وهذه الأشياء السبعة هي التي يريد الباحث أن تمر عليها مقالته، مع تطبيقها في ديوان الأستاذ عبد الله بن فودي، بعد الترجمة الوجيزة للشيخ عبد الله بن فودي والتعريف بديوانه، هذا وبالله التوفيق وعليه التكلان وهو حسبي ونعم الوكيل ولا حول ولا قوة إلا بالله العلي العظيم.

د. أبوبكر عثمان الربوي. 10-3- 1437ه 21- 12- 2015م

حياة ابن فودي، وديوانه.

وفيه ذكر: مولده، نسبه، نشأته، مشايخه، دوره في الدعوة الإسلامية، وحركة الجهاد، دوره في نشر اللغة العربية، ذكر بعض مؤلفاته، وفاته، التعريف بديوانه.

أولا مولده : شاءت الأقدار أن وُلد هذا الجبل المتين في قرية تسمى "مَرْنُونَا" (Marnona) وهي قرية صغيرة قريبة من قرية وُرْنُو (Wurno) عاصمة حكومة وُرْنُو المحلية التابعة لولاية صُكُتُو الواقعة في شمال نيجيريا في غرب إفريقية الشمالية، وذلك بالتاريخ 1180ه الموافق 1766م كما ذكره الأستاذ أبو بكر علي غُنْدُو(Gwandu) ووافقه الأستاذ الدكتور مَوْدِي شُوْنِي (Maude Shuni) إلا أن هذا الرأي يخالف ما ذكره الشيخ أبو بكر محمود غُمِ_ (Gumi) رحمه الله_ في مقدمته لكتاب "ضياء التأويل " للمصنف، حيث ذكر أن مولد عبد الله بن فودي كان – 1179ه 1765م . بزيادة سنة واحدة، على التاريخ الأول، إلا أن الباحث يميل إلى الرأى الأول، نظرا إلى مولد أخيه الشقيق، الشيخ عثمان بن فودى، فإنه كان في سنة 1188ه الموافق 1754م، ومعلوم أن بين الأخوين الشقيقين اثنى عشر سنة.

ثانيا نسبه: هو الأستاذ عبد الله بن محمد فودي، بن عثمان بن صالح بن هارون، الملقب بـ "غُورْطُو (Gworxo) "بن جَبُّو (Jabbo) بن محمد ثَنْبُو (Sambo) بن بُوبَ، بن مَاسِرَانَ، بن أيوب بن باب بن موسى جَكُولُو(Jakolo) ، وموسى جَكُولُو هذا هو الجد التاسع، قاد القبيلة الفلاتية، تورب(Torobbe) للهجرة من بلاد فوت تُورُو(Futa Toro) _الواقعة حاليا في السنغال من بلاد الإفريقية الشمالية_ إلى بلاد هوسا في منتصف القرن الخامس عشر الميلادي[2] والقرن الثاني الهجري، ويصل نسبه إلى الصحابي الجليل عقبة بن عامر أو ابن نافع الفهري.

وأما أمه فهي حواء بنت محمد بن عثمان بن عال، وكلا أبويه من ذرارى عثمان بن تُورُبِّي، (Torobbe)بن عقبة بن نافع[3].

ثالثا نشأته: إنه نشأ في بيت علمٍ وصلاحٍ، ملتزم بأخلاق إسلامية رفيعة، وأتاحت له تلك الفرصة أن قرأ كتاب الله على يد أبيه محمد فودي، لأن أباه هذا

كان عالم مشهورا في ذلك الحي، لذلك لقب بـ (فودي) التي تعني، العالم الفقيه باللغة الفلاتية، كما أنه أخذ العلم عن أمه حواء، وجدته_أم أمه_ رقية، وهذا

من فضل الله عليه وعلى الناس، أن نشأ في هذا البيت المحمود أهله، الحسنة سيرته، مما مهد له الطريق إلى الحفظ التامّ، والفطنة الثاقبة، وصقل له عقله، حتى أصبح مثلا في الحفظ، والإدراك، والفصاحة، ونصاعة الألفاظ، وسعة الباع في الفنون، وبلاغة القول[4].

رابعا مشايخه: لقد مر بنا أن الأستاذ عبد الله بن فوي أخذ مبادئ علمه في باكورة حياته عن والده محمد فودي، وأمه حواء، وأمها رقية، ومن هنا انتقل إلى أخيه الأكبر الشقيق باعث الدوله الإسلامية في غرب إفريقية، الشيخ عثمان بن فودي، واستفاد منه فائدة لا مثيل لها في حياته، وقد ذكر ذلك في كتابه إيداع النسوخ، وفي مقدمة تفسيره للقرآن الكريم، "ضياء التأويل في معاني التنزيل"[5]

فذكر في كتابه إيداع النسوخ أن العلماء الذين أخذ عنهم العلم لا يحصيهم، فذكر فيه ما يفوق عشرين عالما ممن أخذ عنهم، من بين القبائل الموجودة في وطنه العزيز، مما أداه القول: "**وكم عالم أو طالب علم أفادني**" وذلك في كتابه الذي نحن بصدده، فهذا يدل دلالة واضحة أن الأستاذ عبد الله بن فوي رجل متواضع، يأخذ العلم عن الشيخ والزميل والطالب، مما كوّن ثقافته، وصقل ذهنه، حتى فاق أقرانه وشيوخه "**من تواضع لله رفعه الله**[6]." ولم يكتف الأستاذ عبد الله بن فودي، بعلماء وطنه وطلابه فحسب، بل تطرّق إلى الذين يأتون إليهم من كل فجّ عميق، من المشارقة والمغاربة، وإلي ذلك تشير كلمته:

" **إن الشيوخ الذين أخذت عنهم العلم لا أحصيهم الأن، ولكن هؤلاء – إشارة إلى الذين ذكرهم هناك – مشاهيرهم ، وكم طالب علم أتانا من الشرق، فاستفدت منه مالا**

أحصيه، وكم عالم أو طالب علم أتانا من الغرب فاستفدت منه مالا أحصيه[7].

خامسا دوره في الدعوة الإسلامية وحركة الجهاد: يعتبر الشيخ عبد الله بن فودي من أعظم أنصار الشيخ عثمان بن فودي، في نشر الدعوة الإسلامية وحركة الجهاد، مما أدى إلى قيام الدولة الإسلامية، في الغرب الإفريقي، فقد كان من أخص الخواص للشيخ عثمان بن فودي ، فباشر الجهاد بكل ممتلكاته، من مال، ونفس، وقلم، وعلم، وكل نفيس، بإيمان صادق، ويقين خالص، وقلب ثابت، ضد الكفر والبدع الشيطانية، فقد كان أول من بايع شقيقه، الشيخ عثمان بن فودي، على السمع والطاعة، في الجهاد لإعلاء كلمة التوحيد والسنة النبوية،[8] وقد كان من مشاهير قوادّ الجيوش الإسلامية في كثير من المعارك، وتم على يديه النصر العزيز، في عديد من المعارك التي قاد فيها جنود المسلمين، كما يبدوا ذلك واضحا في ديوانه الذي نحن بصدده.

سادسا دوره في نشر اللغة العربية : لقد قام الشيخ عبد الله بن فودي، بدور فعّال في نشر اللغة العربية في قطره، في القرن التاسع الميلادي، ويظهر ذلك في إنتاجاته الأدبية، واللغوية، وفي مصنفاته في الفنون والعلوم الإسلامية والعربية، وحلقاته التعليمية، إلى جانب الرسائل والخطابات في شتى ميادين المعرفة، حتى بلغ مصنفاته ما ينيف على مائتين.

سابعا ذكر بعض مؤلفاته : لقد ذكر الشيخ آدم عبد الله الإلوري، أن الشيخ عبد الله، أخذ العلم عن أخيه، وعن جملة من علماء بلاده وتبحّر في العلوم وبرع فيه حتي لقّبه معاصروه، بنادرة الزمان، له من المؤلفات ما ينيف على مائتين[9]،

ومن أشهر مصنفاته: ضياء التأويل في معاني التنزيل وهو في التفسير وأكبر مؤلفاته حجما في أربع مجلدات، المفتاح للتفسير، وهو نظم لكتابي السيوطي "الإتقان في علوم القرآن" والنقاية في علم التفسير، سلالة المفتاح، وهو تلخيص للسابق،كفاية الضعفاء السودان" في بيان تفسير القرآن، نيل السول في تفسير الرسول، أشمله أقوال الرسول في التفسير، فرائد الجليلة ووسائط الفوائد الجميلة، في علوم القرآن، مصباح الراوي، وهو في مصطلح الحديث، مفتاح الأصول، وهو في أصول الفقه، منظومة الحصن الرصين، في علوم الصرف،

إشتمل على ألف بيت، تزيين الورقات بجمع مالى من الأبيات، وهو ديوانه الذي نحن بصدده، الفتح اللطيف، وهو في علم العروض والقوافي، البحر المحيط في النحو، ضياء الحكام فيمالهم وعليهم من الأحكام. وغيرها كثير، في مجالات متنوعة، حتى ثبت القول، أنه ليس عالم في نيجيريا من قبل ومن بعد، خلّف آثارا، ومجهودات كما خلّفها هذا الجبل المتين، وإنه لم يدع فنا من الفنون المدروسة في منطقته في ذلك الحين إلا ألّف فيه.

ثامنا وفاته: وكان وفاة هذا العبقري بعد كل هذه الرحلات والتنقلات، والمجهودات في أول سنة 1245هـ الموفق 1829م وهو ابن خمس وستين سنة، أو ست وخمسين رثّاه كثير من علماء زمنه، وفي مقدمتهم ابن أخيه أمير المؤمنين محمد بللو،حيث يقول:

إِنَّ الرَّزِيَّةَ لَا رَزِيَّةَ مِثْلَهـا فَقْدُ غَدَا الإِسْلاَمِ مُنْثَلِمًا بِهِ.

خَطْبٌ جَلِيلٌ حَلَّ مِنْ فَقْدِ الَّذِي فِي الْعِلْمِ لَيسَ لَهُ أَخٌ مِن مُشَبَّهٍ.

وَعَفَتْ مَدَارِسٌ لِلْعُلُومِ وَأَوْحَشَتْ أَرْكَانُها مِن فَقْدِ قَاضٍ نَحْبَهُ.

تَبْكِي فُنُونُ الشَّرعِ مِن فُقْدانِه لَاسِيَمَا التَّفْسيرُ جَادَ بِسَبْكِهِ.

إلى أن قال:

عَمِّي وَصِنو أَبِي وَأُسْتَاذِي الَّذِي لِلْعِلْمِ أَسْقَانِي وَجَادَ بِعَذْبِهِ.

تاسعا التعريف بالديوان: وهذا الديوان عبارة عن مجموعة، من القصائد التي قالها الأستاذ عبد الله بن فودي، وجمعها في كتاب أسماه "**تزيين الورقات بجمع مالى من الأبيات**"، فالكتاب يعتبر كتاب أدب، وتاريخ، سجل فيه كاتبُه بعض الحوادث التاريخية في حركة الجهاد، الذي ترأّسه أخوه الشقيق، الشيخ عثمان بن فودي، وهو مشتمل على تسع وخمسين وخمس مائة بيت، في قصائد اثنى وعشرين، إذا ضم إليها قصيدة العالم الماهر – كما وصفه الشيخ – المصطفي، المعروف بغنى "Goni" التي أرسلها صاحبها إلى الشيخ عثمان بن فودي، ينقده فيها على جمع الرجال والنساء في قاعات الوعظ، ويأمره فيها بأن يأمر النساء أن يعتزلن مجالس الوعظ والإرشاد، لئلا يختلطن بالرجال.

اللهم اغفرله وارحمه وأكرم نزله ووسع مدخله.

النعت بما يشبه المشتق في الديوان.

فالمشتق، هو الأصل في النعت، ويعنى بالمشتق اسم الفاعل، اسم المفعول، الصفة المشبهة، صيغ المبالغة، أفعل التفضيل نحو: محمد طالب ناجح، ومحمد رجل محبوب، وأنا أحب الرجّل الشجاع، وأكره الرجّل الجبان. ونحو هذا رجل ضُحْكَة، ولُعْبَة، ولُعْنَة، ونُكْحَة،[10] أي كثير الضحك واللعب ولعنة الناس والنكاح، ولسان قوّال، وسبحان ربي الأعلى، وقولنا أحسن، ومدرستنا أوسع ومدينتنا أعظم، ورأينا أفضل. إلا أنه يقع النعت بأشياء ليست مشتقة، ولكنها شبيهة بالمشتق: وهي كثيرة وأشهرها:

1- **أسماء الإشارة**، ولا بد أن تكون بعد أسماء معارف ليتفقا في التعريف، لأن أسماء الإشارة معارف، نحو: "قابلت مشرفي في مكتبه هذا "فهذا نعت للمكتب، وهو بمثابة المشار إليه. ومنه قول بن فودي:

يَأَيُّهَذَا الَّذِي قَدْ جَاءَ يُرْشِدُنَا   سَمْعًالِمَا قُلْتَ فَاسْمَعْ أَنْتَ مَاقُلْنَا[11]

يأيهذا الذي قد جاء يرشدنا، فاسم الإشارة "**هذا**" واسم الموصول "**الذي**" كلاهما نعت لـ" **أي**" المنادى. لأن "هذا" اسم إشارة وهو معرفة فلا يقع نعتا إلا لمعرفة، فهو بمعنى المشتق لأنه يؤدي معني المشار إليه. و"**الذي**" اسم موصول وهو كذلك يؤدي معنى المشتق لأنه في هذا البيت بمعني "الجائي"

2- **الأسماء الموصولة:** نحو: "أَنِست بخطبة الإمام الذي خطبنا بالأمس" ونحو: "القرآن كلام الله الذي أنزل على محمد." وعليه قول بن فودي:

أَوْ نَهْرُ طَالُوتٍ الَّذِي شُرَّابُهُ   هِيمٌ وَضَاعَتْ عِنْدَهُمْ آصَارُ [12]

فقوله "**أونهر طالوت الذي شرابه هيم**" فـ"**الذي**" اسم الموصول وهو من الأسماء الجامدة

الدالة على معنى المشتق فهو في البيت نعت لـ"**نهر طالوت**" يؤدي معنى الكائن شرابه، وقد جوّز ذلك أن نعت به لدلالته على معنى المشتق، وهو هنا الكائن. ومنه قول الشيخ عبد الله بن فودي:

مَا تَرْتَجِي فِي هَذِهِ الدُّنْيَا الَّتِي مَاتَاتَلِي تَزْكُو بِهَا الْأَخْطَارُ [13]

فقوله "**ماترتجى في هذه الدنيا التي ماتاتلي**" فاسم الإشارة "هذه" نعت للدنيا بمثابة المشارة إليه، فالكلام في أساسه كان " **ماترتجى في الدنيا هذه التي ماتاتلي** و"**التي**" نعت كذلك لـ"**الدنيا**" وهي من الأسماء الموصولة، تؤدي معنى المشتق، أو فهي مشتقة بالتأويل – وهي هنا تؤدي معنى الكائنة هكذ. وقل مثل ذلك في قوله:

وَفِي اثْنَيْنِ مَعَ عَشْرِ الْمُحَرَّمِ فَتْحُنَا

عَظِيمَ الْحُصُونِ حِصْنَ فُودِي الَّذِي غَوَى[14]

حصن فود الذي غوى: فقوله "**الذي غوي**: نعت لـ" فود" فهو اسم رجل خصم لدود للشيخ وجماعته، لذلك وصفه بالغواية، فأنت ترى أن جملة "**الذي غوى**" صلحت أن تكون تعتا ل "**فودي**" - وإن لم يكن "**الذي**" مشتق – لكونها صالحة لتدل دلالة المشتق، فهي هنا بمثابة " الكائن" أو " الغوي" أو المنسوب إلى الغواية، أو ما شابه ذلك، فهذا كله مشتق دل دلالته هذا الإسم الجامد "**الذي**"

3- **ذو**: وما تفرع منها، المضافة، التي بمعنى الصاحب،نحو: "زرت طبيبا ذا خلق" ومنه قوله تعالى:

ﭽ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬﯭ ....ﭼ البقرة: ٢٨٠

وقوله تعالى: ﭽ ﮄ ﮅ ﮆ ﮇ ﮈ .....ﭼ الأنبياء: ٨٧

وذو عسرة في الآية الأولى أدى معنى صاحب عسرة، كما أدى ذا النون في الآية الثانية معنى صاحب النون أي الحوت. ومثاله في الديوان قوله:

اْلحَمْدُ للهِ ذِي الْأنعَامِ هَادِينَا ثُمَّ الصَّلَاةُ عَلَى اْلمُخْتَارِ هَادِينَا [15]

الحمد لله ذي الأنعام هادينا : ف"**ذي**" نعت لاسم الجلالة – الجار والمجرور –وهو

مضاف يؤدي معنى صاحب. وهو من الأسماء المشتقة بالتأويل، لأنه بمعنى صاحب. والكلام في أساسه كان " الحمد لله صاحب الإنعام" لأن النعم كلها لله تعالى. ومنه بيت الديوان:

مَنْ جَاءَهُ يَشْكُو الْعَوَائِصَ يَنْثَنِي   عَنْهُ بِقَلْبٍ ذِي انْشِرَاحٍ مُثْلِجٍ [16]

بقلب ذي انشراح: ف"**ذى**": نعت ل"**قلب**" من الأسماء المشتقة بالتأويل يؤدي معنى صاحب كسالفه، أي بقلب صاحب انشراح، أو بقلب منشرح. وعلى منوالهما قوله:

حَمْدًا وَشُكْرً طَيْبَا الْأَنْفَاسِ   لِلَّهِ ذِي الْآلاءِ رَبِّ النَّاسِ[17]

لله ذي الآلآء رب الناس: ف"**ذي**" المضافة من الأسماء الجامدة المؤدية معنى المشتق، فهي هنا تؤدي معنى صاحب، ووقعت نعتا لاسم الجلالة **"الله"** بمعنى صاحب الآلاء.

4- **ما كان من الأسماء الجامدة الدالة على النسب المختومة بياء النسب**، نحو: "زارنا رجل إفريقيٌّ، وآخر عربيٌّ" وفي التنزيل:

چ....پ ٻ ٻ ٻ ٻ ٺ ٺ ٺ ٿ ٿ چ النحل: ١٠٣ أي لسان منسوب إلى العجم، ولسان منسوب إلى العرب.

ومن شواهده ماكان في الأبيات الآتية:

1- **عَنْ شَيْخِهِ بِطَيْبَةَ أَبِي الْحَسَنِ   الْعَالِمِ السَّنَدِي حَافِظِ السُّنَنِ** [18]

2- **عَنْ شَيْخِهِ الْقِبْطِي أَىْ مُحَمَّد   عَنْ شَيْخِ الْإِسْلَامِ بِمَا عَنْ أَحْمَد**[19]

3- **مُحَمّدُ الْبَابِلِي الْمِصْرِي   عَنْ سَالِمٍ أَبِي النَّجَا السَّنْهُورِى**[20]

4- **عَنْ أَحْمَد الحَجَّارِ عَن زُبَيدِي   عَنْ عَبْدِ الْأَوَّلِ عَّنِ الدَّاوُدِي**[21]

العالم السندي: ف"السندي" نعت ثاني ل"أبي الحسن" فقد صلح بأن يكون نعتا لكونه من الأسماء الجامدة الدالة على النسب قصدا، ووجوّز كونه نعتا لأنه مشتق بالتأويل يؤدي معنى المنسوب.

وكذلك يقال في "**القبطي**" فإنه نعت ل"شيخه" المبدل منه "محمد" فإنه يؤدي معنى"المنسوب." بالتأويل.

ومثلهما "**البابلي، المصري** – السنهوري، فإنها أسماء جامدة دالة على النسب قصدا، مما جوّز وقوعها نعتا لـ"محمد" الممدوح وهي بمعنى المنسوب إلى بابل، ومصر، و"سنهور.

ونحو ذلك يقال في البيت الرابع عند قوله "**الحجّار** " فهو نعت لـ" أحمد" من الأسماء الجامعة المؤولة بالمشتق فهو يؤدي – هنا – معنى المنسوب إلى الحجر. وكذلك قوله "زبيدي" فهو من الأسماء الجامدة الدالة على النسب، فهو هنا نعت لاسم محذوف تقديره "عن رجل منسوب إلى زبيد"

5- **أسماء الأعداد** – نحو:"التوابع أبواب خمسة" و "ألقيتُ المحاضرة على الطلاب التسعين" فخمسة نعت للأبواب، والتسعين نعت للطلاب، ولم يجده الباحث في الديوان.

6- لفظة (**أيَّ**) نحو: كان عمر بن عبد العزيز حاكما عادلا أي عدل،

ومثل هذه اللفظة ،الكل، والجد، والحق، مضافة لاسم جنس يكمِّل معنى الموصوف، نحو: "هذه هي الحقيقة كل الحقيقة" وهذا طالب جد وفي" وهذا صديق حق الصديق.

وهذه كلها ليست بالمشتق إلا أنها شبيهة بالمشتق، تؤدي ما يؤديه المشتق من المعنى. ولم يعثر الباحث على نمازجها في الديوان.

7- المصدر، وهو كذلك شبيه بالمشتق وليس بالمشتق، وقد ينعت به ويكون دائما ملتزما بالإفراد والتذكير، كما يقول ابن مالك:

وَنَعَتُوا بِمَصْدَرٍ كَثِيرًا فَالْتَزَمُوا الإِفَرادَ وَالتَذْكِيرَ[22].

وقد اختلف النحاة في وقوع المصدر نعتا أهو قياسى أم سماعي، إلا أنهم اتفقوا في وقوعه نعتا في اللغة العربية بكثرة، مما جعل بعضهم يرجّح جواز القياس فيه كما عند عباس حسن، 23 ومهما يكن من شيء فإن المصدر يكون نعتا ويلزم الإفراد والتذكير، ولا يتأتى عليه الجمع ولا التثنية، بله التأنيث، ومن شرطه أن يكون منكرا صريحا، غير ميمي، وغير دال على الطلب، وأن يكون فعله ثلاثيا، مثال ذلك قولك: " رأيت في المحكمة قاضيا عدلا" و "أحب مصاحبة رجل صدق" " و " أعجبني نظام المدرسة، نظاما رضى" وأنت في هذه

الأمثلة، تريد قاضيا عادلا، ورجلا صادقا، ونظاما مرضيا، ولكن لغرض بلاغي جعلت القاضي هو العدل نفسه، والرجل هو الصدق لا غير، والنظام هو الرضا بكل معانيه، وهذا أبلغ من إتيانك باسم الفاعل، – أو ما شابه ذلك_ فتقول: رأيت قاضيا عادلا، فغاية ما فيه أنك تصفه بأنه قاض متصف بالعدالة، وأما حين قلت " قاض عدل" فقد ادعيت أن القاضي ليس إلا العدل بكل صراحة، وكذلك تقول في رجل صدق، و نظام رضى.ويمثله في الديوان قول عبد الله بن فودي:

كَمْ خِلٍّ فَقَدتُ رِضًى تَقِيٍّ   شُجَّـاعٍ قَارِءٍ سَرَّادِ صَوْمٍ [24]

1- **فكم خل فقدت رضى**: ف"**رضى**" نعت ل "**خل**" فهو مصدر جوّز وقوعه نعتا كونه منكّر صريح غير ميمي، وغير دال على الطلب، وأن فعله ثلاثي، والتزم صيغته الأصلية، فقد سبق بنا أن النعت بالمصدر أبلغ من النعت باسم الفاعل أو ما شابهه، لأنك في هذه الصيغة تشعر بأن الشاعر ادعى أن مدوحه هو الرضى بنفسه، وليس موصوفا بالرضى بل هو نفسه الرضى.

الخاتمة

فالمشتق هو الأصل في النعت، ويعنى بالمشتق اسم الفاعل، اسم المفعول، الصفة المشبهة، صيغ المبالغة، أفعل التفضيل نحو: محمد طالب ناجح، ومحمد رجل محبوب، وأنا أحب الرجّل الشجاع، وأكره الرجّل الجبان. ونحو هذا رجل ضُحْكَة، ولُعْبَة، ولُعْنَة، ونُكْحَة،[25] أي كثير الضحك واللعب ولعنة الناس والنكاح، ولسان قوّال، وسبحان ربي الأعلى، وقولنا أحسن، ومدرستنا أوسع، ومدينتنا أعظم، ورأينا أفضل، وهذا هو الأصل في النعت إلا أنهم نعتوا بما يشبه المشتق، وهي أشياء كثيرة وأشهرها: 1-أسماء الإشارة، 2- الأسماء الموصولة 3- ذو: وما تفرع منها، 4- ما كان من الأسماء الجامدة الدالة على النسب المختومة بياء النسب، 5- أسماء الأعداد 6- لفظة (أيّ) 7- المصدر. وهذه الأشياء السبعة هي التي تركز الباحث اهتمامه عليها في مقالته، وطبّقها في ديوان الأستاذ عبد الله بن فودي، بعد الترجمة الوجيزة للشيخ عبد الله بن فودي والتعريف بديوانه، وذكر

فيه مولده، نسبه، نشأته، مشايخه، دوره في الدعوة الإسلامية، وحركة الجهاد، دوره في نشر اللغة العربية، ذكر بعض مؤلفاته، وفاته، التعريف بديوانه. وفي تطبيقه لهذه الأشياء السبعة، فقد وجدها كلها في الديوان إلا شيئين اثنين هما: أسماء الأعداد، لفظة أي وأخواته، ولم يجدهما الباحث في الديوان !!

هذا وبالله التوفيق وعليه التكلان وهو حسبي ونعم الوكيل ولا حول ولا قوة إلا بالله العلي العظيم.

د. أبوبكر عثمان الربوي. 10-3- 1437هـ 21- 12- 2015م

الهوامش والمراجع.

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[12]- 11/24 من الديوان.

[13]- 11/22 من الديوان.

[14]- 16/10 من الديوان.

[15]- 3/9 من الديوان.

[16]- 5/20 من الديوان.

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[18]- 7/4 من الديوان.

[19]- 7/6 من الديوان.

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ELEMEN KEMASYARAKATAN DALAM PERIBAHASA GARAPAN AL-QURAN

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ABSTRAK

Kitab Suci Al-quran – ul- Karim diturunkan oleh Allah swt. perantaraan Malaikat Jibril as kepada Nabi Muhammad saw secara beransur-ansur untuk menjadi panduan hidup ummah manusia. Peribahasa pada umumnya adalah cerminan minda satu-satu bangsa yang sarat dengan pengajaran yang boleh dijadikan wahana pendidikan individu dan generasi, apatah lagilah kalau pengajaran itu langsung dari Allah swt Yang Maha Agung, Maha Pencipta dan Maha Bijaksana. Allah swt sendiri yang memilih wadah peribahasa dalam Kitab SuciNya Al-Quran-ul-Karim sebagai pendorong hambaNya mena'kuli pengajaranNya. Rasulullah saw mewariskan kepada kita umatnya Kitab Teragung ini untuk menjadi petunjuk ke jalan yang benar dan penyisih dari kesesatan dan kegelapan. Memahami, mengkaji dan merialisasikan pengajaran Al-Quran dalam kehidupan adalah kemuncak kewajaran. Kertas ini menggunakan metod kepustakaan dan kualitatif menukilkan beberapa contoh peribahasa garapan firman Allah swt. yang menyentuh tentang kehidupan dan kemasyarakatan dalam usaha menambah penerokaan dan pendekatkan khazanah al-Quran kepada masyarakat.

Kata kunci: *Al-Quran. Kemasyarakatan. Peribahasa*

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1. PENDAHULUAN

1.1 AL-QURAN adalah kalam Allah Yang Maha Kuasa, Pencipta segala sesuatu dari ketiadaan. Dialah Tuhan yang ilmu-Nya meliputi segala sesuatu. Kitab Suci Al-Qur'an mengandungi ajaran yang komprehensif, universal dan menyentuh kehidupan umat manusia dalam setiap lintasan zaman, ia merupakan puncak dan penutup wahyu Allah yang diperuntukkan bagi manusia, Al-Qur'an tidak hanya berbicara tentang hukum-hukum dalam beribadah sahaja, akan tetapi kandungannya mencakup setiap keperluan manusia. Salah satu di antaranya adalah tentang masyarakat sebagai kelompok yang terdiri dari beberapa individu dengan corak budaya yang beraneka ragam.

Ghazali Darusalam (2004) dalam bukunya Pedagogi Pendidikan Islam ada membahwa kata-kata Abu Hasan : *Pada hakikatnya al-Quran merupakan perbendaharaan yang besar untuk kebudayaan manusia, terutama bidang kerohanian. Ia pada umumnya adalah merupakan kitab pendidikan, kemasyarakatan, akhlak dan kerohanian.*[1]

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[1]Ghaza:li D:arussala:m (2004). ***Pedagogi Pendidikan Islam***. Kuala Lumpur. Utusan Publication & Distributors Sdn Bhd.

Betapa pentingnya bagi kita membaca dan mena'kuli kandungan Kitab Allah yang agung ini untuk mendapat panduan darinya. Allah swt berfirman:

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾

Patutkah mereka (bersikap demikian), tidak mahu memikirkan isi Al-Quran? Kalaulah Al-Quran itu (datangnya) bukan dari sisi Allah, nescaya mereka akan dapati perselisihan yang banyak di dalamnya. **(An-Nisaa' 4:82)**

1.2 KEMASYARAKATAN

Kemasyarakatan adalah mengenai masyarakat, sifat-sifat atau hal masyarakat.

Ralp Linton (1936: 91), mendefinisikan masyarakat (society) sebagai berikut :

"S*etiap kelompok manusia yang telah hidup dan bekerjasama cukup lama, sehingga mereka dapat mengatur dan menganggap diri mereka sebagai satu kesatuan sosial dengan batas-batasnya yang jelas*".[2]

Banyak terdapat kajian tentang cirri-ciri kemasyarakatan yang diutarakan oleh para pengkaji, antara kesimpulan yang dapat diambil :

a. Manusia yang hidup bersama sekurang-kurangnya terdiri atas dua orang.

b. Bergaul dalam waktu cukup lama. Sebagai akibat hidup bersama itu, timbul sistem komunikasi dan peraturan-peraturan yang mengatur hubungan antarmanusia.

c. Sedar bahwa mereka merupakan satu kesatuan.

d.Merupakan suatu sistem hidup bersama. Sistem kehidupan bersama menimbulkan kebudayaan kerana mereka merasa dirinya terkait satu dengan yang lainnya.[3]

1.3 PERIBAHASA

Peribahasa dalam pengertian umum adalah ringkasan atau intisari kata-kata hikmat. Dalam apa jua bangsa dan bahasa pun peribahasa adalah gambaran minda bangsa tersebut. Ia lahir dari pengalaman, ilmu, pemerhatian kepada persekitaran sekeliling mereka dan apa yang mereka dengar dari nenek moyang mereka. Ia diucapkan dalam bentuk yang ringkas, kemas dan bernas, menarik, sedap didengar dan mempunyai pengaruh yang mendalam dalam jiwa bangsa itu. Atas dasar ini, peribahasa akan diterima pakai dan diwarisi turun temurun.

1.4 KEPENTINGAN KAJIAN

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[2] https://zirscorp.wordpress.com/2011/07/02/kemasyarakatan/

[3] https://www.facebook.com/notes/r-eka-nur-prasetya/pengertian-unsur-dan-kriteria-masyarakat

Kajian ini bertujuan untuk menampilkan beberapa peribahasa yang digarapkan oleh al-Quran yang ada kaitan dengan kehidupan kemasyarakatan manusia untuk dijadikan sebagai contoh yang perlu diberi penekanan oleh pendidikan formal dan informal termasuklah pencernaanya dalam kurikulum pendidikan kita kerana perbandingan yang Allah swt. berikan sangat menarik dan penuh dengan hidayah.

3. BENTUK KAJIAN

Kajian ini adalah kajian kualitatif dan kepustakaan.

4. DAPATAN KAJIAN

4.1 PERIBAHASA DALAM AL-QURAN

Bila kita tadabbur Kitab Suci Al-Quran kita akan dapati Allah swt. mendatangkan banyak peribahasa untuk menjadi panduan manusia keseluruhannya. Dengan peribahasa, manusia agak mudah memahaminya.Allah swt berfirman:

لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا
مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

Sekiranya Kami turunkan Al-Quran ini ke atas sebuah gunung, nescaya engkau melihat gunung itu khusyuk serta pecah belah kerana takut kepada Allah. Dan (ingatlah), misal-misal perbandingan ini Kami kemukakan kepada umat manusia, supaya mereka memikirkannya. (Al-Hasy-r 59:21)

Penulis "A:ti:f el- Zain (2009) dalam bukunya ***Al-Amtha:l Fi: al-Qura:nulkarim*** menyusun peribahasa dalam Al-Quran mengikut susunan surah-surahnya bagi memudahkan pembaca mengikutinya dengan memulakan kutipan dari surah Al-Baqarah dan menyudahinya dengan surah Al-Fiil iaitu firman Allah swt:

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍۭ ﴿٥﴾

Lalu Ia menjadikan mereka hancur berkecai seperti daun-daun kayu yang dimakan ulat.

(Al-Fiil 105:5)[4]

Beliau juga menyebut beberapa ciri peribahasa dalam Al-Quran, antaranya:

i- Peribahasa berbentuk hakiki dan berbentuk andaian.

Bentuk hakiki seperti firman Allah swt:

﴿كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ﴾

[4] Pendahuluan kitab ***Al-Amtha:l Fi: al-Qura:nulkarim*** (***Sameh "A:ti:f el- Zain)***

(adakah orang yang demikian keadaannya) sama seperti yang tinggal tetap di dalam gelap-gelita (kufur), (al-Ana:m : 1220)

Bentuk andaian seperti firman Allah swt:

﴿مثل الذين حملوا التوراة ثم لم يحملوها كمثل الحمار يحمل أسفارا﴾

bandingan orang-orang (Yahudi) yang ditanggungjawab dan ditugaskan (mengetahui dan melaksanakan hukum) Kitab Taurat, kemudian mereka tidak menyempurnakan tanggungjawab dan tugas itu, samalah seperti keldai yang memikul bendela Kitab-kitab besar (sedang ia tidak mengetahui kandungannya) (al-Jumuah : 5)

ii. Kiasan Sebandingan seperti firma Allah :

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيراً مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضاً أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتاً فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ ﴾

Wahai orang-orang yang beriman! Jauhilah kebanyakan dari sangkaan (supaya kamu tidak menyangka sangkaan yang dilarang) kerana sesungguhnya sebahagian dari sangkaan itu adalah dosa; dan janganlah kamu mengintip atau mencari-cari kesalahan dan keaiban orang; dan janganlah setengah kamu mengumpat setengahnya yang lain. Adakah seseorang dari kamu suka memakan daging saudaranya yang telah mati? (Jika demikian keadaan mengumpat) maka sudah tentu kamu jijik kepadanya. (Oleh itu, patuhilah larangan-larangan yang tersebut) dan bertaqwalah kamu kepada Allah; sesungguhnya Allah Penerima taubat, lagi Maha mengasihani. (al-Hujura:t : 12)

iii. Peribahasa dwi rupa : Jelas dan Tersembunyi.

Peribahasa Jelas : adalah peribahasa yang jelas menyerupai bentuk perbandingan dengan menggunakan perkataan (المثل) seperti firman Allah swt:

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَاراً فَلَمَّا أَضَاءتْ مَا حَوْلَهُ ذَهَبَ اللّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لاَّ يُبْصِرُونَ ﴾

Perbandingan hal mereka (golongan yang munafik itu) samalah seperti orang yang menyalakan api; apabila api itu menerangi sekelilingnya, (tiba-tiba) Allah hilangkan cahaya (yang menerangi) mereka, dan dibiarkannya mereka dalam gelap-gelita, tidak dapat melihat (sesuatu pun). (al-Baqarah : 17)

Peribahasa Tersembunyi : adalah peribahasa yang tidak jelas menyebut perkataan (المثل) seperti firman Allah swt:

﴿لافَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَٰلِكَ﴾

Bahawa (lembu betina) itu ialah seekor lembu yang tidak terlalu tua dan tidak terlalu muda, pertengahan (umurnya) di antara itu; (al-Baqaarah : 68)

iv. Peribahasa yang biasa diguna pakai dalam semua keaadaan dan masa dan tidak berubah-ubah, seperti firman Allah swt:

﴿ الْآنَ حَصْحَصَ الْحَقُّ ﴾

"Sekarang ternyatalah kebenaran (yang selama ini tersembunyi),(Yusus : 51)

v. Semata-mata peribahasa yang menyentuh secara umum sahaja. Seperti firman Allah swt:

﴿وَاضْرِبْ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا﴾

"Dan berilah perumpamaan kepada mereka (manusia), kehidupan dunia adalah sebagai air hujan yang Kami turunkan dari langit, maka menjadi subur karenanya tumbuh-tumbuhan di muka bumi, kemudian tumbuh-tumbuhan itu menjadi kering yang diterbangkan oleh angin. Dan Allah Mahakuasa atas segala sesuatu." (al-Kahfi : 45).[5]

Al-Imam al-Zarkasyi membahagikan peribahasa dalam Al-Quran kepada dua bentuk:

i- Zahir iaitu terdapat di dalam ayat berkenaan perkatan (المثل) .

ii- Tersembunyi iaitu tidak disebut dengan jelas perkataan (المثل) .[6]

Pengkaji Mohammed Syahir Yamin (2013) menjeniskan peribahasa Al-Quran kepada tiga jenis:[7]

i- **Perlambangan** seperti peribahasa yang keluar dari mulut burung, binatang, dan tumbuh-tumbuhan seperti kisah sang semut dengan Nabi Sulaiman, kisa Adam dengan Syaitan.

ii- **Cerita** seperti kisah orang-orang terdahulu untuk dijadikan teladan, seperti firmsn Allah swt:

ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُواْ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ كَانَتَا
تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ
ٱللَّهِ شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ﴿١٠﴾

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[5] Sameh "A:ti:f el- Zain. **Al-Amtha:l Fi: al-Qura:nulkarim** (m.s. 43 – 53).

[6] Mohammed Jabir Al-Fayyadh. **Al-Amtha:l Fi: al-Qura:nulkarim** (m.s.158).

[7] www.saaid.net/bahoth

Allah mengemukakan satu misal perbandingan (yang menyatakan tidak ada manfaatnya) bagi orang-orang kafir (berhubung rapat dengan orang-orang mukmin selagi mereka tidak beriman dengan sebenar-benarnya), iaitu: perihal isteri Nabi Nuh dan isteri Nabi Lut; mereka berdua berada di bawah jagaan dua orang hamba yang soleh dari hamba-hamba Kami (yang sewajibnya mereka berdua taati); dalam pada itu mereka berlaku khianat kepada suami masing-masing; maka kedua-dua suami mereka (yang berpangkat Nabi itu) tidak dapat memberikan sebarang pertolongan kepada mereka dari (azab) Allah, dan (sebaliknya) dikatakan kepada mereka berdua (pada hari pembalasan): "Masuklah kamu berdua ke dalam neraka bersama-sama orang-orang yang masuk (ke situ)".

(At-Tahriim 66:10)

iii- **Perbandingan biasa** seperti membandingkan yang tidak jelas dengan yang jelas, seperi firman Allah swt:

إِنَّمَا مَثَلُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا كَمَآءٍ أَنزَلۡنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخۡتَلَطَ بِهِۦ نَبَاتُ
ٱلۡأَرۡضِ مِمَّا يَأۡكُلُ ٱلنَّاسُ وَٱلۡأَنۡعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلۡأَرۡضُ زُخۡرُفَهَا
وَٱزَّيَّنَتۡ وَظَنَّ أَهۡلُهَآ أَنَّهُمۡ قَٰدِرُونَ عَلَيۡهَآ أَتَىٰهَآ أَمۡرُنَا لَيۡلًا أَوۡ نَهَارٗا
فَجَعَلۡنَٰهَا حَصِيدٗا كَأَن لَّمۡ تَغۡنَ بِٱلۡأَمۡسِۚ كَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ
لِقَوۡمٖ يَتَفَكَّرُونَ ٢٤

Sesungguhnya bandingan kehidupan dunia hanyalah seperti air hujan yang Kami turunkan dari langit, lalu (tumbuhlah dengan suburnya) tanaman-tanaman di bumi dari jenis-jenis yang dimakan oleh manusia dan binatang - bercampur-aduk dan berpaut-pautan (pokok-pokok dan pohonnya) dengan sebab air itu hingga apabila bumi itu lengkap sempurna dengan keindahannya dan berhias (dengan bunga-bungaan yang berwarna-warni), dan penduduknya pun menyangka bahawa mereka dapat berbagai-bagai tanaman serta menguasainya (mengambil hasilnya) datanglah perintah Kami menimpakannya dengan bencana pada waktu malam atau pada siang hari lalu Kami jadikan dia hancur-lebur, seolah-olah ia tidak ada sebelum itu. Demikianlah Kami menjelaskan ayat-ayat keterangan Kami satu persatu bagi kaum yang mahu berfikir (dan mengambil iktibar daripadanya).

(Yunus 10:24)

4.2 KEMASYARAKATAN DALAM AL-QURAN

Manausia adalah teras utama dalam masyarakat. Dalam Al-Quran terdapat banyak istilah yang merujuk kepada manusia seperti *insan, al-nas, qawm, ummah, syu'ub qabail* dan lain-lain. Islam merupakan ajaran yang paling komprohensif, Islam amat teliti mengatur kehidupan umatnya, melalui Kitab Suci al-Qur'an. Allah SWT memberikan petunjuk kepada umat manusia bagaimana menjadi insan kamil atau pemeluk agama Islam yang sempurna.

Al-Quran juga berperanan sebagai panduan kepada Rasulullah saw, pembimbing masyarakat, Allah swt berfirman:

الٓرۚ كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ لِتُخۡرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ
إِلَى ٱلنُّورِ بِإِذۡنِ رَبِّهِمۡ إِلَىٰ صِرَٰطِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ ١

Alif, Laam, Raa'. Ini ialah Kitab (Al-Quran) Kami turunkan dia kepadamu (wahai Muhammad), supaya engkau mengeluarkan umat manusia seluruhnya dari gelap-gelita kufur kepada cahaya iman - dengan izin Tuhan mereka - ke jalan Allah Yang Maha Kuasa lagi Maha Terpuji.

(Surah Ibrahim : 1)

Secara umumnya ajaran Islam memberi penekanan kepada dua aspek perhubungan:

i. Hablun Minallah (Hubungan langsung dengan Allah swt).

ii. Hablun Minannas (Hubungan sesama manusaia).

Kedua-dua hubungan di atas amat penting demi kesejahteraan manusia duniawi dan ukhrawi. Dalam Al-Quran hubungan sesama manusia dinyatakan lebih banyak kerana hubungan sesama manusia itu lebih kompleks dan komprehensif. Oleh itu amat salah kalau dikatankan Islam hanya mementingkan hubungan dengan Allah swt semata-mata. Sebagai makhluk, jika manusia inginkan kesejahteraan, manusia perlu membuat perubahan yang baik samada dalam diri sendiri atau dalam hubungan kemasyarakatan. Firma Allah swt:

(إِنَّ اللَّهَ لا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنفُسِهِمْ)

Sesungguhnya Allah tidak mengubah apa yang ada pada sesuatu kaum sehingga mereka mengubah apa yang ada pada diri mereka sendiri.

(Sebahagian dari ayat 11 : Al-Ra'd)

Dalam menjana hubungan yang baik , etika perhubungan hendaklah sentiasa dipelihara, antaranya:
i. Jauhkan diri dari berburuk sangka kepada yang lain.

ii. Menahan diri dari mengintai keburukan orang lain.

iii. Menahan diri dari mencela orang lain

Allah swt. berfirman:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ عَسَىٰٓ أَن يَكُونُواْ خَيۡرٗا مِّنۡهُمۡ
وَلَا نِسَآءٞ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيۡرٗا مِّنۡهُنَّۖ وَلَا تَلۡمِزُوٓاْ أَنفُسَكُمۡ وَلَا
تَنَابَزُواْ بِٱلۡأَلۡقَٰبِۖ بِئۡسَ ٱلِٱسۡمُ ٱلۡفُسُوقُ بَعۡدَ ٱلۡإِيمَٰنِۚ وَمَن لَّمۡ يَتُبۡ فَأُوْلَٰٓئِكَ
هُمُ ٱلظَّٰلِمُونَ ١١

Wahai orang-orang yang beriman! Janganlah sesuatu puak (dari kaum lelaki) mencemuh dan merendah-rendahkan puak lelaki yang lain, (kerana) harus puak yang dicemuhkan itu lebih baik daripada mereka; dan janganlah pula sesuatu puak dari kaum perempuan mencemuh dan merendah-rendahkan puak perempuan yang lain, (kerana) harus puak yang dicemuhkan itu lebih baik daripada mereka; dan janganlah setengah kamu menyatakan keaiban setengahnya yang lain; dan janganlah pula kamu panggil-memanggil antara satu dengan yang lain dengan gelaran yang buruk. (Larangan-larangan yang tersebut menyebabkan orang yang melakukannya menjadi fasik, maka) amatlah buruknya sebutan nama fasik (kepada seseorang) sesudah ia beriman. Dan (ingatlah), sesiapa yang tidak bertaubat (daripada perbuatan fasiknya) maka merekalah orang-orang yang zalim.

(Al-Hujuraat 49:11)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجۡتَنِبُواْ كَثِيرٗا مِّنَ ٱلظَّنِّ إِنَّ
بَعۡضَ ٱلظَّنِّ إِثۡمٞۖ وَلَا تَجَسَّسُواْ وَلَا يَغۡتَب بَّعۡضُكُم بَعۡضًاۚ أَيُحِبُّ
أَحَدُكُمۡ أَن يَأۡكُلَ لَحۡمَ أَخِيهِ مَيۡتٗا فَكَرِهۡتُمُوهُۚ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ
تَوَّابٞ رَّحِيمٞ ١٢

Wahai orang-orang yang beriman! Jauhilah kebanyakan dari sangkaan (supaya kamu tidak menyangka sangkaan yang dilarang) kerana sesungguhnya sebahagian dari sangkaan itu adalah dosa; dan janganlah kamu mengintip atau mencari-cari kesalahan dan keaiban orang; dan janganlah setengah kamu mengumpat setengahnya yang lain. Adakah seseorang dari kamu suka memakan daging saudaranya yang telah mati? (Jika demikian keadaan mengumpat) maka sudah tentu kamu jijik kepadanya. (Oleh itu, patuhilah larangan-larangan yang tersebut) dan bertaqwalah kamu kepada Allah; sesungguhnya Allah Penerima taubat, lagi Maha mengasihani.

(Al-Hujurat : 12)

5. PERBINCANGAN

5.1 PERIBAHASA BERUNSUR KEMASYARAKATAN GARAPAN AL-QURAN

Kondisi masyarakat dalan genre pribahasa sangat banyak terungkap dalam al-Quran. Penulis dengana rendah diri hanya menukilkan beberapa contoh untuk dirujuk dalam usaha kita membongkar khazanah Al-Quran untuk difahami, dihayati dan diamalkan dalam kehidupan kita. Penulis akui kajian ini sangat kerdil yang perlu kepada banyak tokok tambah dan kajian yang lebih terperinci oleh kita orang Melayu bagi merealisasikan dapatan yang terarah kepada menjawab persoalan berikut:

i. Dimanakah terletaknya kedudukan manusia dalam perspektif Kitab Suci Al-Quran?

ii. Aapakah ciri-ciri masyarakat yang digarapkan oleh Peribahasa Al-Quran secara ringkas?.

Prof. Dr. Muhammed Jabir Al-Faayyad (2012) Daalam bukunya : **al-Amthal Fi Al-Qura-ul Karim** menyebut beberapa tajuk peribahasa dalam Al-Quran, seperti peribahasa yang menyentuh tentang tingkah laku manusia terhadap risalah ilahi dan kedua tentang makhluk Allah swt. Beliau juga menyatakan tidaklah terlalu penting menyatakan bilangan peribahasa yang terdapatg di dalam Al-Quran sehingga tidak boleh lebih atau kurang dari bilangan itu kerana itu bukan satu perkara yang .[8]mudah.

Manakala Dr. Abduel Majid Qatamish (2011) dalam bukunya : **al-Amthal al-Arabiyyah Dirasah Tarikhiyyah Tahliliyyah** menjeniskan peribahasa adalam al-Quran kepada dua jenis : Peribahasa ringkas dan Peribahasa Kiasan.[9]

CONTOH-CONTOH:

TAJUK	AYAT
1. SIFAT ORANG MUNAFIQ	هُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ ذَهَبَ ٱللَّهُ رِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ ﴿١٧﴾ ***Perbandingan hal mereka (golongan yang munafik itu) samalah seperti orang yang menyalakan api; apabila api itu menerangi sekelilingnya, (tiba-tiba) Allah hilangkan cahaya (yang menerangi) mereka, dan dibiarkannya mereka dalam gelap-gelita, tidak dapat melihat (sesuatu pun).*** (Al-Baqarah 2:17)
2. BINATANG	

[8] Mohammed Jabir Al-Fayyadh. **Al-Amtha:l Fi: al-Qura:nulkarim** (m.s.119 - 158).
[9] Abdel Majid Qatamish. Al-Amthal al-Arabiyyah Dirasah Tarikhiyyah Tahliliyyah (m.s. 129).

	ٱللَّهَ لَا يَسۡتَحۡيِۦٓ أَن يَضۡرِبَ مَثَلٗا مَّا بَعُوضَةٗ فَمَا فَوۡقَهَاۚ فَأَمَّا ٱلَّذِينَ وا۟ فَيَعۡلَمُونَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّهِمۡۖ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَيَقُولُونَ مَاذَآ ٱللَّهُ بِهَٰذَا مَثَلٗاۘ يُضِلُّ بِهِۦ كَثِيرٗا وَيَهۡدِي بِهِۦ كَثِيرٗاۚ وَمَا يُضِلُّ إِلَّا ٱلۡفَٰسِقِينَ ٢٦ ***Sesungguhnya Allah tidak malu membuat perbandingan apa sahaja, (seperti) nyamuk hingga ke suatu yang lebih daripadanya (kerana perbuatan itu ada hikmatnya), iaitu kalau orang-orang yang beriman maka mereka akan mengetahui bahawa perbandingan itu benar dari Tuhan mereka; dan kalau orang-orang kafir pula maka mereka akan berkata: "Apakah maksud Allah membuat perbandingan dengan ini?" (Jawabnya): Tuhan akan menjadikan banyak orang sesat dengan sebab perbandingan itu, dan akan menjadikan banyak orang mendapat petunjuk dengan sebabnya; dan Tuhan tidak akan menjadikan sesat dengan sebab perbandingan itu melainkan orang-orang yang fasik;*** (Al-Baqarah 2:26) |
3. BIJI BENIH	لُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ ةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ ن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١ ***Bandingan (derma) orang-orang yang membelanjakan hartanya pada jalan Allah, ialah sama seperti sebiji benih yang tumbuh menerbitkan tujuh tangkai; tiap-tiap tangkai itu pula mengandungi seratus biji. Dan (ingatlah), Allah akan melipatgandakan pahala bagi sesiapa yang dikehendakiNya, dan Allah Maha Luas (rahmat) kurniaNya, lagi Meliputi ilmu pengetahuanNya.*** (Al-Baqarah 2:261) |
4. POKOK	تَرَ كَيۡفَ ضَرَبَ ٱللَّهُ مَثَلٗا كَلِمَةٗ طَيِّبَةٗ ةٖ طَيِّبَةٍ أَصۡلُهَا ثَابِتٞ وَفَرۡعُهَا فِي ٱلسَّمَآءِ ٢٤ ***Tidakkah engkau melihat (wahai Muhammad) bagaimana Allah mengemukakan satu perbandingan, iaitu: kalimah yang baik***

	adalah sebagai sebatang pohon yang baik, yang pangkalnya (akar tunjangnya) tetap teguh, dan cabang pucuknya menjulang ke langit. (Ibrahim 14:24)
5. FATAMORGANA	ن كَفَرُوٓاْ أَعۡمَٰلُهُمۡ كَسَرَابِۭ بِقِيعَةٖ يَحۡسَبُهُ ٱلظَّمۡـَٔانُ مَآءً حَتَّىٰٓ إِذَا لَمۡ يَجِدۡهُ شَيۡـٔٗا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥۗ وَٱللَّهُ سَرِيعُ بِ ٣٩ ***Dan orang-orang yang kafir pula, amal-amal mereka adalah umpama riak sinaran panas di tanah rata yang disangkanya air oleh orang yang dahaga, (lalu ia menuju ke arahnya) sehingga apabila ia datang ke tempat itu, tidak didapati sesuatu pun yang disangkanya itu; (demikianlah keadaan orang kafir, tidak mendapat faedah dari amalnya sebagaimana yang disangkanya) dan ia tetap mendapati hukum Allah di sisi amalnya, lalu Allah meyempurnakan hitungan amalnya (serta membalasnya); dan (ingatlah) Allah Amat segera hitungan hisabNya.*** *(*An-Nuur 24:39)
6. HARTA KEKAYAAN	۞وَٱضۡرِبۡ لَهُم مَّثَلٗا رَّجُلَيۡنِ جَعَلۡنَا لِأَحَدِهِمَا جَنَّتَيۡنِ مِنۡ أَعۡنَٰبٖ وَحَفَفۡنَٰهُمَا بِنَخۡلٖ وَجَعَلۡنَا بَيۡنَهُمَا زَرۡعٗا ٣٢ ***Dan berikanlah kepada mereka satu contoh: Dua orang lelaki, Kami adakan bagi salah seorang di antaranya, dua buah kebun anggur; dan Kami kelilingi kebun-kebun itu dengan pohon-pohon tamar, serta Kami jadikan di antara keduanya, jenis-jenis tanaman yang lain.*** (Al-Kahfi 18:32)
7. ORANG KAFIR	وَمَثَلُ ٱلَّذِينَ كَفَرُواْ كَمَثَلِ ٱلَّذِي يَنۡعِقُ بِمَا لَا يَسۡمَعُ إِلَّا دُعَآءٗ وَنِدَآءٗۚ صُمُّۢ بُكۡمٌ عُمۡيٞ فَهُمۡ لَا يَعۡقِلُونَ ١٧١ ***Dan bandingan (orang-orang yang menyeru) orang-orang kafir (yang tidak mahu beriman itu), samalah seperti orang yang berteriak memanggil binatang yang tidak dapat memahami selain dari mendengar suara panggilan sahaja; mereka itu ialah***

	orang-orang yang pekak, bisu dan buta; oleh sebab itu mereka tidak dapat menggunakan akalnya. (Al-Baqarah 2:171)
8. KATA-KATA YANG BURUK	وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ ٢٦ ***Dan bandingan Kalimah yang jahat dan buruk samalah seperti sebatang pohon yang tidak berguna yang mudah tercabut akar-akarnya dari muka bumi; tidak ada tapak baginya untuk tetap hidup***. (Ibrahim 14:26)
9. TEMPAT KEDIAMAN	مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۖ لَوْ كَانُوا۟ يَعْلَمُونَ ٤١ ***Misal bandingan orang-orang yang menjadikan benda-benda yang lain dari Allah sebagai pelindung-pelindung (yang diharapkan pertolongannya) adalah seperti labah-labah yang membuat sarang (untuk menjadi tempat perlindungannya); padahal sesungguhnya sarang-sarang yang paling reput ialah sarang labah-labah, kalaulah mereka orang-orang yang berpengetahuan.*** (Al-'Ankabuut 29:41)
10. BUKIT-BUKAU	لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ٢١ ***Sekiranya Kami turunkan Al-Quran ini ke atas sebuah gunung, nescaya engkau melihat gunung itu khusyuk serta pecah belah kerana takut kepada Allah. Dan (ingatlah), misal-misal perbandingan ini Kami kemukakan kepada umat manusia, supaya mereka memikirkannya.*** (Al-Hasy-r 59:21)

11. AMALAN ORANG KAFIR	مَّثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ أَعْمَـٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِى يَوْمٍ عَاصِفٍ ۖ لَّا يَقْدِرُونَ مِمَّا كَسَبُوا۟ عَلَىٰ شَىْءٍ ۚ ذَٰلِكَ هُوَ ٱلضَّلَـٰلُ ٱلْبَعِيدُ ﴿١٨﴾ ***Bandingan (segala kebaikan amal dan usaha) orang-orang yang kufur ingkar terhadap Tuhannya ialah seperti abu yang diterbangkan angin pada hari ribut yang kencang; mereka tidak memperoleh sesuatu faedah pun dari apa yang mereka telah usahakan itu. Sia-sianya amalan itu ialah kesan kesesatan yang jauh dari dasar kebenaran.*** (Ibrahim 14:18)
12. KEKERASAN HATI	ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَـٰرُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَـٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾ ***Kemudian sesudah itu, hati kamu juga menjadi keras seperti batu, bahkan lebih keras lagi. Padahal di antara batu-batu itu ada yang terpancar dan mengalir air sungai daripadanya; dan ada pula di antaranya yang pecah-pecah terbelah lalu keluar mata air daripadanya; dan ada juga di antaranya yang jatuh ke bawah kerana takut kepada Allah; sedang Allah tidak sekali-kali lalai daripada apa yang kamu kerjakan.*** (Al-Baqarah 2:74)
13. TANGGUNGJAWAB	مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿٥﴾
	Bandingan orang-orang (Yahudi) yang ditanggungjawab dan ditugaskan (mengetahui dan melaksanakan hukum) Kitab Taurat, kemudian mereka tidak menyempurnakan tanggungjawab dan tugas itu, samalah seperti keldai yang memikul bendela Kitab-kitab besar (sedang ia tidak mengetahui kandungannya). Buruk sungguh bandingan kaum yang mendustakan ayat-ayat keterangan Allah; dan (ingatlah), Allah

	tidak memberi hidayah petunjuk kepada kaum yang zalim. (Al-Jumu'ah 62:5)
14. BERSYUKUR	وَٱلْبَلَدُ ٱلطَّيِّبُ يَخْرُجُ نَبَاتُهُۥ بِإِذْنِ رَبِّهِۦ ۖ وَٱلَّذِى خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾ ***Dan negeri yang baik (tanahnya), tanaman-tanamannya tumbuh (subur) dengan izin Allah; dan negeri yang tidak baik (tanahnya) tidak tumbuh tanamannya melainkan dengan keadaan bantut. Demikianlah Kami menerangkan tanda-tanda (kemurahan dan kekuasaan) Kami dengan berbagai cara bagi orang-orang yang (mahu) bersyukur.*** (Al-A'raaf 7:58)
15. PERKAHWINAN	أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَٱلْـَٔـٰنَ بَٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ ۚ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمْ عَٰكِفُونَ فِى ٱلْمَسَٰجِدِ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾ ***Dihalalkan bagi kamu, pada malam hari puasa, bercampur (bersetubuh) dengan isteri-isteri kamu. Isteri-isteri kamu itu adalah sebagai pakaian bagi kamu dan kamu pula sebagai pakaian bagi mereka. Allah mengetahui bahawasanya kamu mengkhianati diri sendiri, lalu Ia menerima taubat kamu dan memaafkan kamu. Maka sekarang setubuhilah isteri-isteri kamu dan carilah apa-apa yang telah ditetapkan oleh Allah bagi kamu; dan makanlah serta minumlah sehingga nyata kepada kamu benang putih (cahaya siang) dari benang hitam kegelapan malam), iaitu waktu fajar. Kemudian sempurnakanlah puasa itu sehingga waktu malam (maghrib); dan janganlah kamu setubuhi isteri-isteri kamu ketika kamu sedang beriktikaf di masjid. Itulah batas-batas larangan Allah, maka janganlah kamu***

	menghampirinya. Demikian Allah menerangkan ayat-ayat hukumNya kepada sekalian manusia supaya mereka bertaqwa. (Al-Baqarah 2:187) |

Catatan: Penulis hanya menukilkan beberapa ayat sahaja dari Peribahasa Al-Quran yang berunsurkan kemasyarakatan sekadar contoh.

6. KESIMPULAN DAN PENUTUP

Dari rujukan dan bacaan kita kepada peribahasa al-Quran pada umumnya bertujuan (Allah swt. lebih mengetahui) untuk:

i. Mendekatkan kefahaman pendengar/pembaca kepada maksud atau makna ayat.

ii- Mengekalkan kefahaman dalam diri seseorang apabila dibuat perbandingan.

iii. Sukar memahami sesuatu keadaan yang sukar jika tidak dijelaskan melalui misalan dan bandingan.

iv. Keindahan bahasa dan makna mendorong seseorang membacabya berulang kali atau menghafaznya.[10]

v. Keindahan dan nilai balaghah yang begitu tinggi dalam peribahasa al-Quran mendorong para ulamak menulis dan menghasilkan ratusan kajian dan buku mengnainya.[11]

Imam Zarkashy (meninggal tahun 794H) menyenaraikan antara beberapa kepentingan peribahasa dalam Al-Quran: Untuk menjadi peringatan, nasihat, galakan, pencegahan, iktibar dan lain-lain.[12] Semoga Allah swt memberikan hidayatNya kepada kita untuk memanfaatkannya. Tidak seperti orang-orang kafir.. Allah swt berfirman:

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ ۚ وَلَئِن جِئْتَهُم بِـَٔايَةٍ
لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾

Dan demi sesungguhnya, Kami telah mengemukakan kepada umat manusia berbagai kisah dan perbandingan di dalam Al-Quran ini; dan demi sesungguhnya jika engkau membawa kepada mereka sebarang keterangan, sudah tentu orang-orang kafir itu akan berkata: "Kamu ini tidak lain hanyalah orang-orang yang membuat dakwaan palsu".

(Ar-Ruum 30:58)

[10] islamweb.net/media
[11] Dr. Abdel Majid Qatamish. Al-Amthal Al-Arabiyyah (ms 131.
[12] http//www.alukah.net/culture

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05

A PROPOSED BIOLOGICAL TREATMENT FOR WASTEWATER: BIOGRANULATION OF METALDEHYDE

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Abstract

Metaldehyde, a toxic molluscicide has been used extensively in agriculture to combat slugs and snails. This study will investigate the capability of aerobic granular sludge to degrade metaldehyde in wastewater. Aerobic granules will be cultivated in sequencing batch reactor (SBR) with total cycle of 24 hours. Synthetic wastewater with acetate as main carbon source will be used as feeding to the biomass in the reactor. The morphological and structural stability changes of microbial diversity in aerobic granular sludge exposed to toxic shock load of metaldehyde will be examined in this study. Parameters of wastewater such as mixed liquor suspended solid (MLSS), mixed liquor volatile suspended solid (MLVSS), settling velocity (SV), pH, chemical oxygen demand (COD) and biological oxygen demand (BOD) will be monitored using standard methods of American Public Health Association (APHA). Morphology of aerobic granular sludge will be analysed using scanning electron microscope (SEM).

Keywords*: metaldehyde, wastewater treatment, aerobic granular sludge*

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1. Introduction

In this study, aerobic granular sludge (AGS) developed in sequencing batch reactor (SBR) will be used to biodegrade metaldehyde from wastewater. The effectiveness of AGS to degrade metaldehyde will be monitored. Microbes in AGS will be utilized to decrease the toxic effect of metaldehyde. The ability of AGS to survive with high-strength organic compound is expected could biodegrade metaldehyde in wastewater efficiently. In addition, AGS was used in numerous studies to remove organic pollutants in drinking water.

The effect of metaldehyde on extracellular polymeric substances (EPS) will be investigated. Metaldehyde is used as molluscicide to kill golden apple snail in paddy field (MADA, 2014). Metaldehyde has been used extensively and brought concerns worldwide (Salleh et al., 2012). Metaldehyde is harmful to human and animals (ALS environment, 2014). This compound was found in surface water (Moreau et al., 2015).

Metaldehyde and its derivatives enter the bloodstream and effects on the central nervous system (INCHEM, 1996 and EXTOXNET, 1996). Acetaldehyde, effect on consciousness in animals (EXTOXNET, 1996). Sign shows such as salivation, and muscle spasms during poisoning doses of this compound (INCHEM, 1996). Metaldehyde cause effects to humans, animals and plants (Naqvi and Vaihnavi, 1993, Calumpang et al., 1995, and Becker et al., (2011).

On the other hand, metaldehyde also decrease the distribution of aquatic biota (Calumpang et al., 1995; Horgan et al., 2014). Therefore, there is a need on comprehensive study for the biodegradation of metaldehyde in water using AGS cultivated in SBR to provide clean and healthy water sources to human and the environment. The objectives of this study are: (i) to characterize the physical properties of AGS exposed to toxic shock load of metaldehyde. (ii) to determine microbial diversity in aerobic granular sludge. (iii) to examine the effect of metaldehyde on extracellular polymeric substances (EPS). (iv) to study the removal performance of metaldehyde.

In this study, a cylindrical column will be used as the bioreactor to develop AGS. Activated sludge will be used to start the granulation. Synthetic wastewater will be supplied into the reactor. The wastewater characteristics such as chemical oxygen demand (COD), ammoniacal nitrogen, mixed liquor suspended solid (MLSS), mixed liquor volatile suspended solid (MLVSS), sludge volume index and other parameters will be taken frequently. The inhibitory of extracellular polymeric substances (EPS) secretion and morphological changes of granular sludge exposed to shock load of metaldehyde will be examined in this study. EPS extraction method will be done by using formaldehyde and NaOH followed by protein determination using Lowry method. Besides that, optical microscope with digital camera, scanning electron microscope (SEM) and field emission scanning electron microscope (FESEM) will be used to monitor the morphology of AGS.

DNA extraction and PCR amplification will be done to screen morphological and structural stability changes of microbial diversity in AGS exposed to toxic shock load of metaldehyde. The importance of this study is to fundamentally study the effectiveness and diversity of the microbial community in treating paddy field wastewater.

This study will enrich the researches on biodegradation rate of pesticides with respect to metaldehyde in water. Other than that, this research will provide information whether AGS is suitable tool for assessing status of metaldehyde removal.

Additionally, the findings of this study will provide fundamental establishment, ecotoxicology and bioremediation solution on the wastewater containing metaldehyde. This study will benefit government and non-government bodies such as Muda Agricultural Development Authority (MADA), Indah Water Konsortium (IWK), Department of Irrigation and Drainage (DID) and Department of Environment (DOE).

2. Research Methodology

2.1 Study outline

All the procedures that will be involved in this study starts from experimental set up to analysis were tabulated in Figure1.

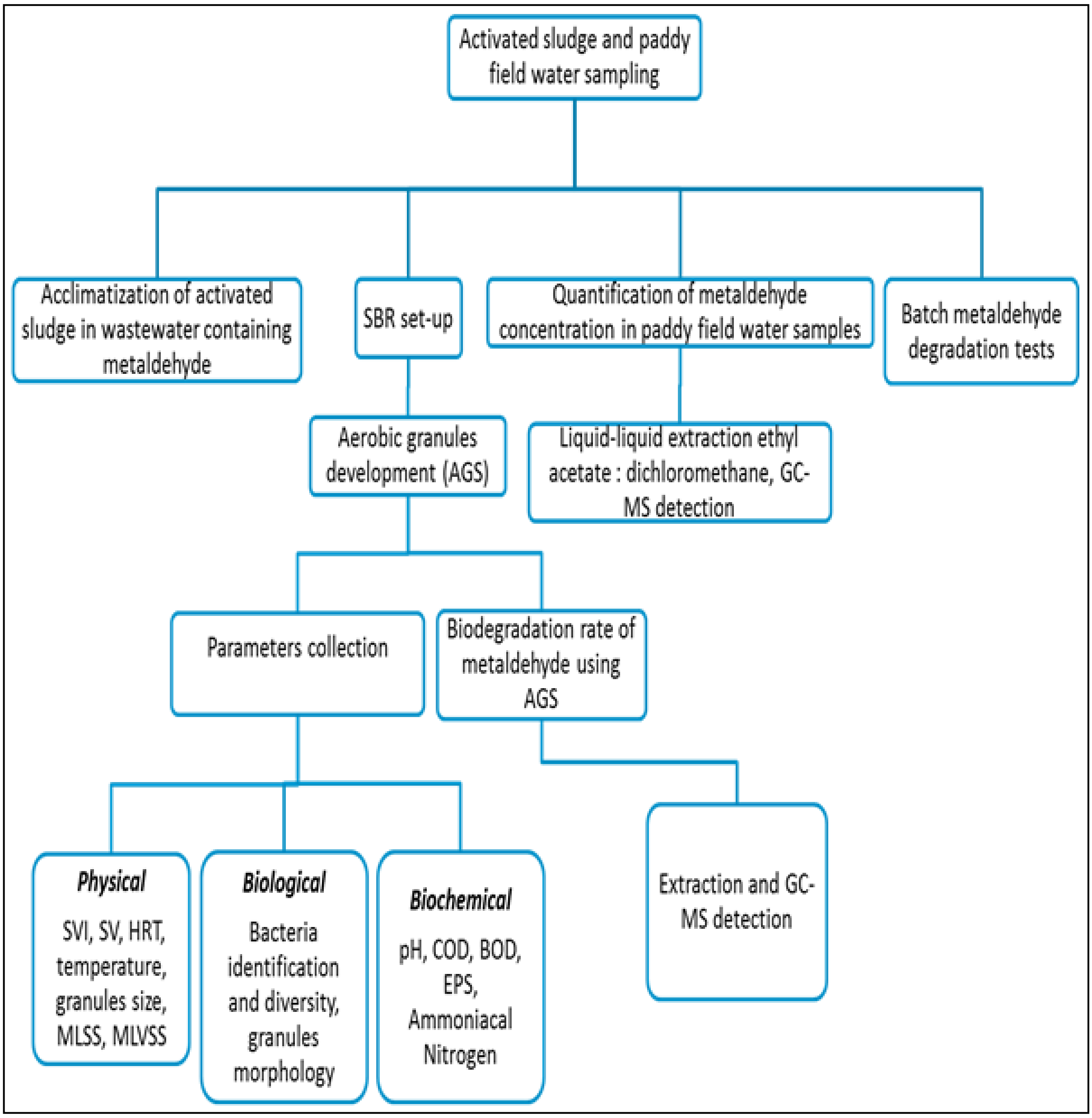

Figure 1: General overview of the study

2.2 Reactor set -up and operations

Experiment will be conducted in a cylindrical acrylic column bioreactor and had internal diameter of 10 cm with a total height of 30.5 cm and a total volume of 2.4 L. The working volume of 2.2 L will be used in this experimental study.

Two set of peristaltic pump will be used to feed and to discharge the synthetic wastewater in the reactor system. The influent will be introduced in the reactor through a port located at the bottom of the column. The effluent will be discharged through an outlet port which had a volumetric exchange ratio (VER) of 50% and located at the middle of reactor height. Air will be supplied at the bottom of the reactor by a fine air bubble diffuser during reaction time.

The reactor will be operated under sequencing batch mode for continuous operation of 24 h. at temperature (27 - 30 ^{o}C). 10 min of feeding from the bottom of the bioreactor without stirring, 120 min of aeration, 5 min of settling and 5 min of effluent withdrawal as shown in

Figure 2. The nutrient removal performance will also be monitored to demonstrate the feasibility of using the aerobic granulation for treating the agricultural wastewater. The sludge retention time (SRT) will be discovered by the discharge of total suspended solids with the effluent. Figure 3 shows reactor set up in this study.

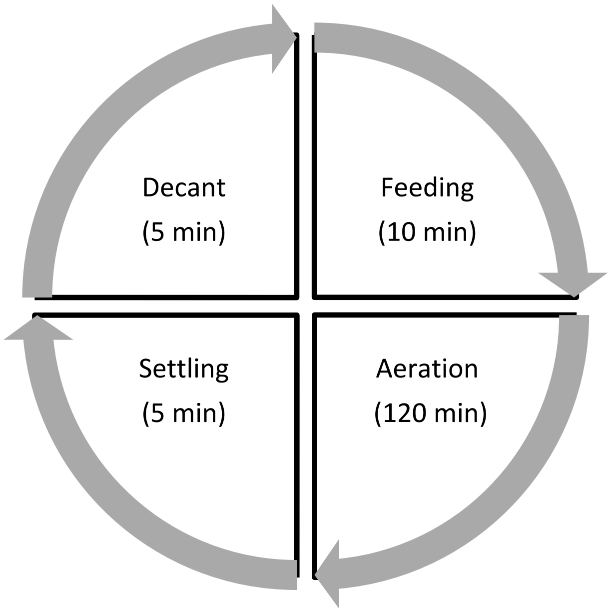

Figure 2: Sequencing batch reactor cycle phases

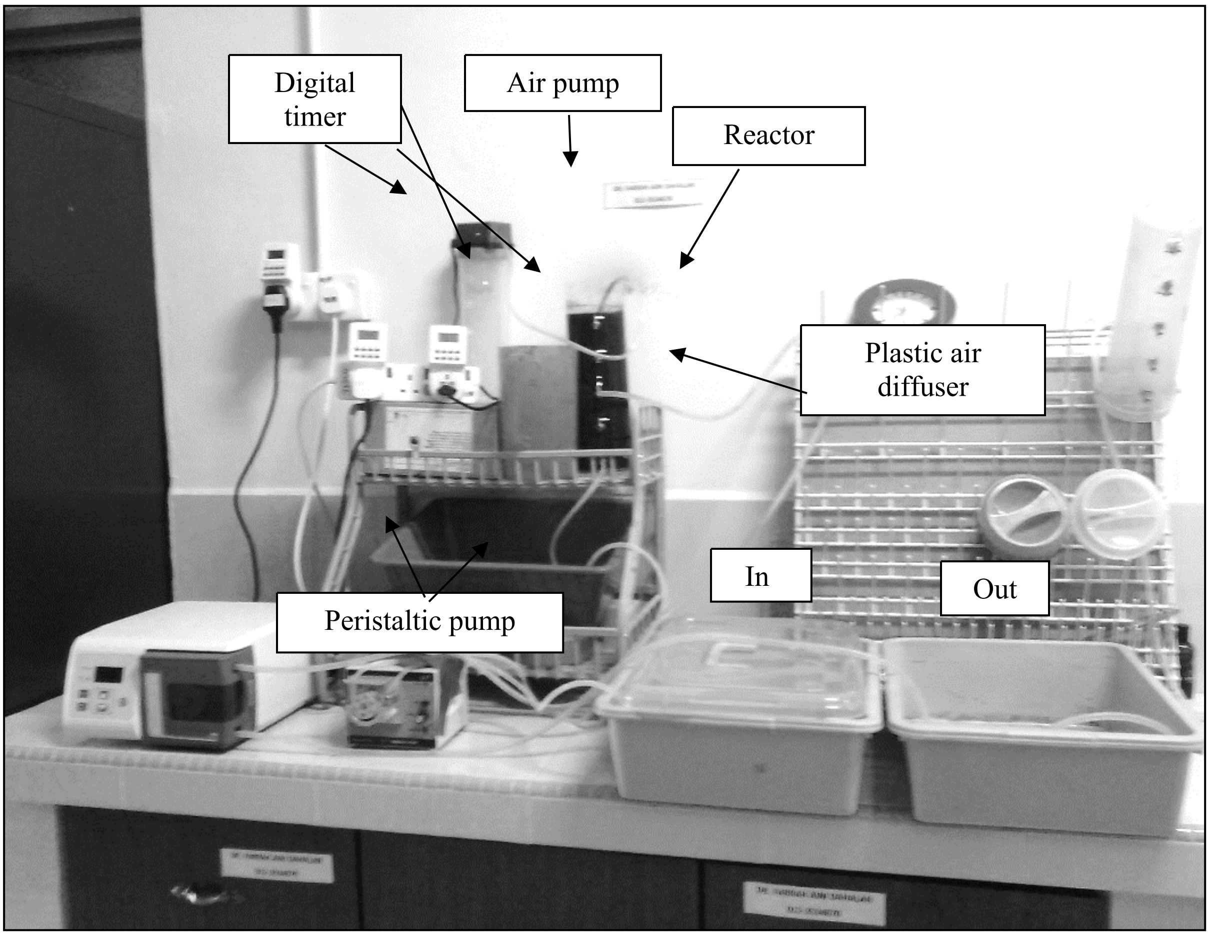

Figure 3: Reactor set up

2.3 Synthetic wastewater characteristics and seed sludge sample preparations

The reactor will be fed based on a similar recipe of synthetic wastewater attempted by Nor-Anuar et al. (2007). The COD - load with medium is 1.6 g COD/L/d and the COD/N ratio is 8.3. The synthetic wastewater recipe in this study is illustrated in Table 2.

Table 2: Composition of synthetic domestic wastewater

Medium	Composition
Medium O	
CH_3COONa	65.1 mM
$MgSO_4.7H_2O$	3.7 mM
KCl	4.8 mM
Medium N	
NH_4Cl	35.2 mM
K_2HPO_4	2.2 mM
KH_2PO_4	4.4 mM
Trace element	
EDTA	100 g
$FeSO_4.7H_2O$	1 g
$ZnSO_4.7H_2O$	4.5 g
$CaCl_2.2H_2O$	16.4 g
$MnCl_2.4H_2O$	10.1 g
$CuSO_4.5H_2O$	3 g
$COCl_2.6H_2O$	3 g

Source: Anuar et al. (2007)

2.4 Analytical method parameters

The characteristics of the wastewater will be analysed according to Standard Methods 2540-E (APHA, 2005). For the microscopic examinations, the AGS will be separated using three different size of mesh sieve (0.2, 0.4 and 0.6mm) (Dahalan et al., 2015).

2.5 Determination of metaldehyde

Liquid-liquid extraction using separatory funnel method is based on US EPA Method 3510 for aqueous matrix for the analysis of semi-volatile and non-volatile organics (US EPA, 2004). The extracts will be cleaned up by using the US EPA Method 3620B (US EPA, 1989).

Acknowledgement

The authors wish to thank:

i. Government of Malaysia and Ministry of Education Malaysia for the Fundamental Research Grant Scheme (FRGS) No. 9003-00386.
ii. Universiti Malaysia Perlis for the financial aid through Postgraduate Academic Activities Fund (PAAF).

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06

TAFSIRAN EKSISTENSIALISME TERHADAP MAKNA KEWUJUDAN MANUSIA: TINJAUAN MENURUT PERSPEKTIF PEMIKIRAN ISLAM

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ABSTRAK

Sepanjang diskusi falsafah, identiti manusia cuba difahami melalui interpretasi yang pelbagai. Akibat Perang Dunia Pertama dan Kedua, muncul faham eksistansialisme yang menumpukan aspek wujud manusia sebagi tema sentral falsafah. Manusia dianggap 'terhumban' ke dunia dan 'dihukum' untuk bebas. Kegelisahan dan kematian yang membayangi manusia memaksanya mencipta makna dan tujuan hidup. Justeru, kebebasan dianggap 'inti pati' manusia kerana ia bertanggung jawab dan sentias dituntut untuk membuat keputusan berdasarkan pilihan yang bebas. Kajian ini cuba mengenal pasti premis utama eksistansialisme dalam menafsirkan makna kewujudan manusia. Kajian juga cuba menilai tafsiran tersebut berdasarkan perspektif pemikiran Islam secara analisis kritis. Penulisan ini berasaskan kajian kepustakaan menerusi metode dokumentasi dalam mengumpulkan data berkaitan persoalan yang dikaji dan metode analisis data iaitu proses mengesan bentuk data yang telah dikumpul untuk melakukan interpretasi. Kajian mendapati faham eksistansialisme lebih didominasi oleh spekulasi falsafah dan psikologis akibat pengalaman derita manusia moden. Bertolak dari aspek epistemologi, ia mempengaruhi pula perspektif ontologi metafizik dan aksiologi yang menjurus kepada konsep kebebasan mutlak manusia dalam berfikir dan bertindak. Eksistensialisme mewakili siri kegagalan falsafah Barat menggantikan peranan agama dalam menyingkap hakikat dan makna kehidupan. Ia adalah manifestasi kedegilan akal manusia dalam menongkah naluri beragama.

Kata kunci: *eksistensialisme, makna kewujudan, kebebasan manusia.*

1.0 Pengenalan

Eksistensialisme adalah aliran falsafah moden yang beraspirasikan pemartabatan nilai manusia dan keunggulannya dalam kehidupan. Manusia ibarat paksi utama kewujudan. Berlatarkan kekecewaan terhadap ketidakstabilan dunia akibat Perang Dunia Pertama dan Kedua, fahaman ini menganjurkan kebebasan manusia dalam berfikir dan bertindak tanpa sebarang kongkongan.[1] Pelopor awalnya adalah Soren Kierkegaard (1813-1855) dan diikuti oleh Karl Jaspers (1883-1969), Gabriel Marcel (1889-1973), Martin Heidegger (1889-1976), Jean-Paul Sartre (1905-1980), Simone de Beauvoir (1908-1986) serta Albert Camus (1913-1960). Selain itu, Fredrich Nietzsche (1844-1900) turut dikaitkan dengan aliran ini walaupun secara lebih tepat beliau mewakili fahaman nihilisme.

[1] Bassam Dawud & Fatima Mardini (2011), *Adwa' hawl tayyarat mu`asirah*, Dimashq: Dar al-`Asma', h. 44.

Eksistensialisme mengkaji kelahiran, kehidupan dan kematian manusia yang ‘sebatang kara’. Kewujudan manusia mendahului pemikiran, perasaan dan etika dirinya. Fahaman ini menonjolkan keautentikan diri manusia yang berbeza dengan seisi alam lainnya.[2] Ia menekankan makna kewujudan, kebebasan dan tindak balas kreatif manusia terhadap kehidupan.[3] Manusialah yang mencipta makna kehidupan dengan haluan pilihannya sendirian tanpa kongkongan sesiapa.[4]

Eksistensialisme adalah pemberontakan terhadap beberapa ciri falsafah Yunani klasik dan masyarakat moden, khususnya ‘pandangan alam’ Plato dan Hegel. Ia juga berupa protes di atas nama individu terhadap konsep "sebab" dan "alam semula jadi" yang mendominasi Zaman Pencerahan abad ke-18. Ia turut membantah era industri moden dan masyarakatnya yang cenderung memperalatkan individu sebagai perkakas bagi mesin, jentera dan komputer. Eksistensialisme memprotes gerakan totalitarian, aliran fasis, komunis dan sebagainya yang cenderung ‘melenyapkan’ kapasiti individu dalam masyarakat kolektif. Usaha mendiagnosis dan memerihalkan pancaroba hidup manusia adalah keprihatinan eksistensialisme.[5]

Dakwa Kierkegaard, seluruh sejarah pemikiran sebelumnya bertumpu kepada fokus perhatian yang salah. Sejak era Yunani klasik, falsafah lebih meraikan kerangka metafizik dan taakulan serta pengalaman manusia berhubung kesedaran tentang alam ini. Tiada sistem yang mengambil kira kedudukan insan yang mendasar, sedangkan manusia sentiasa berdilema dalam membuat keputusan dalam hidupnya. Pilihan adalah titik mula, iringan setia dan tanggungan yang membebankan sepanjang hidupnya. Justeru, isu utama yang perlu dijelaskan ialah “apa yang perlu dilakukan, bukan apa yang perlu diketahui”.[6]

Dalam kesibukan membicarakan idea kebenaran dan kejadian alam yang semakin kompleks, dunia falsafah berkembang dengan menyisihkan kepentingan diri manusia. Melalui kemunculan Kierkegaard dan Nietzche, subjek falsafah mula bertumpu kepada pengalaman manusia. Pengalaman wujud manusia di dunia ini sebagai makna kehidupan dan pencarian makna diri mula menjadi keutamaan para eksistensialis.[7] Penulisan ini cuba mengenal pasti prinsip utama eksistansialisme dalam menafsirkan makna kewujudan manusia, seterusnya meninjau analisis kritis Pemikiran Islam terhadapnya.

2.0 Tema utama eksitensialisme

Berdasarkan pengamatan, berikut ditemukan beberapa premis utama eksistensialisme yang turut mempengaruhi perspektif epistemologi, ontologi dan aksiologinya:

2.1 Kewujudan manusia mendahului inti pati dirinya

Menurut eksistensialisme, manusia adalah satu-satunya wujud yang tunggal. Kalimah ‘wujud’ hanya terpakai ke atas manusia, manakala selainnya disebut ‘kejadian’ (*ka’in*) biasa. Analisis terhadap posisi manusia menyingkap makna keberadaannya sebagai wujud yang mendahului inti pati dirinya. Tatkala sesuatu maujud itu wujud, maka serentak itu juga kewujudannya merupakan hakikat bagi dirinya. Inti pati yang menerasi dirinya beridentik dengan kewujudannya itu sendiri

[2] Tom Jackson (2014), *Philosophy: an illustrated history of thought*, New York: Shelter Harbor Press, h. 122.
[3] Mel Thompson (2003), *Teach yourself philosophy*, London: Hodder & Stoughton Ltd., h. 184.
[4] Barry Loewer (2009), *30-Second philosophies*, East Sussex: Ivy Press, h. 142.
[5] Harold Titus (1995), *Living issues in philosophy*, Belmont: Wadsworth Publishing, h. 326.
[6] Philip Stokes (2011), *Philosophy: the world greatest thinkers*, London: Arcturus Publishing, h. 129 & 130.
[7] Paul Kleinman (2013), *Philosophy 101*, Avon: Adams Media, h. 23.

di alam realiti. Manusia yang maujud itu sekaligus adalah ‘wujud’ dan ‘inti pati’ dirinya yang hakiki. Kewujudan diri itu tidak memiliki ‘inti pati’ berasingan selain perihal kewujudannya. Dalam wujud seseorang itu terkandung makna kebebasan yang mutlak. Seseorang individu berkebolehan ‘mencipta’ dirinya secara bebas bersendirian menurut manifestasi wujudnya yang total.[8]

Eksistensialisme mengutamakan keunikan dan keunggulan “wujud” iaitu pengalaman kesedaran diri yang berbentuk dalaman. Tuntutan paling utama adalah keinginan untuk wujud dan dikenali sebagai seorang individu. Jika diri ini dikenali, ia dapat merasakan kehidupannya lebih bermakna. Hakikat keberadaan adalah kewujudan yang terdapat dalam diri "*I*" (saya manusia), bukannya diri "*it*" (ia benda). Justeru, paksi pemikiran dan makna adalah individu si pemikir yang sedia wujud.

Eksistensialis membezakan ‘kewujudan’ dengan ‘inti pati’. Kewujudan bererti keadaan sebenar, berlaku di dalam ruang dan masa atau merujuk kepada "sesuatu yang dikurniakan sini dan kini". Ia digunakan dalam erti kata diri individu diperkenankan untuk wujud atau hidup. Kata kerja 'untuk wujud' (*to exist*) lebih positif dan bermakna berbanding kata kerja 'untuk hidup’ (*to live*). Adakalanya, diungkapkan kepada mereka yang menjalani kehidupan yang membosankan dan tidak bermakna sebagai "mereka tidak hidup tetapi mereka hanya wujud". ‘Kewujudan’ bererti kehidupan yang sempurna, bertenaga, penuh kesedaran, bertanggungjawab dan berkembang maju.

‘Inti pati’ bererti “apa yang membezakan sesuatu itu dengan objek-objek lain”. Ia adalah menjadikan sesuatu itu sebagaimana ia sedanya. Terdapat perbezaan antara “apakah hakikat sesuatu itu” (*what a thing is*) dengan “itu adalah sesuatu itu” (*that it is*). “Hakikat sesuatu itu” dinamakan sebagai ‘inti pati’nya, manakala “itu adalah sesuatu itu” pula merupakan ‘wujud’nya. Contohnya, sesuatu yang dipegang di tangan sebagai ‘inti pati’ adalah sebatang pensil, manakala pensil itu menurut apa yang terbukti melalui tanggapan inderia adalah ‘wujud’nya. Jika dapat difahami konsep ‘inti pati’ tersebut, maka dapat difikirkan pula tentang ‘wujud’nya.

Menurut Satre, “kedahuluan wujud berbanding inti pati” bermakna, jika diambil pisau kertas contohnya, dapat diketahui bahawa ia telah dihasilkan oleh seseorang yang terlebih dahulu telah mengkonsepsikan gambaran pisau itu dalam fikirannya. Justeru, sebelum ia dihasilkan, pisau kertas itu sudah dibayangkan mempunyai tujuan atau matlamat tertentu di sebalik penghasilannya, juga dibayangkan sebagai produk melalui proses tertentu. Inti pati pisau itu mendahului kewujudannya, namun berbeza dengan manusia, yang mana terhasil inti pati baginya hanya setelah ia mewujud.[9]

2.2 Pemaknaan wujud melalui pengalaman subjektif manusia

Eksistensialisme memberikan penekanan baru kepada aspek dalaman diri dan pengalaman manusia, sekaligus kesedarannya yang subjektif. Tiada pengetahuan yang terpisah berasingan dengan subjek yang diketahui atau ditanggapi itu. Kehidupan dalaman seseorang berserta perasaan, kebimbangan dan keputusan pilihannya adalah pusat perhatian yang utama. Fahaman ini menolak objektiviti sebagaimana kandungan sains moden dan kehidupan sosial masyarakat industri Barat yang mendorong pengabaian terhadap manusia berbanding perkara-perkara lain. Kehidupan, umumnya dan manusia, khususnya sering ditafsirkan secara objektif sehingga kehidupan menjadi kosong dan tidak bermakna. Sebaliknya, ia memberi tumpuan kepada

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[8] `Abd al-Mun`im al-Hafni (1990), *al-Mu`jam al-falsafi*, Kaherah: al-Dar al-Sharqiyyah, h. 379 & 380.

[9] Harold Titus (1995), *ibid.*, h. 327.

kehidupan dalaman tanpa gentar kepada penilaian kendiri. Ia juga turut menentang sebarang percubaan yang menghalang keunikan pengalaman yang bersifat subjektif.

Hakikat kebenaran diperturunkan melalui pengalaman hidup dan dapat dirasai secara subjektif. Hakikat kejadian dan nasib manusia tidak dapat dijelaskan melalui konsep yang abstrak. Pendekatan rasional berbicara melalui prinsip yang umum dan universal di mana manusia dilibatkan dalam suatu kesatuan atau sistem. Namun eksistensialis menekankan aspek pengalaman manusia dan mendekatinya secara lebih peribadi sehingga ekspresi sastera dan seni lebih mendapat perhatian dalam menyuarakan gambaran perasaan dengan lebih jelas.[10]

Menurut eksistensialisme, sains dan metafizik tidak mampu memberi petunjuk tentang makna atau nilai, sekalipun ia dapat menerangkan tentang kejadian alam yang sedang berlangsung. Kegagalan manusia menemukan makna dan nilai tersebut bererti mereka tidak mampu memahami hakikat dunia ini. Akibatnya, manusia sukar membuat keputusan dan melakukan pilihan berasaskan alasan yang munasabah.[11] Soren Kierkegaard antaranya mula menyedari tentang kekeliruan dan keresahan jiwa manusia tatkala berpilihan bebas membuat keputusan di dunia yang dianggap tidak bermakna. Beliau dan kemudiannya, Nietzsche cuba mengkaji bagaimana pilihan bebas manusia dapat menafsirkan makna dan hakikat kewujudan manusia.[12]

Sebagai cabang falsafah yang menekankan makna bagi kewujudan insan dan responsnya terhadap kehidupan, maka eksistensialisme memfokuskan cara manusia bertindak balas dengan dunia. Jika kebanyakan falsafah lain meninjau perkaitan objek luaran dengan minda dalaman manusia dalam keadaan kedua-duanya saling terpisah, maka eksistensialisme pula membabitkan diri individu dalam proses interaksinya dengan dunia sebagai titik bicara. Disebabkan keperluan berurusan dengan komponen alam ini, maka manusia berusaha memahami kesignifikan segala benda tersebut dengan kehidupan. Seseorang yang ingin menggunakan tukul besi misalnya, akan spontan mencapainya tanpa perlu berfikir tentang 'diri' tukul itu. Ketika itu, minda si pengguna berhubung langsung dengan aktiviti penukulan dalam bentuk 'sedia digunakan' (*ready-to-hand*) menurut istilah Heidegger.[13]

Heidegger mereka cipta 'watak makhluk' andaian iaitu *Dasein* sebagai konsep asas dari perspektif seseorang yang memandang dunia. Ia bererti 'wujud' atau 'hadir' dalam Bahasa Jerman, dan mungkin lebih tepat adalah "berada di situ". Apa yang cuba dikatakan olehnya adalah bahawa kita telah melupakan aspek "keberadaan yang sebenar" atau "sesuatu yang benar-benar ada", iaitu diri kita sendiri dan objek-objek, lantas hanya melihat segala sesuatu tentang apa yang dilakukan olehnya. Tukul besi misalnya, hanya difikirkan tentang keupayaannya yang berguna untuk mengetuk paku tanpa terlintas untuk difikirkan tentang 'keberadaannya yang benar-benar wujud di situ'. Demikianlah sayugianya perspektif ini perlu diperluaskan kepada segala yang lain termasuk diri kita sendiri.[14]

Jika Kierkegaard menyediakan 'tapak' asas bagi eksistensialisme, maka Heidegger (1889-1976) pula 'menanam benih'nya. Heidegger memperkenalkan apa yang dinamakan sebagai *Dasein* iaitu 'berada-di sana' (*being-there*) atau 'kejadian yang mana kita sendiri mengada' (*being that we ourselves are*). *Dasein* adalah suatu entiti yang 'sedar-diri' (*self-conscious*) terhadap had keupayaannya. Ia tahu bahawa dirinya terbatas, mempunyai tempoh ajal

[10] Harold Titus (1997), *ibid.*, h. 327 & 328.
[11] Paul Kleinman (2013), *ibid*., h. 25 & 26.
[12] Marcus Weeks (2014), *Philosophy in minutes*, London: Quercus Editions, h. 294.
[13] Mel Thompson (2003), *ibid*., h. 184 & 185.
[14] Daniel Tatarsky (2015), *Cool philosophy*, London: Pavilion, h. 94 & 95.

dan pasti menemui nasib yang malang. Keinsafan ini mencetuskan kegelisahan dan ketakutan, namun inilah teras yang memberi makna kehidupan. Hanya melalui kewaspadaan yang memuncak terhadap keterbatasan hidupnya, maka seseorang itu dapat hidup secara sah dan terarah. 'Insaf-diri' (*self-awareness*) dapat mengupayakan manusi untuk 'mencipta' kehidupan dalam menghadapi ketakutan dan kematian dengan bersandarkan pilihan dan hala tuju yang ditentukan sendiri olehnya. Berbeza dengan Kierkegaard yang melihat 'penemuan' diri seseorang insan melalui Tuhan, Heidegger sebaliknya berpandangan bahawa Tuhan tidak relevan dalam kamus falsafah. Memadai dengan kadar pengetahuan tertentu tentang kepastian mati, ia dapat memberi hala tuju kepada kehidupan.

Heidegger meninjau soalan metafizik tentang apa yang dimaksudkan dengan "menjadi ada" (*being*). Baginya, "*Being*" bermakna "mengetahui objek lain". Beliau percaya cara terbaik untuk memahami "*Being*" ialah dengan melihat sesuatu dari dalam dan menyoal siasat diri kita sendiri. Oleh itu, beliau menyimpulkan bahawa 'kejadian' itu adalah kita yang dirujuk sebagai *Dasein* atau "ada di situ". Ini adalah Kejadian yang sedang bertanyakan dirinya sendiri tentang apakah itu Kejadian. Justeru, *Dasein* adalah suatu Kejadian pentafsiran kendiri, manakala tafsiran kendiri itu adalah kewujudan itu sendiri. Heidegger menyimpulkan bahawa kejadian *Dasein* itu adalah masa. Walaupun ia bakal lenyap binasa, namun *Dasein* tetap berlangsung dari kelahiran sehingga kematian. Ia tetap terlibat dengan dunia ini melalui tradisi dan sejarah.[15]

Motif utama eksistensialisme termuat dalam karya Heidegger, *Being and Time* berhubung: kewujudan yang 'ada di situ' (*being there*), kepentingan individu, tumpuan terhadap kebimbangan, kematian dan nihilis (penolakan prinsip moral dan agama), penegasan terhadap kegagalan sains dalam menyediakan kerangka memahami insan serta peri pentingnya kehidupan yang hakiki dalam memanifestasikan diri seseorang melalui kebebasan memilih. Eksistensialisme menekankan kepentingan individu insan dalam mentakrifkan dirinya. Kewujudan seseorang lebih utama berbanding tabiat asas yang mendasari dirinya. Tindakan individu mentakrifkan diri insan sebagai berpilihan bebas. Inti pati yang menerasi diri seseorang terbit daripada kewujudan dirinya.

Heidegger membezakan bentuk kehidupan yang sebenar dengan sebaliknya. Kehidupan sebenar adalah bentuk kehidupan yang dibina menurut makna dan pilihan insan itu sendiri. Tatkala *Dasein* dilanda kerisauan sehingga dunia kelihatan gersang tanpa sebarang makna, manakala saat kematian tidak dapat dielakkan, maka ia perlu bebas merdeka menjadi dirinya yang sejati. Ironinya, kematian yang pasti menjelma akan membebaskan insan untuk mencipta makna bagi kehidupannya ibarat penawar yang menjadikannya kekal abadi. Keterbatasan hidup mengurniakan matlamat kehidupan. Bayangan kematian mendesak insan memilih haluannya sendiri.[16]

Menurut Sartre, tabiat 'kejadian untuk diri sendiri' (*being for-itself*) berbeza dengan 'kejadian dalam diri sendiri' (*being in-itself*). Kategori 'kejadian dalam diri sendiri' adalah kejadian yang tidak berkesedaran. Ia wujud secara fenomena sebagai objek yang dapat dicerap oleh manusia. Tumbuhan, haiwan dan batu misalnya, wujud dalam dirinya sendiri tanpa berupaya menjadikan dirinya sebagai objek cerapan bagi dirinya sendiri. Ia sendiri tidak tahu bahawa ia wujud. Sebaliknya, kategori 'kejadian untuk diri sendiri' merujuk kepada manusia yang mendapat kebebasan dirinya melalui interaksi perhubungan dengan alam sekelilingnya. Ia menidakkan dunia di sekelilingnya dan memperakui dirinya sebagai bukan objek. 'Kejadian untuk diri sendiri' berkedudukan lebih dominan apabila 'kejadian dalam diri sendiri' yang tidak

[15] Paul Kleinman (2013), *ibid*., h. 213-215.
[16] Anne Rooney (2013), *The story of philosophy*, London: Arcturus Publishing, h. 72-75.

berbahasa dan tidak bermakna itu diberi nama dan makna kepadanya. 'Kejadian dalam diri sendiri' juga tunduk kepada olahan tadbir 'kejadian untuk diri sendiri' iaitu manusia menurut perancangannya. Melalui 'kuasa' kesedaran, alam kejadian ini menjadi bermakna sebagai objek bagi manusia. Manusialah yang memberi makna kepada kewujudan.[17]

2.3 Kesebatian wujud manusia dengan kerangka masa

Dakwa Heidegger, kewujudan manusia dimaknakan dengan masa. Pengalaman lalu dan harapan mendatang menentukan siapa dirinya dan apa yang dilakukan olehnya. Amat janggal betapa kepastian bagi kematian membebaskan manusia untuk hidup semahunya. Ini kerana jika manusia menemui penawar yang menyebabkan hayatnya berpanjangan kekal abadi, nescaya cita-citanya tidak lagi menjadi suatu keperluan, lantaran luasnya kelapangan masa yang amat lumayan. Kesempatan masa yang tidak terbatas bakal melenyapkan cita-cita dan prioriti dalam kehidupan. Jelas bahawa keterbatasan masa menjadikan hidup ini mempunyai sasaran tujuan sebagaimana kebinasaan atau kematian mendorong insan untuk bebas memilih.[18]

Menurut Heidegger, kewujudan manusia mampu dicerap dan diselidiki sebagai sebahagian fenomena alam kerana manusia menyedari tentang kewujudannya itu. Ia adalah suatu 'objek' yang dialami dalam pengalaman manusia, lantas kejadian diri manusia pasti terjadi dalam ruang tertentu. Ia juga wujud dan tidak boleh dipisahkan dari kerangka masa tertentu. Berdasarkan pengalaman manusia bahawa kewujudannya mempunyai masa lalu, kini dan mendatang, maka kejadian wujud tersebut adalah masa itu sendiri. Hidup masa telah dirangka oleh masa yang bermula sejak kelahiran sehingga kematiannya. Kedatangan manusia ke dalam wujud ini disertai kesedaran tentang kewujudannya yang berpenghujung. Tanpa matlamat kehidupan yang pasti, kehidupan manusia bakal menemui kehampaan yang tidak bermakna. Justeru, manusia bertanggungjawab mencari matlamat hidupnya sendiri. Kesedaran tentang ajal yang bakal menjelang tiba membantu manusia memahami erti kewujudan.[19]

Tegas Heidegger, makna kemenjadian manusia mesti diikat kukuh dengan masa. Manusia adalah suatu kejadian yang bertempoh. Apabila seseorang itu lahir, ia mendapati dirinya telah tercampak ke dalam dunia tanpa sebarang pilihan. Kemunculan manusia dilatari sejarah tertentu, manakala kematian adalah ufuk sempadan terakhir bagi kejadiannya. Segenap urusan yang mampu difikir dan dilakukan oleh manusia hanya mengambil tempat dalam lingkungan garis masa tersebut. Persoalan falsafah yang kompleks dan abstrak cuba disingkap secara konkrit melalui pengalaman langsung yang dialaminya. Demikianlah ruang lingkup mutlak dan muktamad bagi hidup manusia.[20]

Heidegger menganalisis kewujudan manusia dan temponya itu. Melalui kaedah fenomenologi gurunya, Edmund Husserl (1858-1938), ia menyiasat struktur asas bagi kewujudan manusia. Diandaikan bahawa bentuk perkaitan manusia dengan ruang dan masa berhubung kewujudannya adalah berbeza berbanding bentuk kewujudan segala yang lain. Manusia adalah kewujudan yang 'tercampak' ke dunia, lantas ia tidak terikat dengan sebarang tatacara tertentu. Setiap ketika dan dalam sebarang keputusan, ia perlu membuat apa sahaja menurut kemahuannya. Heidegger menamakan "kewujudan" tersebut sebagai "ambil berat", lantaran kewujudan merupakan "kejadian yang mengambil berat kejadian dirinya". Melalui kewujudan

[17] Eugene Kelly (2007), *The basics of Western philosophy*, New York: Humanity Books, h. 269 & 270.
[18] Anne Rooney (2013), *ibid*., h. 73 & 74.
[19] Marcus Weeks (2014), *ibid.*, h. 300.
[20] Will Buckingham (2011), *The Philosophy book*, London: Dorling Kindersley, h. 254.

manusia yang bertempoh, makluman tentang kematian jelas kelihatan. Kewujudan adalah satu "kejadian yang menuju kematian". Tanpa detik kematian yang pasti menjelang, nescaya tiada risiko atau implikasi dalam urusan membuat keputusan dalam hidup.[21]

2.4 Kebebasan individu bertunjangkan kerelatifan nilai

Di antara idea utama eksistensialisme adalah makna hidup dan penemuan diri sendiri, hanya dapat dicapai melalui kehendak bebas, pilihan dan tanggungjawab peribadi. Eksistensialisme menangani persoalan makna kewujudan manusia. Manusia dianggap 'terhumban' wujud ke alam ini. Seseorang itu adalah individu yang mampu berfikir dan bertindak secara bebas dalam hidupnya. Nilai dan tujuan hidup ini ditentukan melalui kesedaran diri individu itu sendiri. Semua manusia mempunyai kehendak yang bebas. Potensi berkehendak bebas bererti hidup dengan mempunyai pilihan. Struktur dan nilai masyarakat tidak mempunyai kawalan ke atas seseorang. Pilihan peribadi adalah unik bagi setiap individu berdasarkan pandangan, kepercayaan dan pengalaman masing-masing, bukan menurut masyarakat atau kuasa luaran. Berdasarkan pilihan ini, manusia mula menyingkap identiti diri mereka.

Konsep tanggungjawab peribadi adalah komponen utama eksistensialisme. Segalanya terpulang kepada individu untuk membuat keputusan berdasarkan kerelaan tanpa sebarang tekanan. Oleh kerana manusia telah 'terhumban' ke alam ini, terdapat 'daerah' yang tidak difahami berhubung kewujudannya. Kebebasan manusia bererti masa depannya serba tidak menentu. Kehidupannya ditentukan oleh pilihan yang dilakukan. Manusia percaya ia memahami alam sekeliling, lantas krisis yang timbul bakal diuji melalui pengalaman yang menuntut penilaian semula aspek tertentu dalam hidup ini. Cara tunggal untuk mendapatkan makna dan nilai adalah dengan membuat pilihan dan menggalas tanggungjawab.[22]

Penekanan terhadap kewujudan peribadi dan subjektiviti telah membawa kepada penekanan baru terhadap kebebasan dan tanggungjawab peribadi. Eksistensialisme lebih menumpukan peribadi individu berserta pilihan dan keputusannya, bukan kepada kemanusiaan secara umum atau institusi dan pencapaian manusia. Ia adalah suatu penegasan terhadap keutamaan wujud peribadi individu dan keputusannya. Kebebasan bukan sesuatu yang boleh dibukti atau diperdebatkan, bahkan ia adalah realiti yang perlu dicuba dan dialami. Manusia mampu mencapai kebebasan yang lumayan jika ia dapat menguasainya. Hakikatnya, kebebasan menangani tuntutan dalaman dan menyerlahkan jati diri seseorang. Kebebasan juga menghadapi pilihan, membuat keputusan dan bertanggungjawab terhadap manusia.[23]

Menurut Kierkegaard, kewujudan insan sebagai individu adalah fokus utama falsafah. Manusia bebas menentukan 'siapa' dirinya sendiri. Pilihan ini adalah inti pati kebebasannya. Merasa sedar tentang kewujudan dan kebebesan ini merupakan suatu cabaran, namun kegagalan untuk menyedari tentang diri sendiri dan keupayaannya untuk bebas bakal mengakibatkan rasa putus harap atau kehampaan.[24] Kierkegaard menegaskan bahawa keputusan dalam hidup ini berbentuk kekhususan individu, bukan berupa aturan moral yang universal. Melalui konflik dalaman yang bercampur-aduk dengan kesengsaraan dan keresahan jiwa, manusia tetap perlu bersikap radikal dan bebas menentukan perwatakan diri dan kesudahan nasibnya. Heidegger, Jaspers dan Sartre berikutnya turut menapakkan identiti individu manusia secara konkrit dan

[21] Christoph Delius (2000), *The story of philosophy from antiquity to the present*, Cologne: Konemann, h. 99.
[22] Paul Kleinman (2013), *ibid*., h. 24 & 25.
[23] Harold Titus (1995), *ibid*., h. 328.
[24] Stephen Trombley (2011) *A history of Western thought*, London: Atlantic Books, h. 155.

ekslusif serta menolak pemakaian generalisasi universal dalam ukuran moral. Manusia berhak mencipta nilai etika tersendiri tanpa perlu menurut peraturan wahyu atau masyarakat.[25]

Dalam analoginya, Sartre mengisahkan dilema seorang pemuda dalam membuat keputusan berkaitan nilai moral. Di antara pilihan menyertai tentera pembebasan Peranchis demi cintakan tanah air dengan memelihara ibunya yang keseorangan di rumah, tiada teori moral yang dapat memberikan panduan nilai kepadanya, dakwa Sartre. Undang-undang moral universal tidak dapat diaplikasikan dalam situasi unik sebegini. Satu-satunya penyelesaian dalam konflik jiwa ini hanya dengan cara merenung ke dalam dirinya secara mendalam dan memilih sendiri tindakan yang lebih berpengaruh. Dia mesti mencipta nilai bagi dirinya dengan memilih tindakan tertentu. Nilai tidak sedia wujud dengan sendiri, bahkan hanya muncul secara fenomena atau serempakan peristiwa ketika sesuatu keputusan ingin dibuat. Idea Sartre ini dikritik sebagai 'ketidakwarasan' eksistensialisme, lantaran ia lebih mencenderungi bisikan dalaman seseorang tanpa penelitian terhadap nilai objektif. Bahka, keputusan yang dimuktamadkan hanya diberikan alasan berdasarkan pilihan seseorang tanpa jaminan tentang kebenarannya.[26]

2.5 Pembebasan matlamat hidup dari kawalan metafizik

Umumnya, eksistensialisme biasa dikaitkan dengan ateisme sekalipun terdapat kalangan aktivisnya merupakan penganut Kristian dan Yahudi. Namun, ini tidak bermakna semua ateis adalah eksistensialis, dan bukan semestinya seseorang eksistensialis adalah ateis. Fahaman ini bukan bermaksud membuktikan kewujudan Tuhan atau sebaliknya, bahkan agama itu sendiri dicurigai oleh kalangan eksistensialis. Ia menyarankan agar manusia menemukan makna dan tujuan hidup dalam diri mereka sendiri. Ini gagal dicapai jika manusia mempercayai kuasa luaran yang mengawal urusan mereka.[27] Dakwa Sartre, jika Tuhan diandaikan wujud sekalipun, kewujudanNya itu tidak mengubah apa-apa. Tuhan tidak diminta bertanggung jawab dan tidak terlibat dalam keputusan yang diambil oleh manusia. Walaupun eksistensialisme berusaha menyorot hakikat wujud manusia seadanya tanpa motif merumuskan faham ateisme, namun tidak dinafikan eksistensialisme adalah lanjutan kesinambungan bagi sisi pandang ateisme.[28]

Bagi Sartre, manusia adalah bebas. Berbeza dengan pisau lipat umpamanya, manusia tidak dicipta demi tugasan tertentu. Sartre tidak mempercayai wujudnya Tuhan yang dapat mencipta manusia, lantas menolak idea bahawa Tuhan mempunyai tujuan bagi manusia. Pisau lipat telah direka untuk memotong. Itu adalah inti pati baginya yang menjadikan ia seperti seadanya. Sebaliknya, penciptaan manusia tidak mempunyai sebarang tujuan, lantas ia tidak mempunyai inti pati. Manusia hadir di dunia tanpa sebarang sebab atau alasan. Tiada tatacara tertentu untuk menjadikan kita manusia. Manusia boleh memilih apa yang mahu dilakukan tanpa keputusan sesiapa.[29]

Tema utama eksistensialis adalah dakwaan bahawa 'kewujudan mendahului inti pati'. Sartre berpandangan bahawa pada asalnya manusia wujud tanpa sebarang erti dan tujuan, mendapati dirinya hadir ke dunia dan hanya kemudiannya ia mentakrifkan makna kehidupan yang dibentuk melalui reaksi terhadap pengalamannya. Pandangan ini berkontradik dengan

[25] David Papineau (2004), *Western Philosophy*, London: Duncan Baird Publishers, h. 154 & 155.
[26] Eugene Kelly (2007), *ibid*., h. 271-272
[27] Paul Keinman (2013), *ibid*., h. 23-26.
[28] Fuad Hassan (1973), *Berkenalan dengan existensialisme*, Jakarta: Pustaka Jaya, h. 95.
[29] Nigel Warburton (2011), *A little history of philosophy*, New Haven & London: Yale University Press, h. 197 & 198.

pandangan Aristotle bahawa manusia dicipta demi memenuhi tujuan atau matlamat yang tersedia. Sebaliknya, Sartre berpendapat bahawa lantaran tiada Tuhan yang merangka tujuan hidup bagi manusia, maka terpulang kepada individu untuk memilih bentuk kehidupan yang difikirkan terbaik. Hujah Sartre ini tidak merujuk kepada fahaman ateisme beliau dalam membicarakan isu kewujudan. Bahkan menurutnya, kepercayaan kepada Tuhan adalah urusan peribadi yang melibakan pilihan dalam kehidupan. Baginya, kepercayaan bertuhan tidak boleh dipaksa ke atas seseorang. Apa yang lebih mendasar dalam falsafah Sartre adalah manusia tidak pernah dipaksa. Manusia sentiasa berdilema membuat pilihan di persimpangan kehidupa tanpa terkecuali untuk membuat sebarang keputusan. Tegasnya, kebebasan radikal manusia ini mempunyai kesan yang besar. Ia bertanggungjawab ke atas segala perbuatan. Seseorang tidak boleh membuat alasan atau menafikan tanggung jawab dalam melakukan sesuatu tindakan. Manusia terpaksa memikul tiga beban berikut:

i) 'Kesengsaraan' (*anguish*) yang timbul daripada kesedaran terhadap beban berat tersebut. Tindakan yang dipilih itu bukan sahaja memberi kesan kepada pelakunya tetapi juga merisikokan kedudukannya sebagai panduan ikutan kepada sekalian manusia.

ii) 'Penyingkiran' (*abandonment*) manusia oleh Tuhan – seolah-olah – ia diabaikan dan tidak dipedulikan tanpa bantuan atau bimbingan dalam persoalan moral. Bahkan, manusia perlu mengusahakannya sendirian.

iii) ‘Putus asa’ (*despair*): manusia perlu bertindak tanpa menaruh sebarang harapan dalam mempercayai berlakunya perubahan ke arah yang terbaik.

Idea Sartre ini kelihatan membebankan, namun – didakwa – gagal untuk dihindari. Manusia ‘dihukum’ untuk bebas. Beliau menyangkal bahawa fahaman ini merupakan suatu bentuk pesimis, bahkan sebaliknya, ia memaparkan kekentalan optimisme betapa nasib manusia terletak dalam dirinya sendiri.[30]

Bagi eksistensialis, kehidupan tidak mempunyai sebarang makna sehinggalah manusia memberikan makna baginya dengan membuat pilihan. Kelak, kematian akan menjelang tiba untuk meragut semula makna yang telah diberikan itu. Tiada makna bagi kewujudan manusia melainkan apa yang dicipta melalui pilihannya. Albert Camus menganalogikan mitos Yunani, Sisyphus sebagai gambaran kebebalan manusia. Akibat berbohong kepada ‘dewa-dewa’, maka Sisyphus dihukum untuk menggulingkan sebuah batu besar ke puncak gunung. Apabila ia sampai ke puncak tersebut, batu tersebut berguling ke bawah sehingga ia perlu menolaknya semula dari bawah. Beliau terpaksa melakukannya berulang kali buat selama-lamanya. Demikianlah kehidupan manusia sebagaimana tugas Sisyphus yang amat tidak bermakna. Tiada jawapan yang dapat menjelaskan segala-galanya. Namun menurut Camus, manusia tidak harus berputus asa sehingga perlu membunuh diri. Sebaliknya, Sisyphus bergembira lantaran terdapat sesuatu di sebalik kesungguhan yang kelihatan sia-sia tersebut yang membuat hidupnya berharga. Sekurang-kurangnya, ia masih lebih baik berbanding kematian.[31]

[30] Philip Stokes (2011), *ibid*., h. 200 & 201.
[31] Nigel Warburton (2011), *ibid*., h. 200 & 201.

Kesimpulannya, di sebalik huraian yang berbeza-beza di kalangan para eksistensialis tentang kewujudan insan, terdapat tema utama yang terkandung dalam fahaman mereka:

i) Insan tidak mempunyai sebarang tujuan yang ditetapkan untuk dirinya oleh Tuhan atau alam semula jadi; terpulang kepada seseorang untuk menentukan identiti diri melalui tindakannya sendirian. Menurut Sartre, 'kewujudan insan mendahului inti patinya'. Manusia wujud terlebih dahulu – dengan tercampak ke dunia tanpa kerelaan –, kemudian terpulang kepadanya untuk menentukan wataknya sendiri melalui bentuk kehidupan yang dilalui dalam perjalanan hidup ini. Justeru, hakikat insan dipilih sendiri olehnya tanpa ditentukan oleh sebarang pihak lain.

ii) Insan bebas memutuskan nasibnya sendiri dan bertanggungjawab terhadap apa yang dilakukan dalam hidupnya. Seseorang itu mempunyai kehendak bebas dan mampu bertindak balas terhadap apa sahaja faktor sosial dan biologi yang dilihat dapat mempengaruhi keputusannya, lantas dengan itu, ia berupaya menentukan pilihannya sendiri dalam menangani faktor-faktor tersebut. Manusia bertanggungjawab penuh terhadap apa yang dilakukan dalam hidup ini.

iii) Eksistensialis amat prihatin untuk mengenal pasti cara yang paling sahih dan memuaskan hidup seseorang. Kehidupan manusia yang cenderung mengikuti cara hidup secara kolektif adalah kehidupan yang dianggap 'tidak sahih' dan tidak benar-benar miliknya. Seseorang perlu mengambil alih kewujudan mereka sendiri dengan jelas. Transformasi ini dilakukan sesuai dengan pengalaman emosi yang mendalam. Pengalaman yang dilalui akan menjadikannya lebih memahami risiko hidup ini, lantas menjadikan dirinya lebih matang dan sempurna.

3.0 Analisis menurut Pemikiran Islam

Setelah mendapat gambaran umum berhubung beberapa prinsip asas eksistensialisme, berikut dikemukakan beberapa analisis kritis terhadapnya menurut perspektif Pemikiran Islam, khususnya dari aspek epistemologi, ontologi dan aksiologi:[32]

3.1 Tiada wujud tanpa inti pati atau hakikatnya

Jika eksistensialisme berupa ajaran falsafah, maka ia perlu berpegang kepada peletakan istilah mantik atau falsafah. Dalam konteks ini, ahli falsafah mendefinisikan inti pati (*mahiyah*) sesuatu sebagai "sesuatu atau apa yang dengannya tercapai kedirian (*zatiyah*) sesuatu" dan layak pula diitlakkan nama baginya. Berdasarkan ini, maka dakwaan bahawa "kewujudan sesuatu itu mendahului inti patinya" sukar difahami, bahkan ia melazimkan makna yang berparadoks.

Kewujudan manusia bererti bahawa inti patinya telah benar-benar terealisasi secara luaran di alam nyata. Jika diandaikan ia wujud sebelum atau tanpa kewujudan inti patinya sebagai manusia pada ketika yang sama, maka ia hanya mengandungi dua kemungkinan iaitu: i) inti pati manusia itu telah terpisah atau bercerai tanggal daripada manusia itu ketika ia wujud,

[32] Pada asalnya, penyusun berhasrat menggarap idea-idea penulisan beberapa tokoh ulama dalam reaksi mereka terhadap eksistensialisme. Namun, lantaran kesuntukan masa, penyusun hanya sempat mengadaptasi karya penulisan al-Marhum al-Shahid Muhammad Sa`id Ramadan al-Buti sahaja. Semoga Allah memberi kesempatan lagi untuk penyusun memurni dan melengkapkan semula penulisan ini.

atau ii) wujud itu mempunyai makna yang terdapat di dirinya yang ada kalanya terealisasi secara luaran di alam nyata, namun ia tidak terpakai atau menyifati diri sesuatu yang bersifat wujud – seolah-olahnya, “kewujudan manusia mendahului inti patinya” bermakna kewujudan manusia ketika awal kelahiran dan kemunculannya adalah kosong tanpa hakikatnya sebagai manusia.

Selanjutnya, jika inti pati manusia tercicir dan ketinggalan ketika ia wujud di alam nyata, maka ini melazimkan bahawa fenomena perlakuan (*zawahir*) bagi inti pati manusia itu – sudat tentu – turut sama tercicir dan ketinggalan ketika manusia itu wujudan di alam nyata. Ini kerana fenomena perlakuan (*zawahir*) sesuatu itu adalah menuruti ketiadaan atau kewujudan sesuatu itu secara pelaziman yang pasti. Justeru, ini bererti “kewujudan manusia mendahului inti patinya” mengisyaratkan bahawa inti pati manusia dan fenomena perlakuannya tidak wujud ketika kemunculan manusia itu buat pertama kalinya. Ini adalah suatu kejanggalan

Dakwaan “kewujudan manusia mendahului inti patinya” memaknakan bahawa wujud itu sendiri mempunyai inti pati yang berasingan dan tersendiri. Juga, seolah-olah kewujudan itu adalah sesuatu yang berdiri sendiri dan tersedia untuk dipisah dan diceraitanggalkan daripada sesuatu yang maujud. Jika benar demikian, eksistensialis perlu membuktikan bahawa ‘wujud’ yang terpisah berasingan dengan ‘inti pati’nya iaitu sesuatu yang maujud itu, turut memiliki ‘inti pati’ lain selain daripada sesuatu yang maujud itu. Sebaliknya apa yang lebih pasti, kewujudan manusia setelah didahului oleh ketiadaannya memaknakan pelatarannya oleh lingkungan masa dan tempat, manakala pembebasannya daripada lingkungan masa dan tempat bererti ia kembali meniada. Justeru, kewujudan manusia yang maujud tidak mungkin terpisah daripada diri manusia itu sebagai maujud kerana wujud itu sendiri menerasi sesuatu yang berupa maujud.

Apa yang diamati di sebalik dakwaan bahawa “kewujudan manusia mendahului inti patinya”, eksistensialis cuba mengelirukan pengistilahan ‘inti pati’ sesuatu dengan menterjemahkannya sebagai ‘sifat’ yang mana pada awal kelahiran seseorang, ia terpendam sebagai ‘sifat kemanusaiaan’nya yang bakal tertonjol kemudiannya sebagai tabiat perlakuan yang membaharu menurut kebebasan pilihannya. Motif di sebalik dakwaan ini bertujuan memutlak atau mengunggulkan ciri kebebasan memilih pada diri manusia sebagai identitinya yang hakiki. Tuntasnya, mereka mahu agar hakikat kemanusiaan diolah mengikut konsep kebebasan, bukan konsep kebebasan itu terikat dengan hakikat kemanusiaan di luar kemampuan olahannya.[33]

3.2 Makna wujud merangkumi manusia dan makhluk lainnya

Makna wujud yang diistilahkan oleh ahli falsafah dan ilmuwan adalah lebih umum dan inklusif berbanding makna yang dimaksudkan oleh eksistensialis. Di antara ciri utama kewujudan ialah ketundukannya kepada persoalan bila dan mana. Justeru, kewujudan sesuatu dikenali juga sebagai keberadaan sesuatu (*kaynunah al-shay’*) dalam lingkungan masa dan tempat. Justeru, ciri wujud merangkumi manusia dan segenap maujud lainnya tanpa sebarang perbezaan.[34]

Namun pengamatan terhadap eksistensialisme mendapati bahawa makna kewujudan yang dimaksudkan hanya disesuaikan dan terbatas kepada kategori wujud manusia yang dibezakan dengan wujud selainnya. Dakwa eksistensialis, perkataan ‘kewujudan’ bukan sinonim dengan perkataan ‘keberadaan’ atau ‘kejadian’ (*kaynunah*). Batu, air dan tanah umpamanya adalah

[33] Muhammad Sa’id Ramadan al-Buti (2008), *al-Madhahib al-tawhidiyyah wa al-falsafat al-mu’asirah*, Dimashq: Dar al-Fikr, h. 243-249.

[34] Harus difahami bahawa konteks perbahasan di sini mengambil kira persoalan falsafah (*maqulat*) secara umum. Namun menurut perspektif Islam yang sahih, khususnya akidah Ahl al-Sunnah wa al-Jama`ah, keberadaan sesuatu yang maujud dalam lingkungan masa dan tempat merupakan ciri makhluk. Ini berbeza dengan hakikat ketuhanan Allah yang tidak terikat dengan lingkungan masa dan tempat, lantaran Dialah yang mencipta masa dan tempat.

'keberadaan' atau 'kejadian', namun kesemua itu tidak wujud secara amali atau aktif di luar minda manusia, sedangkan hanya minda yang dapat menstatuskannya sebagai maujud. Kewujudan dalam erti kata sebenar bukanlah 'perihal keadaan' sesuatu tetapi ia merupakan 'perbuatan' iaitu pengalihan sesuatu ke alam realiti sebagaimana ungkapan 'perbuatan wujud' (*fi`l al-wujud*). Justeru, pemaknaan 'wujud' menurut konotasi eksistensialis ini mendorong mereka mengolah dan membataskan ciri wujud manusia – yang asalnya berkongsi dengan jamadat lainnya – kepada bentuk makna perbuatan, aplikatif dan operatif sebagai kemuliaan ekslusif bagi manusia berbanding kejadian lain.

Dalam konteks ini, eksistensialis memaksudkan erti 'kewujudan' dalam kata-kata "kewujudan mendahului inti pati sesuatu" sebagai 'kewujudan' menurut istilah falsafah klasik yang menginklusifkan pengertiannya kepada segala maujud termasuk manusia. Berikutnya, Namun melalui olahan makna 'kewujudan' yang baru, maka status maujud itu dicirikan dengan keaktifannya yang bukan semata-mata 'kejadian' yang pasif, kaku dan tidak bereaksi. Motif di sebalik perubahan makna istilah ini menjurus kepada pengukuhan asas kebebasan manusia yang mutlak, manakala kejadian makluk lainnya perlu tunduk sebagai alat kepada kepentingannya.

Walau betapa sangkaan manusia bahawa dirinya bebas memilih dan bertindak semahunya, namun kewujudan dan kehidupannya tetap tertakluk dalam 'genggaman' aturan kejadian yang 'mengakar' tanpa dapat lari dari 'bayangan'nya. Kebebasan yang didakwa mutlak itu tetap berlangsung dalam ruang lingkup keterbatasannya menurut rangkaian sistem tertentu. Naluri kemanusiaannya tetap akur bahawa kelangsungan aturan alam lebih dominan berbanding tuntutan usaha ikhtiarnya yang terbatas.[35]

3.3 Perasaan dalaman individu bukan sumber kebenaran

Fenomenologi mahu meruntuhkan sebarang struktur dan teori yang menyekat dominasi cerapan empirik manusia sebagai penyaksi fenomena atau peristiwa di alam nyata.
Eksistensialisme memposisikan kewujudan manusia sebagai tema sentral falsafah. Menurut eksistensilais, hakikat itu adalah "sebarang perkara yang berhubung dan bertindak balas secara langsung dengan perasaan manusia". Hakikat itu terbatas kepada perkara yang merujuk kepada kepentingan manusia tanpa keluar daripadanya. Menurut gambaran epistemologi, hakikat sedemikian bererti "apa yang berefleksi atau terpantul dari dalam perasaan manusia ke luar dirinya". Ini berbeza dengan konsep hakikat menurut kebanyakan ilmuwan bahawa hakikat itu adalah "apa yang berefleksi atau terpantul dari kenyataan luaran ke dalam fikiran manusia".

Konsep 'hakikat' sebegini adalah persis teras pemikiran sofisme yang mempersoalkan pandangan aliran idealisme bahawa *maujudat* yang berupa objekif letakan zahir di luar minda manusia hanyalah kesan bayangan bagi apa yang menetap secara asalan dan dalaman sesuatu itu. Sebagaimana sofis, eksistensialis turut menjadikan diri manusia individu sebagai ukuran piawaian bagi segala hakikat. Sebaliknya, 'hakikat' menurut ilmuwan lainnya adalah "setiap kandungan pemikiran yang mempunyai pembenaran (*misdaq*) dalam wujud luaran minda". Justeru, 'hakikat' itu adalah "apa yang difahami" (*mafhum*) secara kefahaman yang sahih.

Oleh itu, 'hakikat' mempunyai dua aspek yang saling berkombinasi iaitu 'wujud luaran' dan 'wujud dalam minda manusia'. Tanpa salah satu daripada kedua-duanya, maka semata-mata wujudnya aspek yang satu lagi tidak dinamakan 'hakikat'. Maka, maujud material di luar minda manusia sebelum ia ditanggapi oleh minda tidak dinamakan hakikat atau *mafhum* sebagaimana imaginasi yang tertera dalam minda tanpa wujud luaran di alam nyata turut tidak dinamakan

[35] Al-Buti (2008), *ibid*., h. 250-253.

hakikat atau *mafhum*. Di antara kedua-dua aspek tersebut pula, wujud luaran minda manusia itu dianggap asas atau induk bagi wujud dalaman minda kerana ia telah sedia wujud terlebih dahulu, kemudian beralih sebagai tanggapan dan konsepsi minda tatkala cukup syarat-syaratnya.

Namun, prinsip ilmu ini dinafikan oleh eksistensialis yang menganggap perasaan dan reaksi dalaman manusia sebagai sumber atau punca terbitnya hakikat, bahkan ditambah pula syarat tanggapan individu perseorangan sebagai ukuran kebenaran. Lantas, ini mengimplikasikan wujudnya kebenaran yang berbilang-bilang secara relatif, subjektif dan ekslusif di sisi setiap manusia tanpa dihiraukan perihal saling bercanggahnya antara satu sama lain untuk tetap diistilahkan sebagai 'hakikat'. Ini adalah gambaran sofisme yang merosakkan epistemologi dan kemurnian ilmu. Pegangan eksistensialis ini melazimkan implikasi makna iaitu:

i) Tiada sebarang persoalan yang dijahili oleh manusia melainkan semua lapisan manusia mampu menanggapi dan mengetahui hakikatnya. Sebaliknya, apa yang gagal ditanggapi atau diketahui hakikatnya – seperti persoalan metafizik atau alam ghaib – tidak perlu dihiraukan atau diimani;

ii) Secara psikologisnya, perasaan manusia bereaksi dengan apa yang tidak diketahui olehnya. Di sebalik kejahilan terhadap segenap maujudat yang melingkunginya, manusia tetap bereaksi dengannya seperti perasaan takut yang mengundang pelbagai sensitiviti. Kewujudan hakikat yang dijahili itu ada kalanya amat diperlukan supaya manusia dapat bertindak sesuai dengan kemaslahatan dirinya, lantaran ia bakal merisikokan sesuatu. Contohnya, di sebalik kelazatan sesuatu makanan, mungkin terdapat racun yang tersembunyi di dalamnya. Namun, kebimbangan yang bermain dalam fikiran tersebut perlu diimbangi oleh penghasilan maklumat tertentu yang diperlukan supaya kecenderungan jiwa itu terkawal, manakala panduan bertindak dapat terurus menurut neraca yang seimbang dan menyeluruh;

iii) Jika perspektif 'hakikat' eksistensialis tersebut adalah benar, maka sayugianya mereka bersikap terbuka untuk menerima andaian kebenaran pandangan aliran fahaman selainnya. Ini kerana dakwaan bahawa 'hakikat' sesuatu terdapat di sisi setiap individu berdasarkan apa sahaja bentuk sensitiviti perasaan yang bereaksi dengan jiwa dalaman seseorang. Justeru, eksistensialis perlu sedia bertoleransi tanpa fanatik kepada pegangannya semata-mata. Bagi seorang Mukmin yang jiwa dalamannya bereaksi dengan hakikat ketuhanan misalnya perlu diperakui asas kebenarannya oleh eksistensialis kerana "perasaan dalaman manusia dianggap sumber kebenaran" sebagaimana dakwaan eksistensialis.[36]

3.4 'Fatamorgana' kebebasan dalam mencapai kebahagiaan

Mengutip perakuan para tokohnya, faham eksistensialisme membayangkan keresahan yang melanda manusia pasca Perang Dunia Pertama dan Kedua. Fahaman ini dilatari kekacauan jiwa yang melanda para pelopornya, bukan berupa dapatan ilmiah yang ditemukan oleh akal fikiran. Keresahan si empunya diri – yang merisikokan kehilangan akal – tidak wajar diserukan sekalian manusia kepadanya – lantas menjerumuskan mereka yang waras dan sihat akal ke lembah derita

[36] Al-Buti (2008), *ibid.*, h. 277-283.

yang sama –. Amat bebal mereka yang normal untuk memperjudikan kebahagiaan hidupnya dengan panduan nasihat mereka yang abnormal. Rasa gelisah bukanlah asas ilmiah yang kukuh bagi suatu prinsip, bahkan ia adalah penyakit jiwa yang memerlukan rawatan dan penawar.[37]

Keterbatasan hayat manusia dan kewujudannya yang pasti berakhir merupakan hakikat yang dipasrahi oleh eksistensialis. Jika wujud manusia adalah berkesudahan, maka potensi kemampuannya turut berkesudahan. Hakikat keterbatasan itu sewajarnya menginsafkan sesiapa yang berakal dan mendorongnya untuk membongkar rahsia kewujudannya di alam ini – tentang siapa yang membataskan keupayaan dan kebebasan manusia serta menentukan sebab berakhirnya kehidupan ini, lantas dengan jawapan itu manusia dapat menemukan ketenangan. Rahsia kebahagiaan manusia terletak pada kejayaannya mengenal pasti 'watak' yang mentadbir urusan kehadiran mereka ke dunia ini, lantas mengenal pula hakikat kebergantungan kepadaNya.

Ironisnya, eksistensialis terhenti setakat memperakui keterbatasan wujud manusia dan kelemahan upayanya. Sayugianya, manusia perlu menjauhi keresahan dan kegelisahan jiwa setelah menginsafi hakikat kekerdilan dirinya, lantas bersikap serius memecahkan persoalan tersebut melalui ajaran agama yang sahih. Sebaliknya, eksistensialis sibuk berfalsafah dan menganalisis gejala kekacauan jiwa tersebut, lantas menegaskan ianya sebagai faktor yang menerasi kewujudan manusia. Dalam erti kata lain, penderitaan jiwa manusia diakibatkan oleh sikap meninggalkan kehidupan beragama, namun fahaman ini menyangka bahawa penderitaan jiwa adalah realiti kehidupan dan faktor asas dalam menyelami hakikat kebahagiaan manusia.

Lebih mengejutkan, fakta kehidupan tokoh eksistensialisme memaparkan riwayat hidup mereka yang sentiasa menghadapi konflik jiwa. Kelihatannya, mereka cuba menangani persoalan jiwa dalam keadaan hidup mereka sendiri dibayangi kekecewaan dan kehampaan. Seolah-olahnya, falsafah mereka dipengaruhi oleh pengalaman dan pancaroba hidup, bukan jalur kehidupan mereka berpandukan prinsip hidup. Bertolak daripada konsep kegelisahan jiwa, terbentuk dua jalur eksistensialisme dalam menangani isu kewujudan dan kebebasan manusia:

i) Jalur 'bertuhan': melihat bahawa kebebasan merupakan asas kewujudan manusia, lantas cara tunggal untuk mencapai makna kewujudannya adalah menyuburkan kebebasan tersebut secara mutlak. Namun, oleh kerana kewujudan dan keupayaan manusia terbatas, maka berlaku pertembungan antara tuntutan kebebasan yang mutlak dengan keupayaan dan kesempatan masa yang terbatas. Ini mencetuskan konflik, tekanan dan kegelisahan jiwa yang berpanjangan dalam hidup manusia.
ii) Jalur ateis: melihat bahawa tekanan jiwa dan perasaan manusia dicetuskan oleh beratnya tanggung jawab mereka dalam memikul segala perbuatan yang berasaskan ikhtiar pilihan. Ini kerana jalur ini menolak panduan agama dan jiwa bertuhan sehingga tiada ukuran kebenaran dan sistem nilai yang dipercayai.[38]

Apa yang lebih meresahkan, acuan kemanusiaan yang diperjuangkan oleh fahaman eksistensialisme merujuk kepada nilai individu, bukan nilai kolektif dan universal. Kewujudan yang diperakui adalah berpaksikan "keakuan", manakala selain dari diri seseorang itu sendiri berhak memandang kewujudannya masing-masing. Seolah-olahnya, seseorang yang terbentuk dengan falsafah ini menganggap manusia lain sebagai 'gangguan ancaman' kepada kebebasannya sebagaimana dirinya dianggap demikian kepada kebebasan manusia lain. Fahaman ini boleh menyuburkan 'benih' keretakan dalaman kerana interaksi sosial tersebut dibina di atas

[37] Al-Buti (2008), *ibid.*, h. 241 & 242.
[38] Al-Buti (2008), *ibid.*, h. 263-271.

dasar konflik dan prejudis. Situasi tegang sesama ahli masyarakat berdasarkan nilai individualistik ini amat bercanggah dengan naluri hidup manusia sebagai makhluk sosial.[39]

4.0 Kesimpulan

Eksistensialisme adalah fahaman yang bertemakan wujud insan. Hakikat diri seorang insan atau manusia secara individu diterasi oleh kewujudannya di alam nyata. Sebelum muncul dalam hidup ini, seseorang itu dianggap tidak beridentiti, bahkan keidentikan dirinya sebagai insan hanya bermula di saat ia lahir ke dunia. Kelahiran insan secara spontan memberi peluang untuk ia mentakrifkan dirinya sendiri. Kebebasan insan untuk menentukan haluan hidupnya adalah refleksi daripada kegelisahan dan kebimbangan yang melanda jiwanya. Keterdesakan ruang kehidupan akibat bayang kematian menjadi asas autonomi dirinya yang bebas dan mutlak.

Manifestasi kebebasan individu menurut eksistensialisme berpangkal daripada perbahasan ontologi dan metafizik dalam menafsirkan makna kewujudan manusia. Pandangan alam tersebut mempengaruhi aspek epistemologinya yang membataskan definisi wujud kepada kategori wujud insan yang bercirikan kesedaran diri tentang kewujudannya secara pengalaman inderia dan psikologikal. Berikutnya, makna wujud ini disebatikan pula tanpa senggang pisah dengan bingkai masa yang dilalui oleh wujud manusia dalam kehidupan. Keterbatasan masa yang disempadani saat kematian sentiasa membayangi individu insan dengan kegelisahan dan kebimbangan tanpa pilihan. Justeru, insan berhak sepenuhnya menentukan haluan dan memberikan makna kepada kehidupan yang penuh berisiko ini menurut kemahuan dirinya.

Demikianlah spekulasi falsafah eksistensialisme terhadap makna kehadiran insan ke dunia ini. Dalam mengharungi pancaroba kehidupan, insan cuba melepaskan dirinya daripada kendali naluri bertuhan dan jiwa beragama. Pencarian hakikat kewujudan dengan menyisihkan panduan wahyu hanya menempah kesengsaraan dan penderitaan insan yang tidak berkesudahan. Sebaliknya, pemurnian pandangan alam berlandaskan akidah sahih dan kembali kepada hidup bersyariat – itulah solusi hakiki dalam meniti kehidupan sementara ini.

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07

COMMUNITIES' PERCEPTIONS TOWARDS RURAL COMPETITIVE ADVANTAGE: A STUDY ON *KAMPUNG SEMADANG* – BORNEO HEIGHTS, SARAWAK

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ABSTRACT

Rural tourism has emerged to be one of the potential economic contributors to most of the country's economic growth. To this extent, the competitiveness of a rural tourism destination has been brought to the attention of tourism stakeholders, and the development should be aligned with the objective of achieving destination competitive advantage. Hence, this study examines the relationship between various tourism impacts, local communities' knowledge and support, and stakeholder involvement in rural tourism competitive advantage from a local community perspective. Data were gathered through a survey using a structured questionnaire with a sample of 144 respondents comprising local communities from Kampung Semadang – Borneo Heights, Sarawak, Malaysia. To assess the developed model, SmartPLS 2.0 (M3) is applied based on path modeling and then bootstrapping. Interestingly, the findings revealed that communities believed economic impact, socio-cultural impact, and environmental impact significantly contributes to the development of rural tourism competitive advantage. Additionally, communities from Kampung Semadang are in their opinions that both community knowledge on tourism and community support for tourism greatly affect the development of a rural tourism destination competitive advantage. Surprisingly, stakeholder involvement is found no significant relationship with rural tourism competitive advantage. This study further discussed the implications of the findings, limitations, and direction for future research.

Keywords: *Communities' Perspective, Influencing Factors, Rural Tourism, Competitive Advantage, Sarawak, Malaysia.*

1. Introduction

The tourism sector is experiencing a tremendous growth over the decade. Likewise, more tourists are seeking for places to rest and relax. With the decline of traditional agrarian industries, various tourism stakeholders (i.e., local communities, government, and industry players) have recentered their focus on rural tourism due to its potential as an alternative solution to generate income (Ruiz Molina, Gil-Saura, Moliner-Velazquez, 2010; Moric, 2013). In fact, rural tourism has been recognized as an imperative tool to improve local welfare and standard of living (Peptenatu, Pintilii, Draghici, & Stoian, 2009). In this regard, some researchers propounded that rural tourism development should be community-based and markedly involving a wide range of community resources (Cawley & Gillmor, 2008). Although, rural tourism has been growing over the decade, however, there are a number of challenges experienced by the tourism destinations. Past studies have confirmed that there is an increased competition among tourism destinations (Chen & Gursoy, 2001; Zainuddin, Radzi, & Zahari, 2013; Ramseook-Munhurrun, Naidoo, Seebalck, & Pillai, 2016). As a result, the study on rural tourism destination competitiveness is getting much concern from tourism stakeholders (Cimbaljevic & Bucic, 2015), and countless efforts have been taken by past researchers to examine and identify factors to develop rural tourism destination competitiveness.

In the context of rural tourism in Sarawak, a total of RM 4, 310,456.70 was received from 31,364 visitors in 2015 from the homestay throughout the whole Sarawak (Ministry of Tourism, Arts and Culture Sarawak, 2015). Rural tourism has given an era of transformation to the local community from the primary sector to the tertiary sector, extending the opportunities for additional gains and better lifestyle. However, tourism cuts both ways. The negative implications aroused from tourism development are such as pollution, congestion, over-dependence on tourism activities, destruction of the natural resources and the environment, to name a few. To stand strong, competitive advantage is necessary for future development. In business management, a competitive advantage is implementing a value-creating strategy that is difficult for rivals to imitate (Barney, 1991). In tourism development, competitive advantage refers to the overall plea of the tourism destination is more ostentatious than an alternative destination from the prospective visitors (Tanja, Vladimir, Nemanja, & Tamara, 2011). Sustainability is the key competitive advantage of rural tourism. The current and future economic, socio-cultural and environmental impacts must take into consideration in addition to the informed involvements of relevant stakeholders are required to achieve destination sustainability (The World Tourism Organization & United Nation Environment Programme, 2005). The forces of competitive advantages include the workforce skills, the infrastructure of the rural tourism sites and the quality management to achieve both supply-competency and communicational-competency (Kulcsar, 2009). The administration of stakeholder involvement and network structures, especially the local communities play essential roles to achieve destination competitiveness. Different organizations must coordinate and collaborate to form a competitive advantage.

This paper studies the antecedents that affect directly and can be implemented effectively to gain the competitive advantage of rural tourism from the local communities' point of view. The factors listed were researched extensively in the past for various destinations competitiveness across the universe, including the intended or unintended economic, socio-cultural and environmental impacts triggered by the tourism activities. This study will also investigate the local communities' knowledge and supports towards tourism as the community relations efforts determine the success of a destination management, especially in the rural area. Stakeholder involvement will be examined as the collaboration among relevant parties to create competitive advantage is essential to achieve sustainable rural tourism.

2. Literature Review and Hypotheses Development

The tri-dimensional impacts of tourism development were extensively researched in the past**.** The economic impact of tourism development has been always the most significant impact to determine the destination competitiveness. Economic impacts are such as job creation, entrepreneurship opportunities, massive investment attraction and contribution, leading to an improving economic position and better living at the destination (Akis, Peristianis, & Warner, 1996). Previous research indicated that there are significant and positive relationship between destination competitiveness and the economic impacts of tourism development (Yoon, 2012).

Secondly, tourism development brings plentiful social-cultural positive impacts include the encouragement of varied cultural activities, resulted in awareness and a better understanding of each other and raise the respect towards other community's customs and traditions. Adversely, the negative socio-cultural impacts of tourism development such as the upsurge in criminal and antisocial activities have created unintended issues to the local community (Chand & Vivek, 2012). Researchers have demonstrated that the community will be more likely to support tourism development if they receive benefits from tourism development such as cultural exchange and cultural identity (Chen & Gursoy, 2001). Cultural dimension is the major concern of local community and plays an influential factor in the positioning of the destination (Lo, Mohamad, Songan, & Yeo, 2012). This means the local community values their local traditions and customs as their priority concern in tourism development. Another influential factor that may build up the rural tourism competitive advantage is the environmental quality in persevering the natural and cultural values or heritage resources (Angelkova, Koteski, Jakovlev, & Mitrevska, 2011).

Moreover, the environmental impact of tourism is particularly critical to ensure sustainability. Preservation, conservation, and maintenance of environmental resources are enthralling in achieving destination competitiveness (Dwyer & Kim, 2010). The environmental sustainability is an invaluable and intangible asset in providing a competitive advantage for a tourism destination (Grimstad & Burgess, 2014). Accessibility and accommodation quality are the major magnetism to attract the visitors to visit the rural tourism destinations (Lo, Chin, Mohamad, & Ramayah, 2016). On the other hand, unpremeditated consequences of tourism development include degradation of the visited environment and heritage sites, flora and fauna disturbance, unorganized waste disposal and littering attitude (Kariminia, Ahmad, & Hashim, 2012) poses weaknesses and threats to the rural tourism industry. This paper engages in studying the three relatively crucial benefits and detriments as above mentioned in affecting the rural destination competitiveness.

Additionally, local community contributions are greatly essential to light up the competitive advantage of the rural tourism industry. Two crucial community-related issues to discuss in this research are the community knowledge about tourism and their support towards tourism development. Local community support for tourism is very important in developing a sustainable rural tourism (Chandralal, 2010). According to social exchange theory, local community support towards tourism activities and development acknowledged as the inclination to enter into an exchange (Jurowski, Uysal, & Williams, 1997). Willingness to participate in tourism activities and involve in decision-making processes of tourism development are the indicators of community support towards the tourism industry (Pham, 2011). Community participation in terms of natural resources preservation, waste management, infrastructure and facilities development and tourism programs or tour packages are extremely important in forming the foundation of tourism development (Vitasurya, 2016). According to the cost-benefit analysis, the local community is more favourable towards tourism development when the expected benefits they accrue exceed the costs of tourism development.

Additionally, helping the local community to understand further about themselves and their living context, knowledge about tourism strengthen their efforts concerning tourism development and quality of life (Reid, Mair, &George, 2003), therefore enhancing the competitive advantage of rural tourism. The five main factors of examining local community understanding about tourism were natural resources, planning, economic concerns, educational needs and awareness of tourism (Byrd, Cardenas, & Greenwood, 2008). Awareness and learning more about tourism development change the local community mindset and enhance their attitude towards tourism-related activities. Besides, greater understandings about the tourism impacts enable the local community to formulate and monitor the sustainable development programs and policies more effectively (Stylidis, Biran, Sit, & Szivas). Findings indicated that community attitudes towards rural tourism and community leadership in tourism development had positive and significant impacts on rural destination performance (Cheuk, Lo, & Atang, 2015).

Last but not least, stakeholder involvement is one of the most important elements to achieve competitive advantage in rural tourism. Adeyinka-Ojo, Khoo-Lattimore, and Nair (2014)'s findings indicated that the success of rural tourism destinations' management and marketing are relevant to the stakeholders' involvement. For instance, stakeholder such as interconnected institutions, suppliers, government bodies, service provider and other associated organizations may compete but synergy to gain win-win situation and maximum value from the tourism businesses (Moric, 2013). Compelling findings stated that there are significant and positive relationship between the industry players and repositioning in gaining a strong competitive advantage for the rural tourism development (Lo, Songan, Ramayah, Yeo, & Nair, 2013). Another research indicated that collaboration among the stakeholder or tourism operators mediates the relationship between trust, commitment, communication and tourism business network performance (Ramayah, Lee, & In, 2011).

As such, the following hypotheses were developed:

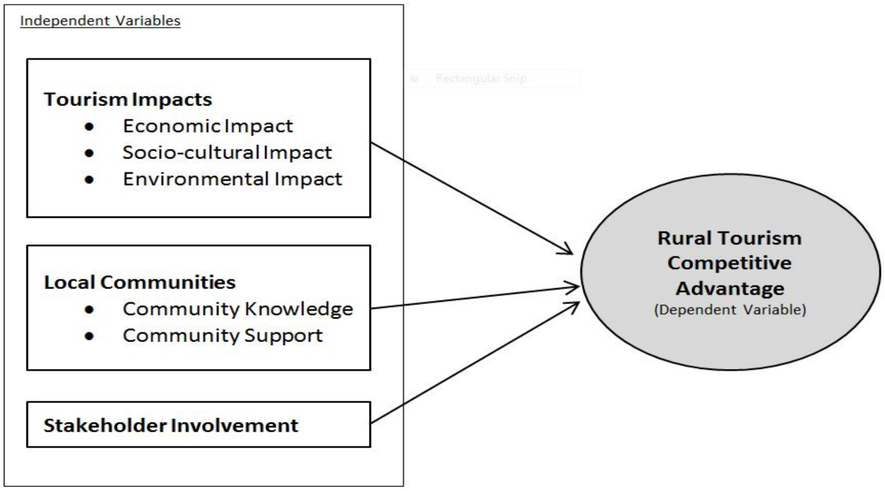
H1 : Economic impact of tourism is positively related to rural tourism competitive advantage in *Kampung Semadang*, Borneo Heights, Sarawak.
H2 : Socio-cultural impact of tourism is positively related to rural tourism competitive advantage in *Kampung Semadang*, Borneo Heights, Sarawak.
H3 : Environmental impact of tourism is positively related to rural tourism competitive advantage in *Kampung Semadang*, Borneo Heights, Sarawak.
H4 : Community Knowledge about tourism is positively related to rural tourism competitive advantage in *Kampung Semadang*, Borneo Heights, Sarawak.
H5 : Stakeholder involvement in tourism is positively related to rural tourism competitive advantage in *Kampung Semadang*, Borneo Heights, Sarawak.
H6 : Community support for tourism is positively related to rural tourism competitive advantage in *Kampung Semadang*, Borneo Heights, Sarawak.

3. Methodology, Findings, Analysis and Discussion

3.1 Methodology

In this study, *Kampung Semadang* located at Borneo Heights, Kuching, Sarawak is chosen as the research site due to its popularity for tourists' visit over the past decade. The measurement items were adapted from past researchers and were slightly amended to adapt to the Malaysian context. Collectively, this survey comprised of 66 statements that measured the seven dimensions of influencing factors and destination competitiveness. The respondents were asked to respond to each statement based on a seven-point Likert scale (ranging from 1 = *strongly disagree* to 7 = *strongly agree*). A purposive sampling technique is applied for data collection in this study. A total of 200 questionnaires were distributed to the local communities from *Kampung Semadang*, only 176 completed questionnaires (88% response rate) were returned and used for analysis. Nulty (2008) has highlighted that a response rate of over 70% is free from response error. A preliminary analysis was conducted via Statistical Package for Social Science 22.0 (SPSS) to eliminate those with missing data and outliers. The results revealed that a total of 32 questionnaires were discarded from the data set, the remaining 144 set were used for measurement and structural analyses. The *SmartPLS 2.0 (M3)* was used based on path modeling and then the bootstrapping (Chin, 1998; Wetzels, Schroder & Oppen, 2009) for the evaluation as shown in Figure 1. Re-samples of 1,000 copies were used to generate the standard errors of the estimation and t-values.

Figure 1: Research Framework



3.2 Findings and Analysis

Assessment of the measurement model

First, confirmatory factor analysis (CFA) was conducted to test the item reliability, convergent validity, and discriminant validity of the measurements scales. As shown in Table 1, all the items loading exceeded the minimum cut off point of 0.50 or slightly below 0.5 (Gefen, Straub, & Boudreau, 2000), thus, the internal consistency was achieved. In terms of convergent validity, all the composite reliability (CR) values were above the minimum cut-off point of 0.70 (Chin, 2010) and the average variance extracted (AVE) values meet the minimum criteria of 0.50 (Fornell & Larcker, 1981). However, Fornell and Larcker (1981) also suggested that AVE values below 0.5 but larger than 0.4 still acceptable with the conditions that the CR values were larger than 0.6. For discriminant validity (see Table 2), the value of AVE will be square rooted and testify against the intercorrelations of the construct with other constructs in the research model (Chin, 2010) and all the values noted as greater than each of the constructs correlations (Chin, 2010). Hence, the measurement model was satisfactory and provided sufficient evidence in term of reliability, convergent validity, and discriminant validity.

Table 1: Loadings and Cross Loadings

	Community Knowledge	Community Support	Economic Impact	Environment Impact	RT Competitive Advantage	Socio-Cultural Impact	Stakeholder Involvement
CommKnow_01	**0.813**	0.113	0.176	0.095	0.298	0.305	0.199
CommKnow_04	**0.632**	0.186	0.090	0.040	0.197	0.290	0.300
CommKnow_05	**0.541**	0.008	0.124	-0.048	0.064	0.184	0.142
CommKnow_06	**0.497**	0.007	0.036	0.102	0.156	0.014	0.105
CommSupp_01	0.141	**0.851**	0.396	0.182	0.377	0.272	0.669
CommSupp_02	0.144	**0.893**	0.409	0.270	0.426	0.344	0.696
CommSupp_03	0.097	**0.840**	0.265	0.383	0.465	0.439	0.480
CommSupp_04	0.040	**0.655**	0.287	-0.022	0.143	0.141	0.404
CommSupp_05	0.152	**0.805**	0.225	0.386	0.399	0.374	0.439
EcoImp_02	0.142	0.112	**0.624**	-0.065	0.123	0.118	0.114
EcoImp_03	0.057	0.239	**0.661**	0.102	0.267	0.036	0.203

EcoImp_06	0.085	0.364	**0.663**	0.189	0.243	0.256	0.292
EcoImp_08	0.109	0.309	**0.692**	0.109	0.292	0.302	0.327
EcoImp_10	0.216	0.124	**0.591**	-0.120	0.199	0.256	0.219
EnvironImp_02	0.113	0.227	0.103	**0.861**	0.362	0.250	0.290
EnvironImp_03	0.099	0.348	0.115	**0.941**	0.383	0.340	0.314
EnvironImp_04	0.056	0.317	0.042	**0.823**	0.351	0.312	0.233
RTCompAdv_01	0.176	0.224	0.168	0.101	**0.462**	0.143	0.229
RTCompAdv_04	0.302	0.215	0.192	0.119	**0.597**	0.197	0.261
RTCompAdv_06	0.255	0.221	0.330	0.203	**0.680**	0.293	0.293
RTCompAdv_07	0.197	0.272	0.349	0.115	**0.713**	0.376	0.293
RTCompAdv_08	0.247	0.384	0.274	0.300	**0.796**	0.414	0.298
RTCompAdv_09	0.185	0.130	0.099	0.046	**0.561**	0.224	0.147
RTCompAdv_10	0.187	0.521	0.229	0.637	**0.725**	0.491	0.413
SocCultuImp_01	0.306	0.229	0.220	0.113	0.223	**0.625**	0.193
SocCultuImp_05	0.078	0.092	0.002	0.036	0.116	**0.503**	0.082
SocCultuImp_06	0.252	0.308	0.133	0.142	0.254	**0.594**	0.205
SocCultuImp_08	0.232	0.346	0.298	0.387	0.515	**0.820**	0.307
StakeInvolv_01	0.286	0.664	0.413	0.214	0.372	0.282	**0.862**
StakeInvolv_02	0.215	0.676	0.351	0.233	0.382	0.269	**0.896**
StakeInvolv_03	0.290	0.208	0.194	0.276	0.231	0.225	**0.533**
StakeInvolv_05	0.096	0.262	0.086	0.238	0.286	0.215	**0.546**

Assessment of the Structural Model

Next, Figure 2 and Table 3 present the results of the hypotheses testing. Interestingly, the statistical results showed that out of the six hypotheses tested, five were supported. The results revealed that the economic impact of tourism, the socio-cultural impact of tourism, the environmental impact of tourism, community knowledge about tourism, and community support for tourism were found positive significantly related to tourism destination competitiveness from communities' perspective. Surprisingly, stakeholder involvement in tourism was found no positive significant relationship with tourism destination competitiveness. Hence, H1, H2, H3, H4, and H6 were supported, whereas H5 was rejected.

Table 2: Discriminant Validity of Constructs

	AVE	CR	Community Knowledge	Community Support	Economic Impact	Environment Impact	Competitive Advantage	Socio-Cultural Impact	Stakeholder Involvement
Community Knowledge	0.400	0.720	**0.633**						
Community Support	0.661	0.906	0.150	**0.813**					
Economic Impact	0.418	0.782	0.175	0.383	**0.647**				
Environment Impact	0.768	0.908	0.102	0.340	0.100	**0.877**			
Competitive Advantage	0.431	0.838	0.326	0.478	0.368	0.417	**0.656**		
Socio-Cultural Impact	0.417	0.735	0.339	0.413	0.307	0.344	0.509	**0.646**	
Stakeholder Involvement	0.532	0.811	0.300	0.667	0.379	0.319	0.446	0.341	**0.729**

Note:
[a] Composite Reliability **(CR)** = (square of the summation of the factor loadings)/{(square of the summation of the factor loadings) + (square of the summation of the error variances)}

[b] Average Variance Extracted **(AVE)** = (summation of the square of the factor loadings)/{(summation of the square of the factor loadings) + (summation of the error variances)}
Diagonals represent the square root of the average variance extracted (AVE) while the other entries represent the correlations.

Figure 2: Research Model with t-value

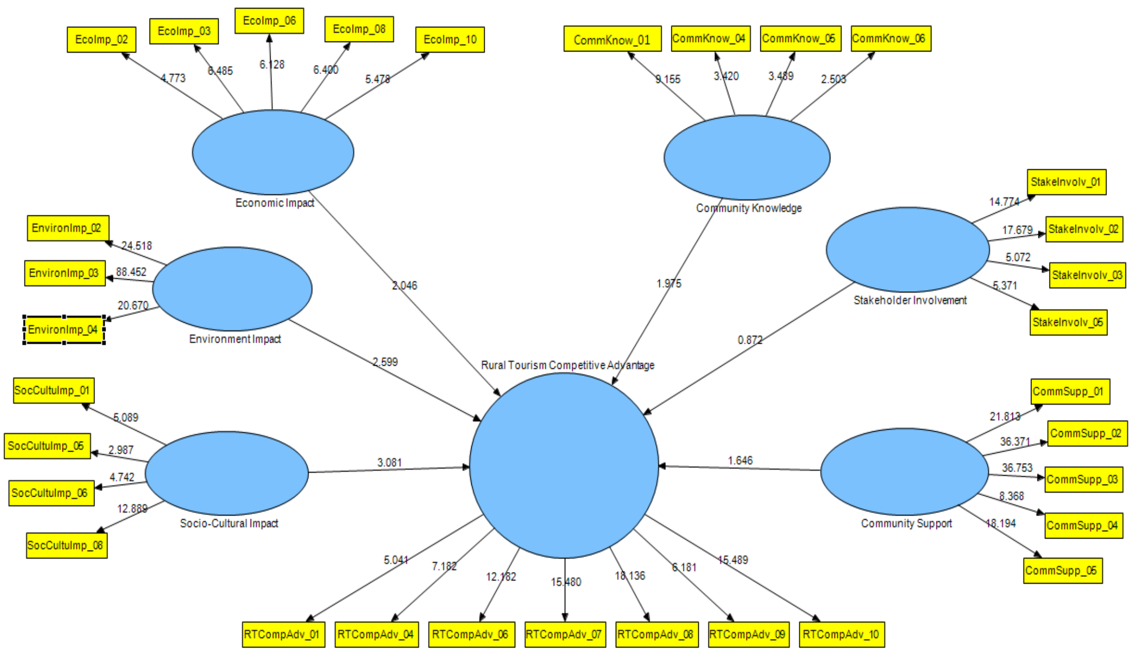


Table 3: Path Coefficients and Hypothesis Testing

Hypothesis	Relationship	Coefficient	t-value	Decision
H1	Economic Impact → Rural Tourism Competitive Advantage	0.152	2.046*	**Supported**
H2	Socio-cultural Impact → Rural Tourism Competitive Advantage	0.240	3.081**	**Supported**
H3	Environment Impact → Rural Tourism Competitive Advantage	0.221	2.599**	**Supported**
H4	Community Knowledge → Rural Tourism Competitive Advantage	0.147	1.975*	**Supported**
H5	Stakeholder Involvement → Rural Tourism Competitive Advantage	0.077	0.872	**Not Supported**
H6	Community Support → Rural Tourism Competitive Advantage	0.172	1.646*	**Supported**

*p<0.05, **p<0.01

3.3 Discussion

The findings of this study showed that the tri-dimensional impacts had a significant and positive impact on rural tourism competitive advantage located at *Kampung Semadang*, Borneo Height. Local community is aware of the benefits of the economic, socio-cultural and environmental impacts. The findings for environmental impacts were consistent with the findings from the similar research done in another location, namely Tanjung Datu. This is owing to both locations are offering the same nature-based setting of tourism activities to the visitors. *Kampung Semadang* is a well-known rural tourism destination, offering a fantastic *kayaking* adventure to the *kayakers* which also known as the visitors who like to *kayak*. Abundant wealth of Nature such as the natural equanimity and attractive riverine scenery, limestone formation, mini waterfall and caves and wildlife has become major attractiveness to the visitors. Hence, the local community realizes that the tourism businesses rely mostly on the well-maintained natural surroundings to attract more visitors and the positive environmental impacts become a source of competitive advantage to the tourism development compare to other rural destinations. The local community strengthens their efforts in preserving the nature environment and monitoring the tourism activities to reduce the negative implications of tourism development. For instance, service providers will brief the visitors about the importance of Nature and seek for their cooperation in conserving the natural environment. Furthermore, the chief of the village informed the researcher that the village community has contribute their resources to repair and renovate the nearby wildlife caves to preserve the natural flora and fauna while create more attractiveness for the tourism industry.

The finding portrays a high correlation between economic impacts of tourism and rural tourism competitive advantage. The popularity of *Kampung Semadang* has increased due to the tourism activities development, playing major roles in generating income and job opportunities to the local community. Tourism developments also enhance the quality of infrastructure and facilities, leading to a better living style and value. For instance, the construction of a new road linking *Kampung Semadang* and *Kampung Danu* not only boost the economic activities of the surroundings (The Star Online, 2013), but also increase the brand name of *Kampung Semadang* as a tourist destination. Economic benefits are a major concern and the most influential factors that lead to a more favourable attitude among the local community towards tourism development.

Contradicting the findings of the previous similar study, this study found out that the socio-cultural impacts are significant and positively correlated to rural tourism competitive advantages. Tourism is always the best way for cultural exchange among the rural communities and visitors from other parts of the world. The local community is keen to learn about other people traditions and lifestyle via interaction and communication with the visitors. Moreover, tourism developments provide opportunities for the local community to participate in local cultural activities and facilitate intercultural understanding. Albeit there are negative implications of socio-cultural such as degradation of traditions, crime problems, security and so forth, the positive environmental impacts from tourism development outweigh its negative impacts. This is supported by a relevant literature stated that local community understand the economic value of their culture, making them proud of being a part of the community and not easily influenced by the visitors (Mureshewa, 2013). Additionally, tourism development provides incentives for the restoration of the heritage destination and preservation of local culture.

Community knowledge about tourism has a high correlation with the rural tourism competitive advantage. The local community agreed that there is a strong linkage between supply competency and communicational competence to enhance the longevity of tourism development. If well-managed, tourism development may result in improving the local community lifestyle and living and improve the economic status and conditions. The finding is consistent with previous research indicated that the economic knowledge, environmental knowledge and socio-cultural knowledge were extremely important to improve local community assertiveness to create sustainable tourism (Stockson, 2011). Greater understandings about tourism enhance community involvement in tourism activities or businesses as they value tourism development as an income generator. Besides, the community is keen to learn more about the tourism industry and employ more efforts to boost up the tourism activities. For instance, the local community willing to pool resources and work together with each other to repair the tourism sites. Other initiatives including meeting up with other villages' community to work out tourism trek or package tours to attract more visitors. The local community also welcomes the government authorities, reporters, visitors and other institutions to promote their attractiveness to the world via different marketing channel and to create word of mouth about *Kampung Semadang*.

The present study also showed that community support for tourism is significantly and positively related to the competitive advantage of rural tourism. The result was dissimilar with the previous study (Cheuk, Lo, & Atang, 2015) as the economic gains from the tourism development are one of the major sources of income of the village community. The result portrayed the local community are very likely to participate in tourism related activities and have great opportunities to voice out their opinions while making the relevant decision towards tourism development. Strong psychological empowerment was found among the local community. The visitors always identify the village community as unique and special, instilling sense of pride and self-esteem among the local people. The result is reliable as the previous research pointed out that psychological empowerment is significantly and positively influence perceptions of the resident on impacts of tourism and their support for tourism (Boley, McGehee, Perdue, & Long, 2014).

Surprisingly, the findings indicated that there is no significant relationship between stakeholder involvement and rural tourism competitive advantage. The finding could be ascribed as the ineffective communication among the travel agencies and local communities who involved in the tourism businesses. Conflicts such as inaccuracy of commissions' provision issues or lack of information sharing may lead to a poor relationship among the related stakeholders. Previous research pointed out that inadequate communication or information sharing among the stakeholders negatively affect their relationship (Colakoglu & Ayazlar), 2013), posing weaknesses to the competitive advantage formation of tourism development. Besides, lack of financial assistant or incentives provided by the government or other institutions forms up community perception that there is a lack of other parties involve in supporting the tourism development. Lack of knowledge and capabilities to manage stakeholder relationship affected local community perception that there is less or no stakeholder involvement in tourism development. The finding was inconsistent with the same research done in Tanjung Datu of which stakeholder play a major role in creating the source of competitive advantage for rural tourism.

4. Conclusion, Limitations and Recommendations

This study concludes with a summary that the impacts of tourism development from the three dimensions, i.e. economic environmental and socio-cultural as well as the local community knowledge about tourism and their support towards tourism development except the stakeholder involvement are significant and positively correlated with the rural tourism competitive advantage in the case of *Kampung Semadang*. The findings of this study are contradicted by the previous study by Lo et al. (2015), they found that stakeholders' involvement, communities' knowledge, and environmental impact are factors contributed to destination competitive advantage in the case of *Tanjung Datu*. Hence, this study is in fact provided another critical contribution to the development of rural tourism competitive advantage. This study revealed that all the tri-dimensional impacts of tourism, and both local communities' knowledge and support for tourism development are the critical aspects of the development of rural tourism competitive advantage. Thus, all these aspects should be in focus for future development of rural tourism destination.

This study has provided an in-depth investigation into whether, and how, each of the dimensions (i.e., tri-dimensional impacts, community knowledge and support for tourism, and stakeholder involvement) impact on developing destination competitive advantage. From a practical point of view, the findings of the study provide valuable information to tourism stakeholders and policy planners about the importance of tri-dimensional tourism impacts and both community knowledge and support in the development of rural tourism destination competitive advantage. The limited sample size may restrict generalizing the results and data was obtained from one study site are the highlighted limitation in this study. As this is a case study on *Kampung Semadang*, and only includes local communities and their perceptions on the impact of influencing factors and destination competitive advantage. Scholars may investigate this model in others tourism destinations, especially in rural tourism destination with perspectives from the different stakeholder.

Acknowledgement

The funding for this project was made possible through the research grant obtained from the Ministry of Higher Education, Malaysia, and Universiti Malaysia Sarawak under the NRGS 2013 Grant Scheme [NRGS/1091/2013 (05) JPT.S(BPKI)2000/04/07/03].

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08

التكامل بين العلوم النقلية و العقلية و تطبيقاته فى التربية الإسلامية؛ دراسة فى فكر الحارث المحاسبي

The Integration between Naqli and Aqli Knowledge and its Application in Islamic Education; A study of Al Harith Al Muhasiby's Thought

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ملخص البحث

ان الحارث المحاسبي يعيش فى زمان افتخر اهل العقل بعقليته و أهل النقل بنقليته و لا يرى العلم سوى النقل. بل هذا الصراع يكون فى داخل بيته، حيث كان أبوه يميل الى فكر الاعتزال، بينما أمه من أتباع المحدثين. فلما رآي هذا الخلاف ولم يجد للخلاف ما تنتفع به الأمة، حاول الحارث المحاسبي ان ينصف فيهما، بل حاول ان يبين للناس ان العلاقة بين العقل و النقل علاقة التكامل و التداخل، لا التفارق و التباين، حيث قال: "العقل مضمن بالدليل، والدليل مضمن بالعقل. والعقل هو المستدل. والعيان والخبر هما علة الاستدلال و أصله". و طبق هذه الفكرة فى شتى ميادين العلوم، و هو عالم موسوعي تبحر فى عدة من العلوم، خاصة فى التربية و التزكية و السلوك، و الكلام، و التفسير. حتى و قد اعترف حجة الإسلام ابو حامد الغزالى انه تأثر كثيرا بفكرة المحاسبي. لهذا، فالقرأة فى أفكار الحارث المحاسبي بعين فاحصة فى غاية الأهمية. و هي تصور لنا حوارا علميا فى العلاقة بين العلوم العقلية و النقلية فى القرن الثاني، و تثبت ان التكامل هو المنهج الوسطي، و التربية الإسلامية لم تكن بمعزل عن هذا المنهج.

الكلمات المفتاحية: *المحاسبي، العلوم العقلية، العلوم النقلية، التربية الإسلامية.*

التكامل بين العلوم النقلية و العقلية و تطبيقاته فى التربية الإسلامية؛ دراسة فى فكر الحارث المحاسبي

مقدمة

الحمد لله ولي كل حمد و ثناء، والصلاة و السلام علي سيدنا محمد خاتم الرسل و الأنبياء، و علي آله و أصحابه و أتباعه نجوم الاهتداء و الاقتداء. و بعد،

ان التربية الإسلامية ركن من أركان الحضارة الإسلامية و عمدتها بحيث ان صلاح المجتمع الإسلامي يعتمد عليها. ان صلحت صلح المجتمع، و ان فسدت فلم نجد سوى الانحطاط الأخلاقي و الفساد الاجتماعي. لهذا، الاهتمام و الاعتناء بهذا العلم من واجبات كل مسلم. لا سيما فى عصرنا الراهن الذى ساد الفكر الغربي الدخيل فى شتى المجلات، خاصة فى ميدان التربية. و نتج عن ذلك تبنى البعض تلك الأفكار دون تمحيص و تفحيص.

من هذا المنطلق، أصبح من الواجب على العلماء و الباحثين المهتمين بالتربية الإسلامية ان يبذل أقصى جهدهم فى التماسك بالكتاب و السنة و مراجعة أقوال العلماء السابقين المتقنين و دراستها لأجل العودة الى الفكر الإسلامي الأصيل.

و من هؤلاء العلماء الحارث بن أسد المحاسبي . فقد أسهم اسهاما كبيرا فى اقامة الحضارة الإسلامية، حيث انه تبحر فى شتى ميادين العلوم، و كتب فيها و أفاد الجيل الذي بعد و استنار و أنار العالم بأفكار. رغم تبحره فى عدة من العلوم، فانه ركز على الناحية التربوية التى تهم البشرية و اصلاحها. و ذلك نتيجة الفساد الاجتماعي السائد فى عصره، فحاول ان يجد الحلول المناسبة للمشكلات، فوجدها فى اصلاح النفوس و تزكيتها.

اما سبب اختيارى لهذا العنوان لسببين. الأول يرجع الى شخصية المحاسبي نفسها. فهو فى الحقيقة من الشخصية المهمة فى تكوين المنهج الوسطي فى التفكير خاصة فى القرن الثالث الهجرى. و

لكن قد يغفل الباحثون هذا العالم الكبير و قل من يقوم باعتناء مؤلفاته لسبب تاريخي مشوه. و سوف أقوم بشرحه و دراسته فى الترجمة.

و السبب الثانى يتعلق بخطورة الموضوع. اننا الآن فى حاجة الى النموذج الحي لتطبيق الفكر الوسطي، خاصة فى ما يتعلق بقضية التكامل بين العلوم عموما، و بين العلوم النقلية و العقلية على وجه الخصوص. ما زال الجدل حول قضية التوفيق بين العقل و النقل جدلا عنيفا يستحق بالبحث و الدراسة.

منهج البحث

سلك الباحث فى دراسته المنهج الوصفى و التحليلي، و ذلك بجمع أقوال المحاسبي من مؤلفاته ثم المصادر الموثقة الأخرى. ثم الوقوف على تحليلها و دراستها و استخلاص الأفكار التربوية من تلك النصوص ثم توظيفها فى خدمة موضوع البحث. و كذلك اعتمد الباحث على المراجع التربوية و التاريخية و غيرها ما تفيد فى موضوع البحث.

و قد اشتمل هذا البحث على مقدمة و ثلاثة مباحث و خاتمة تضمنت النتائج و التوصيات.

تضمن المبحث الأول التعريف بحياة المحاسبي العلمية و الفكرية و مواقفه تجاه الأفكار المنحرفة السائدة فى عصره. و تناول المبحث الثاني قضية التكامل بين العلوم النقلية و العقلية و مكانة العقل عند الحارث المحاسبي. اما المبحث الثالث تضمن اراء المحاسبي التربوية و ذلك بمثابة التطبيق على قضية التكامل بين العلوم العقلية و النقلية.

المبحث الأول: الحارث المحاسبي و حياته العلمية

المطلب الأول: لمحة عن حياة المحاسبي

الحارث بن أسد العنزي المحاسبي البغدادي البصري، هكذا يكتب علماء التراجم ترجمة المحاسبي في كتبهم. وهو يكني بأبي عبد الله. اشتهر الحارث المحاسبي ب " المحاسبي" لسبب ذكره التاج السبكي: يقال: انما سمي المحاسبي لكثرة محاسبته لنفسه.[1]

قال المناوي: "سمي المحاسبي لكثرة محاسبته نفسه او لأنه كان له حصى يعدها ويحسبها وقت الذكر".[2]

كان من اهل البصرة. ولد و نشاء بها ثم انتقل الى بغداد الى ان لقي ربه عز و جل.

بالنسبة لتاريخ مولده لم يوجد فيمن ترجم له من المتقدمين نص ثابت، الا أن د. حسين القوتلي ذكر انه ولد في عام 165 هـ[4] بينما د. هدى الشلالي ان مولده بين عامي 165هـ – 170هـ.[3] و أغلب الظن انه ربما يكون استنتاجا منهما. و قد روي المحاسبي عن هشيم المتوفي سنة 183 هـ و تتلمذ على محمد بن ادريس الشافعي (150 هـ – 204 هـ) في رحلته الثانية الى بغداد سنة 195 هـ[5] مما يعنى انه ولد قبل ذلك بسنين.

كان مولد المحاسبي في عصر الصراعات الفكرية الأول فى البصرة. فيها ظهر المعتزلة على يد واصل بن عطاء، تلميذ الحسن البصري. و فيها كوكبة من المحدثين و الفقهاء و الزهاد و عدد من المتكلمين فأنشاؤوا مدارس تدرس فيها أفكارهم. و مما يدل على ذلك ان المترجمين للمحاسبي يروون ان أباه أسد العنزي كان ممن يقول بالقدر بينما أمه كانت عدوا للقدرية.

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[1] السبكي، تاج الدين أبو النصر عبد الوهاب بن على. (1376 هـ) طبقات الشافعية الكبرى، ط 1، تحقيق: عبد الفتاح محمد الحلو، محمود محمد الطناحي،ج 2، ص 275، دار إحياء الكتب العربية، القاهرة.

[2] المحاسبي، الحارث بن أسد. (1971 م/ 1391 هـ) العقل و فهم القرآن، ط 1، تحقيق: حسين القوتلي، ص 20، دار الفكر، بيروت.

[3] الشلالي، هدى بنت ناصر بن محمد. (2000 م / 1420 هـ) أرآء الكلابية العقدية و أثرها في الأشعرية، ص 72، دار الرشد، الرياض

[4] المصدر السابق: ص 12

[4] العقل و فهم القرآن: ص17

ويشير الى ذلك ما ذكر السبكي: و قال ابو على بن خيران الفقيه: رأيت الحارث بباب الطاق، فى وسط الطريق، متعلقا بأبيه، و الناس اجتمعوا عليه يقول: أمي طلِّقها، فإنك على دين و هي على دين غيره.[6]

ثم يقول السبكي: "و هذا من الحارث بناء على القول بتكفير القدرية، فلعله كان يقول ذلك".

وذكر السبكي أيضا رواية تشير الى أن اباه رافضيا:

وقال الجنيد: "مات ابو الحارث يوم مات وان الحارث لمحتاج الي دانق فضة، و خلف أبوه مالا كثيرا، و ما أخذه منه حبة واحدة. وقال: أهل ملتين لايتوارثان، وكان أبوه رافضيا".[7]

بينما ذكر د هدى الشلالي فيما ذكره الخطيب البغدادي فى تاريخه ما يشير علي أن أباه كان واقفيا و قد حدد صاحب كتاب الوافي بالوافيات معنى كونه واقفيا حيث قال:

"كان أبوه واقفيا، أى يقف في القرآن فلا يقول هو مخلوق ولا غير مخلوق". اه[8]

هذا الرأي يميل الي عدم انتسابه الى لمعتزلة، وهذا ما اطمأن اليه الباحث. لأن الحارث لم يكفر المعتزلة، و انما يعتبره من المبتدعين. و موقفه من ابيه واضح أورد المؤرخون في كتب التراجم. بخلاف د. حسين القوتلي فى دراسته لرسالتى المحاسبي "العقل و فهم القرآن"، فإنه يوافق مع رأي نللينو في كتابه "بحوث في المعتزلة". وهو يميل الى حمل القدرية الي المعتزلة بدليل ان أباه كان علي شيء من الثقافة. والقدرية (اى المعتزلة في زعمهم) كان من المثقفين. و أطلق عليهم لشبههم فى هذه الناحية بمعبد الجهني و مدرسته الأولى.[9] فالواضح ان الحارث لايوافق و رأي أبيه بل هو يميل الى أمه.

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[6] طبقات الشافعية الكبري: ص 277

[7] المصدر السابق

[8] أرآء الكلابية العقدية و أثرها في الأشعرية: ص 62

[9] العقل و فهم القرآن: ص 13

نشاء الحارث المحاسبي فى هذه البيئة الفكرية، ميله الى أمه يدفعه الى الالتحاق بحلقة المحدثين والانصراف عن المدرسة العقلانية مثل المعتزلة و غيرهم. فبدأ يقصد البغداد و يتعلم فى وقت مبكر على يد المحدثين وينهل العلم عن رجال الاسناد يظهر ذلك من روايته عن شيخه محمد بن حميد اليشكري المتوفي 182 هـ من تلاميذ سفيان الثوري، و أخذ عن بشير بن هشيم المتوفي 183 هـ.

وكذلك روى المحاسبي عن يزيد بن هارون و طبقته وكذلك عن وكيع بن جراح، ربما زار وكيعا بالكوفة لأنه كان بالكوفة. بل وقد تتلمذ و روي عن الشافعي فى رحلته الثانية الى بغداد سنة 195هـ كما ذكره ابو منصور البغدادي في أصول الدين[10] وذكر السبكي القول:

"كان امام المسلمين فى الفقه والتصوف والحديث و الكلام وكتبه فى هذه العلوم اصول من يصنف فيها، واليه ينسب أكثر متكلمي الصفاتية".

ثم قال: "لو لم يكن فى أصحاب الشافعي فى الفقه و الأصول و القياس والزهد و الورع والمعرفة الا الحارث المحاسبي لكان مغابرا في وجوه مخالفيه، والحمد لله علي ذلك".[11]

وكذلك روي عن عباد بن العوام و علي بن عاصم و سليمان بن داود الطياليسي و الفضل بن دكين و ابى بكر بن ابي شيبة.

وكذلك روي عن عبد الله بن بكر و يحي بن بكير و حججين بن المثنى. وكان أكثر مروياته فى "فهم القرآن" أخذ الحارث عن أبى عبيد القاسم بن السلام (صاحب غريب الحديث) و الحجاج بن حماد بن سلمة وأبي الفضل و سنيد بن داود وشريح بن يونس وغير ذلك. اما كتاب "العقل" فانه يروي عن عفان البصري.

[10] المحاسبي، الحارث بن أسد. (1983 م / 1403 هـ) رسالة المسترشدين،ط 5، تحقيق: عبد الفتاح أبو غدة، ص 16،دار السلام، القاهرة

[11] طبقات الشافعية الكبري: ص 275

غير ان ابن الصلاح يشك في صحبة المحاسبي للشافعي، اذ ان ابا منصور تفرد في هذه المسألة وهو ليس من اهل فن الترجمة. لعله ممن عاصر الشافعي وتمسك بمذهبه.

وقد روي عنه غير قليل منهم: الجنيد بن محمد الصوفي الشهير المتوفى 298 هـ و أحمد بن محمد بن مسروق المتوفى 299 هـ و أحمد بن القاسم بن نصر بن زياد المتوفى 320 هـ و أحمد بن عبد الله بن ميمون الخواص و احمد بن خالد الآجري المتوفى 282 هـ و محمد بن يعقوب بن الفرج المتوفى 280 هـ و القاسم بن الحسن المتوفى 282 هـ وغيرهم.

اما من الناحية المالية فقد أشارت الروايات الى ان أباه ترك مبلغا هائلا من المال. ذكر القشيري انه ورث من ابيه سبعين الف درهم فلم يأخذ منها شيئا. قيل لأن أباه ممن قال بالقدر، فرأى من الورع ان لايأخذ من ميراثه شيئا لما صح عن النبي صلى الله عليه وسلم: لايتوارث أهل ملتين شيئا.[12]

فنشأ فقيرا الى ان لقي ربه جل شأنه. وقد روى مسروق انه: "مات الحارث المحاسبي وهو محتاج الى درهم، وخلف أبوه ضياعا عقارا فلم يأخذ منه شيئا".[13]

هذا هو الحارث المحاسبي العالم الصوفي الذي لايأخذ الا من حلال تورعا ولا يخاف من الفقر.

المطلب الثاني: حياته العلمية و الفكرية

كان الحارث المحاسبي ناسكا عابدا، و صوفيا زاهدا، وفقيها متكلما، و محدثا راويا له تأثير في الجيل الذى بعده و العلم الذى اعتنى به. فقد عاش وهو يشهد الصراعات الفكرية بين أرباب المذاهب: المعتزلة و الشيعة و القدرية و المحدثين. فهذا له أثره في حياة المحاسبي العلمية. فبدأ يتفكر وينظر للوصول الى الحقيقة بعيدا عن التعصب المذهبي. فرأى من الخير ان يلتمس حكم رسول الله صلي الله عليه وسلم وعلومه حيث اتجه نحو مدرسة اهل الحديث فتعلم منهم الفنون العديدة و العلوم المتنوعة.

أخذ علوم اللغة و علوم القرآن عن ابى عبيد القاسم بن سلام و الدليل على هذا ان رواياته عن أبى عبيد تدور حول البحوث القرآنية لها صلتها باللغة، كمفهوم العام و الخاص و الناسخ و المنسوخ

[12] القشيري، ابو القاسم عبد الكريم بن هوازن. (2001 م/ 1422 هـ) الرسالة القشيرية، تحقيق: خليل المنصور، ص 33، دار الكتب العلمية، بيروت

[13] المصدر السابق

وغير ذلك.[14] كأنه أدرك منذ أمد بعيد ان النزاع الفكري في عصره يدور حول القرآن خاصة فيما يتعلق باللغة و كيفية فهم كلام العرب.

سيمات المحدثين ظهرت فى عدة كتبه. فما من قول الا وهو يسرد أسماء الرجال كما سلك المحدثون. مع ذلك، كان الحارث واعظا مبكيا أوتي بفصاحة اللسان و براعة البيان حتى اذا حدث احدا عن الشيء ترهيبا او ترغيبا جعله كأنه يراه رأي العين و يحس به احساس المباشر ويقنعه بالحجة. كتب الحارث كتابا عن مشاهد القيامة و الحياة الأخراوية سماه "التوهم". صور القيامة و الحساب و الميزان و الجنة و النار كأنه يرى رأي العين. هذا الكتاب –كما ذكرالمترجمون– فريد في نوعه واسلوبه. و هذا إن دل على شيئ فإنه يدل على فصاحته وبلاغته فى التعبير و ملكته اللغوية.

فى مجال الفقه، ذكر التاج السبكي فى طبقة الشافعية الأوائل، بل ذكر انه أخذ المذهب مباشرة عن محمد بن ادريس الشافعي كما أسلفنا. كما اطلع على مذهب أهل الرأي من الأحناف الذين كانوا قضاة بغداد والأقاليم وقتئذ. فقد روي عن أبي يوسف أكبر تلاميذ أبي حنيفة النعمان. وأخذ ايضا عن مذهب مالك بن أنس.

اما من ناحية التصوف فلا شك انه استاذ البغداديين في هذا الفن. تخرج فى مدرسة الحارث أكابر الصوفية مثا الجنيد البغدادي، أحمد بن الحسن الصوفي، إسماعيل بن اسحاق السراج و غيرهم. فقد اطلع على المذاهب الصوفية من أمثال الحسن البصري (110 هـ)، و إبراهيم بن أدهم (162 هـ)، و داود الطائي (166 هـ)، و والفضيل بن عياض (187 هـ). و على معاصريه أمثال شقبق البلخي (195 هـ)، ومعروف الكرخي (200 هـ)، و بشر الحافي (227 هـ)، و ذى النون المصري (245 هـ)، و السري السقطي (251 هـ).

مهما كان اطلاعه لأقوال السابقين و المعاصرين من الصوفية فإنه بنى طريقة غير طريقة غيرهم، حيث اصطبغ تصوفه بعلم الكلام و ظهر بمنهج جديد. كان تصوف المحاسبي لم يسلك مسلك

[14] العقل و فهم القرآن: ص 17

غلاة الصوفية، بل يدعو الي التمسك بالكتاب والسنة والشرع الشريف. لذلك نقد المحاسبي انحرافات غلاة الصوفية في كتبه. يتركز تصوفه على أعمال القلب و خطرات النفس، ومسائل تتعلق ببواطن الأعمال و مقاصد الإنسان فيها كالنية و التوكل والمراقبة والعجب والرياء و الحسد وغيرها و أطال الكلام في كتبه.

و في مجال علم الكلام، كان المحاسبي من أبرز أعلام الكلابية، و اينما ذكر ابن كلاب، صاحب المذهب، ذكر المحاسبي، و ليس العكس. اذ انه تميز بتبحره في علوم شتى و يعتبر من أبرز الشخصية البارزين في هذه العلوم. بناء علي ذلك ألفت كتب في ترجمة سيرته و في تحقيق بعض كتبه.[15]

تميزت المدرسة الكلابية بالرد على الفرق و المذاهب الكلامية من خلال أعلامها. ظهر ذلك فى مناظرتهم و كتبهم. وقد ردوا علي الشيعة و الخوارج و غلاة الصوفية و المعتزلة. و كان المعتزلة حاول الإستفادة من قوة السلطان في محاولته الردود علي مخالفيهم كالحارث المحاسبي و ابن ك لاب و أعلام من اهل الحديث كما فى محنة أحمد بن حنبل. لشيوع فكرة الاعتزال حين ذاك و سيطرة مذهبهم ألف المحاسبي تأليفا خاصا يرد على أفكار المعتزلة: كتاب العقل و فهم القرآن. وهذا الذي نحن بصدد البحث.

هذا الإطلاع الواسع لأرآء معاصريه فى مختلف الفنون و العلوم جعل المحاسبي يقف من هذه الأرآء موقف الناقد الذى لا يقبل الرأي الا اذا ظهرت حجته. و بعد مسيرته الفكرية الطويلة فى بيئة المحدثين و الفقهاء و الصوفية و المتكلمين و الظروف السياسية المؤسفة التي مرت بها بغداد و قضية محنة خلق القرآن وهجمة الفرس و تسلحه بفكرة الإلحاد، أخذ يفكر في النموذج الأمثل في التدين. ذكر ذلك في مقدمة "الوصايا" انه نظر الي زمانه بمنظار حديثي الرسول صلي الله عليه و سلم:

[15] أرآء الكلابية العقدية و أثرها في الأشعرية: ص 61

"ستفترق أمتي علي اثنتين و سبعين فرقة كلها في النار الا واحدة".[16]

"بداء الإسلام غريبا و سيعود غريبا كما بداء، فطوبي للغرباء".[17]

فهو أراد ان يبحث فى بدء الأمر عن الفرقة الناجية الغريبة بين الفرق العديدة المتصارعة. فاعترف بعسر ذلك في وقت تكلم فيه الناس في أمر لايعلمه، او تكلم قصدا للشهرة او طلب الجاه من عند السلطان، هذا من جانب. و بجانب آخر، تدبر المحاسبي فى أمر الأمة و نظر فى مذاهبها و أقاويل علمائها، فرأى ما رأى من الاختلاف كأنه بحر عميق غرق فيه ناس كثيرون، و لم ينج منه الا نفر قليل.[18] و من العجيب ان كل صنف منهم يرون ان النجاة لمن سلك مسلكهم، و ان المهالك لمن خالفهم.

فى مثل هذا الزمان الصعب رأى المحاسبي ان الرجوع الى هدى المهتدين و الاسترشاد بالعلم و إعمال الفكر من أهم المهمات للوصول الى الحقيقة بعيدا عن الأرآء السطحية. فتدبر كلام الرحمن و تأمل أحاديث سيد الأنام و إجماع الأمة فوعى الحارث ان اتباع الهوى يعمي عن الرشد و يضل عن الحق و يطيل المكث في الأعمى.[19]

بناء على هذا المنطلق فإن المحاسبي أخذ يؤلف كتابا فى أحوال النفس و الروح و عيوبها و كيفية تزكيتها. كانت مؤلفاته فى هذا الفن تعتبر أصولا لكل من صنف فيها بعده مثل أبي طالب المكي فى قوت القلوب ثم تابعه الغزالي فى كتابه إحياء علوم الدين.

قال محمد زاهد الكوثري: " لقد كان اثر الإمام المحاسبي على الإمام الغزالي كبيرا، لقد تبطن الإمام الغزالي كتاب الرعاية في كتابه الإحياء".[20]

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[16] رواه أبو داود و الترمذي و ابن ماجة و الحاكم. و قال: صحيح علي شرط مسلم

[17] حديث صحيح الإسناد. رواه مسلم و ابن ماجة و الترمذي و الطراني

[18] المحاسبي، الحارث بن أسد. (1986 م/ 1406 هـ) الوصايا، ط 1، تحقيق: عبد القادر أحمد عطا، ص 50، دار الكتب العلمية، بيروت

[19] المصدر السابق

[20] رسالة المسترشدين: ص 17

وأقر بذلك الغزالي حيث قال فى الإحياء: "المحاسبي حبر الأمة في علم المعاملة، وله السبق على جميع الباحثين فى عيوب النفس و آفات الأعمال و أغوار العبادات، وكلامه جدير بأن يحكى على وجهه ".[21]

جدير بالذكر ان ما فعله المحاسبي يعد اصلاحا – او الإحياء فى تعبير الغزالي– للأمة ظاهرا و باطنا. فالإصلاح الظاهري هنا يتبلور فى محاولته الرد على الأفكار البعيدة عن الصواب و أقوال المبتدعين مثل ما كتبه ردا على نظرية العقل و بعض أراء المعتزلة، و كذلك الخوارج و الشيعة وغيرهم.

اما الإصلاح الباطني فيتبلور فى كتاباته و مواعظه حول أحوال النفس و الروح و عيوبها و تزكيتها. اذ ان الأمراض القلبية قد تكون أشد خطرا علي الأمة حتي سمي رسول الله صلي الله عليه وسلم جهاد النفس جهادا أكبر، بينما قتال الكفار المعاندين جهادا أصغر.

روي عن جابر رضي الله عنه قال: قدم علي رسول الله صلي الله عليه وسلم قوم غزاة، فقال رسول الله صلي الله عليه وسلم: قدمتم خير مقدم من الجهاد الأصغر الي الجهاد الأكبر. فقالوا: وما الجهاد الأكبر؟ قال مجاهدة العبد هواه.[22]

المطلب الثالث: بين المحاسبي و أحمد بن حنبل

عاش المحاسبي فى أواخر القرن الثاني و أوائل القرن الثالث. وذلك زمان كثر فيه الاشتغال بعلوم الحديث رواية و كتابة وارتحالا فى طلبه وتحصيله. فعلوم الحديث حينذاك عني بها العلماء و طلبة العلم عناية فائقة حيث كانت رحلتهم للتحمل او طلب الحديث تقطع ماسافة كبيرة وهم حريصون على اللقاء تثبتا لصحة خبر واحد. فلها منهجها فى التحمل والأداء ولها أسلوبها المتميز. و كان

[21] المصدر السابق: ص 18

[22] أخرجه البيهقي في كتاب الزهد الكبير بإسناد فيه ضعف، حديث رقم: 374، ص 165

لهؤلاء المحدثين و الرواة نظرة ناقدة حادة لكل من تحول عن طريقهم، فقيها كان او مذكِّرا او متكلما.[23]

من هذا القبيل نال المحاسبي انتقادا شديدا من معاصريه من المحدثين، مع انه اخذ العلم على أيديهم و ألف بأسلوبهم في أغلب مصنفاته كما أسلفنا. اذهم يرون ان العلم رواية الحديث سندا و متنا لا بحثا وفقها. ويرون إعمال الرأي فى فهم الأثر خروجا عليه. فاذا بلغهم عن عالم انه تكلم فى مسألة باحثا مجتهدا، او متكلما قال فى صفة من صفات الله قولا، مذكر عن حال النفس كاشفا منقبا ثارت لذلك حافظتهم و نقموا عليه ما صنع.[24] وأشد من نقد على المحاسبي من المحدثين هو كبيرهم وشيخ الرواة فى عصره الا وهو أحمد بن حنبل، مؤسس مذهب الحنابلة.

لذلك نستطيع ان نقول ان هناك طائفتين كبيرتين مغايرتين فى منهج التفكير و مختلفتين فى اسلوب التعبير. أولاهما تفضل العقل وتمجده وهم المعتزلة، والأخري لاتري العلم الا النقل وهم المحدثون. فالمعتزلة لها سلطتها السياسية حيث جعلها الخليفة المأمون مذهبا للدولة، بينما المحدثون لهم أ تباعهم وتلاميذهم المنتشرين في انحاء بغداد بل و خارجها، فلهم سلطتهم الشعبية. ثم دار الحوار بينهما طلبا للوصول الى الحقيقة، ثم اشتد، فنبتت بذور التعصب المذهبي فى قلوب كل من أتباع طائفتين. فالكل يرى الصواب فى مذهبهم فأصبح الحوار شجارا وظهر أسلوب التخطيء و التبديع من الطرفين. ثم نشأت الفتنة شيئا فشيئا، و بلغ الأمر أسواء ما يكون حين استعانت المعتزلة بالسلطة السياسية حيث حمل الناس- بما فيهم من المحدثين- على القول بخلق القرآن. فانتشرت الفتنة و عمت المحنة. وفى سنة 219 ه ضرب المعتصم أحمد بن حنبل ثلاثين سوطا ليقول بخلق القرآن فأبى، و فى سنة 231 ه قُتل أحمد بن نصر الخزاعي المحدث فى محنة خلق القرآن.[25]

فى هذا الجو الذى اشتبهت فيه الأمور و عمت فيه الفتن، كتب المحاسبي عن أسرار النفس و عيوبها و تزكيتها ثم حث الناس على المحاسبة حتى عرفوا عيوبهم النفسية فيزيلونها خشية من

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[23] رسالة المسترشدين: ص 18

[24] المصدر السابق: ص 19

[25] العقل و فهم القرآن: ص 24

الوقوع فى الفتنة للمرة الثانية. و مع ذلك أنه أراد ان يبدي رأيه حول القضية التي تثير الجدال بين الطائفتين. لا شك ان الإنصاف من أصعب الموقف لكنه مطلوب فى مثل هذه الحالة، وقد حاول ان ينصف. و أشار الى ذلك ما كتبه المحاسبي فى مائية العقل حيث قال:

"العقل مضمن بالدليل، والدليل مضمن بالعقل. و العقل هو المستدل. والعيان والخبر هما علة الاستدلال و أصله ".[26]

ظهور هذا الكلام فى حالة الصراع الفكري بين المذهب العقلي و المذهب النقلي بمثابة النقد للمنهج المتبع لدي طائفتين. فليس من الصحيح الاعتماد على العقل فحسب، كما ان المعانى الكامنة فى المنقول لا يفهمها الناس فهما سليما الا من خلال منطق سليم، و هنا يأتى دور العقل. هذا من خلال المنهج، اما الأمور النفسية التي ازداد الصراع بها عنيفا فقد أشار الى قوله:

"والحب و البغض اذا أفرطا أنقصا الاعتدال، و أفسدا العقل، وصورا الباطل فى صورة الحق".

"فأهل الشر لا يفرقون بين أئمتهم كما لا يفرقون بين امامهم".

"وان الحق فى كل أمر بين، و الباطل فى كل حال داحض".

هذه هي لمحة قصيرة عن موقف المحاسبي نحو الصراع الفكري و الفتنة الواقعة في عصره.

اما بالنسة الي الفرق المبتدعة فله موقف خاص حيث نقد أفكارهم مستدلا بآي القرآن الكريم و ما صح عن رسول الله صلي الله عليه وسلم. فى هذا المجال أخذ المحاسبي الدخول فى قضية علم الكلام كمسألة صفة الله تعالي و خلق القرآن و القدر و الوعد و الوعيد و ما أشبه ذلك. فمن المعلوم ان الرد المقنع يكون فى ان يتسلح بسلاح العدو. و قد أخذ المحاسبي طريقتهم فى التعبير حتى يكون الرد مقنعا. ورأى انه فى حاجة ماسة لمثل هذا النقد لأن الفتن قد شاعت والأرآء الفاسدة قد عمت بين الناس. فمن الضروري ان يبين مثل هذه البدعة تجنبا عن المفاسد و سعيا للوصول الى الصواب.

[26] المصدر السابق: ص 232

ولكن الأمر لم يكن سهلا. فالصراع العنيف بين طائفتين و المحنة التي تحملها المحدثون يجرح قلوبهم ويرفضون كل ما له الصلة بالمعتزلة، خاصة فيما يتعلق بالمباحث الكلامية. و فى مقدمتهم أحمد بن حنبل. انه كان شديد النكير على من تكلم فى شيء من الكلام خوفا ان يقع فيما لا ينبغى. و السكوت فى مثل هذه الحال عندهم أولى ما لم تدع اليه الحاجة. و الكلام فيه عند فقد الحاجة بدعة. و قد تكلم المحاسبي فى شيء من مسائل الكلام.[27] فنال ما نال من الذم و النقم و الهجر. و الناس حينئذ يقفون وراء المحدثين حيث يتبعون شيخهم وهو امام أحمد بن حنبل. حتى قيل ان الحارث اختفى منقطعا عن الناس متفرغا للعبادة في دار ببغداد بعد تحذير بعض الأئمة عن حضور مجلسه. الا انه فقد بقي من بقي ملازما له و ينقل عنه مواعظه مثل الجنيد البغدادي و احمد بن محمد بن مسروق و غيرهما. و روي انه مات ببغداد في عزلته و لم يصل عليه الا اربعة نفر. الا أن الذهبي فى الميزان له تعليق عن هذه الرواية فيقول: فمستبعد صحته و ثبوته. ثم قال: هذه حكاية منقطعة.[28] و ذلك كانت فى سنة 243 ه رحمه الله رحمة واسعة.

لعلنا نلاحظ ان المحدثين لا يفرقون بين من مارس علم الكلام ردا للمعتزلة او من مارس كواحد منهم إقرارا و نصرة للمعتزلة. فهم يحرمون علم الكلام و الجدل لأن رسول الله صلى الله عليه وسلم و الصحابة لم يمارسوا شيئا منه، بل ورد عن النبي صلى الله عليه وسلم انه نهي عن الحديث في القدر.

ويروى ايضا ان هجر المحدثين من الحنابلة وذمهم للمحاسبي بسبب تصوفه كلامه عن الخطرات و الوساوس و الأمور النفسية، مستدلين على ان فى مثل هذا الكلام لا يستند الي ادلة صحيحة. و قال ابن كثير يبين سبب كره أحمد بن حنبل للمحاسبي:

"بل انما كره ذلك لأن في كلامهم من التقشف و شدة السلوك التي لم يرد بها الشرع، و التدقيق و المحاسبة البليغة ما لم يأت بها أمر ".[29]

[27] طبقاقات الشافعية الكبري: ص 278

[28] رسالة المسترشدين: ص 21

[29] المصدر السابق: ص 24

نلاحظ فى قضية التصوف الذى كتبه الحارث، انه لم يقل مثل هذا القول الا المحدثون من الحنابلة كالذهبي و ابن الجوزي و ابن التيمية و ابن كثير و ابي زرعة الرازي، حيث ان موقفهم من الصوفية معروف لدى الجميع.

اما المحدثون من الأشاعرة مثل البيهقي فله موقف آخر. فهو يرى ان أحمد بن حنبل كره المحاسبي لما كان عنده شيء من الكلام بغض النظر عن كونه زاهدا.

يقول البيهقي: "يحتمل ان أحمد كره له صحبتهم لأن الحارث بن أسد و ان كان زاهدا فانه كان عنده شيء من علم الكلام، و كان أحمد يكره ذلك. أو كره صحبتهم من أجل انه لا يطيق سلوك طريقتهم و ما هم عليه من الزهد و الورع". أه و من العجيب ان ابن كثير ذكر هذا القول فى البداية.

ولكن على كل حال فإمام أحمد شخصية كبيرة له قيمته كما ان المحاسبي شخصية كبيرة أيضا له قيمته. و لنا ان لا نتقول على الرجال. رحم الله التاج السبكي حيث أنصح كل من قرأ ما كان بين الأئمة الماضيين ان يسلك سبيل الأدب مع هؤلاء. وهم أئمة أعلام، ولأقوالهم محامل، ربما لم نفهم بعضها. فليس لنا الا التراضى عنهم و السكوت عما جرى بينهم، كما يفعل فيما جرى بين الصحابة عنهم.[30]

و بعد ذلك أورد السبكي قصة طويلة عن سماع أحمد بن حنبل أقوال المحاسبي فى مجلس له، وهو فى مكان حيث لا يرى المحاسبي أحمد. جاء المحاسبي و معه أتباعه و تلاميذه، و سأل سائل عن مسألة، فأخذ المحاسبي فى الكلام. فمنهم من بكى و منهم من يحن و يحزن بسبب كلامه. فاذا بكى أحمد بن حنبل بعد سماعه لكلام المحاسبي ثم قال:

" ما أعلم أنى رأيت مثل هؤلاء القوم، و لاسمعت فى الحقائق مثل كلام هذا الرجل. و مع هذا فلا أرى لك صحبتهم. ثم قام و خرج". و في رواية أخرى قال: "لا أنكر من هذا شيئا".[31]

[30] طبقات الشافعية الكبري: ص278

[31] المصدر السابق: ص 279

بناء على هذه الرواية، قد تبين أن هجر أحمد للمحاسبي من أجل تكلمه فى علم الكلام فقط. و اما مسلكه العبادي و ميله الى التصوف فلا شيء فيه. كيف و قد أثنى عليه أحمد بن حنبل نفسه و ما انكر من ذلك شيئا.

و قد نقدوا المحاسبي اتخاذه الأحاديث الضعيفة فى بناء أصل كلامه فى النفس. و قد كان ابو بكر بن العربي مع اجلاله للمحاسبي و اعتزازه به و ثنائه عليه، ما وسعه الا ان ينقد فى هذه الناحية. فيورد حديثا رواه عطية السعدي فى الترغيب و الترهيب، و أطال القول فيه المحاسبي. ثم يقول ابن العربي:

"لولا تعلقه بأحاديث ضعاف و بناؤه الأصول عليها. فان وقف عليه علماء الحديث سخروا من ذلك و هزئوا به. مع أنه لقي أحبار الدنيا في الحديث كابن أبي شيبة و غيره".

ثم علق الشيخ عبد الفتاح أبو غدة فى هذه المسألة بذكر مقال لإمام أحمد بن حنبل فى العمل بالحديث الضعيف فى الترغيب و الترهيب.

قال إمام أحمد بن حنبل: "يستجيز لين الحديث فى أمر الورع".

وقال الشيخ عبد الفتاح: "رضي الله عن البخاري الذى لم ير ان يتعلق القلب و لم يرتبط الدين الا بالصحيح، وبه نقول. ولو ملنا الي مذهب أحمد فلايكون التعلق بلين الحديث الا فى المواعظ التى ترقق القلوب، فأما فى الأصول فلا سبيل الى ذلك".[32]

المطلب الرابع: أقواله و مؤلفاته

من أقواله:

- لكل شيئ جوهر، و جوهر الإنسان عقله، و جوهر العقل التوفيق.
- حسن الخلق: احتمال الأذى، و قلة الغضب، و بسط الوجه، و طيب الكلام.

[32] رسالة المسترشدين: ص 25

- كل زاهد زهده على قدر معرفته، و معرفته على قدر عقله، و عقله على قدر قوة إيمانه.
- من صحح باطنه بالمراقبة و الإخلاص، زين الله ظاهره بالمجاهدة و اتباع السنة.
- صفة العبودية الا ترى لنفسك ملكا، و تعلم انك لا تملك فى نفسك ضرا و لا نفعا.

اما مؤلفاته فقد نقل عن السبكي ان مؤلفاته تبلغ مائتى كتاب،[33] أغلبها فى السلوك و الزهد و التصوف، و كثير منها فى أصول الدين و الردود على المخالفين كالمعتزلة و الشيعة و القدرية، و بعضها فى الفقه و الأحكام.

اما الذى عرفت اسماؤه و وجد حتي الآن نذكرها ما يلي:[34]

- الرعاية لحقوق الله – التوهم – رسالة المسترشدين
- رسالة الوصايا – اداب النفوس – شرح المعرفة
- بدء من أناب اليه – المسائل في الزهد و غيره – مائية العقل
- فهم القرآن – مسائل في مسائل القلوب و الجوارح – المكاسب و الورع و الشبهة
- البعث و النشور – كتاب في الدماء – كتاب في التفكر و الإعتبار
- رسالة المراقبة – كتاب العظمة – القصد و الرجوع الى الله
- كتاب النصائح – كتاب الرضا – مختصر كتاب فهم الصلاة
- فهم السنن – التنبيه على أعمال القلوب فى الدلالة على و حدنية الله

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المبحث الثاني: التكامل بين العلوم العقلية و النقلية عند المحاسبي

[33] طبقات الشافعية الكبري: ص 276

[34] رسالة المسترشدين: ص 31

المطلب الأول: موقف المحاسبي من الجدل بين اهل العقل و النقل

ان هناك طائفتين تسطرعان فى عصر المحاسبي، المعتزلة و المحدثون من اهل السنة و رائدهم أحمد بن حنبل. و هذا الصراع طبيعي يوجد فى كل دين من الأديان.

انه الصراع الأبدي بين القائلين: ان الدين نص تفسره أسباب النزول و اللغة و الرواية، و بين القائلين ان الدين نص يفسره العقل و يوضحه. و الفريق الأخير يرى ان للعقل قدرة على معرفة الحسن و القبح لذاته. اما النص فليس الا مؤيدا لما جاء به العقل و موضحا له.

حينذاك افتخر اهل العقل بنقليته و اهل النقل بنقليته بل و لم ير العلم الا النقل. اذن هناك افراط و تفريط. و ظن الناس ان الانسان إما نصي أو عقلي، ولا يوجد فريق ثالث، الا بعد ان أعلن المحاسبي.

لقد هاجم المحاسبي المعتزلة هجوما عنيفا لما فى أفكاره ما لا يتناسب مع مقام العبودية. وهي مقصد ديني عظيم.

قال تعالى:

[الذاريات: 56

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رآى المحاسبي ان نزعتهم تحكّم العقل فى القرآن و السنة و تجعله يسيطر على النص. ولو كان الأمر كذلك لكان القائد فى الحقيقة العقل لا الوحي.

ان المعتزلة تغلو حين تكلم عن العقل حيث قالوا ان العقل وحده كاف في مسألة التشريع. طبعا، هذا الكلام يثير جدالا بين العلماء الذين لهم باع فى علم النقل. كان الجدال طويلا حتى يكاد ليس له نهاية. فكتب المحاسبي كتابه مائية العقل خصما للخلاف و طلبا للحقيقة. و فى هذا المجال رد المحاسبي نظرية العقل عند المعتزلة التى تنبنى عليها معظم أفكارهم.

و من العجيب انه قد جرى الخلاف بين ابى الهذيل العلاف المتوفى سنة 235 ه و أبى على الجبائي المتوفى سنة 303 ه فى تحديد معنى العقل مع تفضيلهما العقل و تمجيدهما له.

فأبو الهذيل رأى انه: "منه علم الاضطرار الذى يفرق به بينه و بين نفسه و بين الحمار و بين الأرض و ما أشبه ذلك، و منه القوة على اكتساب العلم".[35]

العقل عند العلاف القوة على اكتساب العلم. فلم يرض الجبائي بهذ الكلام. فالقوة عنده لا يمكن ان يسمى عقلا. اذ ان الجبائي يرى عدم تكليف الإنسان قبل تكامل عقله. فالقوة توجد فى الإنسان منذ ان يولد. رد الجبائي يستند الى الأساس اللغوي – فيقال عقل عقلا- الذى كان له دور بارز فى مدرسته. و بذلك يكون العقل فعلا و ليس قوة، و العقل عنده هو العلم.[36]

و قد تبع هذا الرأي أعلام المعتزلة بعده مثل القاضى عبد الجبار المتوفى سنة 415 ه حيث قال:

"اعلم ان العقل هو جملة من العلوم المخصوصة، متى حصلت فى المكلف صح منه النظر و الاستدلال و القيام بأداء ما كلف".[37]

من هنا يتضح ان ميل المعتزلة الى النزعة العقلية يبداء من وجهة نظرهم حول مفهوم العقل. فالعقل عندهم العلم، لذلك قالوا ان العقل وحده يكفى فى محاولة الوصول الى الخير و الشر. و الأدلة النقلية بالنسبة للعقل تأتي تقوية له.

صحيح ان المعتزلة قد قاموا بدور كبير بالرد على خصوم الإسلام و أعدائه. و ذلك من اسهامات المعتزلة فى خدمة الدين. و لكن العقل محدود و لا يمكن ان يتصور خارج حدوده. فلا يمكن للعقل وحده ان يتسلل الى عالم ما وراء الطبيعة و يفسر غامض و لا يوضح لنا ما انبهم منه، و كذلك فى السمعيات او الغيبيات.

[35] زينة، حسني. (1978 م) العقل عند المعتزلة، ص 19، الطبعة الأولي، دار الأفاق الجديدة، بيروت

[36] المصدر السابق: ص 20-21

[37] المصدر السابق: ص 31-32

فلا بد اذن التكامل بينهما، و هذا ما يتخذ به المحاسبي منهاجا. و ان العقل لا يستغنى عن النقل، و كذا العكس.

قال المحاسبي: "العقل مضمن بالدليل، والدليل مضمن بالعقل. و العقل هو المستدل. والعيان والخبر هما علة الاستدلال و أصله".[38]

لم يكن المحاسبي يعتمد على منهج التكامل فحسب، بل هناك شئ أهم وهو العبودية الحقة. و من جمع بين هذين المنهجين فهو على الطريق الصحيح للوصول الى المعرفة الحقة. و كانا سلاحه فى المعركة بين الطوائف المتصارعة.

ان العبودية الحقة دفعت المحاسبي الى البحث فى الاخلاص، و فى الورع، و فى الزهد، و فى الخشوع الخالص لله. ثم البحث فى أمراض النفس و دوائها ثم فى أسرار القلوب و دقائقها.

هذا الفريق الثالث سماه د. عبد الحليم محمود بالبصيريين، اى هم الذين يعتمدون على البصيرة او العقل الواعى عن الله. و العاقل عن الله لا يعتمد الا على العبودية الحقة و المنهج الصحيح فى تحصيل العلم و المعرفة، وهو منهج التكامل بين العلوم العقلية و النقلية الذى عليه علماء الأمة قديما و حديثا. و ذلك و المنهج الوسطي.

و أضاف د. عبد الحليم محمود ان هذه القوى الفكرية بقيت قوية و استمرت الى يومنا هذا.

تسلسلت فكرة المحاسبي و تمثلت خير تمثل فى حجة الإسلام أبى حامد الغزالي، ثو فى بقية الصوفية من بعده، حتى عصرنا هذا.

و تسلسلت فكرة الإمام أحمد، تمثلت فى الشيخ أحمد بن عبد الحليم المشهور بابن تيمية المتوفى 728 ه الذي وضع لها المنطق، و أرسى لها القواعد و الأصول. ثم استمرت هذه الفكرة الى يومنا الحاضر. و كان يمثلا الشيخ رشيد رضا.

[38] العقل و فم القرآن: ص 232

اما العقليون او المعتزلة فقد تسلست و تمثلت فى الشيخ جمال الدين الأفغاني و دافعها و أحياها بعد ان كانت صامتة مدة طويلة من الزمان.[39]

هذه النزعات الفكرية الثلاث لا تزال تستمر الى يومنا هذا، و لن تزال، اذ انها تقوم على فطر مختلفة، و هذه الفطرة ستستمر على وجه الأرض ما دام هناك أفراد من النوع الإنساني. لذا، فالكلام عن جدلية العقل و النقل لا يزال موضوعا حاميا للبحث و الدراسة.

المطلب الثاني: مكانة العقل عند المحاسبي

ان العقل فى فكر المحاسبي يحتل مكانة عظيمة، بحيث ان معرفة معنى العقل عنده يكشف عن أسس أفكاره. كانت النقطة الفارقة بين المحاسبي و المعتزلة فى تحديد معنى العقل. انه قام بتحليل كلمة "العقل" ليرد على المعتزلة و يوضح المفهوم الصحيح. و ألف كتابا خاصا فى ذلك، سماه "مائية العقل". فقد اتخذ الحوار اسلوبا فى كتابته حيث قال:

"سألت عن العقل ما هو؟"

و من المعروف حينئذ ان الجمهور يميل الى مذهب المحدثين أكثر مما ذهب اليه المعتزلة، رغم استفادتهم من قوة السلطان. و محنة المحدثين الى القول بخلق القرآن أكبر دليل على ذلك. فمثل هذا الإكراه لم يكن موجودا حين وافق الجمهور مذهب السلطان. فى مثل هذه الظروف يتسأل الناس، من الصواب؟ هل الصواب فيمن نصر النقل ام من يمجد العقل و يفضله؟ ثم أخذ يتسأل عن حقيقة العقل، فى الحقيقة ما هو العقل؟ و هل يتعارض العقل مع النقل؟

التساؤلات تثير البلبلة فى نفوس الجماهير، و الإجابة عنها من أهم الأمور وقتئذ. فى هذا القبيل كان كتاب العقل يأتى شفاء لنفوسهم. و قال المحاسبي معرفا للعقل:

[39] محمود، عبد الحليم. (1992 م) استاذ السائرين، ص 6، دار المعارف، القاهرة

للعقل ثلاثة معان، **أحدها هو معناه**، لا معنى غيره فى الحقيقة. يقصد بذلك العقل الغريزة التى وضعها الله فى أكثر خلقه لم يطلع عليها العباد بعضهم من بعض، ولا اطلعوا عليها من أنفسهم برؤية ولا بحس و لا ذوق و لا طعم، و انما عرفهم الله (اياها) بالعقل منه.[40]

و العقل فى هذا المعنى لا يعرف الا من خلال أفعال الجوارح. اذ ان الناس يعرفون ان هذا الإنسان عاقل، اذا رأوا فى أفعاله ما يدل علي ذلك. وهو ان يميز بين ما يضره و ما ينفعه. و اذا رأوه خلاف ذلك، سموه أحمق. و اذا لا يعقل ما يفعل سموه مجنونا.

اما المعني الثاني: **فهو الفهم لإصابة المعني**. يقصد بذلك البيان لكل ما سمع من الدنيا و الدين أو مس او ذاق، أو شم. فسماه الخلق عقلا، و سموا فاعله عاقلا.[41] لذلك قال الله تعالي:

طه: 13

لذلك قال: فكل بالغ من الجن و الإنس و الذكور و الإناث ممن نها الله عنه و أمره و توعده، بإرسال النذر، و إرسال الكتب و إنزال آيات التدبر، فحجة العقل لازمة له، اذ أنعم الله عليه بالعقل عليه و معرفة البيان.[42]

و الفهم هو الظاهرة العقلية التى تؤدى الى اصابة المعنى من ناحية، و القدرة على التعبير عن هذا المعنى بشكل من أشكال البيان من ناحية أخرى. و هذا المعنى للعقل مدار التكليف عند الإنسان. فمن لا عقل له، بهذا المعنى، ليس من المكلفين.

روي عن عائشة رضي الله عنها عن النبي صلى الله عليه وسلم قال : رفع القلم عن ثلاث عن النائم حتى يستيقظ وعن الصغير حتى يكبر وعن المجنون حتى يعقل أو يفيق.[43]

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[40] العقل و فهم القرآن: ص 201-202

[41] المصدر السابق: ص 208

[42] المصدر السابق: ص 206

[43] رواه الترمذي، رقم:1423/ سنن أبى داوود رقم :4398/ سنن النسائي رقم: 3432/ سنن ابن ماجة رقم: 2041/ سنن الدارمي رقم: 2296

قيل: "اعقل ما أقول لك".[44]

و العقل بهذا المعني يشترك فيه اهل الإيمان و الضلال، و المطيع و العاصي وهو فهم البيان.

و الفهم عند المحاسبي ليس فهما جامدا، بل هو فهم متحرك و حي معا. فهو متحرك باتجاه الأشياء و الظواهر الموجودة فى الخارج، ما يتعلق بالحس وما يتعلق منها الدنيا، وما يتعلق منها بالآخرة. وهو حي لأنه يتصدى لأشياء موجودة، و لكل من هذه الأشياء معنى. هو أشبه ما يكون بحقيقة هذا الشيء نفسه، فإن أصابه الإنسان بعقله فقد حقق معنى الفهم و استقام البيان.

و المعني الثالث: بمعني البصيرة او المعرفة. و ذلك بتعظيم الأشياء النافعة و الضارة في الدنيا و الآخرة. و منه العقل عن الله تعالي.[45]

اذا كان الفهم، عند المحاسبي، ظاهرة عقلية تتناول الأشياء فى معانيها، فإن البصيرة او المعرفة هي ظاهرة عقلية، و لكنها تختلف عن ظاهرة الفهم. اذ ان البصيرة ظاهرة النفاذ الى ما ورآء الأشياء لمعرفة قيمتها الإلهية من ناحية، و قيمتها الأخلاقية من ناحية أخرى.

فمن ذلك ان تعظم معرفته و بصيرته بعظيم قدر الله تعالي و بقدر نعمه و احسانه، و بعظيم قدر ثوابه و عقابه لينال به النجاة من العقاب، و الظفر بالثواب.

هذا هو مذهب المحاسبي فى مفهوم العقل، فقد عرف العقل من وجهات النظر المختلفة. و يرد على المعتزلة بالمفهوم الأول للعقل حيث قال:

"و قد زعم قوم ان العقل معرفة نظمها الله و وضعها فى عباده يزيد و يتسع بالعلم المكتسب الدال علي المنافع و المضر".

"و الذى عندنا انه الغريزة، و المعرفة عنه تكون".[46]

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[44] العقل و فهم القرآن: ص 208

[45] المصدر السابق: ص 210

[46] المصدر السابق: ص 205

استدل المحاسبي على هذا المعنى بقدرة الإنسان على التمييز بين مسميات الأشياء. فهو غريزة أودعها الله فى الإنسان، تنمى و تكتسب عن طريق التعلم لمسميات هذه الأشياء. و هذا واضح فى قصة الملائكة و نبي الله آدم عليه السلام حين أمره الله ان يخبر الملائكة بأسماء الأشياء، لأنه علمه اياها. أى لولا تعليمه مسميات هذه الأشياء، لم يستطع ان يخبر الملائكة فيها. و الله لا يعلم الملائكة كما علم آدم من قبل. لذا قال تعالى فى محكم تنزيله:

البقرة: 32

فلم يعرف عاقل أسماء الأشياء الا بالتعليم منذ هو الطفل لما يسمع و يرى. عرف بعقله الأشياء، و فصل بين معانيها.

لذلك رأى المحاسبي ان العقل لم يكن كافيا وحده فى معرفة الحسن و القبح. بل لا بد من المعلم يعلم الناس الحسن ليفعلوه و القبح ليجتنبوه. من أجل هذه الحكمة أرسل الله تعالى الرسول و أنزل كلام رب الغفور. وكذلك لا يرى ان النقل وحده كاف و استغنى عن العقل. اذ لا عبرة بالنقل اذا لم يكن عاقلا يقرأه و يستدل به و يفهم منه و يستنبط الأحكام من خلاله. قال فى مسألة العقل:

"الحجة حجتان: عيان ظاهر و خبر قاهر.

العقل مضمن بالدليل، والدليل مضمن بالعقل.

و العقل هو المستدل. والعيان والخبر هما علة الاستدلال و أصله.

و محال كون الفرع مع عدم الأصل، و كون الاستدلال مع عدم الدليل".[47]

[47] المصدر السابق: ص 232

ان التضمين هنا ليس تضمينا احتوائيا، و انما تضمينا تطابقيا. لأنه قال: ان العقل مضمن بالدليل، و يقول ايضا: ان الدليل مضمن بالعقل.

و الدليل هنا إما ان يكون كونيا، أو عيانا حسب تعبير المحاسبي، و إما خبريا أى خبر صادق اى الوحي أى النقل.

من خلال هذا التحليل يمكن تقسيم ماهية العقل عند الحارث الى أمرين:

أولا : ان ماهية العقل هي كامنة من المعقولات التى هى الوجود الحسي المطلق من البحار و الأشجار و الأنهار و الأفلاك و الأقمار مما هو ظاهر امام أعين الناس. و ذلك لا من حيث وجوده الحسي و انما من حيث تدليله على وجود الله تعالى و على آحاديته و وحدنيته.

ثانيا: ان ماهية العقل هي كامنة فى الخبر الصادق أى النقل او الوحي، وهو القرآن و السنة. و معنى ذلك ان العقل مضمن بالنقل، و النقل مضمن بالعقل. اذ ان الرسول صلى الله عليه و سلم الذى جاء بالوحي لا يأتى الا مخاطبا للعقول و الألباب و الأفكار. فلا يمكن ان يتعارضا أو يتناقضا.

رغم ان العلاقة بين العقل و الدليل تضمنية تكاملية لا يعنى ان الأصل فى الاستدلال هو العقل. بل الأصل هو الدليل؛ المعقولات التى خلقها الله أى هذا الكون، و الوحي. فلو لم يكن هناك الاستدلال، فلا حاجة لوجود المستدل الذى هو العقل. أو بعبارة أخرى، العقل تابع للآية الكونية، و تابع للآية القولية. فمكانة العقل بالنسبة للدليل عند المحاسبي تعتبر فرعا له. "و محال كون الفرع مع عدم الأصل، و كون الاستدلال مع عدم الدليل".

قال المحاسبي: "لكل شيء جوهر، و جوهر الإنسان عقله، و جوهر عقله توفيق الله".[48]

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المبحث الثالث: التربية الإسلامية عند الحارث المحاسبي

[48] المصدر السابق: ص 96

المطلب الأول: أثر البحث العقلي فى الفكر التربوي

ان بحث الحارث عن العقل له أثر كبير فى بناء فكره. فهو يقوم بإصلاح المجتمع فكريا و أخلاقيا. و الإصلاح لا بد ان يبدأ بالعلم الصحيح او التصور الصحيح للشيء. اذا كان العقل يعد ركنا أساسيا فى العلم و ما يتعلق به، فالبحث عن العقل و شرح الرأي الصحيح فيه من أهم الشيء. هل العقل هو المعرفة ام أداة لاكتساب المعرفة. و قد شرحنا الرأي الصحيح فى ذلك.

ان تقسيمه لمعنى العقل الى ثلاثة معان يعطى لنا الضوء عن أقسام الناس من ناحية تفعيل عقولهم. فقد قسم المحاسبي العاقلين الى اربع فرق، فرقتان مقبولتان، و فرقتان مردودتان.

اما المرفوضتان هما:

1. فرقة عقلت البيان ثم جحدت كبرا و عنادا لطلب الدنيا كما وصف عن إبليس أنه تكبر و عاند كبرا.[49]

انهم فرقة عقلت عن الله عقل بيان، و لم يعقلوا عن الله عظيم قدرته و قدره. فلم يعرفوا عظيم قدره و قدرته، بل تكبروا بعناده و جحده، كما فعل إبليس حين أمر الله تعالى بالسجود لآدم عليه السلام. انهم عقلوا البيان أى الأمر و المأمور و المأمور له، لكن لم يعقلوا قدرالآمر. نظر الى آدم فزعم أنه خير منه لكونه خلق من نار، و آدم من تراب. ففى نظره ان النار خير من التراب. فآبى و استكبر و كان من الجاحدين.

لو كان إبليس عقل عن الله تعالى عظيم قدرته، لما كان يأبى و يجحد، بل خر لله سجدا، سمعا لأمره و طاعة و امتثالا لأمره. اذ لما كان يعقل عن الله بهذا المعنى لعرف و اعترف انه عبد خلقه لعبادته و أعطى ما لديه من قوة و فطنة للامتثال بأوامره.

2. فرقة طغت و أعجبت و قلدت فعميت عن الحق ان تتبينه ثم تقر به، ثم تجحده كبرا بعد عقلها للبيان، فظنت انها على حق و دين و هي على باطل و شر و ضلال.[50]

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[49] المصدر السابق: ص 215

[50] المصدر السابق: ص 216

انها فرقة المقلدين لأبآئهم و المعجبين برأيهم، فلم يستخدموا الفهم و البصيرة. فلم يفهموا معنى الحياة و لم يدركوا ببصيرتهم ما وراء الحياة. فعميت أبصارهم و بصائرهم عن الحق و عن قبول الحق. ثم رفض الحق مع العلم انه هو الحق، فقد غلب عليهم التقليد و الكبر و حب الدنيا.

هؤلاء ككفار قريش لرفضهم دعوة الرسول صلى الله عليه و سلم مع علمهم انه رسول من الله تعالى أوتي بكتاب عجزوا عن الاتيان بمثله. لو تدبروا، و تركوا التقليد لأبآئهم و الاعجاب براءيهم لعقلوا آخرتهم كما عقلوا دنياهم.

اما الفرقتان المقبولتان هما:

1. فرقة عقلت عن الله عز و جل عظم قدره و قدرته، و ما وعد و توعد، فأطاعت و خشعت.

انهم فرقة عقلت عن الله تعالى فى عظيم قدرته و يتدبرون فيما أبدعه تعالى، فيعرفون قدر الأشياء فى الدنيا و الآخرة. وهم الذين عقلوا عن الله فيما و عد به المؤمنون و توعد به الكافرون.

فهم عقلوا البيان، و رأوا بأبصارهم و بصائرهم، ففهموا حقيقة الحياة و ما بعدها، فأطاعوا و خشعوا، و عملوا بكل قلوبهم مخلصين له تعالى من أجل مرضاته و نيل ثوابه.

قال تعالى:

{ } آل عمران: 191

2. فرقة عقلت عن الله عز و جل فى تدبيره و تفرده بالصنع، و عرفت قدر النجاة بالتمسك به، و قدر العقاب فى ضرره و فى مجانبة الإيمان، فلم يجحدوا كبرا و أنفة، ولا طلب دنيا لعقلها ان عاجل الدنيا يفنى و عذاب الآخرة لا يفنى. فأقرت و آمنت، و لم تعقل عظيم قدره فى هيبته..... فعصت و ضيعت و غفلت و نسيت الا انها علمت عظيم قدر الايمان فى النجاة، و عظيم ضرر الكفر؛ قد عقلته عن الله تعالى فهي قائمة به، دائمة عليه.[51]

من خلال تقسيمه لأقسام العاقلين نرى ان الإنسان له عقل بمعانيه الثلاثة، متى اكتملت هذه العقول يتدرج الإنسان الى درجة عليا و أصبح انسانا ربانيا. وذلك مقصد اساسي للتربية الإسلامية. التربية الإسلامية ليس هدفها ترسيخ العلم فقط، وانما صنع جيل المستقبل المتزود بالعلوم و المعارف، الملم بمشكلات زمانهم و طريقة حلها، المتحلى بأخلاق سامية و أداب عالية، وفق منهج رباني و خلق نبوي محمدي.

التربية الإسلامية تربية خلقية، جسدية، تهتم بأخلاق الفرد، و تنمية القوى الجسدية و خلق المحارب، و بث روح الفضيلة و غرس الصفة الحميدة عنده، كالإخلاص و الوفاء و النجدة و كرم الضيافة.[52]

و الإنسان بعقله، بمعنى الغريزة، يباين الفرس و البقر و القرد و غيرها، مع أن كلهم من جنس الحيوان. لذلك سمي الإنسان حيوان ناطق، أى حيوان عاقل يفكر فينطق لابداء ما فى عقله. فهذه الغريزة العقلية من لوازم المكلفين، فالتكليف يدور مع عقله وجودا و عدما، أى اذا غاب العقل عن الإنسان زال ارتفع عنه التكليف كما ورد عن النبي صلى الله عليه و سلم فى رفع القلم.[53]

ثم أصبح الإنسان عالما كذلك بعقله، بمعنى الفهم لإصابة المعنى. اذ بهذا العقل تعلم الإنسان و استفهم و أدرك المعاني من خلال الألفاظ و المبانى. فعملية القرأة من مهمة هذا العقل لاكتساب

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[51] المصدر السابق: ص 216

[52] ناصر، إبراهيم. (1989) أسس التربية، ط 1، ص 46، دار عمار، عمان

[53] روي عن عائشة رضي الله عنها عن النبي صلى الله عليه وسلم قال : رفع القلم عن ثلاث عن النائم حتى يستيقظ وعن الصغير حتى يكبر وعن المجنون حتى يعقل أو يفيق. سبق تخريجه

العلوم و المعلومات. و كان أول ما نزل من القرآن يخاطب العقل كي يعمل بوظيفته مع خلوص النية لله تعالى و باسمه لا باسم غيره. و من العجيب ان آية (اقراء) لا يو جد فيها مفعول به. مع ان كلمة "قراءة" و تصريفاتها من الأفعال المتعدية. فما ذلك الا لوجود سر من الأسرار و معنى من المعانى الخفية يدركه من يتدبر و يتفكر فى الآية.

عدم ذكر المفعول به هنا يفيد ان الأمر بالقراءة غير محدد بموضوع معين، سواء كان مكتوبا مدونا أو مخلوقا مكونا، ما دامت قراءته باسم الله وحده. فهناك عدد غير قليل من الآية فيها الأمر بالنظر الى الإبل كيف خلقت، و الى السماء كيف رفعت، و الى الأرض كيف سطحت و ما أشبه ذلك.

ثم أصبح الإنسان عارفا كذلك بعقله، بمعنى المعرفة و البصيرة. و ذلك لا يكون الا بالتعلم و الاجتهاد العلمي فحسب، و انما بالمجاهدة و تزكية النفس. فى هذا المجال قام المحاسبي بإصلاح أخلاقي و روحاني ليرتقي الإنسان الى الدرجة العالية و المقامات السامية، أو ما يسمي بالتربية السلوكية.

انه بدأ تربيته السلوكية بتطهير النفس من الدناس و الأرجاس و حمايتها من الوقوع فى الذنوب و المعاصى مرة أخرى. و كان أول خطوة هو التوبة النصوح، و كتب رسالة موجزة سماه القصد و الرجوع الى الله.

ذكر المحاسبي ان الرجوع الى الله تعالى يعنى التوبة وهي: الندم على ما كان من الفعل القبيح، و العزم على الا يعود الى ما كان عليه من حال الإصرار على القعود، و الفزع من عارض داعي الذنب.[54]

و أضاف المحاسبي ان العزم سيزداد قوة بالمحاسبة. وهي النظر و التثبت بالتمييز لما كرهه الله عز و جل مما أحب، ثم هي على وجهين: أحدهما فى مستقبل الأعمال، والآخر فى مستدبرها.

اما المحاسبة فى مستقبل الأعمال فقد دل عليها الكتاب و السنة.

[54] المحاسبي، الحارث بن أسد. (1986 م/ 1406 هـ) القصد و الرجوع الى الله، ط 1، تحقيق: عبد القادر أحمد عطا، ص 222، دار الكتب العلمية، بيروت

قوله تعالى:

[آل عمران: 130]

قوله تعالى:

[البقرة: 235]

و من السنة، ما رواه عمر بن الخطاب عن النبي صلى الله عليه و سلم: انما الأعمال بالنيات، و إنما لكل امرئ ما نوى.

هذه المحاسبة في مستقبل الأعمال ليبصر ما يضر مما ينفعه، فيترك ما يضره على علم، و يعمل بما ينفعه على علم.[55]

اما المحاسبة الثانية، في مستدبر الأعمال، ليتوب الناس مما مضى من ذنوبهم و فيما مضى من أعمالهم.

قا الله تعالى:

[الحشر:18]

قال رسول الله صلى الله عليه وسلم: إني لأستغفر الله و أتوب اليه في اليوم مائة مرة.[56]

و اشتهر المحاسبي بكثرة المحاسبة لنفسه خوفا من الوقوع فيما لم يرض الله عنه فسماه الناس المحاسبي.

و بعد التوبة مع دوام المحاسبة، تدرج الى مقام الورع، وهو بترك ما يريبك الى ما لا يريبك.[57]

[55] المحاسبي، الحارث بن أسد. (2003 م) الرعاية لحقوق الله، ط 3، تحقيق: د عبد الحليم محمود، ص 49-51، دار المعارف، القاهرة

[56] المصدر السابق: ص 51

[57] القصد و الرجوع الى الله: ص 235

ثم الى مقام الزهد، أى العزوف عن الدنيا، وهو ترك ما لا يعنيك. و ذلك بترك الشهوات لتستريح من ضررها، و تلزم قلبك قناعة المتخلص بنفسه من آفتها.[58]

ولا بد للسالك ان يتحلى بصفة حميدة مثل الصدق و الإخلاص و الشكر و الرضا و ما الى ذلك ليحقق معنى التقوى و العبودية.

او يمكن تلخيص طريقة المحاسبي فى السلوك الى ثلاث كلمة: التخلى، ثم التحلى، ثم التجلى.

التخلى: تخلية النفس من الذنوب و العيوب.

التحلى: تحلية النفس بخلق حسن محبوب.

التجلى: صفاء البصيرة و معرفة علام الغيوب.

قال المحاسبي: "كل زاهد زهده على قدر معرفته، و معرفته على قدر عقله، و عقله على قدر قوة إيمانه".[59]

المطلب الثاني: المبادئ التربوية عند الحارث المحاسبي

ان المتتبع لأفكار المحاسبي سيجد ان أهم شيئ يشغل باله هي قضية النجاة. افتراق الأمة سياسيا و فكريا له سهم كبير فى تكوينه العلمي بالاضافة الى حديث الافتراق. ففكر و بحث و دقق فى الأمر و رجع الى الكتاب و السنة فوجد ان سبيل النجاة التمسك بتقوى الله تعالى و اداء فرائضه و الورع فى حلاله و حرامه و جميع حدوده و الإخلاص لله تعالى بطاعته، و التأسى برسوله صلى الله عليه و سلم. ثم طلب معرفة الفرئض و السنن، فوجد ان علم الفرئض و السنن عند العلماء بالله و الفقهاء عن الله الوارعين عن محارمه المتأسين لرسوله تعالى. و كان طلبه للفرقة الناجية –تجنبا عن الصراع الفكري و المذهبي حينئذ – يحثه الى الخوض في الأمور النفسية.

[58] القصد و الرجوع الى الله: ص 244

[59] العقل و فهم القرآن، ص 96

وهو لا يفكر و ينظر فى المسألة ثم يسكت، و انما عمل و علّم و أصلح ما كان فى المجتمع من فساد، أخلاقيا و فكريا. وهو مربي بكل معنى الكلمة، و خرج من مدرسته التربوية علماء أجلاء أمثال الجنيد البغدادي و غيره. ثم اذا اطلعنا على مؤلفاته يمكن لنا التعرف بالمبادئ التى يعتمد عليها فى تربية الأمة. و هي: المبداء الإيماني، و المبداء العقلي، و المبداء الأخلاقي.

أولا: المبداء الإيماني

و هو عناية التربية بترسيخ الإيمان بالله و برسوله صلى الله عليه و سلم و بما جاء به و بما أخبر عنه فى نفوس المريدين. هذا ركن أساسي فى تكوين الشخصية المسلمة، اذ لو لا ه لما يعد الإنسان مسلما. فمعرفة الرب يقتضى الاعتراف بأن الإنسان عبد مربوب. كان هذا الاعتراف ضروري فى التربية، فالانسان المراد تربيته اذا لم يعرف نفسه و اعترف بهويته يصعب عليه تعليمه و تربيته و إرشاده.

لخطورة هذا المبداء كان المحاسبي يحاسب نفسه و يكثر المحاسبة، خوفا من الوقوع فيما لا يرضى الله تعالى. و هذا ان دل على شيء فانه يدل على قوة إيمانه و تمسكه الشديد بدينه. و كان دائما يوصى تلاميذه بأمور:

1. صدق النية

قال المحاسبي: فافحص النية وأعرف الإرادة فأن المجازاة بالنية[60]

كان يعتمد على حديث النبي صلى الله عليه و سلم: إنما الأعمال بالنيات وإنّما لكل امرئ ما نوى.

و حذر من اشراك المخلوقين فى العمل، فلا يعمل ليلتفت اليه الناس، او ليمدح او غير ذلك، و انما لمرضاة الله تعالى. و هذا ليس أمرا سهلا، بل يحتاج الى جهد و تدريب.

2. ان يزن كل أمر بميزان القرآن و السنة. هذا من أثر الإيمان بالله و برسوله و بما جا به.

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[60] رسالة المسترشدين: ص 46

قال المحاسبي فى ذلك: وكل أمر لاح لك ضوؤه بمنهاج الحق فاعرضه على الكتاب والسنة.[61] ان عرض المسائل على الكتاب و السنة منهج الصحابة و التابعين و من بعده فى حل المشكلات. و ما ذلك الا عملا بقوله تعالى:

[النساء: 59]

كذلك أن رسول الله صلى الله عليه وسلم لما أراد أن يبعث معاذا إلى اليمن، قال: كيف تقضي إذا عرض لك قضاء؟ قال: أقضي بكتاب الله. قال: فإن لم تجد في كتاب الله؟ قال: فبسنة رسول الله صلى الله عليه وسلم. قال: فإن لم تجد في سنة رسول الله صلى الله عليه وسلم؟ قال: أجتهد رأيي ولا آلو. فضرب رسول الله صلى الله عليه وسلم صدره وقال: الحمد لله الذي وفق رسول رسول الله لما يرضي رسول الله.[62]

3. محبة الله تعالى

سئل المحاسبي عن علامة محبة الله عز وجل فأجاب بقوله: مرضاة الله عز وجل، والتمسك بسنة رسوله صلى الله عليه وسلم.[63]

[61] المصدر السابق: ص 188

[62] أخرجه أحمد والدارمي وأبو داود والترمذي

[63] القصد و الرجوع الى الله: ص 98

قال تعالى:

[آل عمران: 31]

ان محبة الله ثمرة من ثمار الإيمان بالله تعالى. و ذلك بامتثال أوامره و اجتناب نواهيه و الاقتداء بهدى نبيه صلى الله عليه و سلم.

ثانيا: المبداء العقلي

ان العقل أهم أساس الشخصية الإنسانية، و أنه مدار التكليف بحيث ان فاقد العقل سقط عنه التكليف الشرعي كما أسلفنا.

ان التربية الإسلامية لا بد ان تهتم بالإنسان بكل جوانبه، خاصة العقل بجميع معانيه الثلاثة كما شرح المحاسبي.

ثالثا: المبداء الأخلاقي

ان المحاسبي بذل كل جهده للإصلاح النفسي و الأخلاقى فى المجتمع. و رأى ان المشكلات و الأزمات فى عصره سببه غياب الأخلاق، فانتشر الفساد و حب الشهرة و المال و الجاه.

ثم نظر فى الخلق، فوجد ان للكائن من أهل السموات و الأرض ثلاثة طبائع:

- الملائكة: فقد طبعهم الله على العقول و البصائر، و جردهم عن الأهواء و الشهوات. فهم دائمون في الطاعة و لا يخطر على بالهم المعصية ابدا.
- الأنعام و الطير: و قد طبعت على ضد الملائكة. لها طبيعة شهوانية، ومعرفتها بقدر ما تتغذى وتعتاش به.

- الإنسان: هي منزلة بين المنزلتين السابقتين أخذت الأولى العقل ومن الأخرى الشهوة؛ وقد أمر الله تعالى بمجاهدة الشهوة لا القضاء عليها وذلك بتزكيتها وتهذيبها بما يطوعها لطاعته والعمل بشرعه.

لذلك رأى المحاسبي ان اول ما يجب على العبد معرفته و الفكر فيه هو العلم ان الإنسان عبد مربوب. فالله هو خالقه و ربه، و قد أمر و نهي و أعد الثواب لمن أطاعه و العقاب لمن عصاه. و لا سبيل الى النجاة في مثل هذا الا التقوى.[64]

ثم اهتم المحاسبي بالنفس الإنسانية و تربيتها تربية فضلى على أحسن حال. و اعتمد فى تربيتها على أسلوب اتباع القول بالعمل او التوازن بين النظرية و التطبيق. انه قام بالتربية الأخلاقية من خلال اهتمام بالنفس الإنسانية، و ركز فى النفس الإنسانية و ما ينبغى لها سلوكه و ما ينبغى لها الابتعاد عنه. فتحدث كثيرا عن الزهد و الورع و الرياء و الحسد و التقوى و غير ذلك. ان الإصلاح الأخلاقى عند الحارث يبداء بالإصلاح النفسي، اذا صلحت النفس صلح الجسد كله. فارتقى الإنسان بذلك الى درجة عالية و منزلة سامية، و أصبح إنسانا كاملا فى كل جوانبه، علميا و أخلاقيا، وهو هدف التربية الإسلامية و ثمرتها المرجوة.

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النتائج و التوصيات

عالج البحث موضوعا مهما فى الفكر الإسلامي و التربوي خاصة عند الحارث المحاسبي الا وهو التكامل بين العلوم النقلية و العقلية و تطبيقاته فى التربية الإسلامية؛ دراسة فى فكر الحارث المحاسبي. شرحنا حياة الحارث المحاسبي العلمية و الفكرية و مدى تأثيره فى تكوين الجو العلمي و المعرفي فى عصره، و تأثيره فى الجيل الذى بعده. بالإضافة الى أهم أفكاره و أهم مصنفاته فى شتى ميادين العلوم. و قام الباحث بتحليل مفهوم العقل عند الحارث و الفرق بينه و بين المفهوم

[64] الرعاية لحقوق الله: ص 47

السائد فى عصره، و كيف كانت العلوم العقلية و النقلية فى انسجام تام، و علاقتهما علاقة التكامل و التداخل، لا التفارق و التباين. ثم بين الباحث أثر بحثه العقلى فى مجال التربية الإسلامية، مع ذكر أهم المبادئ التربوية عند الحارث المحاسبي.

و أهم النتائج التى توصل الباحث اليها ما يلي:

1. ان الحارث المحاسبي شخصية عظيمة له إسهامات كبيرة فى بناء الحضارة و الثقافة الإسلامية، من خلال معالجته للقضايا و المشكلات فى عصره. فكان مصلحا للأمة و مجددا فى علم السلوك و الأخلاق و التصوف و تربية الأمة، و مؤلفاته خير شاهد على ذلك.
2. انه قام بتصحيح المفاهيم المغلوطة فى عصره حول الدين و طريقة التدين، و نقد الأفكار المنحرفة السائدة مثل المعتزلة و الشيعة و غيرهما.
3. انه يرى ان العلوم العقلية و النقلية لا يتعارض بعضها بعضا، و أكد أن العقل غريزة يستقبل العلوم و المعارف من خلال ما جاء به الوحي أى المنقول، و النظر فى الكون. و لا يقبل قول القائل ان العقل هو عين المعرفة.
4. ان بحثه العقلى يكشف لنا عن أقسام العاقلين. فمن اكتملت عنده المعانى الثلاثة للعقل اكتملت جوانبه الإنسانية، بل بامكانه الارتقاء الى المنزلة العليا اذا تخلق بأخلاق حميدة و آداب سامية، و ذلك مع دوام المحاسبة لنفسه.
5. انه اهتم كثيرا بالأمور النفسية، فبدأ فى البحث فى عيوب النفس و الطرق المناسبة لعلاجها و تزكيتها، ثم فى أسباب ارتقاء النفس الى المرتبة العالية.
6. ان التربية الناجحة لا بد ان يبداء من النفس، فكان صدق النية فى غاية الأهمية، عملا بقول رسول الله صلى الله عليه و سلم فى حديث النية.
7. ان الإنسان يمر على ثلاث مراحل فى الارتقاء الى مقام أسمى، وهي: التخلى و التحلى ثم التجلى. التخلى عن كل الدناس و الأرجاس بالتوبة النصوح، ثم التحلى بأخلاق حميدة و

آداب سامية، ثم تجلى له المعارف و العلوم و الانكشافات ما يدل على صفاء قلبه و طهارة نفسه.

8. ان المبادئ التربوية عنده تتركز على ثلاثة مبادئ، و هي: المبداء الإيماني، و المبداء العقلي و المبداء الأخلاقي.

التوصيات:

1. الاعتناء بمؤلفات العلماء الأقدمين و دراستها لما فى ذلك من الخير الكثير، و ان يتخذوها مصدرا لفكرهم التربوي و الإسلامي ما يلائم بيئتهم التى يعيشون فيها.
2. ان يستخلص أكبر قدر ممكن من الأسس و القواعد و الضوابط التربوية و العقدية من كتاب الله و سنة رسوله صلى الله عليه و سلم لمعالجة الآراء التربوية عند العلماء و الحكم عليها فى إطار تلك القواعد و الضوابط.
3. على الباحثين فى مجال التربية ان يبذل كل جهدهم فى تمحيص التراث التربوي، و تنقيته من الشوائب الدخيلة التى انتقلت اليه من خلال التراث اليوناني و الفارسي و غيرهما، خاصة فى مجال الفلسفة.
4. الاهتمام بالبحث فى مجال تربية النفس الإنسانية، خاصة عند الحارث المحاسبي و من سلك نهجه لأهمية هذا الجانب.

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11

ASSESSMENT OF NUTRITIONAL STATUS OF SUNNI MUSLIM HIGH SCHOOL AND JUNIOR COLLEGE STUDENTS – A GENDER COMPARISON IN MUMBAI.

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Abstract

Obesity is a reflection of an imbalance of caloric intake and outflow; it requires plentiful evaluation of samples, familial, environmental, genetic, and cultural distinctiveness for clinicians to design successful interventions. Childhood obesity has become an emerging public health issue showing an increasing trend in developing countries. Studies documented have shown that the prevalence of overweight among adolescents varies between 10 and 30%. This study has two-fold objectives which are to conduct dietary recall in both the groups and to compare nutritional status between both the groups. The study was conducted in Sunni Muslim high school and junior college students as there have not been a study conducted in this community regarding their eating patterns, physical activity and anthropometric measurements. Total 250 subjects were taken for the study out of which 125 were adolescent male and 125 young adult male subjects. Subjects with any disease condition were in the exclusion criteria of our action project. Anthropometric data was collected and calculated (height, weight, body mass index, waist circumference, hip circumference and waist to hip ratio), using standard methods and standard weighing scale and measuring tape. The other aspect was to assess their daily dietary intake through food frequency questionnaire and 24 hour dietary recall. It can be observed that mean energy (kcal) intake of adolescent males (1410+ 519) and young adults with a mean of (1529 + 524) is lesser than the intake of empty calories in male subjects. With the mean of empty calorie intake among both the groups in male subjects (522 + 338) and (699 + 364) respectively with the P value of (<0.05), significant. Among females the young adults have higher energy consumption (1419+ 519) than adolescents (954 + 392).The mean empty calorie consumption of adolescent (434+ 276) is lesser than the mean consumption of young adults (615+ 317) with the (P<0.00), significant. In our study we observed that there was a significant difference between male and female subjects with regards to their daily dietary intake; the consumption of total energy intake was (2940 + 524 and 2374 + 515) ; carbohydrate intake was (1618 + 78.18 and 1442 + 73.52) which was higher than the protein consumption (375 + 35.68 and 275 + 14.5) and fat (875+ 17.42 and 764 + 15.08) intake respectively. There was a significant difference in energy and carbohydrate consumption with P<0.05 and a significance of total intake of empty calories (P=0.00). Current study showed that the total energy consumption of adolescent males and young adults was lesser than the intake of empty calories in male subjects. Among females the young adults have higher energy consumption than adolescents; similarly, the empty calorie consumption of young adults was comparatively higher than that observed in adolescent female subjects.

Keywords: *Obesity, evaluation, health issue, overweight adolescents*, *nutritional status*

Introduction:

Nutritional assessment is the process of nourishing or being nourished, especially the process by which one assimilates food and uses it for growth and for replacement of tissues. In India, weight for age has been the most widely used indicator for assessment of nutritional status, detection of under nutrition and monitoring the improvement following interventions in children.
Obesity is a complex condition with serious social and psychological dimensions, virtually affecting all age groups threatening to overwhelm both developed and developing countries as stated by the World Health Organization. In 1995, WHO estimated 200 million obese adults and 18 million children under the age group of five were classifies as overweight. The number increasing to 300 million obese adults in the year 2000. As per WHO obesity epidemic is not only restricted to industrialized society but also showing an estimation of over 115 million people suffering from obesity related problems in developing countries.As we viewed that overweight and obesity kills more people than underweight almost affecting 65% of the world's population. In 2010 nearly 43 million children under the age group of 5 years were overweight[1].

The table 1 below showed comparative statistics of obesity between Asian Indians in USA and India.

Table 1:

Variables	AI* (USA)	AI*(Urban)	AI* (Rural)
Overweight /Obesity	73	65	32
Abdominal Obesity	23	39	8

*AI- Asian Indians. Source: Mishra R, Mishra A, *et al.,* AAPI – CDC PROJECT,(2004-2006).

22% obesity prevalence rate in children & adolescents is between 5 to19 years. Indian adolescents and young adults (13to25 years) consume four times of daily recommendation of fats and nearly at par with the intake in adolescents in North America[3]. Several social and environmental factors influence people's total caloric intake and physical activity levels which have a major impact on overweight and obesity[4-5]. Once overweight or obese sets in an individual, retreating the energy balance towards healthy weight is a significantly challenging issue especially for children and young population as they do not have direct control over healthy food choice and appropriate activity levels. Chief elements which are the leading causes of childhood obesity are unhealthy dietary habits and reduced physical activity[6]. There is an increase in the lack of physical activity due to over indulgence in indoor activities and entertainment like television viewing, internet surfing and computer games etc. Studies have shown that television viewing is one of the factors which has influenced children leading increasing the trend towards childhood obesity[7]. Children are exposed to various platforms like school cafeteria, neighborhood where there is no control on the portion size or the caloric intake and low knowledge about the dietary composition often leading to an increase caloric intake per body weight per day[8].Convinient life style is another factor leading to childhood obesity; like commuting via car instead of walking or bicycling which further reduces physical activity, aggressive advertisements by companies on ready to eat foods, carbonated beverages are a part of lifestyle factors[9]. Ramachandran A, et . al.,(2002), conducted an evidence based urban study on children from six schools two each from high, middle and lower income groups in Chennai, showing a difference between the rich and the poor. Thus showing the prevalence of overweight and obesity in adolescents ranging from 22% in better off schools to 4.5% in lower income group schools[10].

Considering all the above factors which have led to increase in obesity we decided to conduct a survey on "An Assessment of Nutritional Status on Sunni Muslims High School and Junior College Students – A Gender Comparative study in Mumbai City".

Material and Methods:

This investigative study seeks to find the effect of Junk food habits and nutrient intake in adolescents and young adults, which is a cause of obesity among these groups.

Adolescence begins with the onset of physiologically normal puberty, and ends when an adult identity and behaviour is accepted. The period of development corresponds between the age group of 10-19 years which is consistent with the definition given by World Health Organization. Empty calories are calories from food that supplies energy but is not nutritionally balanced.

1.] Sampling

I- The total sample size is 500 {250 girls – 125 adolescents (13-17 years) and 125 young adults (18-22 years) and 250 boys– 125 adolescents (13-17 years) and 125 young adults (18-22 years)} using Purposive Convenience Sampling for Anthropometric.

II- Target group of school and junior college girls and boys will be selected for the study.

III- Exclusion criteria – Subjects with any disease condition (diabetes mellitus, kidney disorder, cardiac history) or illness will be excluded.

IV- Inclusion criteria – Clinically healthy students of school (13-16 yrs) and junior college (18-22yrs) only, will be taken in the inclusion criteria.

2.] Assessment of Nutritional Status by Anthropometry.

Anthropometric measurements for all the subjects were taken before and after the study.

3.] Methodology for 24 hours Dietary Recall

24-Hour dietary recall and food record was taken based on foods and amounts actually consumed by the student on one specific day. Diet histories were taken based on students perceptions of usual intake over a less precisely defined period of time. A dietary recall is a retrospective method of dietary assessment where an individual is interviewed about their food and beverage consumption during a defined period of time, typically the previous day or the preceding 24 hours. Recall of intake over a longer time period is problematic due to the limitations of memory. Several national surveys use the 24-hour recall method because of its high response rate and its ability to obtain detailed information. The interview was carried out in person, through a questionnaire. In the Norwegian arm of the EPIC study no significant differences in the dietary data obtained were found when face-to-face 24-hour recalls were compared to telephone 24-hour recalls[11]. A single 24-hour recall is not considered to be representative of habitual diet at an individual level but is adequate for surveying intake in a large group and estimating group mean intakes. In a preliminary study to decide the method for the UK Low Income Diet and Nutrition Survey (LIDNS), four repeat 24-hour recalls were recommended as the most appropriate method of dietary assessment in this group[12].Repeat 24-hour recalls can be employed to assess a typical diet at an individual level; these are also known as multiple recalls. In a recent Australian study in adults, eight repeat 24-hour recalls were recommended to capture the variation in macronutrient intake[13]; the nutritionist gather detailed information about everything the subject ate and drank from morning to night of the previous day or over the 24-hour period, either backward or forward depending on short term memory and cooperation from the interviewer

Strengths and limitations of the 24-hour dietary recall.

The strengths are based on actual intake to estimate absolute amount rather than relative amount of nutrients Open ended—high level of specificity Interviews could be sensitive to the cultural difference

The Limitations include day to day variation in dietary intake. Therefore to reduce the error from dietary recall interviewers were given considerable training and practice. The interviews were conducted us. During the interviews there was a relaxed and unhurried atmosphere.

Results & Discussion:

Youfawang, Keyouge and Berry M, in their study in the year 2000 showed that the enormous changes in diet and activity in the society Body mass index (BMI) tracking is still very important between childhood and adolescents in China[14].

Table 2.a.Total energy and Empty calorie consumption in male subjects (adolescence- 13-16 years and young adults – 17-22 years)

	Age Group	N	Mean	Std. Deviation
Energy Kcal	Adolescents	125	1410	519
	Young Adults	125	1529	524
Empty Calories	Adolescents	125	521	338

	Young Adults	125	699	364

Note: The test is t-test but the values are looked for Z-test. (T becomes Z when N is large).

Table 2.b.Total energy and Empty calorie consumption in female subjects (adolescence- 13-16 years and young adults – 17-22 years)

	Age Group	N	Mean	Std. Deviation
Energy Kcal	Adolescents	125	954	392
	Young Adults	125	1419	519
Empty Calories	Adolescents	125	434	276
	Young Adults	125	615	317

Figure – 1.a. Comparison of Total Energy and Empty Calories in Male Subjects

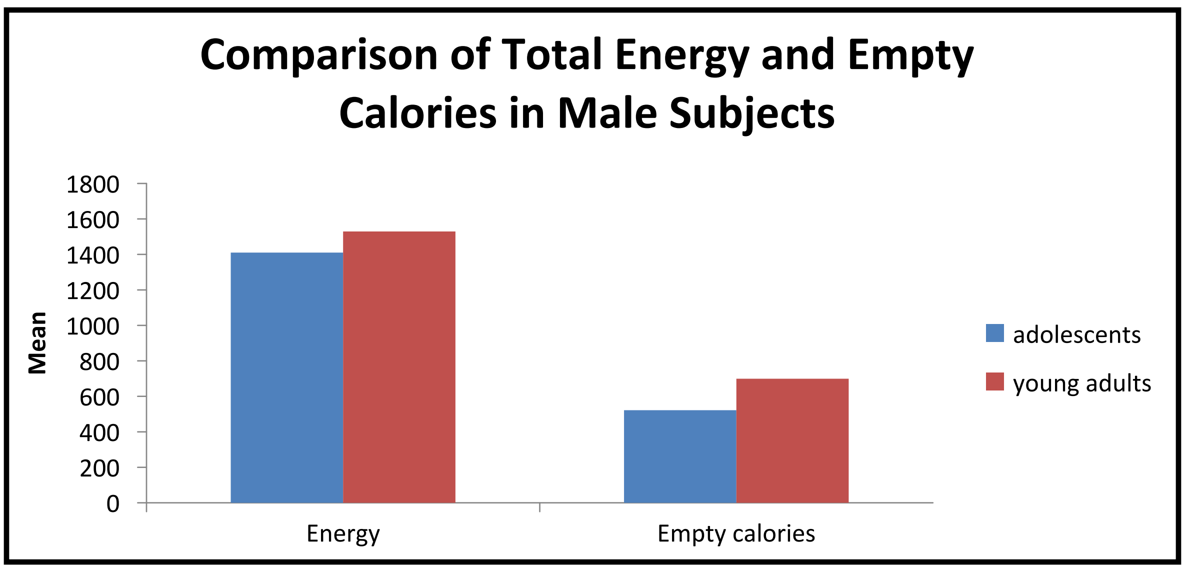
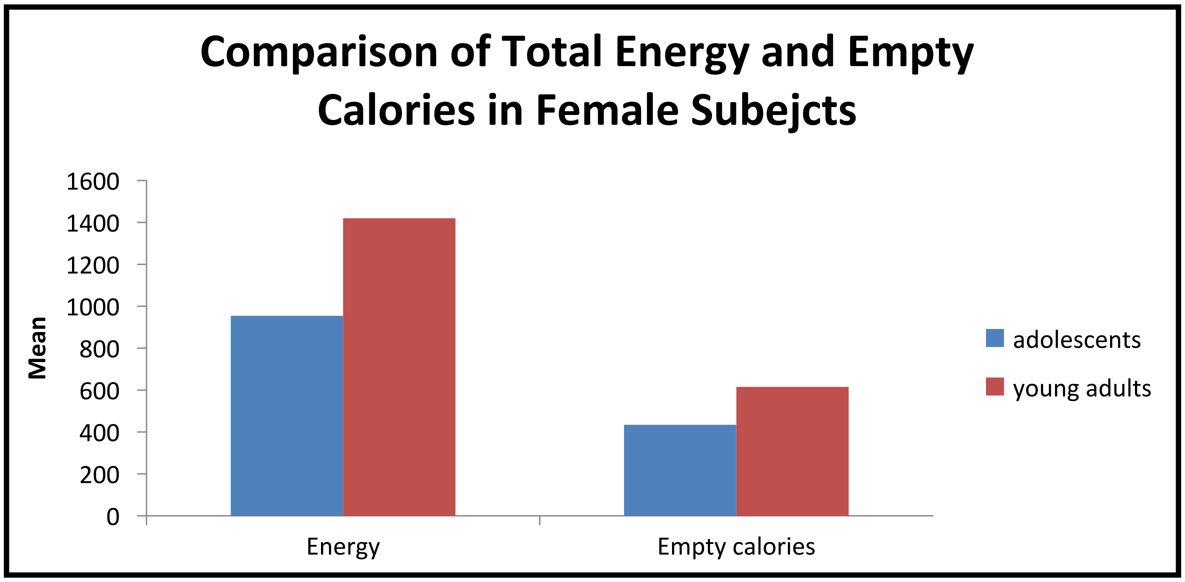


Figure – 1.b. – Comparison of Total Energy and Empty Calories in Female Subjects



From Table 2 (a & b) it can be observed that mean energy (kcal) intake of adolescent males (1410± 519) and young adults with a mean of (1529 ± 524) is lesser than the intake of empty calories in male subjects. With the mean of empty calorie intake among both the groups in male subjects (522 ± 338) and (699 ± 364) respectively with the P value of (<0.05), significant.

Among females the young adults have higher energy consumption (1419± 519) than adolescents (954 ± 392).The mean empty calorie consumption of adolescent (434± 276) is lesser than the mean consumption of young adults (615± 317) with the (P<0.00), significant.

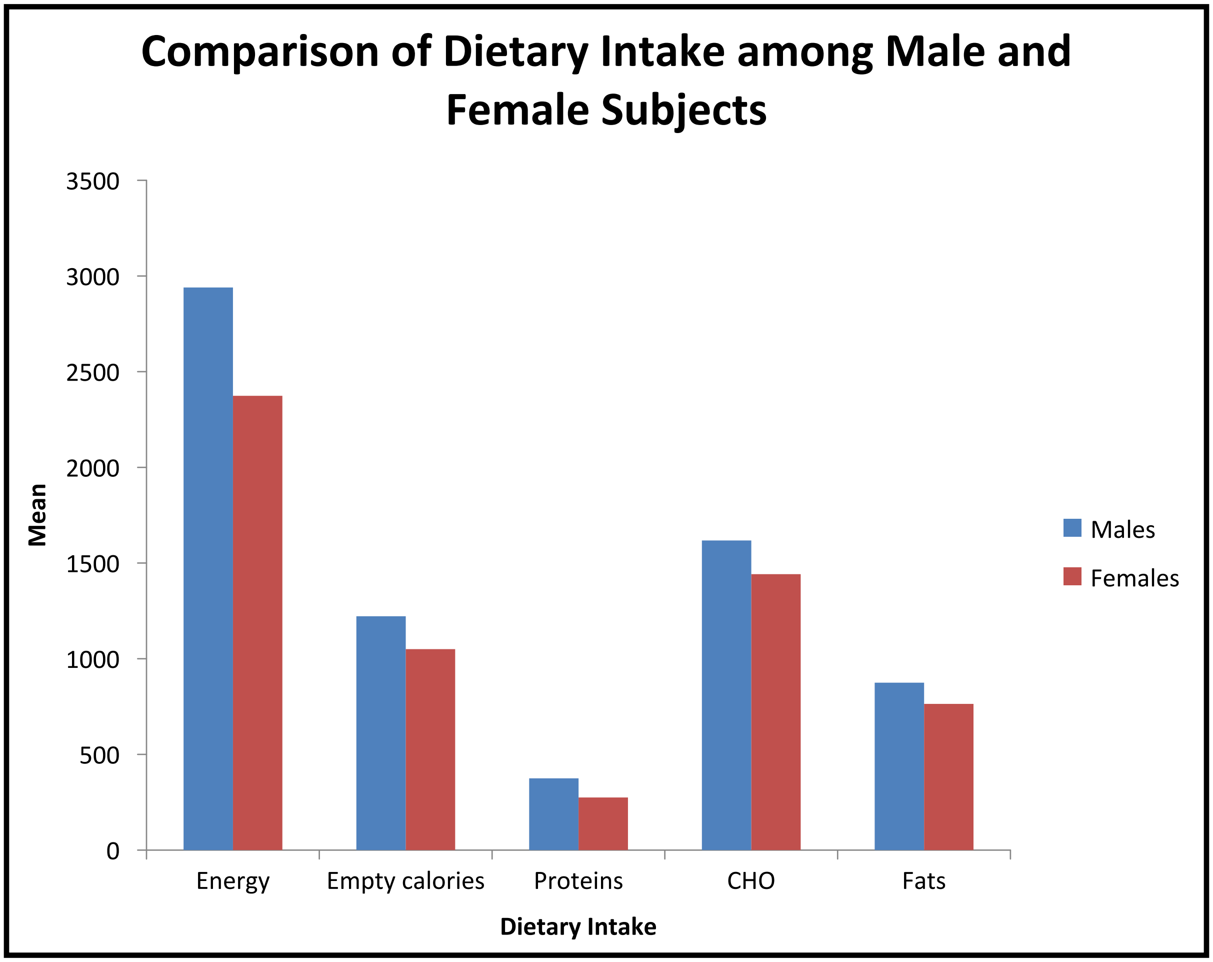
Frank M and Michelle Wien in 2010 stated that although concerns had risen regarding environmental exposure along with childhood obesity and adult co-morbidities, there have been no formal expert recommendations. Currently one of the most important factors underlying obesity as an epidemic are coupled with increase energy intake with limited energy expenditure[15]. Nidhi *et al.,* (2010), reviewed in their study that high total fat and saturated fatty acid (SFA) intake and with a low intake of monounsaturated fatty acid (MUFAs) and omega 3 (polyunsaturated fatty acid) showed imbalanced nutrition which could be responsible for increasing the prevalence of obesity and insulin resistance in urban Asian Indian adolescents and young adults[16].

Table 3. The Mean Nutrient Intake of the Total Samples

	Gender	N	Mean	Std. Deviation

Energy KCal	Male	250	2940	524
	Female	250	2374	515
Empty Calories	Male	250	1222	362
	Female	250	1050	310
Proteins gms	Male	250	375	35.68
	Female	250	275	14.54
CHO gms	Male	250	1618	78.18
	Female	250	1442	73.52
Fat gms	Male	250	875	17.42
	Female	250	764	15.08

Figure 2 - Comparison of Dietary Intake among Male and Female Subjects



In our study we observed that there was a significant difference between male and female subjects with regards to their daily dietary intake; the consumption of total energy intake was (2940 $\pm$ 524 and 2374 $\pm$ 515) ; carbohydrate intake was (1618 $\pm$ 78.18 and 1442 $\pm$ 73.52) which was higher than the protein consumption (375 $\pm$ 35.68 and 275 $\pm$ 14.5) and fat (875$\pm$ 17.42 and 764 $\pm$ 15.08) intake respectively. There was a significant difference in energy and carbohydrate consumption with $P<0.05$ and a significance of total intake of empty calories ($P=0.00$).
Chrisa Arcan *et al.,* (2012), in their research findings indicated that selected aspects of home environment were associated with weight status of American Indian children. Obesity intervention in this population showed, considered helping parents to engage into healthful behaviours and to increase availability of healthy food at home. Helen N (2008), in her reviewed article on “Gendered dimensions of obesity in childhood and adolescents”, documented that difference between males and females in exposure and vulnerability to obesogenic environments, the consequences of child and adolescent obesity and their responses to interventions for this condition.

Table 4.1a Energy Intake

		Gender	Total

			Male	Female	
Energy Intake	Less than Adequate	% within Gender	96.0%(240)	92.8%(232)	94.4%(472)
	Adequate	% within Gender	4.0%(10)	7.2%(18)	5.6%(28)
Total		% within Gender	100.0%(250)	100.0%(250)	100.0%(500)

Table 4.1b Protein Intake

			Gender		Total
			Male	Female	
Protein Intake	Less than Adequate	% within Gender	87.6%(205)	91.2%(228)	89.5%(433)
	Adequate	% within Gender	12.4%(29)	8.8%(22)	10.5%(51)
Total		% within Gender	100.0%(234)	100.0%(250)	100.0%(484)

Table 4.1c Fat Intake

			Gender		Total
			Male	Female	
Fat Intake	Less than Adequate	Count	68	74	142
		% within Gender	27.2%	29.6%	28.4%
	Adequate	Count	182	176	358
		% within Gender	72.8%	70.4%	71.6%
Total		Count	250	250	500

	% within Gender	100.0%	100.0%	100.0%

Figure 3.1a - Comparison of Energy Intake with ICMR cut-off

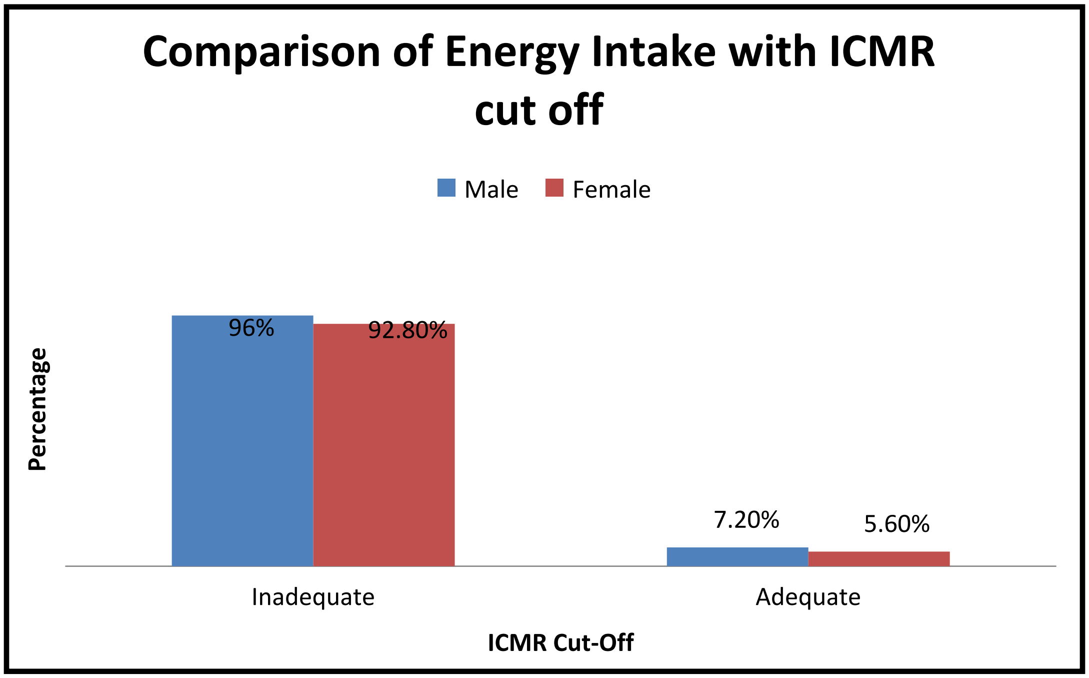


Figure 3.1b - Comparison of Protein Intake with ICMR cut-off

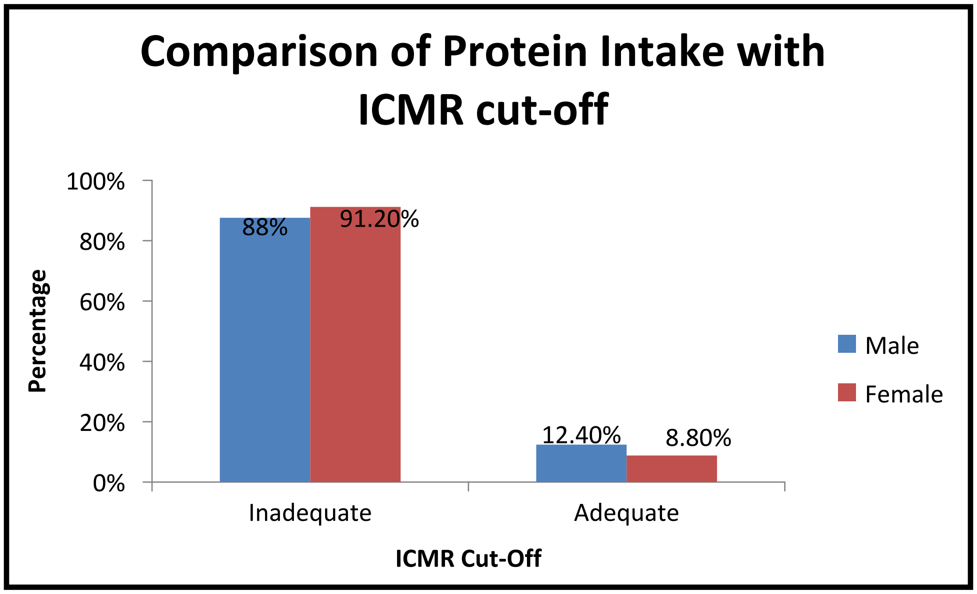
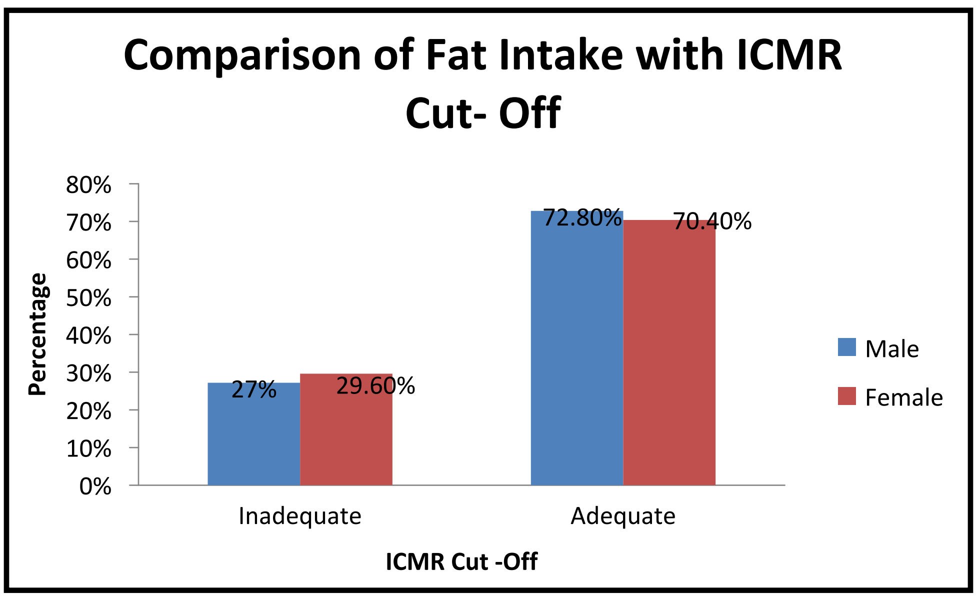


Figure 3.1c - Comparison of Fat Intake with ICMR cut-off



On comparison with the standard cut-off ranges according to ICMR 2009 the results were as follows. Table 4.1a showed that energy intake was less than adequate in 96% of male subjects and similar results were observed in 92.8% of female subjects; whereas only 4% and 7.2% of male and female subjects respectively were found consuming adequate energy intake. Table 4.1b demonstrated that 87.6% of males and 91.2% of females consumed less than adequate amounts of proteins per day; 12.4% and 8.8% of males and females fell into the adequate range of daily protein intake as given by ICMR. Table 4.1c showed 27.2% and 29.6% of subjects (males and females) respectively had less than adequate consumption of recommended daily fat intake and on comparison it was observed that 72.8% and 70.4% subjects (males and females) respectively had adequate recommended daily allowance of fat.

Conclusion:

Obesity has reached globally epidemic proportionally, more than 1 billion adults are found to be overweight and approximately 300 million are clinically obese. In the last two decades there has been an increase in health care costs due to obesity related issues among children and adolescents. Childhood obesity is a global phenomenon affecting all socio economic groups irrespective of their age, gender or race. The treatment of overweight and obesity in both children and adolescents requires a multidisciplinary, multi- phase approach which include all aspects like improvement in dietary management, increase physical activity thereby reduction in sedentary lifestyle, in severe cases pharmacotherapy and bariatric surgery is also done. Thus a holistic approach towards management of childhood obesity should be implemented by the society, policy makers, and government by providing recreational facilities, imparting community education by registered dieticians and nutritionists, providing funds for assessment and diagnosis of the disease. The study was conducted in Sunni Muslim high school and junior college students as there have not been a study conducted in this community regarding their eating patterns and nutritional requirements.

Total 500 subjects were taken for the study out of which 250 were adolescent and young adult males and the other group had 250 adolescent and young adult female subjects. The inclusion criteria for the subjects were clinically healthy students from schools and colleges and the subjects were given the approval of clinically healthy by the Doctor who was a part of the study during our data collection. Subjects with any disease condition were in the exclusion criteria of our action project. The other aspect was to assess their daily dietary intake through food frequency questionnaire and 24 hour dietary recall. Once the data was collected statistical analysis was done, and results and discussion was drawn. The total energy consumption of adolescent males and young adults was lesser than the intake of empty calories in male subjects. Among females the young adults have higher energy consumption than adolescents; similarly, the empty calorie consumption of young adults was comparatively higher than that observed in adolescent female subjects. In the study it was observed that among males there was a significant difference between adolescents and young adults, for the consumption of energy, empty calories and carbohydrate intake which was higher than proteins and fat intake respectively. Similar results were observed among the female subjects (adolescents and young adults), data demonstrated that the energy intake of the adolescent was lesser than that of young adults. There was marginal difference observed in adolescent and young adult in respect with their protein and fat consumption. Although another observation was that empty calorie and carbohydrate consumption of adolescent subjects was lesser in comparison of young adult. When both the genders were compared it was observed that males had higher energy intake than females subjects. Carbohydrate and empty calorie intake of males was marginally higher than that of females. Further, the protein and fat intake were higher in male subjects in comparison to female subjects. Thus there was a statistically significant difference in total energy, empty calories and carbohydrate intake in both the groups.

Recommendations and Limitations:

Recommendations:

- The study can be conducted on adolescents and young adults in different communities.
- The study can also be done in paediatric population.
- Various other parameters can be used to carry out the study.
- Estimation of hemoglobin, blood sugar levels, calcium, iron status and thyroid can be done through blood tests.
- Physical activity levels can be estimated in the population.
- Various other dietary aspects like food frequency questionnaire, food item list, weighment methods can be used.
- Nutrition Education Programs can be conducted and pre and post test results can be obtained from the data.

Limitations

- The study was restricted to one community.
- Cooperation for approval of data collection from various schools and colleges were difficult due to the religious perspective.

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12

ACCEPTANCE AND PATRONAGE OF INSURANCE SERVICES IN NORTHERN NIGERIA

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ABSTRACT

This paper adopted the Ajzen's theory of planned behaviour (TPB) to describe northern Nigerians' acceptance and patronage of insurance services. By applying the theory with additional variable as a contribution, to see what precisely account for relatively poor patronage of insurance services in northern Nigeria, particularly now that Islamic insurance is established. Interrelationship among the variables (attitude, subjective norms, perceived behavioural control, awareness and religion) is examined to see the extent of influence each has on customers' acceptance and patronage. Empirical survey among 288 members of the public, (both insured and non-insured) is made using SPSS software for analysis to measure their awareness level, religious rulings subjective norms, perceived behavioural control and attitudes towards insurance services. The attitudes and awareness, most often negative, are found to be the cause of low patronage of insurance services. It is also found that, religious values, subjective norms and behavioural control factors does not account for poor acceptability and patronage. The role of poor marketing strategies plays an important role in the persistent of such negative surge, as illustrated from the theoretical perspective. The findings present different demographical factors and their attitudes towards insurance companies and their services. Findings from such survey would constitute vital input for insurers in designing marketing strategies that would further stimulate and boost patronage and perception of insurance services.

Keywords: *Patronage, attitude, subjective norm, perceived behavioural control, awareness, religion, theory of planned behaviour*
Paper type- *Research paper*

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1. INTRODUCTION

It is imperative for Finance and Insurance scholars and practitioners to understand consumers' patronage towards Insurance services (Abedifar, Ebrahim, Molyneux, & Tarazi, 2015; Majid, & Zulhanizar, (2015). This is in accordance with the opinion of scholars like Kotler, (1998) and Ranjbar & Saeed (2008) that understanding customer is a requisite to survive competitively.

Insurance is known to be a safeguard against unforeseen circumstances that may likely affect business or livelihood, or as a hedge to mitigate risk of upcoming negative circumstances. Its acceptance and possible patronage may be influenced by attitude, subjective norm, religious belief, awareness level, and perceived behavioural control (PBC), as vital aspects in predicting and understanding consumers (Sethi, 2002), and the above variables has been tested differently in various research works, hence, the level of their influence needs to be empirically tested together. According to Ekinci & Riley, (2003), Wang & Heitmeyer, (2005), Keller, (1993) and Eagly & Chaiken, (1993), they are good predictors of patronage differences.

Statement of the problem

Understanding consumers' patronage towards insurance is a very important issue, because it involves not only monetary but sensitive religious and cultural aspects of business life. Although, patronage of insurance services is found to be high in some western countries like US and UK, as evidenced in Hogarth & Kunreuther (1985). It is crucial for insurance industry in Nigeria therefore, to study their present and prospective consumers towards their products in order to increase patronage, particularly in northern Nigeria.

How culture, religion, norms and values of people accommodate positive/negative perception of insurance services, despite the fact that low income earners are usually concentrating on business expansion and sustenance is better be understood. Small business holders may not be willing to take any amount of money outside their business, except for their consumption. Even those who know the actual operation of insurance may likely not participate in the policy. Substantial number of insurance policies are mandatory because of government regulations (Elvis, & Andrews, (2015). Thus, it is likely that even those that has insurance cover are compelled by law to subscribe, not voluntarily purchased

Works done on consumers' patronage towards insurance services were mostly done before the advent of Islamic insurance (Takaful). Although there are some studies in Nigeria related to the subject, more especially on peoples' attitude towards insurance, yet the studies are not specific to northern Nigeria, where the dominant population are Muslims.

Northern Nigeria is diverse with cultural differences and sensitivity to religious politics (Honwick, 1992). It is against this backdrop that this study is conceptualized to bridge the gap in existing literature in the study area.

Research questions

From the above problem statement, this study attempts addressing these questions:

I. To what extent does consumers'' awareness have influence on patronage of insurance services?

II. To what extent does attitude of consumers have influence on consumer patronage towards insurance?

III. To what extent does a religious belief has influence on consumers' patronage towards insurance?

IV. To what extent does Subjective norm influences consumers' patronage of insurance services?

V. To what extent does perceived behavioural control (PBC) influences consumers' patronage of insurance services?

Objectives of the study

Broadly, this study is aimed at determining the variables influencing consumers' patronage of insurance services in northern Nigeria, and review the variables to evaluate the level of influence. The specific objectives are to answer the above questions

Research hypothesis

I. **H_0:** Awareness has no significant influence on the consumers' patronage of insurances services.
II. **H_0:** Attitude of consumers has not significantly influenced patronage of consumers towards insurances services.
III. **H_0:** Religious beliefs have no significant influence on patronage of consumers towards insurances services
IV. **H_0: S**ubjective norm has no significant influence on patronage of consumers towards insurances services
V. **H_0:** PBC has not significantly influenced customers' patronage of insurances services

Significance of the study

The study attempt in expanding a model developed by Ajzen, (1991) on the TPB (Theory of Planned Behaviour) by adding two variables, to examine influence of awareness, attitudes, religious belief, subjective norm and PBC on consumer patronage of insurances services. This is also first study of this nature was found by the researcher in northern Nigeria, after introduction of Islamic insurance (Takaful) in Nigeria.

It is hopeful that the study will contribute to academic learning and further research, knowledge dissemination as well as the practice of insurances business. Insurance captains may use this study to perceive behaviour of consumers on patronage. Customers may also use this study to have an insight of insurance operation, the products available for customers' benefits as well as the procedure to reap those benefits. Government may also use this study in policy formulation and evaluation of various forms of insurance and finance.

2. LITERATURE REVIEW

The latest findings on general insurance in northern Nigeria is by Abdullahi, (2012), where he finds majority of people in northern Nigeria do not have confidence on insurance, its ability to indemnify clients and its stand from socio-cultural and religious perspective. Ackah & Owusu (2012), opined in Ghana that, peoples' low level of income led them to abandon knowledge and understanding of insurance services, which eventually caused the formation of negative attitude and perceived that the insurance companies may not fulfil their indemnity promise. While Daninga and Qiao (2014) suggest that perception and attitudes of people should be incorporated in designing effective insurance contract in Tanzania.

Poor attitude and aversion towards risk and ambiguity according to Akay, Martinsson, Medhin, & Trauman, (2009) and Cabantous, (2007) is the major reason Ethiopians cannot fully accept to patronise insurance services, the same is found in Belgium and other places in Europe (Heselmans, Donceel, Aertgeerts, Van-de-Velde, & Ramaekers, (2009) and Loh, Nihalani, & Schnusenberg, (2012). The issue of ambiguity as an impediment to acceptance of insurance is evidenced from Hogarth & Kunreuther (1985) & Goldmann, (1948). Likewise, Amaefula, Okezie & Mejeha (2012) show that, despite rural farmers' awareness of agricultural insurance services in southern Nigeria, they have poor attitude towards it due to consideration of gain or loss associated with or without insurance cover. While Olugbenga-Bello & Adebimpe, (2010) found that, there is high level of awareness of health insurance in South-west Nigeria but, there is less knowledge of how to competently benefit from health insurance scheme, while Ojatta, (2016) found poor level of awareness and perception on health insurance in Kogi state Nigeria.

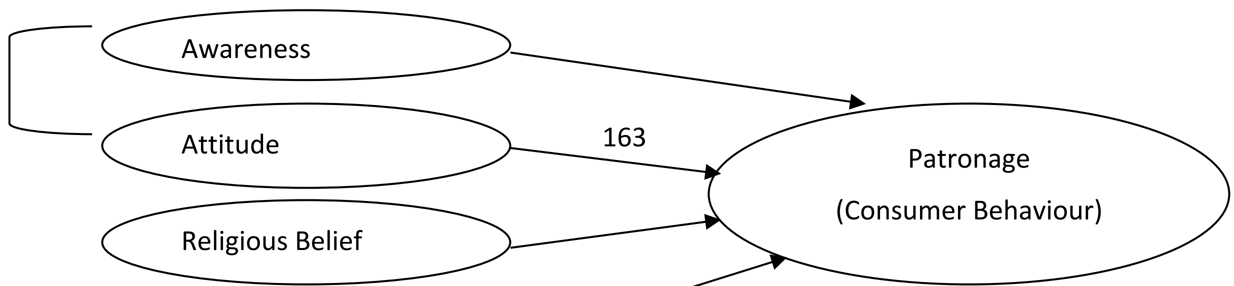
Balmalssaka, Wumbei, Buckner & Nartey (2016) found that past experience to other insurance cover and the extent of damage incurred forms the basis for deciding to accept insurance service in northern Ghana. While, Stevens-Benefo (2015) found lack of trust and poor education on insurance's benefits as the cause of negative perception of insurance by small businesses and house-holds in Accra-Ghana. Ali and Isa-Dandago, (2016) identified product promotion, features, benefits and service quality are the major determinants of commercial vehicle owners' acceptance of Takaful, not religious reasons in Nigeria. In another study by Yusuf, Gbadamosi & Hamadu, (2009) where they use the influence of demographic variables of their respondents to identify readiness to accept insurance services. Among the eight variables (age, gender, marital status, educational level, employment, professional inclination, household income and property mortgage ownership) tested, only gender was found to have no significant influence on acceptance of insurance services in Nigeria.

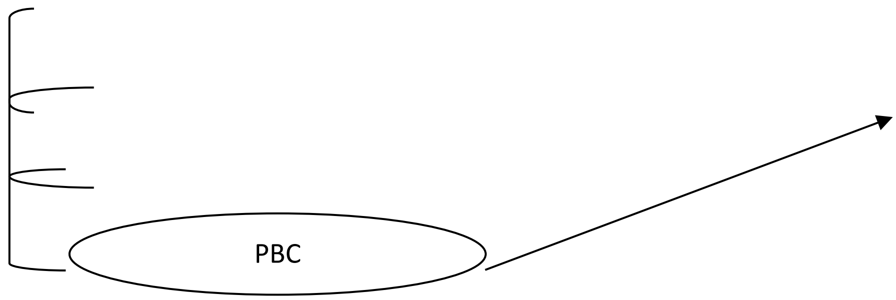
In finding the determining factors for demand of life insurance product in Ghana, Daniel (2015) found age, income, employment and education level having significant influence on acceptance of life insurance policy. In Somalia, acceptance of Islamic insurance (Takaful) is determined by perception, awareness, attitude and knowledge of the services itself (Jama, 2016), while in Kano metropolis, awareness, perception, trust and confidence are the major determinants (Maiyaki & Ayuba, (2015). In another study, Mansor, Masduki, Mohammad, Zulkarnain & Aziz (2015) found that, only perception and religiosity has influence on Muslims' consumers' preferences towards Takaful products in Malaysia.

Kavitha, Latha, & Jamuna, (2012) incorporated up to twenty-five variables in India, as determinants of accepting insurance services, they realised using factor analysis approach that four variables (loyalty, trustworthiness, performance and transparency of the policy) as having highest importance. Knowledge and awareness according to Mohammed, Sambo & Dong (2011) has tremendous influence on accepting health insurance services in Nigeria.

Therefore, as part of the researchers' contribution, it is decided that the research be done in northern Nigeria, where majority are Muslims, particularly now that there is an established Islamic insurance (Takaful) and a wide publicity about it in place. The researcher was not able to obtain any literature on Consumer's patronage towards insurance services after introduction of Islamic insurance in Nigeria, despite the region's religious and cultural vulnerabilities The following relationship in figure 2 below from Ajzen, (1991)'s TPB expanded, should be made to guide the conduct of the study:

Figure 2: The Research Framework





3. METHODOLOGY

Population of the study

The study covers insurances services' present and potential customers in northern Nigeria's population which is estimated at 100,000,000 people, out of which adults between the ages of 25 and 60 are within the range of 50,000,000 and 60,000,000. Thus, taking an average of 55,000,000. More than half of this population are peasant farmers and housewives, not operating any form of corporate business (NPC national population commission 2015). The study covers three cities of Kano, Jos and Gombe to reflect various diversities in the three zones. The characteristics of the population which are of interest to the study are males/females, high/low income earners and people with different beliefs and qualifications. Moreover, the population included both literate and illiterate Nigerians residing in Northern States based on the assumption that average Nigerian can take notice of Insurance services.

Sampling technique and procedures

400 questionnaires distributed, according to the research advisors (2006), the sample size of 400 respondents is considered acceptable for a population of 500,000 to 1,000,000 at 95% confidence level and 0.05 margin of error. Out of the 400 questionnaires, only 288 responses were properly filled and available for data analysis. The response rate of 75% is appropriate by Hair, Black, Babin & Anderson (2010) and Roscoe, (1975).

Instruments used

Field survey by close ended structured and self-administered questionnaire with multiple choice questions was used (Asika, 1991), distributed in the state capitals and the major towns of the region.

The questionnaire is made up of two parts. Section A contains the constructs of the independent and dependent variables. They are measured on five points Likert scale (from 1 to 5). Second section of the questionnaire collect data on demographic information of respondents, like age, gender, education, employment type, income level, tribe and religion of the respondents. The questionnaire is adopted from other research works and is designed in English.

Model specification

Awareness, Attitude, Religious belief, Subjective Norm and PBC elements as independent variables and patronage as dependent, the present study used linear regression model to check variables' relationship and is specified as follows:

$Y_i = \alpha + \beta_i X_i + \ldots\ldots\ldots\ldots\ldots\ldots\ldots \beta_n X_n + e_i$

Reliability test of the instruments used

The instrument underwent test of reliability through pilot testing the questionnaire. 80 copies of questionnaire were distributed in the study area. When a lower Chronbach's alpha (0.35 – 0.60) was observed, some questions were removed to improve the Chronbach's alpha, questionnaire was adjusted and distributed thereafter. The substantive responses show coefficient of above 0.7 which is sufficient according to Glass and Stanley (1970).

Furthermore, the instrument also passed through an internal consistency test and it measures the extent to which the items in the instrument 'hang together'. Nunnally (1978) recommends a minimum of 0.7 Chronbach's alpha coefficients. Therefore, the instrument for the study has been tested to ensure internal consistency of the measures and the results were obtained:

Table 3.1: Reliability Analysis of Variables

Variables	*Statement*	*Original item's Number*	*Items Deleted*	*Number of Items Present*	*Chronbach's Alpha*
Independent					
Awareness	Influence of Awareness on Patronage	5	1	4	**0.805**
Attitude	Influence of Attitude on Patronage	7	1	6	**0.877**
Rel. belief	Inf of Religious Belief on Patronage	7	2	5	**0.842**
Subj. Norm	Influen. of Subj. Norm on Patronage	9	1	8	**0.892**
& PBC	PBC has signif. effect on Patronage	6	2	4	**0.732**
Dependent Behaviour	Consumers' behaviour to Patronise insurance	5	0	5	**0.810**

Source: Field Survey, 2014

Table 3.1, shows Chronbach's alpha ranging from 0.718 to 0.870, which indicates that instrument used was reliable. The instrument had internal consistency's reliability on behaviour of consumers towards patronage of insurance.

Validity test of the instruments used

Validation of the instrument of the study was done in accordance to Streiner & Norman, (2008). The reason for this was to ascertain whether the contents of the instrument actually measure the variables.

Methods of data analysis

Check of retrieved questionnaire was done to ensure completeness of data supplied, as well as legibility and consistency. After which the usable copies of questionnaire were serially numbered numerically coded for computer processing, questionnaires identified with incomplete responses were removed. Data obtained was analysed with inferential statistical technique. Pearson Correlation Coefficient and Linear Regression were employed to test each hypothesis at 95 per cent confidence level. SPSS version 20 was used for multiple linear regression in hypotheses testing, assumptions establishing linear relationship of variables were met and error terms' independence were conducted.

4. PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

Pearson Correlation Coefficients Analysis

The correlation coefficient shows a positive relationship between awareness of insurance services and consumers' patronage. This is indicated by value of the co-efficient which is 0.703. The correlation reveals a positive relationship of the two variables as in table 4.1. This shows that, if level of awareness can be improved, insurance patronage can also improve. Furthermore, the correlation coefficient analysis revealed a positive relationship of attitude and consumers' patronage of the insurance services, as shown by correlation of 0.772. This indicates that when there is positive attitude, there will be improvement in patronage. Moreover, correlation coefficient for religious belief revealed a positive relationship with consumers' patronage, as indicated by correlation of 0.796 as shown below. This implies that, a belief system in line with insurance offer may influence consumers' patronage of the insurance services. Similarly, the Correlation coefficient for subjective norm shows strong and positive relationship with patronage, as indicated by correlation of 0.851. The results revealed that if subjective norms of an individual are supportive of insurance services, it may influence Consumers' patronizing insurance services. Finally, the Correlation coefficient for perceived behavioural control showed a strong and positive relationship with consumers' behaviour towards patronage, as indicated by a correlation of 0.858. The results revealed that if PBC of an individual are supportive of insurance services may likely have more consumers' patronage of the insurance services.

Table 4.1: Inter-Correlation between Variables.

		BEHAVIOUR	AWARENESS	ATTITUDE	BELIEF	SUBJNORM	PBC
Pearson Correlation	BEHAVIOUR	1.000					
	AWARENESS	.703	1.000				
	ATTITUDE	.772	.794	1.000			
	BELIEF	.796	.788	.863	1.000		
	SUBJNORM	.851	.779	.856	.886	1.000	
	PBC	.858	.695	.767	.819	.863	1.000
Sig. (1-tailed)	BEHAVIOUR	.					
	AWARENESS	.000	.				
	ATTITUDE	.000	.000	.			
	BELIEF	.000	.000	.000	.		
	SUBJNORM	.000	.000	.000	.000	.	
	PBC	.000	.000	.000	.000	.000	.

N	BEHAVIOUR	288					
	AWARENESS	288	288				
	ATTITUDE	288	288	288			
	BELIEF	288	288	288	288		
	SUBJNORM	288	288	288	288	288	
	PBC	288	288	288	288	288	288

**. There is significant correlation at 0.01 (1 - tailed).

Though Cooper & Schindler (2003) and Tsui, Ashford, Clair, & Xin (1995) opined no criterion is definitive for correlation level check that constitute Multi-Collinearity. But, Juliet Pallant (2010), suggested that when r = 0.9 and above it constitute a serious Multi-Collinearity problem and determination of important predictors becomes confused. But in this research, all the variables are equally important and are all positively correlated with each other, but do not constitute Multi-Collinearity. This is also suggested by Peter Green (2003), that when the independent variables are generally agreed to be major predictors of the dependent variable, the inter correlation between the variables will be high. All the values of Pearson Correlations are below 0.9 that is between 0.695 and 0.886 as shown in Table 4.1.

Regression Analysis

Test of Normality, Collinearity, independence of errors, Model Summary, ANOVA as well as Coefficients of the residuals, their assumptions need to be examined and met (Hair, Black, Babin & Anderson, 2010, and Juliet Pallant, 2010). The assumptions are applied to all variable and their relationship (Hair, Black, Babin & Anderson, 2010).

Test of Normality Assumptions

Histogram, normal P-P plot and scatter plot were used to check data shape and distribution of each variable to normal distribution, normality assumptions are met as residuals fall along the diagonal with no substantial or systematic departures are observed in plots below (Hair, Black, Babin & Anderson, 2010). Normal data distribution for the variables under study helps researchers to make inferences, (Tabachnick & Findel, 2007) as shown in figure 4.1, 4.2 and 4.3 below, suggesting that there is no diversion from the assumptions.

Figure 4.1: Histogram

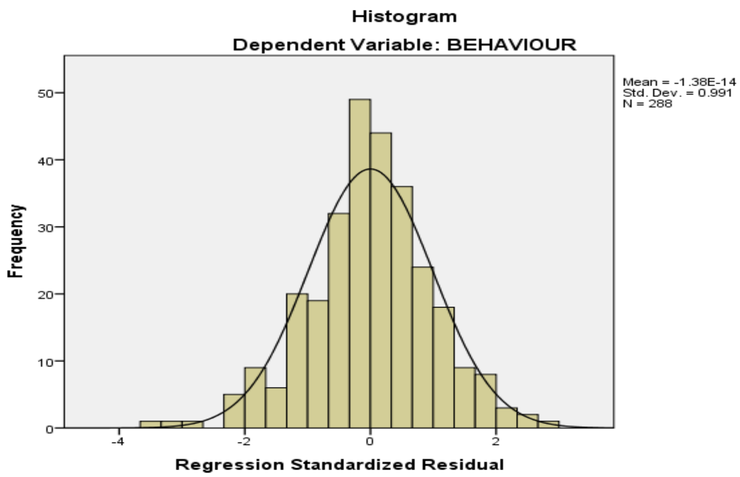


Figure 4.2: Normal P-P Plot

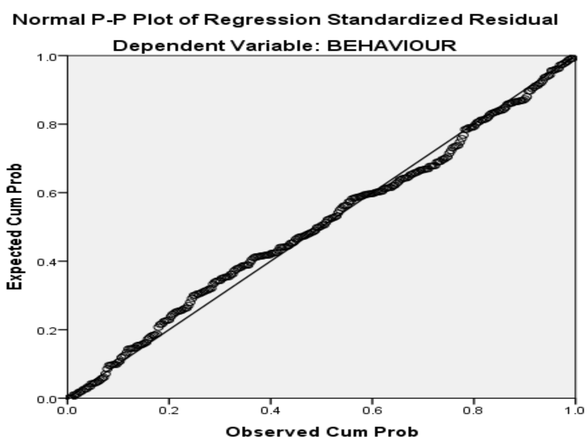
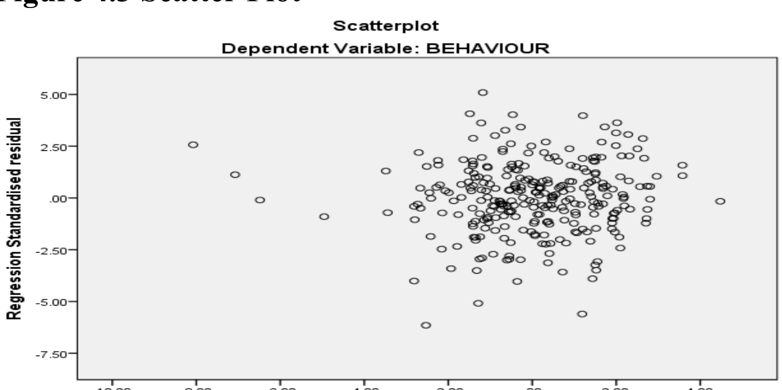


Figure 4.3 Scatter Plot



Measures of Multi-Collinearity/Collinearity:

Tables 4.1 show the correlation matrix, which revealed no sign of Multi-Collinearity problem among all the independent variables (Pearson correlation below 0.9). Additionally, VIF and Tolerance are two statistical methods that can be used to assess Collinearity/Multi-Collinearity. VIF value that exceed 10 or a tolerance that is below 0.10 are indications of Multi-Collinearity problem (Hair, Black, Babin &

Anderson, 2010). In table 4.2, result showed no Multi-Collinearity between variables, since tolerance value is above 0.10, and VIF is below 10. The results indicate no problem of Multi-Collinearity.

Table 4.2: VIF and Tolerance Values

Independent variables	**Collinearity Statistics**	
	Tolerance	VIF
Awareness	.319	3.134
Attitude	.198	5.044
Belief	.161	6.220
Subjective Norm	.136	7.335
PBC (perceived behavioural control)	.241	4.152

Source: The Field Survey, 2014

Measure of Independence of Error

Durbin-Watson within 1.5 and 2.5, does not violate independence of error assumption (Norusis, 1995). In this study, Durbin-Watson of 1.940 is arrived at, which is a good value as shown in table 4.3below.

Measures of Model Summary

Model Summary below (table 4.3) shows $R^{2=}$0.788, which indicates that 78.8% variability of patronage has been explained by variables (independent) identified. The result obtained imply that awareness, attitude, religious belief, subjective norms and PBC are good predictors of consumer's behaviour towards insurance patronage. Thus, this explains the high correlation figure above (table 4.1) between independents and dependent variables, also represents significant contribution made by independent variables on clarifying variability of dependent variable. The R^2 = 0.788% is reasonable and substantial in this study (Cohen, 1988).

Table 4.3: Model Summary[b]

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. F Change	
1	.888[a]	.788	.784	1.72161	.792	292.465	5	288	.000	1.940

a. Predictors: (Constant), PBC, Awareness, Attitude, Belief, Subjective Norm

b. Dependent Variable: Consumer Behaviour

Measures of the ANOVA

The ANOVA table indicates model as statistically significant at 0.000. Hence, the Model is good and fit for the study (Sig. = .000 this really means p<.0005).

Table 4.4 ANOVA[a]

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3103.589	5	620.718	209.423	.000[b]
	Residual	835.831	282	2.964		
	Total	3939.420	287			

a. Dependent Variable: Behaviour
b. Predictors: (Constant), PBC, Awareness, Attitude, Belief, Subjective Norm

Furthermore, the coefficient table below also indicate that three of the five Independent Variables, namely: Awareness, Attitude, and Religious Belief, are not significant predictors of the Dependent Variable (Behaviour towards Patronizing insurance) as shown in the table 4.5.
The standardized beta coefficients indicate that PBC represents the highest predictor dependent variable, with standardized coefficient beta of 0.465 relative to other predictors. This implies that when all other variables are held constant, PCB explains exactly 46.5% of the Dependent Variable under study. The next variable is Subjective Norm which makes the second highest contribution by explaining variation of dependent variable. This is because it has beta of 0.329 relative to other predictors in the Model. Impliedly, if all other variables are held constant, the variable explained 32.9% relationship with behaviour.
Furthermore, Attitude is next variable that has a Beta value of 0.85. Impliedly, this means that the variable explains only 8.5% relationship of Independent and Dependent Variable (Consumer Behaviour). Also, Awareness is the next variable that has a beta value of only 0.41. This implies that the variable explains 4.1% of the relationship of Independent and Dependent Variables. Finally, Religious Belief has the lowest Beta value of 0.019. This indicates that if other predictors are controlled, the variable will explain 1.9% of the Dependent Variable (Consumer behaviour).

Table 4.5: Coefficients[a]

Coefficients[a]													
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Correlations			Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
1	Const nt)	.331	.486		.682	.496	-.625	1.288					
	AWARENESS	.206	.047	.329	4.424	.000	.114	.297	.851	.255	.121	.136	7.335
	ATTITUDE	.656	.079	.465	8.315	.000	.501	.812	.858	.444	.228	.241	4.152
	BELIEF	.019	.070	.019	.271	.787	-.119	.156	.796	.016	.007	.161	6.220
	SUBJNORM	.052	.062	.041	.850	.396	-.069	.174	.703	.051	.023	.319	3.134
	PBC	.070	.051	.085	1.383	.168	-.030	.171	.772	.082	.038	.198	5.044

a. Dependent Variable: BEHAVIOUR

From the above tables, regression and model summary shows 78% influence of independent variables on the dependent variable. The $R^2 = 0.788$ is reasonable and substantial enough (Cohen, 1988). However, two hypotheses which states that, "awareness and attitude has no significant effect on consumer behaviour towards insurances services" are not supported, because they made unique and significant contribution on explaining behaviour, they have a strong *beta t* and p values of awareness (β: 0.329, *t*: 4.424, p: 0.000), and attitude (β: 0.465, *t*: 8.315, p: 0.000).

On the contrary, the remaining hypotheses that says "subjective norm, PBC and religious belief has no significant effect on consumer behaviour towards insurance services" were supported because of their weak $\beta = 0.041$, $t = 0.850$, $p = 0.396$, $\beta = 0.085$, $t = 1.383$, $p = 0.168$ and $\beta = 0.019$, $t = 0.271$, $p = 0.787$ respectively. As a summary of the study findings, Table 4.6 summarizes the results of the hypotheses tested in this study.

Table 4.6: Summary of the Study Findings

Null Hypothesis	Statement of Null Hypothesis	Remarks
Ho_1:	Awareness has no significant influence on the behaviour of consumers towards insurance services.	**Rejected**

Ho_2:	Attitude has no significant influence on the behaviour of consumers towards insurance services.	**Rejected**
Ho_3:	Religious beliefs have no significant influence on the behaviour of consumers towards insurance	**Supported**
Ho_4:	Subjective Norms have no significant influence on the behaviour of consumers towards insurance services	**Supported**
Ho_5:	Perceived Behavioural Control (PBC) has no significant effect on the consumer behaviour towards insurance services	**Supported**

Discussion of Findings

The hypothesis stating that, "awareness has no significant influence on the consumers' behaviour towards insurance services" is rejected, because of its significant contribution on explaining behaviour with $\beta = 0.210$, $t = 3.269$, $p = 0.000$. It also shows a Pearson correlation of 0.847 between awareness and Consumers' Behaviour towards insurance services. This means that high level of awareness guarantee patronage. In essence, if people are not aware of the operations and products of insurance, they might not patronise these products. A study by Olugbenga-Bello & Adebimpe, (2010) in southern Nigeria on awareness show that majority of their respondents who patronise insurance has awareness of its services and products that is why they patronise it.

The hypothesis stating that attitude towards insurance services has no significant influence on the consumers' behaviour towards insurance services' patronage" is rejected. because it has made tremendous contribution in explaining behaviour with $\beta = 0.517$, $t = 9.811$, $p = 0.000$. It also shows a Pearson correlation of 0.872 This means that, an individual accepting and patronising insurance services have a positive attitude towards it.

The hypothesis that says religious belief has no significant influence on the consumers' behaviour towards insurance services" is Accepted due to its little or no contribution on explaining behaviour, with $\beta = 0.088$, $t = 1.518$, $p = 0.130$. This means that, being affiliated to a particular religion is not enough to justify whether a person can patronise or not patronise insurance services. The results of their findings indicated that not religion, but other factors were more significant in their decision to patronise insurance services. Such as risk, cost of borrowing and expected return. Daniel (2015) found economic factors like cost and service quality as more significant than religion in insurance choice. Likewise, in Kenya, Guyo and Adan (2013) found out that, religious values have least influence on customers' choice of insurance among the four factors mentioned in the literature review.

The hypothesis stating that subjective norm has no significant influence on the consumers' behaviour towards insurance services" is accepted since it made a little or no contribution in explaining behaviour, with insignificant $\beta = 0.059$, $t = 1.434$, $p = 0.152$. This indicates that a social pressure by those people close to a person cannot influence his choice of insurance and finance decision. As shown in the finding of Umar (2011), close association with other persons does not mean a customer can reveal his financial information talk-less of influencing his decisions. The finding of Karjaluoto (2012) also indicates the insignificant influence of reference group and opinion leaders in consumer behaviour to financial issues.

The Null hypothesis which states that "Perceived Behavioural Control has no significant influence on the behaviour to accept insurance services" is accepted due to its little or no contribution on explaining behaviour, with a $\beta = 0.062$, $t = 1.119$, $p = 0.264$. It also shows a Pearson correlation of 0.791 between perceived behavioural control and consumers' behaviour towards insurance patronage. This indicates that personal ability and confidence of a consumer to patronise insurance is not enough to influence his behavioural patronage, unless he is highly aware and has positive attitude towards the services.

Out of the five research hypotheses formulated for the study only two are rejected, the remaining three are accepted. Therefore, Consumers' Behaviour towards insurance services is significantly influenced only by awareness and attitude.

5. RECOMMENDATIONS

One of the most important things is to recommend a way out of improving consumers' patronage of insurance services. These are some of the recommendations as extracted from the findings to cover the gaps in the literature:

Strategic Awareness of Benefits*:* Findings demonstrated that level of awareness of insurance services has strong relationship with consumers' patronage. Customers are therefore interested on having awareness of the products and services as well as the awareness of the expected benefit from patronage. Thus, in order to have increased patronage, insurance providers have to create not just awareness of its existent or products, but what they have to offer in order to create conviction in the minds of individuals as in the work of De-Meza, & Webb, (2001). Insurance service providers should make clear to their prospective consumers the difference their product can make as well as the benefits. This can be done through media houses, personal communication, templates, and lectures. Yet, care has to be taken in order to ensure not losing focus or create another notion of religious difference. Insurance service providers should promote their product as a holistic business entity ready to offer an excellent service to their customers and an alternative means of financing and risk mitigation.

Handling religious sensitivity issue: Since religion if found to have no influence on consumers' patronage of insurance and people are likely to be too sensitive to religious issues, insurance service providers should sponsor programs that can enlighten people on why they should patronize insurance products at the same time fulfilling their business obligations, in order to attract more patronage. But, be careful of not given the program a religious or cultural coloration, instead of being a holistic business operation.

Proactive and intensive marketing by management, staff and promotional agencies: If **i**nsurance officers can engage in proactive and intensive marketing drive, the likely hood of increasing patronage is very high. Building positive attitude and high level of awareness motivates consumers if approached. As Ashfaq, (2010) put it that there is a need by insurance service providers to ensure holistic marketing by branding their services as an alternative by rendering profit and risk mitigation model for every race and religious affiliation.

Building strong financial institutions: Strong financial institutions, highly capitalised can attract more confidence of people, they can also make process of claims to losses easier. Strong institutions also employ professionals that can build trust and confidence between service providers and clients.

Suggestions for Further Studies:

Owing to limitations regarding to this study, it cannot cover aspects other that its scope. Therefore, it can be suggested that, future research should explore other variables that may have influence on the consumer behaviour towards acceptance and patronage apart from the independent variables state in the study. R-squared (R^2) of 78.8%, shows the variance of the model as not fully 100% explained by awareness, attitude, religious belief, subjective Norm and PBC) in the model. This indicates other variables can still be incorporated by explaining 21.2% of the model variance. In view of the above, future research was recommended for examining other variables to explain consumers' behaviour towards insurance services. It is also recommended that future researchers should make this investigation on Islamic insurance (Takaful) alone.

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13

AN INSTITUTIONAL INVESTIGATION ON SYNCHRONOUS AND ASYNCHRONOUS LEARNING ENVIRONMENTS OF TESL EDUCATION UNDERGRADUATE

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ABSTRACT

This article presents the findings of undergraduate student's experiences within two distance learning environments. Specifically, this study explored the perceptions of students as they interacted with synchronous and asynchronous learning environments specific to Blend space and LMS. Participants included twenty TESL undergraduate students at private university in Selangor state who were completing a degree in Teaching English as A Second Language (henceforth TESL) education. Data collection methods included transcribed focus group interview and survey responses. Results suggest that students perceived benefits to both synchronous and synchronous learning environments. The study also discussed some specific learning activities and strategies which students identified as beneficial to their learning experiences.

Keywords: *Synchronous Learning Environments, Asynchronous Learning Environments, TESL Graduate Students, Blend space, Language Management System*

1. Introduction

Synchronous and asynchronous learning confers some significant advantages to the online learning environments.

2 Literature Review

The related literatures encircle some of the often cited advantages and disadvantages of asynchronous and synchronous communication. The purpose is to outline that each of this synchronous and asynchronous learning contributes to the advantages to the online learning experience. Online learning can be presented in synchronous, asynchronous, or hybrid learning environments. Synchronous learning environments are those settings where learning is occurring in real time and might incorporate activities such as an instructor lecture, collaborative activities, and student questions. All students of the course are logged on at the same time each class meeting. Asynchronous environments are those settings where the students engage in activities that occur independently from the lecturer or other peers.

Asynchronous environments might include a review of a pre-created learning module, threaded discussion boards, and/or conversations via email with the instructor or class peers. A hybrid course can take many forms. Some course meetings are synchronous, while other activities are completed independently or asynchronously. Regardless of the synchronicity of the course, the key factor for students from rural settings is that element of education being offered to students who are not near the traditional, brick and mortar type instruction

2.1 Synchronous Learning

In a study conducted by Asterhan and Schwarz (2010) pointed out that there is little discussion regarding how to effectively support learners in synchronous online learning environments. Asterhan and Schwarz conducted a study regarding online synchronous group discussions and effective moderation that relied on a communication tool that enabled participants to communicate through text and diagramming. Their study included 9th grade students and graduate students. Participants from both groups expected a good moderator to be active and keep the live discussions focused to help participants to stay on topic. Participants also reported that they did not necessarily desire the moderator to insert his or her expert opinion regarding the topic during the discussion. Asterhan and Schwarz concluded that the type of dialogue that the instructor facilitated and the degree to which students were engaged in synchronous collaborative discussion affected student-learning outcomes for both the 9th grade students and graduate students. They also concluded that the nature of discussion in asynchronous and synchronous online discussions was qualitatively different. Other studies have found that while engaged in synchronous learning when compared to asynchronous learning participants (a) find a stable means of communication, (b) tend to stay on task, (c) feel a larger sense of participation, and (d) tend to experience better task/course completion rates (Hrastinski, 2010).

Han (2013) examined the effects of instructor video casting on his/her students' sense of connection to the instructor. Han found that in courses that included instructor video casting, compared to courses that did not use video casting, students were able to overcome the sense of being at a distance from the instructor. The use of video casting helped Han's study participants to engage in meaningful interactions with the instructor and peers to minimize what Moore (2013) discussed as transactional distance. According to Moore transactional distance is a pedagogical concept that learners at a distance from their instructors and peers experience through their interactions with one another and defines the nature of their relationship. Participants may sense more or less transactional distance in an online course depending on the level of shared dialogue, the structures that the instructor puts in place, and the level of autonomy participants experience in a course.

Additionally, little research is available investigating the specific experiences and perceptions of students using Learning Management System (henceforth LMS) and Blendspace, a synchronous, virtual classroom environment with many features including audio, video, application sharing and content display online. The purpose of this research was to explore undergraduate student's perceptions of synchronous and asynchronous learning environments who were enrolled in a course named PBFI Introduction to Linguistics operating within LMS and Blendspace.

The questions the researchers sought to answer included:

1. What are TESL undergraduates' perceptions of synchronous learning environments specifically related to LMS and Blendspace has to offer?

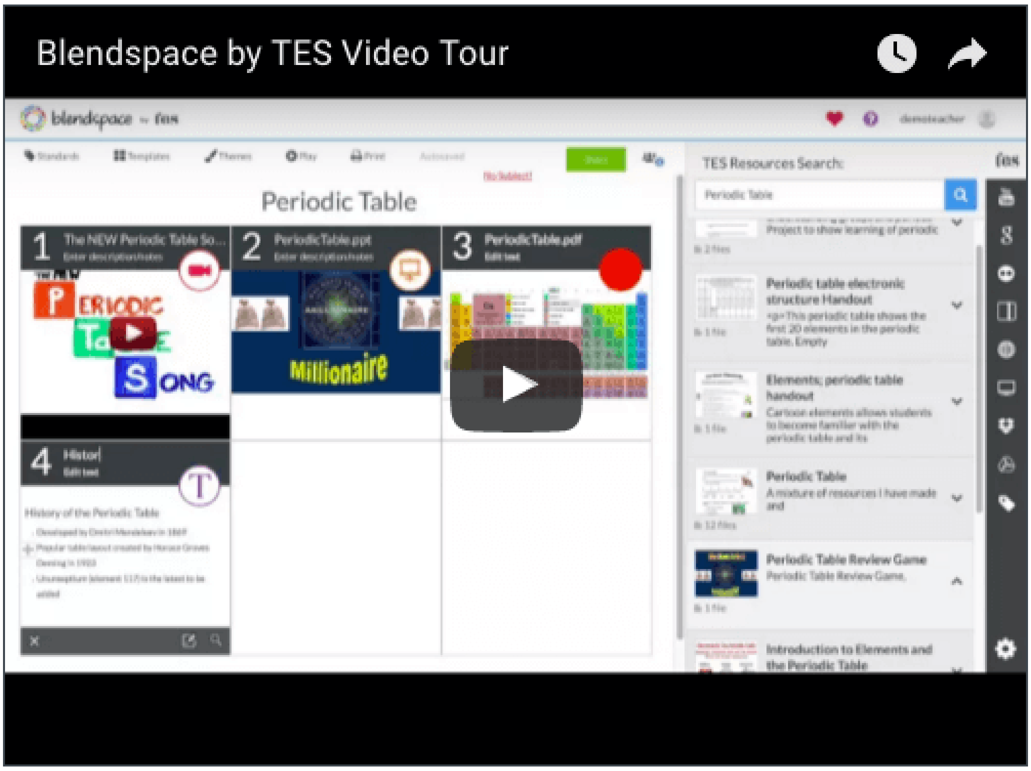
2. What are TESL undergraduates' perceptions of asynchronous learning environments within the Ecampus environment?

2.2 Learning Management System

LMS is able to conduct online teaching and learning as well as online assessments and discussions through its forum page. The LMS can actually simplify the process of compiling notes and learning materials since it is able to accept source codes (to be embedded in the portal) from various e-content development tools or Web 2.0 technologies such as YouTube, Presentme and Blendspace. This allows teaching staff the freedom to reuse and recycle teaching materials that are available free online without having to start from scratch. .All registered students at the KUIS, from the foundation year to the post graduate level, are able to log in the LMS. Based on the academic semesters, students will be able to view, use and participate in the courses that they are enrolled in during a particular semester, provided that the lecturers upload the materials. The LMS too can become a one stop centre for the students to access relevant announcements about their courses, to collect notes or simply to read their learning materials online.

2.3 Blendspace

Blendspace allow easily find, add and share online content (videos, images, PDFs, Google docs). Students comment or take notes alongside content whilst it also allows students to research assignments, web quests, make presentations. Apart from that students can use Blendspace to practice and demonstrate 21st century learner skills.Figure 2 below shows the interface of a Blendspace.



3. Methodology

Grounded theory was used to investigate KUIS undergraduate perceptions of synchronous and asynchronous learning environments. When using grounded theory, the researchers generate an explanation of a process, action, or interaction determined by the views of participants (Creswell, 2007); and seeks to describe what is observed through a systematic analysis of data (Patton, 2002).

3.1 Participants

A convenience sample of students in an KUIS undergraduate program was used. Students enrolled within a specific course, Typical and Atypical Development, from rural settings were invited to participate. Because the purpose of qualitative research is not generalization, “but rather to produce evidence based on the exploration of specific contexts and particular individuals,” 20 students participated in this research.

3.2 Setting

This study embedded both synchronous and asynchronous teaching tools. Students participated in both synchronous and asynchronous environments.

3.3 Data Collection

Open ended surveys as well as transcriptions of the focus group interview and synchronous meetings were used to triangulate data.

3.4 Survey

The authors created a survey using google doc, an online survey tool. Participants were provided a link to the survey and were asked to complete it after the course ended. The purpose of the survey was to gain a deeper understanding of student experiences with the learning mode. It included five open-ended questions: please describe at least two aspects you enjoyed most about asynchronous environments, please describe at least two aspects you enjoyed most about synchronous environments, please describe at least two aspects you disliked most about asynchronous environments, and please share what environment (asynchronous or synchronous) you feel you learned the most and why.

3.5 Data Analysis

Data from the transcriptions and open-ended portion of the survey were downloaded into an excel spreadsheet as the iterations identified in Figure 1 (Miles & Huberman, 1994). Several strategies were used when analyzing qualitative data to maintain research quality and rigor.

3.6 Coding

The responses disclosed by the participants are clustered into four themes:
Social Presence - Positive Aspects of Synchronous Environments
b) Assignments - Negative Aspects of Synchronous Environments
c) Flexibility Positive Aspects for Asynchronous
d) Technology Negative Aspects of Asynchronous Environments

4. Findings and Discussions

4.1 The findings / excerpts of the study are clustered into four themes:

i. Social presence (positive aspects of asynchronous environments)
ii. Assignments - (negative aspects of synchronous environments)
iii. Flexibility (positive aspects for asynchronous environments)
iv. Technology (negative aspects of asynchronous environments)

Theme 1: Social presence in the asynchronous environment was exemplified by exchanges regarding the online forum.

Some excerpts clustered into this theme are described as follows:

> I enjoyed the discussion questions in the online forum(P2)
>
> I enjoyed reading the information in posts from classmates that share different professional and personal backgrounds (P4)
>
> I really liked the discussion boards and reading everyone's opinions. It opened my mind a bit and gave me a different view (P5)

Although students were not having a face to face discussion, participants suggested social presence was established among students and with the lecturer within the asynchronous environment through a common distance-learning tool, the online forum.

Theme 2: Assignments (negative aspects of synchronous environments)

Assignments were one sub-theme that arose which students disliked regarding asynchronous environments. 18 participants discussed assignment materials, format of assignments, and type of assignments.

> Directions for assignments were sometimes outdated and confusing (P11)
>
> As a side note I have to say I find this orientation model, at this point after having the first session, a waste of time. This would have been great for new comers if it was emailed to us to complete prior to the first class (P14)

Theme 3 : Flexibility (positive aspects for asynchronous environments)

17 participants illustrated flexibility in their responses to the survey when they discussed working at their own pace and on their own time, having time to process information, and producing higher quality work due to flexible time windows.

> I enjoyed that I could complete assignments in my own time. I also enjoyed that I could work ahead.
>
> …working at my own pace, and not having to change my schedule around live class times
>
> I like that I can work on school work while sitting at a soccer practice or dance practice. I have also completed several assignments

Theme 4 : Technology

Three participants responded to the survey by identifying technology as an aspect they disliked within the asynchronous environment. Six discussion posts also composed technology data. Technology was illustrated through the software within the University Program, service provider of online services, tool bars, and inconsistency with Internet services.

> Software incompatibility to university online program. Sometimes my service provider was not reliable and made for better planning on my part (P16)
>
> Working online was trying when it was not working properly(P17)
>
> I agree and I too have had many frustrations thus far with the whole university experience in general. I have noticed though that it is very difficult to maneuver between the tool bars. You always have to go back and go into whichever you want then go back to wherever you were previously (P18)

It was clear from student responses that technology was an aspect that if not working properly had the potential to lead to student frustration

4.2 Discussion

Results suggest students differ between their preferences for an asynchronous or synchronous learning environment and what each of these environments has to offer when using tools such as LMS (elearning) and blendspace. . These findings support the current literature by suggesting KUIS undergraduate students perceive benefits to a range of synchronous and asynchronous learning tools, and add to the literature are suggested in the literature (Balkin, Guthrie & McCracken, 2010; Liu, Liu, Lee, & Magjuka, 2010;Tee & Karney, 2010). Furthermore, these findings provide student perspectives of collaborative opportunities with their peers which is an additional practice that shows promise in enhancing student outcomes (Balkin et al., 2005; Tee & Karney, 2010). Students highlighted proponents of synchronous and asynchronous learning environments that provided a positive learning experience. Using qualitative methodology, a richer description of the students' experiences and involvement in both methods of instructional delivery was identified.

5. Conclusions

Although not the purpose of this article, the sample size of 20 is small which makes it quite challenging to generalize these findings to a larger population. Further, the participants were from one cohort. It is important to remember the purpose of qualitative research is to gain a deeper understanding of experiences, and therefore generalization is not the purpose of this

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14

AN ATTITUDINAL ANALYSIS OF COLLEGE STUDENTS IN MADURAI CITY ON ABORTION AND FEMALE FOETICIDE

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ABSTRACT

Modern technology has ushered in many changes, one of which is a new means to determine the gender composition of families. Amartya Sen has called it a "technological revolution of a revolutionary kind". The declining Child Sex Ratio in India point to the use of technology to determine the gender composition. This decline cannot be simply viewed as a medical or legal issue. History has revealed that this practice was embedded within the social construction of patriarchy that increased the value of the male and devalued the female and is reinforced by tradition, culture and religion. Hence, this problem needs to be located in its social context for any solutions to be found.

Keywords: *Child Sex Ratio, gender composition, abortion and female foeticide*

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1. Introduction

Modern technology has ushered in many changes, one of which is a new means to determine the gender composition of families. Amartya Sen has called it a "technological revolution of a revolutionary kind". The declining Child Sex Ratio in India point to the use of technology to determine the gender composition. This decline cannot be simply viewed as a medical or legal issue. History has revealed that this practice was embedded within the social construction of patriarchy that increased the value of the male and devalued the female and is reinforced by tradition, culture and religion. Hence, this problem needs to be located in its social context for any solutions to be found. Therefore, this study aims to analyse:

- the attitude of youth towards abortion and female foeticide
- the gender differences in such perceptions
- the variations in attitude due to socio- economic and cultural background

2. Literature Review

2.1 Child Sex Ratio in India

The overall sex ratio in 2011 has improved by ten points to 943 against 933 in 2001. However, the child sex ratio in India has declined by 8 points from 927 in 2001 to 919 in 2011. The child sex ratio has continued to decline over the last five decades (976 in 1971 to 919 in 2011). The child sex ratio for rural areas at the national level was 946 while it was 900 in the urban areas in 2011. The falling child sex ratios in urban areas are a matter of serious concern as it implies adoption of technology to determine the gender composition of families.

2.2 Status of Tamil Nadu

The population sex ratio for Tamil Nadu has increased from 984 females per 1,000 males in 2001 to 995 in 2011. Population sex ratios have declined in seven districts during this decade while all the districts of Tamil Nadu had registered an increase in the previous decade. The southern districts with the significant exceptions of Madurai, Ramanathapuram and Theni report population sex ratios (number of females per 1000 males) in excess of 1000. The child sex ratio for Tamil Nadu has increased from 942 in 2001 to 946 in 2011.

Table 1. District-wise Child Sex Ratio in Tamil Nadu (2001 and 2011)

S. No.	Districts	Child Sex Ratio in the Age Group 0-6 Years		
		2001	2011	Change in Points
1.	Ariyalur	949	892	-57
2.	Chennai	972	964	-8
3	Coimbatore	968	963	-5
4	Cuddalore	957	895	-62
5	Dharmapuri	826	911	+85
6	Dindigul	930	942	+12
7	Erode	939	956	+17
8	Kancheepuram	961	967	+6
9	Kanniyakumari	968	961	-7

10	Karur	930	946	+16
11	Krishnagiri	905	924	+19
12	Madurai	926	939	+13
13	Nagapattinam	963	961	-2
14	Namakkal	889	913	+24
15	Perambalur	937	913	-24
16	Pudukkottai	955	959	+4
17	Ramanathapuram	964	967	+3
18	Salem	851	917	+66
19	Sivaganga	952	961	+9
20	Thanjavur	959	957	-2
21	The Nilgiris	979	982	+3
22	Theni	891	937	+46
23	Thiruvallur	957	954	-3
24	Thiruvarur	970	962	-8
25	Thoothukkudi	953	970	+17
26	Tiruchirappali	955	952	- 3
27	Tirunelveli	957	964	+7
28	Tiruppur	954	951	-3
29	Tiruvannamalai	948	932	-16
30	Vellore	943	944	+1
31	Viluppuram	961	938	-23
32	Virudhunagar	958	962	+4

Source: Census Data

In 2001, 11 out of the 32 districts has a CSR lesser than 946, in 2001, while in 2011, 13 districts have a CSR below 960 (Table 1). Infanticide and foeticide has resulted in millions of missing women. Though there are efforts by the government and voluntary agencies to change the attitude of men and women in these areas, this practice is slowly spreading to neighbouring taluks and to other communities. The 2011 census confirms this.

2.3 Status of Madurai

Madurai district has a lower population sex ratio as well as child sex ratio (939) where there is considerable evidence from the field of the widespread practice of female infanticide. It is quite common among certain communities even to this day while education had slowly brought about awareness that it is equivalent to murder and illegal and hence should be avoided. Therefore, female infanticide had a particular caste and class composition which makes it qualitatively different from the urban phenomenon of female foeticide[1]. But the mindset that daughters are an expensive burden to bear remained so much so that they stopped with one child if the first was a daughter as they did not want to risk another daughter in the family. It is for this educated group who considered infanticide as a barbarous practise that technology has come as a boon.

The extent to which these geographical and cultural negative vibes have influenced future generations can be gauged by studying the prevailing attitude among the youth towards abortion, which in turn, will indirectly reveal innate attitudes on selective abortion as it will have a long-term impact on population sex ratios.

3. Methodology and data Analysis

3.1 Collection of Data

The present study is mainly based on primary data. A questionnaire was prepared and validated by experts from the fields of Psychology, Sociology and Economics who critically examined the various items. A pilot study was carried out on 50 students taken at random and based on the feedback from experts and student respondents, the necessary corrections were made before the questionnaire was finalised. The required samples were chosen by adopting a three stage stratified sample design with colleges as the first stage, subjects learnt as the second stage and gender as the third stage sample unit. The required information was collected from the under graduate and post graduate students studying in Colleges affiliated to Madurai Kamaraj University in Madurai District. The questionnaire was distributed to the students, after explaining the purpose and nature of the research. The collected questionnaires were edited for ambiguity and completeness. The incomplete questionnaires were removed from the analysis and responses of 450 students (228 girls and 222 boys) were considered.

3.2 Tools of Data Analysis

An abortion attitude scale was developed and standardized with the help of an expert in order to perceive the levels of knowledge and convictions regarding abortions in general and sex selective abortions in particular. Equal number of statements (4) on different areas (viz) general

[1] L.S. Vishwanath, "Misadventures in Amniocentesis". EPW, *Volume 18, Issue 11*, March, 1983

facts on abortion, laws related to abortion, abortion and health and social practises related to abortion were framed to estimate the knowledge levels of the students. Gender differences in knowledge and attitude towards abortion was analysed by taking the Median value and categorising the counts above Median as High and below as Low. The counts were then converted into percentages to enable comparison.

Equal number of statements (4) on various aspects such as Technology, Health, Human Rights, Status of the girl child, Religion, General Opinion, Female Infanticide and Sex Selective Abortion were given and inclination towards abortion was estimated with the help of scores. Gender differences in attitudes were studied taking deviations from the scale median.

The perceived status was given by the students as low, medium and high which were given scores as 1,2 and 3 respectively.

The actual status of the student was computed by assigning scores as 1,2,3 and 4 for high, medium, low and Nil respectively to the different activities listed here. The various activities included for ascertaining the actual status of the student are: studies, study tours, going out with friends, visiting friend's home, choice of career, use of phone, watching TV, reading story books, use of Internet, use of computer, playing outside with friends, use of leisure time, choice of food, choice of dress, choice of life partner, socialising with opposite sex, going to movies with friends, choice of friends , extracurricular interests like dance, music, sports and shopping

Multiple regression analysis was applied to find out the influence of select variables on the attitude of the respondents towards abortion and infanticide.

4. Results and Discussion

4.1 Gender differences in knowledge on abortion

Gender differences in knowledge on abortion was analysed by taking the percentage counts above the Median value as High and below Median as Low. The knowledge levels on abortion thus computed for male and female students are presented in Table 3.

Table 2. Knowledge levels on Abortion by Sex in Percentages

Areas	Male			Female			Overall		
	Low	High	Total	Low	High	Total	Low	High	Total

General	56	44	100	48	52	100	51	49	100
Social Practises	89	11	100	78	22	100	83	17	100
Law and Abortion	69	31	100	74	26	100	72	28	100
Health and Abortion	100	0	100	100	0	100	100	0	100

Source: Compiled from Primary Data

Irrespective of gender, the overall knowledge levels on abortion and related aspects are low. Both male and female students exhibit total ignorance regarding implications of abortion on the health of individuals (ie) they seem to lack knowledge on the biological aspects whereas they are more familiar with the legal aspects related to this. This is probably due to the fact that most Science and Arts colleges in Tamil Nadu have Human Rights in their curriculum.

The girls reveal a higher level of awareness of social practices related to abortion as such things that happen within the family are done quietly as female foeticide is not seen as an act appreciable in others' eyes, but committed for the welfare of the family. The girls become aware of such things when they are made to step in to perform household duties and to care for the women who had undergone such a procedure while the boys are kept in the dark even though it happens in a gendered structure with the male in authority. Male students know more information related to laws as compared to their female counterparts, though not significantly.

4.2 Gender differences in attitudes towards abortion:

The scores in favour of abortion when viewed from different perspectives like health, human rights, religion, technology and status of the girl child as well as their attitudinal scores towards female infanticide and female foeticide have been added for each individual and then categorised as high and low based on the median score. The gender differences perceived in attitude towards abortion is furnished in Table No. 4.

Table 3. Attitude towards Abortion by Sex in percentages

Variables	Sex	Low	High	Total
Overall	Male	43	57	100
	Female	60	40	100
General	Male	59	41	100

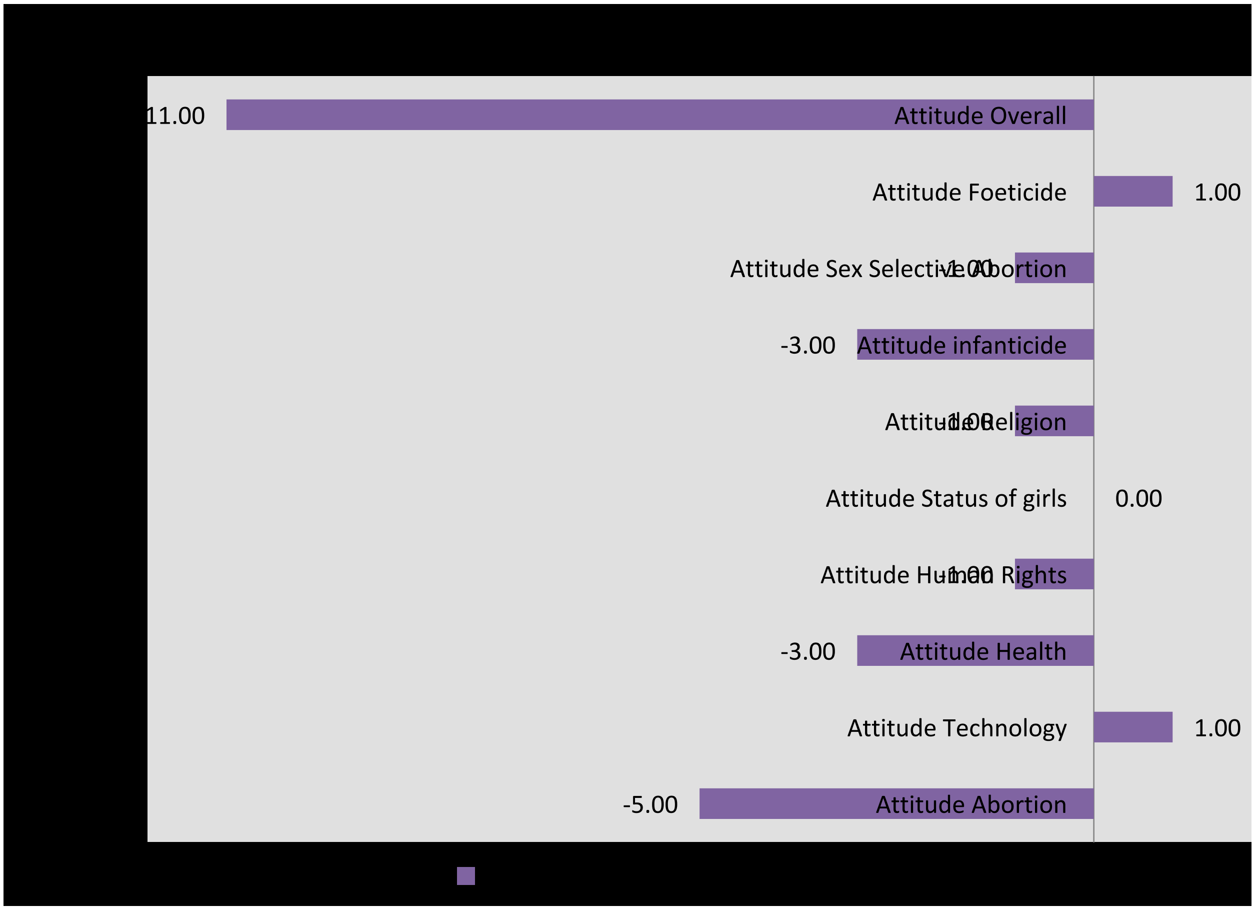
	Female	63	37	100
Human Rights	Male	39	61	100
	Female	62	38	100
Religion	Male	53	47	100
	Female	56	44	100
Female Foeticide	Male	53	47	100
	Female	54	46	100
Female Infanticide	Male	48	52	100
	Female	64	36	100
Status of girl child	Male	61	39	100
	Female	48	52	100
Health	Male	64	36	100
	Female	53	47	100
Technology	Male	59	41	100
	Female	58	42	100

Source: Compiled from Primary Data

The overall attitude in favour of abortion is higher among the males as their scores are higher in five out of the eight different variables taken for study. They are inclined towards abortion as they perceive a lower status for the girl child and are also less influenced by religious values and hence higher scores towards female infanticide and female foeticide while compared to the girls. The male students are very strongly oriented towards abortion when it is looked at in the perspective of human rights. They feel that just as a person / couple has the right to decide on the number of children in the family, the gender composition of the family unit is also a family decision and depends on individuals.

The female students are in favour of abortion while perceived from the standpoint of health and technology compared to their male counterparts. This is because they feel that technological developments in medicine have removed the risk to health and hence the health aspect is not a deterrent to abortion.

Diagram 1. Extent of Influence of Chosen Aspects on Attitude towards Female Foeticide



Source: Compiled from Primary Data

Taking deviations from the scale median, it is clear that though the overall attitude towards abortion is negative, the attitude of students show that they are positively oriented towards using technology and female foeticide.

The perceived status of the girl child justifying sex selective abortions is balanced as the positive scores equal the negative scores. This is a determining factor as it will influence these future parents in their decision to have more than one daughter and could turn the tables in favour of sex selective abortions, even though at this point of time they may feel negatively inclined towards it. It could be taken to mean that 50% of the sample belong to the cat on the wall category and if nature puts them to the test, will seek the aid of modern technology to determine the gender composition of their families.

In order to find out the combined effect of the different variables on attitude of the College students towards abortion, multiple regression coefficients were computed. Since one of the main ideas underlying the present study is to examine whether the determinants vary by chosen factors, 7 models of Multiple Regression have been estimated considering the following aspects:

1. Human rights
2. Religion
3. Sex selective abortion
4. Status of the girl child
5. Health
6. Technology
7. Overall to have an idea about the combined effect.

The estimated abortion model is given as follows:

$$Y = \beta_0 + \beta_1X_1 + \beta_2X_2 + \beta_3X_3 + \beta_4X_4 + \beta_5X_5 + \beta_6X_6 + \beta_7X_7 + \beta_8X_8 + \beta_9X_9 + \beta_{10}X_{10} + U$$

Where the dependent variable

Y = Abortion

The Explanatory variables for the model were

X_1 = Age in completed years

X_2 = Sex (Male and Female)

X_3 = Branch of study (Humanities and Sciences)

X_4 = Family Residence (Urban/ Rural)

X_5 = Religion (Hindus/Non-Hindus)

X_6 = Monthly Family Expenditure

X_7 = Mother's Education (Years of Schooling)

X_8 = College Type (Women's College and Co-education)

X_9 = Perceived Status (low = 1. Medium = 2, High = 3)

X_{10} = Actual Status – (Total Scores given for various activities)

U = Random error term

The results of all the above regression models are presented in Table 4 below.

Table No. 4. Regression results showing the effect of selected variables on Attitude towards Abortion

Dependent Variable	Independent Variable	B	t	Sig.
Model I **OVERALL**	**Religion (**Hindu / Non Hindu)	-5.313	-2.436	.016
	Family Residence (U / R)	-3.151	-2.147	.033
	Mother's Education	-0.339	-2.084	.039
Model II **STATUS OF GIRL CHILD**	**Religion**	-1.664	-2.536	.012
	Family Expenditure	-0.00004	-1.869	.063
Model III **HUMAN RIGHTS**	**Religion**	-0.920	-1.735	.085
	Mother's Education	-0.077	-1.954	.052
	Sex (M / F)	-0.890	-1.719	.087
	Branch (H / S)	-0.720	-1.824	.070
Model IV **RELIGION**	**Religion**	-1.694	-2.747	.007
	Family Residence	-0.787	-1.895	.060
Model V **SEX SELECTIVE ABORTION**	**Religion**	1.434	2.605	.010
	Family Residence	-1.146	-3.092	.002
	Actual Status	-0.028	-1.987	.049
Model VI **HEALTH**	**Family Residence**	-1.013	-2.427	.016
	Actual Status	0.044	2.805	.006
	Age	0.217	1.686	.094
Model VII **TECHNOLOGY**	**Mother's Education**	-.0095	-1.872	.063

4.3 Religion

The analysis of the impact of the chosen socio-economic variables on the attitude of the students towards abortion clearly reveals that the non-Hindu students have a lower inclination towards abortion because of their religious beliefs and the belief on the right of the child to live. Thus it is evident from the analysis that the non-Hindu students are against abortion compared to their Hindu counterparts. However, when sex selective abortion is taken as the dependant variable, non-Hindu students are more inclined towards abortion compared to the Hindu students. Therefore, it could be inferred that though the socio-cultural and religious beliefs prevent the non-Hindu students from favouring abortion while compared to the Hindu students, they directly favour sex-selective abortion. So, it can be stated that the phenomenon of sex selective abortion spreads across religious boundaries. Only the cause and hence the extent of the practice may vary.

4.4 Place of Residence

The attitude of students hailing from rural areas is negatively inclined to abortion as compared to their urban counterparts. This is mainly due to strong disapproval to abortion that exists in rural areas – a sort of taboo with a religious flavour, which condemn the recourse to abortion even for victims of rape. The reason behind such a taboo is not that they are against snuffing out a life in its formative stages. If that were so, female infanticide would not be practiced. Abortion is not acceptable to rural people because the traditional techniques – practiced by local midwives are fraught with risks to health and hence considered equivalent to committing suicide. It is the lack of modern medical facilities in rural areas which does not give them any option but to opt for female infanticide. This is supported by the fact that the overall attitude towards abortion is mainly influenced by the sub-groups of health, religion and sex selective abortions.

4.5 Mother's Education

There is a negative relationship between the mother's education and the attitude of the students towards abortion. i.e. When mother's education increases, the inclination towards abortion decreases and vice versa. Children get better exposure and knowledge on the economic, health and legal implications from the educated mothers. The economic implications will guide them to control their family size. The health implications will steer them against abortion and the legal implications makes them aware that prevention of pregnancy and not abortion is a matter of right.

4.6 Actual Status of the student

As the actual status of the student increases, which can be considered as an indicator for maturity and responsibility, the inclination towards abortion increases but towards sex selective abortion decreases. This reveals that these students are against gender discrimination but that the health aspect should not be a hindrance in carrying on with an unwanted pregnancy.

4.7 Branch of Study

Humanities students, especially male students reveal a positive attitude to abortion as being a part of a patrilineal society, they are very particular about their role in decision making and hence are inclined to be more conscious of their rights. Liberty and value for human life are integral principles within the context of human rights. In the domain of female foeticide, these principles conflict. While pro-life supporters condemn as immoral the practise of female foeticide, the parents assert their right to have a family of a particular sex composition (Wertz and Fletcher, 1993). Legal support to discriminatory elimination of life is stated in the PNDT Act. Yet the principle of liberty, voiced as a parental choice to desire a small and sex-defined constituent family, falls in the gambit of criminal choice. Can one human rights principle be privileged over the other when all human rights are inalienable?

4.8 Family Expenditure

Family expenditure comes out as a significant variable along with religion only while taking status of the girl child as the dependant variable. As family expenditure increases, inclination towards abortion decreases. This is because those families with higher expenditure/incomes are the ones in which the mother is an educated employed person. Hence, it has the same relation as that of mother's education to abortion.

Moreover, as family income rises, modern technology becomes affordable which can help to identify the sex of the foetus and eliminate it, if so desired. Thus, it is the desire (attitude) which plays a determining role in sex selective abortions among those who have the purchasing power. Female foeticide is being substituted for female infanticide for whoever can scrounge the finances to avoid having many daughters.

4.9 Attitude of the current users

Existing studies reveal that the unwantedness of girl children due to emotional, social, economic costs and a low cultural value manifests itself in selective abortion of the female foetus. This is because a female foetus involves emotional cost such as fear of violence in married life, bride burning, wife beating, divorce and the ensuing stigma. A female child is perceived as an economic and social burden due to dowry and other demands made by her conjugal family as well as having a low cultural value.

Family planning in the official formal jargon means controlling fertility. At the level of the people, it means controlling the number of daughters that the couple has. In most parts of India, two sons constitute the cut-off point for accepting sterilisation. The people seem to be quite puzzled that the government wants the small family norm to be practised and yet opposes the conduct of these tests and subsequent abortions. The people argue that since every family wants at least one son, if not two, the best way to ensure a small family is to go for the test and act according to the results[2]

4.10 Attitude of the future users

The perceived status of the girl child justifying sex selective abortions is balanced. It means that half of the sample population is inclined towards abortion as the youth feel that technology should be used to reduce the future financial burden and thus enhance their standards of living. The male students express that a couple has the right to decide for themselves on the size as well as the gender composition of their families and that anything contrary will be an infringement on their rights. As the principle of liberty and value for human life conflict with each other, there is more than a 50% probability for the principle of liberty to supersede the other value enshrined in human rights as the society gives approval for such a decision by its silence.

5. Conclusion

The overall picture that emerges out of this study is that the declining trend in child sex ratio is set to continue as both male and female students exhibit a positive attitude towards female foeticide. There is variation only in their perspectives. The boys are justifying it from the human rights perspective while the girls do it from the health perspective. As a girl child is unwelcome in the Indian society, the current trend of falling sex ratios is set to continue unless there is a reversal in the value of the girl child which has been deeply embedded in the minds of

[2] Ashish Bose, (2007), *Female Foeticide: A Civilisational Collapse*, Sex selective abortion in India – Gender, Society and New Reproductive Technologies, ed. Tulsi Patel, Sage publications, India.

people through repeated affirmations in the form of various religious rituals and practices. A change in attitude can be brought about only if the law of inheritance is in favour of daughters and not sons.

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15

PANDANGAN PENSYARAH DAN PELAJAR MENGENAI PENGARUH SUKATAN KURIKULUM PEMBELAJARAN TERHADAP PENGUASAAN KEMAHIRAN BAHASA ARAB DALAM KALANGAN PELAJAR PSMBA DI IPTA MALAYSIA

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ABSTRAK

Kajian ini bertujuan mengenal pasti pandangan para pensyarah mengenai pengaruh sukatan pembelajaran (المحتوى) terhadap para pelajar bahasa Arab, Program Sarjana Muda Bahasa Arab (PSMBA) di Institusi Pengajian Tinggi Awam (IPTA) di Malaysia iaitu UKM, UPM, UM, UIAM dan USIM. Kajian dijalankan ke atas 37 orang pensyarah dan 150 orang pelajar. Kajian tinjauan dijalankan dengan menggunakan soal selidik. Data–data dihuraikan menggunakan statistik deskriptif dan inferensi menggunakan perisian SPSS versi 19. Hasil kajian mendapati mejoriti para pensyarah dan pelajar bersetuju bahawa sukatan kurikulum bagi PSMBA di 5 IPTA di Malaysia adalah menepati dengan apa yang mereka inginkan dengan menunjukkan nilai positif dengan menjadikan aras tanda perbezaan adalah 50 peratus. Terdapat nilaian signifikan (t=-19.825, p=0.000) pada kenyataan kandungan kurikulum yang diajar bersesuaian dengan kemampuan dan tahap pelajar. Nilaian yang diperoleh menunjukkan pensyarah lebih bersetuju (min=71.35) berbanding dengan pelajar mereka sendiri (min=66.54). Begitu juga terdapat nilaian yang signifikan (t=-2.919, p=0.006) pada kenyataan bahawa kandungan kurikulum mudah dirujuk di dalam buku-buku lain. Nilaian yang diperoleh menunjukkan para pensyarah lebih bersetuju (min=72.29) berbanding dengan pelajar mereka sendiri (min =64.53). dalam masa yang sama juga terdapat perbezaan yang signifikan (t=-2.958, p=0.005) pada kenyataan bahawa kandungan kurikulum diatur dengan baik dan bersesuaian sepanjang tempoh pengajian. Nilaian yang diperoleh menunjukkan para pensyarah dilihat lebih bersetuju (min =72.78) berbanding dengan pelajar (min=63.10). Secara keseluruhannya nilai positif yang terdapat pada keseluruhan item sukatan kurikulum adalah sebanyak 66.47 peratus (32 pensyarah), manakala para pelelajar pula diwakili oleh 60.69 peratus (150 pelajar). Beberapa cadangan turut dikemukakan bagi penambahbaikan sukatan kurikulum PSMBA antaranya sukatan yang dirancang mestilah selari dengan objektif yang ingin dicapai oleh para pensyarah dan pelajar dalam proses P&P mereka bagi program PSMBA. Oleh yang demikian, para pensyarah dan pelajar perlu memainkan peranan yang lebih agresif berpadu tenaga dalam merealisasikan objektif pembelajaran mereka agar ia tercapai melalui sukatan kurikulum yang dirancang dan tersusun demi meningkatkan kemahiran berbahasa dan penguasaan ilmu-ilmu asas bahasa Arab dalam kurikulum program bahasa Arab di peringkat Sarjana Muda.

Kata kunci: *sukatan kurikulum, Program Sarjana Muda Bahasa Arab (PSMBA), Institusi Pengajian Tinggi Awam (IPTA).*

1. PENDAHULUAN

Penguasaan yang baik dalam kemahiran berbahasa dan ilmu-ilmu bahasa Arab sangat penting bagi pelajar yang mengikuti program pengkhususan bahasa Arab di IPTA. Ini kerana pelajar menghabiskan tempoh masa yang lama iaitu hampir empat hingga lima tahun untuk menyempurnakan pengajian mereka sehingga akhirnya dianugerahkan sekeping sijil menandakan keupaya mereka yang khusus dalam bahasa Arab. Dengan sijil ini juga pelajar berpeluang untuk melangkah lebih jauh kehadapan bersesuaian dengan kemahiran yang mereka miliki.

Sukatan yang dimaksudkan di sini iaitu kandungan silibus itu sendiri. Beberapa pentakrifan telah dibuat oleh pakar-pakar pendidikan. Antaranya Zaini (1996) yang menyatakan bahawa sukatan adalah isi kandungan, kaedah-kaedah, undang-undang, pandangan-pandangan, asas-asas, kemahiran dan hala tuju kurikulum. Manakala Ibrahim (1983) memberi pentakrifan yang lebih umum. Beliau menyatakan bahawa sukatan silibus adalah sesuatu yang berorientasikan kumpulan kefahaman, pengalaman, maklumat, kemahiran dan hala tuju kurikulum. Ia semestinya disampaikan kepada pelajar demi mencapai matlamat yang telah dirancang.

a. Elemen-elemen pemilihan "sukatan" silibus

Terdapat dua elemen penting yang telah digariskan oleh Tu'aimah (1986) yang menjadi faktor asas kepada pemilihan dan perancangan sukatan silibus. Dua-dua elemen iaitu realiti (الواقعية) dan berharga (القيمة). Kedua-dua faktor adalah asas kepada pembentukan mana-mana sukatan silibus. Faktor asas yang pertama iaitu realiti (الواقعية) iaitu sesuatu sukatan silibus yang dirancang bukanlah suatu yang berbentuk khayalan. Ia mampu direalisasikan dalam suasana pembelajaran sejak permulaan sesi pembelajaran berlaku lagi.

Menurut Al-Thubikhi (1981) asas realiti sukatan kurikulum kembali kepada dua pentafsiran. Pentafsiran pertama iaitu sukatan tersebut mestilah sesuatu yang praktikal dan selari dengan matlamat silibus yang telah dirancang sebelumnya. Pentafsiran yang kedua iaitu sukatan tersebut mestilah sesuatu yang diperlukan oleh pelajar untuk mempelajarinya. Ini bermaksud, sukatan silibus tidaklah terlalu luas dan tidak pula terlalu ringkas. Sukatan silibus dipraktikkan selepas tamat sesi pembelajaran.

Sukatan silibus bermaksud berharga (القيمة) iaitu ia mempunyai nilai yang tinggi dari segi faktor keintelektualan dan kemahiran. Kedua-dua perkara ini sebenarnya memainkan peranan penting dalam memperbaiki peribadi dan sahsiah pelajar. Antara elemen-elemen lain yang dicadangkan dalam pemilihan sukatan silibus ialah sukatan silibus tersebut mestilah sesuai dengan kecenderungan dan minat (الميول والرغبة) pelajar dan mampu dipelajari (قابلة للتعلم) (Saufi Man 1999). Mengutamakan kecenderungan dan minat pelajar dapat mengelakkan mereka dari perasaan jemu terhadap sukatan silibus yang dirancang.

Aspek sukatan tersebut mampu dipelajari bermaksud ianya disesuaikan mengikut kemampuan daya pemikiran pelajar. Zhafir (1984) pula pernah mencadangkan reka bentuk sukatan silibus mestilah bersifat global (العالمية). Bermakna bahawa reka bentuk sukatan silibus yang dirancang tidak hanya digunakan dalam kawasan yang terhad. Ini kerana apabila berlaku sesuatu, reka bentuk tersebut tidak akan dapat bertahan lama dan tidak berdaya saing. Reka bentuk juga tidak mampu memberi impak yang besar terhadap kesinambungannya pada masa datang.

b. Pembahagian sukatan silibus

Penyediaan sukatan silibus bahasa Arab hendaklah meliputi tiga bahagian aspek (Tu'aimah 1985). Aspek tersebut iaitu aspek bahasa (الجانب اللغوي), pengetahuan (الجانب الثقافي) dan pendidikan (الجانب التربوي). Aspek bahasa merujuk pemilihan kosa kata, frasa, penggunaan gaya bahasa dan teks yang bersesuaian dengan peringkat pengajian pelajar. Aspek pengetahuan merujuk pemilihan maklumat dan pengalaman pelajar. Aspek pengetahuan berfungsi untuk menarik minat pelajar dan maklumat yang diperoleh dapat memberi manfaat pada masa hadapan. Aspek pendidikan merujuk penyusunan sukatan silibus. Ianya mestilah beransur-ansur dan mengikut susunan arah menaik. Susunan bermula dari susah kepada senang, daripada satu tajuk kepada satu tajuk lain yang berkaitan dan sebagainya mengikut kemampuan pelajar.

Susunan arah menaik membolehkan pelajar melihat kesinambungan antara satu tajuk kepada tajuk lainnya. Selain itu, ia dapat membantu menarik minat pelajar dan mengelakkan mereka dari perasaan jemu dan penat. Soleh (1994) pula menambah satu aspek penting lainnya dalam reka bentuk sukatan kurikulum iaitu aspek praktikal (الجانب الأدائي). Aspek pratikal iaitu aspek pelaksanaan luar bilik darjah. Bermakna bahawa sukatan tidak hanya bergantung kepada suasana persekitaran bilik darjah sahaja.

c. Kepentingan sukatan silibus

Sukatan silibus dilaksanakan melalui kaedah pengajaran tertentu. Ia akan dilalui oleh pelajar melalui guru yang mahir dalam bidang tersebut. Sukatan silibus sebenarnya disusun berpandukan matlamat silibus yang telah ditetapkan sebelumnya (Tu'aimah 1989). Kepentingan sukatan silibus kepada pelajar adalah merujuk kepada susunan ilmu pengetahuan dan maklumat yang akan mereka dapat melalui beberapa kaedah pengajaran tertentu. Susunan tersebut boleh diukur dengan penggunaan istilah "dari senang kepada susah", "dari ringkas kepada yang lebih rumit", "dari tradisional kepada moden" dan sebagainya yang dilaksanakan secara beransur-ansur.

d. Keberkesanan reka bentuk sukatan silibus bahasa Arab

Setiap silibus berbeza-berbeza dari segi pengaturan dan susunan bergantung dari matlamat yang hendak dicapai. Keberkesanan perancangan sukatan atau kandungan silibus hanya dapat dilihat semasa ianya diguna pakai oleh pelajar untuk mencapai matlamat pengajian (Hamudah 1981). Pelaksanaan sukatan silibus dikira sempurna apabila melalui proses pengajaran dan pembelajaran. Proses tersebut melalui perantaraan guru kepada pelajar. Semasa proses penyampaian dan penerimaan ilmu pengetahuan tidak terdapat sebarang halangan yang menghalang antara guru dan pelajar (Abu Maghli 1986).

Manakala menurut Nayif (1988) dan Tu'aimah (1986), keberkesanan pelaksanaan sukatan silibus bergantung kepada susunan sukatan melalui kaedah terbaik demi mencapai matlamat yang dirancang. Antara perkara penting yang mesti diambil perhatian iaitu kaedah penyampaian dan pengajaran, susunan sukatan yang baik dan mengikut ciri-ciri yang sempurna. Keberkesanan susunan sukatan silibus melalui kaedah penyampaian dan pengajaran bermaksud penekanan guru terhadap istilah-istilah yang diguna pakai semasa menyampaikan maklumat.

Penekanan terhadap istilah dapat membantu pelajar dalam memahami istilah-istilah asas dalam bidang pendidikan. Istilah asas iaitu seperti ilmu (المعارف), konsep (المفاهيم), asas (المبادئ) dan pandangan (النظريات). Manakala maksud susunan sukatan kurikulum yang baik iaitu susunan yang dimulakan dengan faktor logik, faktor psikologi dan diakhiri faktor masa. Ciri-ciri sukatan silibus yang sempurna ialah sukatan tersebut mampu memberi faedah yang berpanjangan (استمرارية الفوائد), ilmu yang tersusun (تتابع الخبرات) dan saling lengkap melengkapi antara tajuk dengan tajuk atau antara subjek dengan subjek lain (تكامل الأفقية).

2. PERSOALAN KAJIAN

Kajian ini ingin menjelaskan lagi pandangan para pelajar berkaitan dengan pengaruh sukatan pembelajaran yang terdapat dalam PSMBA. Tumpuan kajian ini dapat dilihat dalam beberapa persoalan kajian yang telah digariskan iaitu:

1. Apakah pendapat para pensyarah dan pelajar tentang sukatan kurikulum PSMBA.
2. Apakah peratusan tertinggi tentang sukatan kurikulum yang dicapai terhadap PSMBA.
3. Apakah peratusan terendah tentang sukatan kurikulum yang dicapai terhadap PSMBA.
4. Apakah cadangan ke arah penambahbakan terhadap PSMBA.

3. METODOLOGI KAJIAN

Kajian ini adalah berbentuk kajian deskriptif yang melibatkan kekerapan, peratusan, min dan sisihan piawai menggunakan perisian SPSS versi 19. Para responden terdiri daripada para pensyarah yang mengajar serta para pelajar PSMBA di tahun akhir pengajian di 5 Institut Pengajian Tinggi Awam (IPTA) Malaysia yang menawarkan program bahasa Arab iaitu Universiti Kebangsaan Malaysia (UKM), Universiti Malaya (UM), Universiti Putera Malaysia (UPM), Universiti Islam Antarabangsa Malysia (UIAM) dan Universiti Sains Islam Malaysia (USIM).

Data-data diperolehi melalui kaedah kajian lapangan yang melibatkan pengedaran set soalan soal selidik yang sama kepada para responden terbabit seramai 37 orang pensyarah serta 150 orang pelajar yang dikumpul daripada lima universiti yang terlibat. Mengikut taburan data yang dikumpul daripada lima universiti yang terlibat didapati bahawa secara keseluruhannya peratus responden (pensyarah) yang tertinggi datang dari Universiti Sains Islam Malaysia dengan 24.3 peratus. Kemudian diikuti oleh Universiti Kebangsaan Malaysia 21.6 peratus. Pensyarah dari Universiti Malaya dan Universiti Islam Antarabangsa Malaysia iaitu sebanyak 18.9 peratus serta Universiti Putera Malaysia sebanyak 16.2 peratus. Manakala pembahagian dari segi jantina pula didapati sebanyak 56.8 peratus adalah lelaki dan selebihnya iaitu 43.2 peratus adalah perempuan.

Dari segi umur pula, 13.5 peratus responden terdiri daripada mereka yang berumur 25 hingga 30 tahun. Terdapat 56.8 peratus pula terdiri daripada mereka yang berumur 31 hingga 35 tahun. Sebanyak 29.7 peratus pensyarah umurnya 36 tahun ke atas. Mengenai pengalaman mereka dalam mengajar bahasa Arab pula, peratusan tertinggi adalah sebanyak 59.6 peratus iaitu mereka berpengalaman dalam mengajar bahasa Arab selama 9 hingga 11 tahun. Sebanyak 24.3 peratus yang berpengalaman mengajar selama 6 hingga 8 tahun.

Pensyarah yang paling sedikit iaitu sebanyak 10.4 peratus merupakan mereka yang mengajar bahasa Arab 3 hingga 5 tahun dan 5.2 peratus pula mereka yang mengajar kurang dari 2 tahun. Dalam segi bahasa pertuturan responden di rumah, didapati sebanyak 43.2 peratus mereka berhubung dengan menggunakan bahasa Arab. Manakala 27 peratus menggunakan bahasa campuran antara Arab dan Melayu. Sebanyak 16.2 peratus menggunakan bahasa Melayu sepenuhnya. Terdapat 8.1 peratus pensyarah menggunakan bahasa campuran Arab, Melayu dan Inggeris serta 2.7 peratus menggunakan lain-lain bahasa di rumah.

Ditinjau dari penggunaan bahasa pertuturan di universiti pula, sebanyak 45.9 peratus yang menggunakan bahasa Melayu. Seramai 18.9 peratus menggunakan bahasa campuran Melayu, Inggeris, Arab dan Jawa. Selebihnya, pensyarah berbahasa campuran Arab, Inggeris, Melayu peratus yang menggunakan bahasa Arab di universiti. Mengenai latar belakang keluarga pula, sebanyak 70.3 peratus dari kalangan keluarga yang bukan berpendidikan Arab. Selebihnya iaitu sebanyak 29.7 peratus para responden datang daripada kalangan keluarga yang mempunyai latar belakang pendidikan bahasa Arab.

Dalam masa yang sama seramai 150 orang pelajar yang dikumpul daripada lima universiti yang terlibat didapati bahawa secara keseluruhannya peratus responden (pelajar) yang tertinggi datang dari USIM dengan 38 peratus. Kemudian diikuti oleh UKM 24 peratus, UPM 17.3 peratus dan UIA serta UM masing-masing sebanyak 10 peratus. Manakala pembahagian dari segi jantina pula didapati sebanyak 75.7 peratus adalah perempuan dan selebihnya iaitu 24.3 peratus adalah lelaki. Dari segi umur pula, 83.8 peratus responden terdiri daripada mereka yang berumur 22 hingga 24 tahun. Seramai 14.7 peratus pula terdiri daripada mereka yang berumur 25 tahu ke atas.

Mengenai pengalaman mereka dalam mempelajari bahasa Arab pula, peratusan tertinggi adalah sebanyak 39.3 peratus iaitu mereka berpengalaman dalam mempelajari bahasa Arab selama 9 hingga 11 tahun. Peratus yang paling sedikit ialah sebanyak 0.7 peratus iaitu mereka mempelajari bahasa Arab kurang dari 2 tahun. Mengikut segi bahasa pertuturan para responden di rumah pula didapati sebanyak 96.7 peratus mereka berhubung dengan menggunakan bahasa Melayu. Manakala sebanyak 1.4 peratus sahaja yang menggunakan bahasa Arab di rumah.

Penggunaan bahasa pertuturan di universiti pula, sebanyak 84.7 peratus yang menggunakan bahasa Melayu. Seramai 1.3 peratus yang menggunakan bahasa Arab di universiti. Mengenai latar belakang keluarga pula, sebanyak 75.3 peratus dari kalangan hadir dari kalangan keluarga yang bukan berpendidikan Arab. Responden selebihnya iaitu sebanyak 23.3 peratus merupakan responden yang berasal daripada kalangan keluarga yang mempunyai latar belakang pendidikan bahasa Arab.

Dalam kajian ini nilai jawapan pensyarah dan pelajar diberi dalam bentuk peratusan. Nilai tersebut memberikan indikator bahawa semakin tinggi peratusan yang diberi, menunjukkan semakin positif jawapan sukatan pelajaran tersebut. Manakala jika peratusan yang kurang dari 50 peratus akan menunjukkan jawapan pensyarah yang semakin negatif. Aras perbezaan dan kayu ukur antara keduanya adalah 50. Dapatan antara kedua-dua jawapan tersebut kemudiannya dibuat perbandingan untuk pemperolehi nilaian signifikasi perbezaan jawapan mereka.

4. PENEMUAN KAJIAN DAN PERBINCANGAN

Data kekerapan, peratus dan nilaian signifikasi jawapan pensyarah dan pelajar dari aspek sukatan kurikulum bahasa Arab adalah sebagaimana berikut:

Ujian t-berpasangan perbezaan pandangan pensyarah dan pelajar dari aspek faktor luaran (sukatan kurikulum bahasa Arab)

No.	Pernyataan	PELAJAR Purata Peratus (%)	PELAJAR Sisihan Piawai	PENSYARAH Purata Peratus (%)	PENSYARAH Sisihan Piawai	Nilai t	Nilai Signifikan
b1	Kandungan kurikulum terlalu padat.	62.18	21.93	63.24	26.01	-0.564	0.576
b2	Sesetengah kandungan kurikulum amat sukar difahami.	60.19	20.82	55.94	24.14	0.531	0.599
b3	Kandungan kurikulum yang diajar bersesuaian dengan kemampuan dan tahap pelajar.	66.54	19.40	71.35	21.23	-19.82	0.000
b4	Kandungan kurikulum mudah dirujuk di dalam buku-buku lain.	64.53	19.32	72.29	23.88	-2.919	0.006
b5	Kandungan kurikulum yang dipelajari mencakupi semua ilmu bahasa Arab.	62.48	18.81	69.54	19.47	-2.958	0.005
b6	Kandungan kurikulum diatur dengan baik dan bersesuaian sepanjang tempoh pengajian.	63.10	19.88	72.78	23.87	-2.504	0.017
b7	Memahami ilmu nahu dan soraf dengan baik dan mampu menggunakannya.	62.79	18.09	64.86	24.13	-0.686	0.497
b8	Mampu menguasai ilmu balaghah dengan baik dan memahami penggunaannya di dalam ayat.	60.88	18.85	61.21	21.67	-0.503	0.618
b9	Banyak faedah yang perolehi daripada nusus syeir dan nasr bahasa Arab.	64.00	19.90	58.78	23.25	-0.238	0.813

b10	Kebanyakan subjek diajar oleh tenaga pengajar yang sama.	58.20	21.22	61.89	24.04	-0.839	0.407
b11	Tenaga pengajar menggunakan teks dan bahan pengajaran yang bersesuaian dengan subjek yang diajar.	71.20	17.64	76.21	18.31	-1.519	0.138
b12	Kandungan setiap kurikulum bersesuaian dengan objektif yang hendak dicapai.	70.31	17.924	69.540 5	22.48	-0.201	0.841
Purata keseluruhan		60.69	12.13	66.47	17.01	-1.608	0.117

Nota: Nilai jawapan pelajar/pensyarah diberi dalam bentuk peratusan (semakin tinggi peratus yang diberi menunjukkan semakin positif jawapan sukatan pelajaran tersebut)

a. Huraian mengikut perspektif pelajar

Secara keseluruhannya, kajian menunjukkan bahawa semakin tinggi min peratusan jawapan diperoleh (Sukatan Kurikulum**)**, maka semakin tinggi kesempurnaan sukatan pembelajaran bahasa Arab di sisi para pelajar tercapai. Ia juga adalah menyeluruh dan menepati dengan apa yang disarankan di dalam kaedah sukatan kurikulum. Min peratusan dalam sukatan kurikulum yang dicapai secara keseluruhannya adalah sebanyak purata 60.69 peratus. Kajian menunjukkan min peratus tertinggi diperoleh daripada kenyataan bahawa tenaga pengajar menggunakan teks dan bahan pengajaran yang bersesuaian dengan subjek yang diajar (min = 71.20). Mereka juga berpendapat bahawa isi kandungan setiap kurikulum bersesuaian dengan objektif yang hendak dicapai (min = 70.31). Kandungan kurikulum yang diajar bersesuaian dengan kemampuan dan tahap pelajar (min = 66.54).

Manakala min peratusan yang paling sedikit diperoleh daripada kenyataan bahawa kebanyakan subjek diajar oleh tenaga pengajar yang sama (min = 58.20). Ini diikuti pula dengan kenyataan bahawa sesetengah kandungan kurikulum senang difahami (min = 60.19). Mereka juga tidak bersetuju dengan kenyataan bahawa mampu mereka mampu menguasai ilmu balaghah dengan baik dan memahami penggunaannya di dalam ayat (min = 60.88). Walaupun demikian, dapat dirumuskan bahawa secara keseluruhan sukatan kurikulum pembelajaran pelajar dalam mempelajari bahasa Arab adalah positif. Ini memandangkan ia melebihi daripada 50 peratus (diambil sebagai tanda aras pertengahan).

b. Huraian mengikut perspektif pensyarah

Secara keseluruhannya, kajian menunjukkan bahawa semakin tinggi min peratusan jawapan diperoleh (sukatan kurikulum mengikut pandangan pensyarah**)**, maka semakin tinggi kesempurnaan sukatan pembelajaran bahasa Arab kepada para pelajar tercapai mengikut perspektif pensyarah. Ia juga adalah menyeluruh dan menepati dengan apa yang disarankan di dalam kaedah sukatan kurikulum. Nilai min peratusan dalam sukatan kurikulum yang dicapai secara keseluruhannya adalah sebanyak purata 66.47 peratus. Kajian menunjukkan min peratusan tertinggi diperoleh daripada kenyataan bahawa tenaga pengajar menggunakan teks dan bahan pengajaran yang bersesuaian dengan subjek yang diajar (min = 76.21).

Kandungan kurikulum diatur dengan baik dan bersesuaian sepanjang tempoh pengajian (min = 72.78). Kandungan kurikulum mudah dirujuk di dalam buku-buku lain (min = 72.29).

Manakala min peratusan yang paling sedikit diperoleh daripada kenyataan bahawa semua kandungan kurikulum senang difahami (min = 55.94). Ini diikuti pula dengan kenyataan bahawa banyak faedah yang pelajar perolehi daripada nusus syeir dan nasr bahasa Arab (min = 58.78). Pelajar mampu menguasai ilmu balaghah dengan baik dan memahami penggunaannya di dalam ayat (min = 61.21). Walaupun demikian, dapat dirumuskan bahawa secara keseluruhan sukatan kurikulum pembelajaran pelajar dalam mempelajari bahasa Arab pada pandangan pensyarah adalah positif. Ini memandangkan ia melebihi daripada 50 peratus (diambil sebagai tanda aras pertengahan).

c. Nilai Signifikan

Terdapat perbezaan signifikan (t=-19.825, p=0.000) antara pandangan pensyarah dengan pandangan pelajar dari segi faktor luaran (sukatan kurikulum) iaitu kandungan kurikulum yang diajar bersesuaian dengan kemampuan dan tahap pelajar. Melihat kepada nilai min peratusan antara kedua-dua pihak, kajian menunjukkan pensyarah lebih bersetuju (min=71.35) dan percaya bahawa kandungan kurikulum yang diajar bersesuaian dengan kemampuan dan tahap pelajar berbanding dengan pandangan pelajar mereka sendiri (min=66.54).

Terdapat perbezaan signifikan (t=-2.919, p=0.006) antara pandangan pensyarah dengan pandangan pelajar dari segi faktor luaran (sukatan kurikulum) iaitu kandungan kurikulum mudah dirujuk di dalam buku-buku lain. Melihat kepada nilai min peratusan antara kedua-dua pihak, kajian menunjukkan pensyarah lebih bersetuju (min=72.29) dan percaya bahawa kandungan kurikulum mudah dirujuk di dalam buku-buku lain berbanding dengan pandangan pelajar mereka sendiri (min =64.53).

Terdapat perbezaan signifikan (t=-2.958, p=0.005) antara pandangan pensyarah dengan pandangan pelajar dari segi faktor luaran (sukatan kurikulum) iaitu kandungan kurikulum yang dipelajari mencakupi semua ilmu bahasa Arab. Melihat kepada nilai min peratusan antara kedua-dua pihak, kajian menunjukkan pensyarah lebih bersetuju (min =60.54) dan percaya bahawa kandungan kurikulum yang dipelajari mencakupi semua ilmu bahasa Arab berbanding dengan pandangan pelajar mereka sendiri (min =62.48).

Terdapat perbezaan signifikan (t=-2.504, p=0.017) antara pandangan pensyarah dengan pandangan pelajar dari segi faktor luaran (sukatan kurikulum) iaitu kandungan kurikulum diatur dengan baik dan bersesuaian sepanjang tempoh pengajian. Melihat kepada nilai min peratusan antara kedua-dua pihak, kajian menunjukkan pensyarah lebih bersetuju (min =72.78) dan percaya bahawa kandungan kurikulum diatur dengan baik dan bersesuaian sepanjang tempoh pengajian berbanding dengan pandangan pelajar mereka sendiri (min=63.10).

5. PENUTUP

Sebagai penutupnya dinyatakan bahawa tujuan kajian ini dijalankan adalah untuk melihat sumbangan sukatan kurikulum pembelajaran terhadap pembelajaran para pelajar dalam

PSMBA di 5 IPTA di Malaysia yang menawarkan program tersebut, mengikut pandangan sisi para pensyarah dan para pelajar sendiri.

Jelas sekali sekiranya silibus pembelajaran yang dirancang menepati dengan objektif pembelajaran para pelajar serta bersesuaian dengan dengan kemampuan dan tahap pelajar. Ini akan memberi kesan dan sumbangan yang besar terhadap kemajuan dan kejayaan para pelajar berdasarkan kandungan kurikulum yang telah diatur dengan baik dan bersesuaian sepanjang tempoh pengajian. Dalam masa yang sama, isi kandungan kurikulum ini dapat membantu dan memudahkan mereka mendalami bidang yang diceburi terutama dalam bidang pembelajaran tinggi.

Walaupun demikian, terdapat juga kelemahan yang dikesan terdapat di dalam sukatan kurikulum pembelajaran iaitu kelemahan pada penguasaan ilmu nahw dan sorf berikutan kepadatan sukatan. Berikutan daripada kelemahan tersebut, pihak yang bertanggung-jawab perlu mencari jalan untuk menyelesaikan permasalahan ini dengan situasi menang dan menang. Ini bermakna sukatan yang dirancang turut dipelajari akan tetapi dengan memberi ruang masa yang lebih terhadap subjek tersebut.

Jelas sekali tahap motivasi pelajar di dalam pembelajaran perlu diutamakan kerana motivasi yang rendah dengan semangat yang lemah serta persepsi yang negatif akibat kekangan yang dihadapi akan memberi kesan kepada keberkesanan dan penglibatan mereka dalam proses pengajaran dan pembelajaran yang dijalankan oleh institusi pengajian.

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CLONING AND EXPRESSION OF HYPOTHETICAL PROTEIN TARGETS IN *Burkholderia pseudomallei* BY TRANSPOSON-DIRECTED INSERTION SITE SEQUENCING *(TraDIS)* TECHNIQUE

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ABSTRACT

Melioidosis is an infectious disease caused by a bacterium called Burkholderia pseudomallei *found in contaminated water and soil. B. pseudomallei is naturally resistant to many commonly used antibiotics and thus current research efforts focus on prevention of disease and finding ways to reduce mortality. Identification of B. pseudomallei essential genes and its products may represent excellent targets for development of novel antimicrobial drugs. In this study, primers were designed for the PCR amplification of five target genes selected based on bioinformatics analysis from transposon-directed insertion site sequencing (TraDIS) library which compiles hypothetical proteins. Successfully amplified target genes were cloned into Gateway™ plasmid before being transformed into E. coli host. Expression trials of the target protein were performed for affinity tag protein purification. The presence of expressed soluble or non-soluble proteins were observed using SDS-PAGE electrophoresis. From this study, five selected target genes were successfully amplified using two-step PCR. One target gene, BPSL 2774 was successfully cloned into Gateway™ pDEST15 (GST-tagged) and purified using glutathione affinity protein purification kit. Mass spectrometry result has confirmed the presence of expressed and partially soluble GST-tagged protein of BPSL 2774. Using BLASTp search to PDB database and I-TASSER structure and function prediction softwares, BPSL 2774 is shown to have conserved domains of Glycosyltransferase GTB type superfamily and predicted to function as a glycosyltransferase. This enzyme is important in cell wall biosynthesis and transfer of sugar. This work provides the foundation for further investigation into the function of hypothetical protein BPSL2774, its possible role as a glycosyltransferase and as a potential virulence factor for B. pseudomallei.*

Keywords: *Melioidosis, B. pseudomallei, hypothetical proteins, Gateway™ cloning, protein purification and expression*

1.0 INTRODUCTION

Melioidosis is an infectious disease caused by a gram negative bacterium called *Burkholderia pseudomallei*. The bacterium can be found in contaminated water and soil. *B. pseudomallei* is a natural occupant of soil, stagnant water and rice paddies. Infections can occur by direct contact with the contaminated source either by ingestion, inhalation, or through wounds and abrasions. Melioidosis has been recognized as an important cause of sepsis in Southeast Asia and northern Australia [1]. Among important *B. pseudomallei* virulence factors that have been identified include: the outer membrane lipopolysaccharides [2]; secretory proteins e.g. lecithinase, lipase, hemolysin [1, 3, 4]; and iron siderophores [5] [reviewed by 6 and 7].

There is great concern of intrinsically resistant *B. pseudomallei* to many commonly used antibiotics [1, 8]. Beside the risk of re-infection [9], the bacterium is also able to persist as a chronic infection in surviving melioidosis patients and later reactivating itself, causing lethal relapse cases [10, 11]. Recent papers have reported the association of biofilm formation to the persistence of *B. pseudomallei* and relapsing melioidosis [12, 13].

The complex *B. pseudomallei* genome is composed of two chromosomes of 4.07 and 3.17 megabase pairs, respectively [14]. The large chromosome encodes for the core functions linked to the central metabolism and cell growth, whereas the small chromosome is linked to the accessory functions for niche adaptation and survival in challenging environments [14, 15]. The acquisitions of genomic islands via horizontal transfer in *B. pseudomallei* also contribute to the genetically and phenotypically diverse bacterial species [14, 15].

The identification of essential genes in *B. pseudomallei* will enable a fundamental understanding on the cellular mechanism and provide potential new targets for antimicrobial drug development. Besides wet experimental approach e.g. single gene detection, transposon mutagenesis, genetic footprinting and antisense RNA techniques, in silico prediction of essential genes has enabled a reliable and cost-effective means to discover new targets for therapeutics [16, 17]. Integrative analysis that combines genomics, transcriptional and proteomic for a systematic characterization of *B. pseudomallei* interaction with the environment has also been performed [18].

Recently, high-throughput sequencing technology has allowed large-scale transposon mutagenesis screening to identify transposon insertion sites efficiently. This aids the process of transposon-directed insertion site sequencing (TraDIS) and transposon sequencing (Tn-seq) techniques, which analyses large pools of mutants [19, 20].

Moule *et al.* has provided a compilation of *B. pseudomallei* putative essential genes that can be utilized as targets for antimicrobial development using TraDIS technique. Genes encoding hypothetical proteins or conserved hypothetical proteins that have not previously been established as essential were identified [21]. Hypothetical proteins are uncharacterized for their biochemical, biophysical, and/or cellular functions. We aim to identify and characterize several identified essential target genes from *B. pseudomallei* by performing gene amplification and directional cloning.

2.0 EXPERIMENTAL

2.1 Bioinformatics Analysis

The essential target genes were selected from the TraDIS library, published by Moule et al, 2014. From the list of 52 hypothetical proteins, five hypothetical protein targets were selected. Several bioinformatics analysis were conducted prior to selection. First, the gene and protein sequences were retrieved from genome database, geneDB *(http://www.genedb.org/Homepage*). Second, the searches for related protein sequences were conducted using the National Center for Biotechnology (NCBI) with Basic Local Alignment Search Tool (BLAST) against Protein Data Bank (PDB) to find regions of sequence similarity for the functional and evolutionary descriptions *(https://blast.ncbi.nlm.nih.gov/Blast*). Third, the signal peptide prediction using amino acid sequences to identify and locate the signal peptide cleavage sites were analyzed by SignalP 4.1 Server *(http://www.cbs.dtu.dk/services /SignalP/).*

2.2 Primer Design

For the directional cloning of inserts into the Gateway cloning system, nested PCR were conducted to flank the target sequences with attB recombination sequences using Gateway cloning protocols. This two-stage PCR used two sets of primers; i.e. gene specific primers (Table 1) and generic primers (Table 2). An rTEV protease-cleavage site was included in between the *att*B sequence and the original ORF translational start. The first round PCR amplification used the gene-specific primers to amplify the gene of interest. The second round amplification utilized the product from the first round as the template, and used generic primers to incorporate the *att*B sites required for the Gateway BP recombination reaction. The PCR product from each run was purified and quantified before being used for cloning.

Table 1 Gene-specific primers used for the amplification of selected hypothetical protein gene constructs.

Constructs	Primer Sequences (5'-3')		T_m	%GC
BPSL0089	Forward	5' –GGC AGC GGC GCG ATG ACT GCA AAC GAG AAG AAA GAT CTC -3'	61.5	72.6
	Reverse	5' – GAA AGC TGG GTG TCA AGC ACG CTC TTT TGC AAG GTA TCG -3'	59.0	71.7
BPSL0588	Forward	5'-GGC AGC GGC GCG ATG CTC GTA GCT CTG CTG TCG ATT ATT -3'	70.9	59.0
	Reverse	5' -GAA AGC TGG GTG TTA CCC CTT ATT GCT CTT TCC TTG CCT GTC -3'	67.3	50.0
BPSL1690	Forward	5' –TAT TTT CAG GGC AGC GGC GCG ATG CGC TCT GAT GCT GCC -3'	61.5	72.8
	Reverse	5' -GAA AGC TGG GTG TCA GGC TCC GGA ATG GAT GGC GGT -3'	61.1	71.2
BPSL1691	Forward	5' -GGC AGC GGC GCG ATG AGT GAT TCT GTC AGT -3'	68.2	60.0
	Reverse	5' -GAA AGC TGG GTG TCA GAG CGC ATG ATC GGC -3'	67.3	60.0
BPSL2774	Forward	5' –TTT CAG GGC AGC GGC GCG ATG AAA GTA TTC ATC CTT -3'	50.0	67.5
	Reverse	5' –GTA CAA GAA AGC TGG GTG TCA TCG CAC ACC TCG CAT -3'	52.8	67.5

Table 2 Generic primers used for the amplification of Gateway recombination sites.

Constructs	Primer Sequences (5'-3')	
Generic_Forward_attB1	Forward	GGGG ACA AGT TTG TAC AAA AAA GCA GGC TTC GAA AAC CTG TAT TTT CAG GGC AGC GGC GCG
Generic_Reverse_attB2	Reverse	GGGG AC CAC TTT GTA CAA GAA AGC TGG GTG

2.3 PCR Amplification

Initially, gradient PCR was performed to optimize the annealing temperature for the specific primer used. Five different temperatures were tested within the range of (T_m - 10ºC) values for the forward and reverse primer. Gene-specific PCR was conducted using the most optimal annealing temperature. A purified PCR product at sufficient concentration was used as DNA template for the subsequent nested PCR, to incorporate the full attB sites to the target gene. The two-stage PCR cycle protocols using Primestar® HS DNA Polymerase (Takara) followed published PCR protocols [26].

The PCR product for each target gene was purified using PCR Cleanup Kit (Axygen). The procedure was performed as per kit instruction in the manual. PCR products were visualized with 1.0 % (w/v) agarose gel electrophoresis under UV light using 100bp plus ladder (Vivantis) as a length reference. DNA was quantified by using Nanodrop 2000 (Thermo Scientific, USA).

2.4 Cloning

Approximately 40 to 100 femtomoles (fmol) of purified PCR products were used for Gateway® BP recombination with pDONR™221 (Life Technologies) using BP clonase™ (Invitrogen, USA) to generate the entry clones. The recombination reaction was set up as specified in table 5.

Table 5 BP recombination for Entry clone.

Reagent	**Final Concentration**	**Volume**
TE Buffer	1 X	1.5 µL
5 X BP Clonase buffer mix	1 X	2.0 µL
*att*B PCR product	100 fmol	1.0 µL
pDONR221	150 ng/µL	0.5 µL

The components were added into a 1.5 ml microfuge tube and vortexed briefly. The mix was incubated at room temperature (~25ºC) for 18 hours. To terminate the reaction, 0.5 µL Proteinase K was added and incubated at 37ºC for 10 minutes.

Transformation was then performed by electroporation method. About 2.0 µL of the recombination products was added to 40 µL of *E. coli* DH5α cells (Life Technologies, USA). The mixture was pipetted into a pre-cold cuvette for electroporation step. 1 ml pre-warmed LB broth was added right after electroporation. Then, this mixture was incubated in 37 ºC, at 250 rpm for 1 hour before spread onto LB agar plate supplemented with 50µg/mL Kanamycin. The positive *att*L-flanked entry clones containing the gene of interest were screened by *Bsr*GI restriction digestion, colony PCR and sequencing. The product of Gateway® BP recombination was then undergo Gateway® LR recombination to create destination clones. The recombination reaction was set up as specified in table 6. The recombination product was then preceded with transformation before spread on LB agar plate in order to complete the cloning protocols using Gateway™ cloning system.

Table 5 LR recombination for Destination clone.

Reagent	**Final Concentration**	**Volume**
TE Buffer	1 X	1.5 µL
5 X LR Clonase buffer mix	1 X	2.0 µL
*att*L clone product	25 fmol	1.0 µL
PDEST15/pDEST17	150 ng/µL	0.5 µL

2.5 Cell culture and lysis

The cells were cultured using auto induction method (Studier, 2005). The cloned gene was transformed into expression strain, *E. coli* BL21(DE3) competent cell (Life technologies). The colony was inoculated in Minimal Non-Inducing Media (MDG) medium added with ampicilin before ncubated in 37 ºC at 200 rpm, overnight. MDG medium was further inoculated in Complex Auto-Inducing Media (ZYM) medium added with ampicilin and incubated in 37 ºC at 200 rpm for 4 hours, followed by at 18 ºC at 200 rpm, overnight. Then, the cell was harvested by centrifuged at 4000 rpm for 30 minutes at 4 ºC. The pellet was resuspended in cold Lysis Buffer (50 mM Tris-HCl pH8, 100 mM NaCl, 10 mM EDTA). The suspension was sonicated (Omni Sonic Ruptor 400) with sonication condition of 6 X 30 Seconds / 60 Seconds off, Amplitude 40 % (Kaltenbach et. al, 2015). After that, the lysed cell was centrifuged at 9000 rpm for 60 minutes at 4 ºC.

2.6 Protein purification

The insoluble protein was sedimented by centrifugation and the soluble protein in supernatant was filtered using syringe and 0.45 µM filter prior to protein purification. Protein purification was conducted using GST fusion protein purification kit (Genscript). 1 mL of glutathione resin was loaded into a disposable column. The resin bed was equilibrated with 200 µL of buffer A (wash buffer; 50 mM Tris-HCl, 100 mM NaCl, 1 mM EDTA) on spin column for 2 times. After equilibration, the filtered supernatant was loaded into the column. 600 µL of the filtered supernatant was loaded each time until 10 mL of the filtered supernatant finished using gravity flow. Then, 4 times of 600 µL of buffer A (wash buffer; 50 mM Tris-HCl, 100 mM NaCl, 1 mM EDTA) was loaded into the column and centrifuged for 30 sec at 2000 rpm. Lastly, 3 times of

200 µL of buffer B (elution buffer; 50 mM Tris-HCl, 100 mM NaCl, 1 mM EDTA, 0.154 g of reduced glutathione) was loaded into the column and centrifuged for 30 sec at 2000 rpm. All the flow through fractions was kept for SDS-PAGE electrophoresis in -80 ºC for further use. The purified protein was expressed in SDS-PAGE electrophoresis.

3.0 RESULTS AND DISCUSSION

3.1 PCR amplification

Five of the target genes were successfully amplified using Primestar® HS DNA Polymerase (Takara) and purified by AxyPrep PCR Cleanup Kit (Axygen) as illustrated in Figure 1. The primers used to amplify the 3′ end of the 5′ flanking sequence and the 5′ end of the 3′ flanking sequence of the target gene are 36–39 bases in length. The results of the present study showed the design of primers sets with similar T_m value may be crucial for positive DNA amplification, as well as the use of a good DNA Taq polymerase.

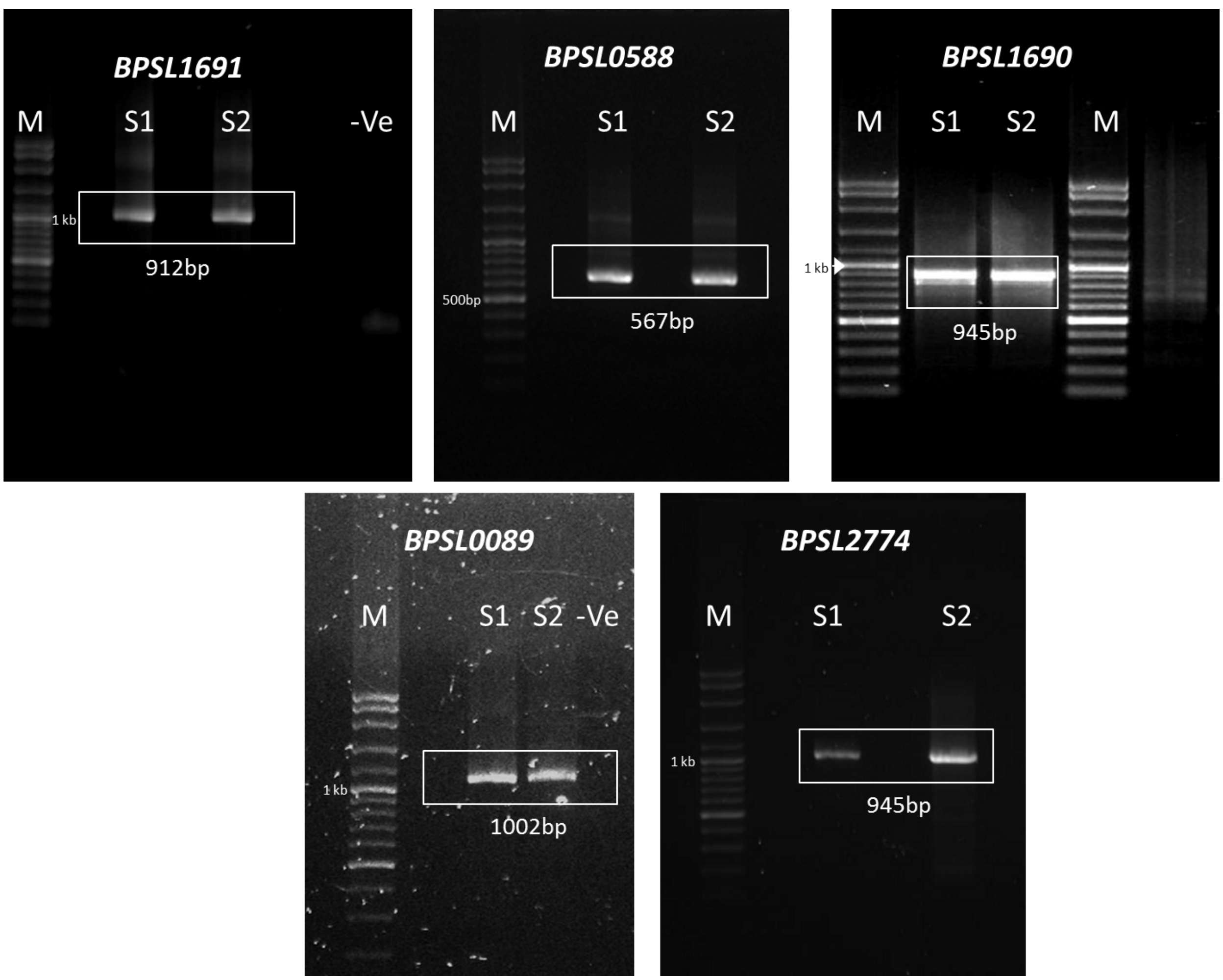

Figure 1 PCR products for the five target gene constructs of *B. pseudomallei* target genes. Lane S1 and S2: sample replicates. M: 100bp plus molecular marker (Vivantis).

3.2 Directional cloning using Gateway™ cloning system

The PCR amplification and cloning results were summarized in Table 6. At the time of this report, two target genes, *BPSL0089* and *BPSL2774* were successfully cloned into pDONR221 vector. This was confirmed by colony PCR (data not shown) and *Bsr*GI restriction digest (Figure 2). This was further verified by DNA sequencing result compared to existing geneDB sequence database using ClustalX server. Despite successful DNA amplification for the other four target genes, we have yet to obtain successful cloning results after several attempts.

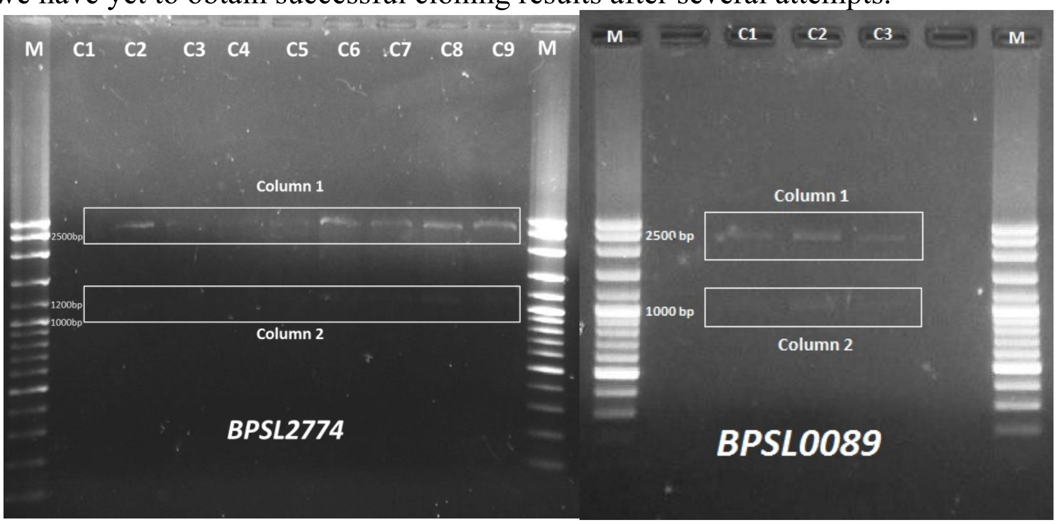

Figure 2 BsrG1 Restriction Digest product for *BPSL2774*(left) and *BPSL0089* (right). Marker: 100bp Plus DNA ladder (Vivantis). Column 1: pDONR221 vector with size 2.5kb, Column 2: *BPSL2774* with size 945bp (left picture), *BPSL0089* with size 1002bp (right picture). C1-C9: colony numbering

Table 6 Summaries of PCR Amplification and cloning results using Gateway system.

Target Gene	**Nucleo-tide length**	**pI**	**Amino acid/ mass (kDa)**	**PDB BLASTp**	**Gateway PCR**		**DNA Purity (A_{260} / A_{280})**
					Primestar® HS DNA Polymerase (Takara)	**Optimal Annealing Temperature (ºC)**	
BPSL0588	567bp	9.2	188/ 22.0	No similarity	✓	58	1.88

BPSL0089	1002bp	9.9	333/ 37.3	No similarity	✓	58	1.85
BPSL1690	780bp	5.4	259/ 27.8	Crystal Structure From *Neisseria Gonorrhoeae* (11%)	✓	60	1.75
BPSL1691	912bp	5.0	303/ 32.9	Crystal structure of a Duf692 Family Protein from *Haemophilus Somnus* (31%)	✓	58	1.51
BPSL2774	945bp	9.8	314/ 35.1	*Xanthomonas Campestris* Putative Ogt (17%)	✓	56	1.86

4.0 CONCLUSION

In this study, five target genes selected from TraDIS predicted essential genes compilation (21) were successfully amplified. Two of the genes, *BPSL0089* and *BPSL2774* were successfully cloned using Gateway coning system. These verified entry clones are now being used for the subsequent LR reaction to produce expression clones that can be used for upcoming protein expression and purification experiments.

This study is conducted with the future aim to perform small-scale expression and purification screening on successfully cloned potential target genes from *B. pseudomallei* predicted by TraDIS. Protein will be expressed in bacterial cells and the soluble phase will be utilized for protein purification. Affinity binding tests will be performed to confirm expression and solubility.

Thus, this study is expected to produce several *B. pseudomallei* target genes that are readily expressed, soluble and can be utilized for large-scale protein purification. The purified, homogenous protein yields from large-scale protein purification can then be used for subsequent biochemical or biophysical detailed characterization in future.

Acknowledgement
We would like to thank all supporting laboratory staff at Kulliyyah of Science for their assistance. This study is funded by IIUM Endowment B research grant (EDW B 14-144-1029) and RAGS 14-036-0099 research grant from Malaysian Ministry of Education.

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19

STUDYING THE PHENOMENON OF TAX FILING COMPLIANCE DECISION: APPLYING THE THEORY OF PLANNED BEHAVIOR APPROACH.

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ABSTRACT

Most of the literature in the tax gap is focused almost entirely on underreporting of incomes for sole proprietorships. However, there is little discussion in the literature about those sole proprietors who simply choose not to file a tax return on time. Therefore, applying the theory of planned behaviour (TPB) as the underlying theoretical base, the primary focus of this study is to identify the factors associated with their decision to file a tax return. The survey data was collected through a group administered method resulting in 225 usable responses from stall operators at Rest and Service Areas and lay-bys along the PLUS-operated highways. The findings of this study largely support the hypothesised relationships proposed in the theoretical model. Attitude towards compliance and perceived behavioural control were found as significant determinants of tax filing compliance intention among the stall operators. The findings of this study contribute to the theoretical and practical aspects of understanding the tax compliance behaviour among sole proprietors. A better understanding of the main driver for tax compliance will allow revenue bodies to implement more effective approached toward achieving optimal tax compliance.

Keywords: *Tax filing compliance, sole proprietor, Theory of Planned Behaviour.*

1. Introduction

Over the years, reducing the revenue losses arising from noncompliance with tax laws has become a significant concern of all revenue bodies. Quoating figures from Athens-based Foundation for Economic and Industrial Research, Datuk Seri Ahmad Husni Mohamad Hanadziah, said that in Europe about RM63 billion is being lost each year due to tax noncompliance (New Straits Times, 2011).This issues calls for serious attention as the problem of non compliance will cause losses of current income to the government (Sam, 2010). According to Fuest & Riedel (2009), many developing countries fail to provide sufficient public services due to inability of their government to curb tax non compliance. In the long run if the problem of non compliance is not checked, not only depressing the country's economic growth but, the government could be facing huge budget deficit (Lai, Yaacob, Omar, Aziz, & Yap, 2013).

Many researchers in tax compliance have argued that a high-risk group for non compliance is associated with sole proprietorships or self-employed individuals (Engström & Holmlund, 2009; Feldman & Slemrod, 2007; Kamleitner, Korunka, & Kirchler, 2012; Kleven, Knudsen, Kreiner, & Saez, 2011; Slemrod, 2007). They have a significant opportunity to evade income taxes as compared to other taxpayers (Alabede, Zainol Ariffin, & Md Idris, 2012; Engström & Holmlund, 2009; Loo, Mckerchar, & Hansford, 2009). They are also identified as the largest share of the income tax gap (Hite, Stock, & Cloyd, 1992). The Internal Revenue Service (IRS) estimates that $68 billion of the $345 billion gross tax gap for 2001 was due to the noncompliance of some sole proprietors, who underreporting their net income by 57 per cent. Also, in the United Kingdom, Her Majesty's Revenue and Customs (HMRC) statistics shows that nearly half of the overall tax gap of £32 billion in 2010 – 2011 was attributable to small businesses (HMRC,2012).

Nevertheless, most of the literature in the tax gap is focused almost entirely on underreporting of incomes for sole proprietorships (see for example Engström & Holmlund, 2009; Ahmad & Braithwaite, 2005; Kirchler, E., Muelbacher, S., Kastlunger, B., &Wahl, 2007). It concerned with the taxpayer's compliance decision such as how much income to report, which income that really needed to be reported, or what details should be included in their tax return. The discussions remain centered more on sole proprietors who choose to underreport their income in order to reduce tax liability (Alm, Bloomquist, & Mckee, 2013). However, there is little discussion in the literature about those people who simply choose not to file a tax return on time although they have a legal requirement to file those returns (Erard & Ho, 2001).

Studies have demonstrated that this form of evasion poses a significant problem for revenue authorities (Alm et al., 2013; Erard & Ho, 2001). According to some estimates, a substantial fraction of U.S. residents who are legally required to file a federal income tax return fail to do so (Erard & Ho, 2001). Based on the tax gap report released by IRS, the estimate of the individual non-filing gap for 2006 was $28 billion, increased slightly from $27 billion in 2001. In Malaysia, there were no official statistics that can really estimate the size of the tax gap particularly individual non-filing gap (Lai et al., 2013). However, the Inland Revenue Board of Malaysia (IRBM) reported that in 2005 nearly 1.3 million potential taxpayers did not file their tax returns (Krishnamoorty, 2006). Related to this, the government has lost approximately RM307.7 million.

There must be some explanations on why such situation happens. Despite of all the development toward a better system including tax e-filing technology to facilitate taxpayers fulfil their filing obligations, there are still a big portion of individual taxpayers who are resistant to file their tax return (Ibrahim, 2012), they simply neglect their taxes and fail to comply with their income tax filing requirements. Research revealed that individuals with business income are relatively less likely to file a return than those in other occupations (Erard & Ho, 2001). Therefore it is important to identify the factors that influence taxpayers' compliance behaviour, in particular filing compliance among sole proprietors in Malaysia.

This study attempts to develop further understanding on the possible factors underlying sole proprietors' decisions on whether or not to file a tax return. In explaining taxpayers filing behaviour, it is important to clearly identify their intentions that brought about the behaviour. According to Ajzen (1991), intention can potentially have a significant impact upon behaviour and able to influence individual's decisions. In other words, it is a key element that exists within an individual before directing a person's attention toward a specific object or behaviour (Ajzen, 2002b). Thus, drawing on theory of planned behaviour and its application to the tax compliance context, the aim of this study is to examine three variables that are potentially influence filing compliance behaviour.

2. Research Objectives

Specifically, this study has two objectives:

1. to determine whether the Theory of Planned Behavior components can reliably predict sole proprietors' intention to fulfill their tax filing obligations.
2. to identify which components of Theory of Planned Behavior that most influence sole proprietor compliance behavior.

The remainder of this paper is organized as follows. The next section reviews the theoretical framework and literature on tax compliance behavior. This is followed by the development of hypotheses in Section 4. Section 5 presents the data and methodology. Section 6 reports and discusses the results. Section 7 presents the conclusion and implications of findings.

3. Theoretical Framework and Literature Review

A number of theories have been proposed to explain non-compliant behaviour. In the taxation literature, many researchers have used Allingham-Sandmo model to explain tax non compliance behaviour and taxpayers' tendencies to evade or avoid tax (Murphy, 2004). The model concludes that the penalty and the probability of detection are the crucial factors in influencing people to pay their taxes. However, there is a vast experimental literature that suggests that the majority of taxpayers still comply with tax system even the probability of detection is zero. In fact, for some cases the behaviour of audited taxpayers is found to be worsen immediately after an audit. They believe that the likelihood of a subsequent audit is very low because it recently happened, thus resulting decrease in compliance. The contrast between evidence and theory have questioned this framework as the most appropriate model to understand the phenomenon of tax noncompliance

(Torgler, 2007). A limitation of such model have stimulated research on tax behaviour to develop new theories which may lead to change in behaviour (Slemrod, 2007).

Social psychological research suggested that, an individual inherent character like attitudes, norms, fairness, equity, moral and ethical concerns should be taken into account in order to address the issues of tax evasion and non compliance. Typically, these psychological mechanisms can be classified as motivational factors underlying individuals' decisions to perform or not to perform behaviour. Hence, the most well known model that could explain people's behaviour by way of understanding beliefs and attitudes is the theory of planned behaviour (TPB; Ajzen, 1991). It has been applied in many behavioural researches and shown to have a good predictive power in explaining human intentions and behaviour. Review of this research can be found in a variety of sources such as the acceptance of telemedicine technology by physicians (Chau and Hu, 2001), blood donation (Reid & Wood, 2008), predict consumers' purchase intentions with different level of product knowledge (Shen Chiou, 1998), predict customer's intention toward adopting Internet banking in Taiwan (Shih & Fang, 2004) and many others.

The theory of planned behaviour suggests that a person's behaviour is determined by his or her intention to perform behaviour. It is widely accepted that person's intentions are good predictors in deciding whether or not one will engage in the behaviour (Ajzen, 2002a; Armitage & Conner, 2001). The stronger the intention, the more likely that he or she will perform the behaviour in question. This intention is, in turn, directly driven by three major constructs namely attitudes, subjective norms and perceived behavioural control related to particular behaviour. Specifically TPB predicts that if there is a more favourable attitudes towards a behaviour, it is accepted socially, and the person has more control over that specific behaviour, they are more likely to perform that behaviour (Ajzen, 2002b).

Concerning tax related behaviour, there is some evidence shown that TPB has been used as a framework to examine taxpayers' compliance intention. One of the first studies that used the full model of the TPB was a study undertaken by Bobek & Hatfield, (2003). This study was conducted in the United States of America, applied the TPB model with the inclusion of the moral obligation variable. In sum, results provide support for the theory suggesting that the TPB model provides a good description of tax compliance behavioural intentions. Several beliefs were found to be useful in developing and understanding of tax compliance behaviour. However, Bobek & Hatfield, (2003) found that individuals' moral obligation do not provide a significant explanation of tax noncompliance.

Other studies have also found support for the use of the TPB in predicting intention regarding tax compliance. Coolidge & Hickman, (2012) for example, who examined factors that influence business taxpayers' decision on whether to report income and deductions correctly in their 2011 income tax return. Their study was based on sample of small and medium enterprises in Australia. Their study found support for the TPB's components of attitude, norms and perceived behavioural control in predicting intentions of tax compliance decisions. Additionally, this study also provides support for the additional variables in predicting and shaping tax compliance behaviour. These variables are taxpayer identity and awareness of the law. The variable of perceptions of Tax Office cooperation was not a significant contributor to intention. The final model with all independent variables in the model was significant at $R^2 = .594$ ($p<0.01$). Indicating that approximately two thirds (60%) of taxpayer's intentions to comply is predicted by the variables in the model.

However, in Malaysia very little evidence of any empirical works that discuss tax compliance behaviour within the framework of TPB. At the time of study, only one empirical studies (Saad, 2009) has made an attempt to examine the role of fairness in tax compliance decisions by employing the TPB model. The result shows that taxpayers perceived the current income tax system as fair but there was no conclusive evidence that such a perception had an influence on compliance behaviour. In other words, fairness perceptions do not necessarily motivate taxpayers to either comply or not to comply with tax requirements. The results also revealed that tax knowledge and tax complexity had a significant impact on fairness perceptions of the tax system and subsequently affects taxpayers' compliance behaviour. With regards to the TPB variables, the results of the study had shown that the attitude and subjective norms components had a positive influence on taxpayers' behavioural tax compliance intention but not the perceived behavioural control. In summary, Saad (2009) states that, the theoretical model of TPB in the tax literature offers a good explanation of compliance behaviour.

4. Hypotheses Development

This study draws upon the TPB constructs namely attitude, subjective norm and perceived behavioural control as a theoretical framework for predicting tax compliance behaviour. The aim of this study is to examine whether there is a direct positive relationship between attitude, subjective norm, perceived behavioural control and the decision whether to file an income tax return.

According to Ajzen (1991) attitude is defined as the individual's positive or negative feelings about performing a behaviour. In taxation context, research has identified there are certain attitudes such as a sense of civic duty to pay taxes, feels guilty if misreported taxes, feels ashamed if caught cheating do play an important role in influencing taxpayers' internal motivations to comply voluntarily with tax laws (Torgler, 2007; Kornhauser, 2007; Hofmann, Hoelzl, & Kirchler, 2008). It has also identified that the more positive these taxpayers' attitude, the higher their willingness to comply with tax laws. In other words, people do willingly to comply with their tax obligations may be positively related to their attitudes about paying taxes (Schneider & Torgler, 2007). Overall, attitudes have been shown as the best predictors in explaining tax compliance behaviour. Therefore, the following hypothesis is formulated:

H_1 : There is a significant and positive relationship between attitudes and intention to file a tax returns on time.

The concept of subjective norm refers to a person's perception of whether most people who are important to the person think that he or she should perform the behaviour in question. The theory predicts that the more an individual perceives that important others think he or she should engage in the behaviour, the more likely the persons intends to do so (Ajzen, 1991). In relation to taxation, there is evidence that referent groups are important source of information and were found to be most influential on taxpayer compliance behaviour. People will choose to file a tax return if he or she believes that their significant others encourage them to file an income tax return. However, they are more likely choose not to file a return if their significant others would disapprove such behaviours. Some people are quite easily influenced by their significant others to engage in high risk and other negative behaviours (Sieverding, Matterne, & Ciccarello, 2010). Therefore it seems reasonable to suggest that subjective norms do impact on individual filing decisions.We, therefore, have developed the following hypothesis:

H_2 :: There is a significant and positive relationship between subjective norms and intention to file a tax return.

According to Ajzen (1991), perceived behavioural control is the extent to which a person feels able to engage in the behaviour. It may encompass two components: how much a person has control over behaviour and how confident a person feels to engage or execute the behaviour. The theory suggests that an individual may have total control of certain behaviour when he or she has the required resources or opportunities to perform such behaviour. Further, it posits that people intend to perform behaviour when they feel more confident of doing the required behaviour, in this case of filing compliance. However, for some people filing an income tax return can be complicated and confusing. Therefore, if they don't believe in their capability, they doubt themselves to perform perfectly; a person might fail to file a tax return in a timely manner. For this context, it is proposed that:

H_3 :: There is a significant and positive relationship between perceived behavioural controls and intention to file a tax return.

5. Methodology

5.1 Study Sample

The sample covered in this study consisted of business owners in which the business is located along Malaysian Expressways. These expressways are monitored by private concession company, such as PLUS Expressway, ANIH Berhad and others. However, for this study the sample was confined to business owners who are running a business under the supervision of PLUS Expressways Bhd. An estimated of 276 stall operators were expected to be included in this study. However, the actual numbers of stall operators present were only 245 people. The data collection process took approximately five months to complete, commencing in April 2014 and ending in early August 2014.

5.2 Research Instruments

The survey questionnaire consists of two sections and developed based on the reviewed of past studies and established theories. Section A was designed to measure the behavioural dimension of respondents that consisted of tax filing compliance scenario. After reading the scenario, the respondents were asked to imagine themselves deciding whether or not to file a tax return if they were in similar scenario. Following the scenario, a few statements were developed to capture the elements of the Theory of Planned Behaviour namely intention, attitude, subjective norms and perceived behavioural control. The statements were measured based on a five-point Likert-type scale, with the respondents is asked to indicate their degree of agreement with the statement (1 = strongly disagree to 5 = strongly agree). Next, Section B was developed to gather information about respondents' profile such as age, gender, education and experience.

5.3 Measurement of variables

Intention to comply with tax laws was defined as the willingness of individual to file the required tax returns by the prescribed date. Three items were measured on a five-point Likert scale, adapted from previous research by Saad (2009). Respondents were asked to o indicate their level of agreement or disagreement to the statement. Higher scores indicate that an individual is more likely to file a tax return if they were in a similar scenario.

Attitudes towards the behaviour refers to the degree of which one has favourable or unfavourable evaluation on filing a tax return. The instruments used to measure this variables was adapted from various sources such as (Ajzen, 2002b; Lu, Huang, & Lo, 2010; Saad, 2009). Examples of the items are: "I would file my tax return as it is part of my responsibility being a citizen." and "I feel a moral obligation to file my income tax return even my business is suffering a loss".

Subjective norms are defined as social pressures exerted by social groups such as family, peers, spouses, and many others to act on something. Subjective norms were measured by six items, which had been identified from the previous research. Respondents were asked to indicate their level of agreement or disagreement on statements related to their referent group, such as Respondents were required to answer the question stated as "Most people who are important to me and my family would think that I need to file my income tax returns".

Perceived behavioural control was assessed by 6 items adapted from various studies. Two items were referred to how easy or difficult to comply with the tax obligations as described in the scenario. Three items measured how confident the respondent was that he or she would be able to successfully perform the behaviour. The classification of items is frequently used to assess the perceived behavioural control within social psychology (Kraft et al, 2005) as well as the tax-compliance context (Bobek & Hatfield, 2003).

6. Research Findings

The distribution of the 225 respondents shows that about 47.1 per cent of the respondents were males and 51.6 per cent were females. They are mainly in the 36 – 45 year old range (30.7 per cent) and only 4 per cent under the age 25 years. The majority of the respondents were Malays (86.2 per cent), and the remainders were Chinese (10.2 per cent) and Indian (1.3 per cent). About 23.6 per cent of the respondents have been in the business for less than 10 years, 44.9 per cent between 10 – 19 years and the remainder of 28.9 per cent have been in the business for more than 20 years. About 44.8 per cent of respondents engaged in food stalls and about 38.6 percent of respondents sell beverages. Meanwhile, about 9.4 percent of the respondents selling various kinds of local fruits and the rest of them that is 4.1 percent, selling handicrafts and other products. However, it was found that most respondents never filed their tax return (49.8 per cent) and 16.4 per cent of the respondents had filed their tax return for more 5 times. When asked whether the respondents have attending any seminars or courses organized by IRB, the majority of them (77.3 per cent) would response "no" even though the seminar was conducted without a charge.

Table 1 describe the basic features of the data. The means, standard deviation, and minimum and maximum scores were computed for each of the Theory of Planned Behaviour (TPB) components. For each item, respondents could indicate whether they agreed or not on a 5 point Likert-scale where 1 was "Strongly Disagree" and 5 was "Strongly agree". Higher scores on the scale indicate respondents were likely to have high intentions to file their tax return on time.

The mean score for intention was 3.36, reveal that the respondents generally had good intention to file the tax return if they were in similar situation faced by a hypothetical person. It may also be seen that the mean score for the attitude was 3.39 indicates that the respondents' attitude is able to influence individual's tax filing compliance decisions. They are willing to file tax returns because filing was the right thing to do even if the business is suffering a loss. In terms of subjective norms, respondents' means score of 3.13 suggests that the respondents' filing behaviour were slightly influence by perceptions of the expectations of close others. With respect to perceived behavioural control, the mean score was 3.47 indicating that, on average the respondents who believed that they possess some skills or experience in tax matters seems to have a high perceived behavioural control and is more likely to file their tax return in a timely manner.

Table 1: Descriptive Statistics

Variables	**N**	**Min**	**Max**	**Mean**	**Std. Deviation**
Intention	3	1.00	5.00	3.36	0.80
Attitude	6	2.00	4.71	3.39	0.57
Subjective Norm	5	2.00	4.40	3.13	0.61
Perceived Behavioural Control	8	2.25	4.50	3.47	0.45

Table 2: Results of Hypothesis Testing

Constructs	*B*	SE	Beta	CR	*p*	Result
Attitude	0.423	0.120	0.407	3.518	0.000	Significant
Subjective Norms	0.176	0.109	0.161	1.613	0.107	Not Significant
Perceived Behavioural Control	-0.012	0.054	-0.017	-0.227	0.000	Significant

As shown in Table 2, Hypothesis 1, seemed to have a positive and significant influence on the intention to comply in filing compliance scenario ($\beta = 0.407$, $p < 0.05$). Hence, this hypothesis was accepted. The respondents believed that filing the tax return is part of their responsibility as individuals toward country. These positive attitudes are certainly will result in better compliance behaviour.

Hypothesis 2 which examined the influence of family and friends in deciding whether they should file their tax return, showed that subjective norm had no significant effect on intention to comply. In other words, the respondents claimed that their important referents, such as family members, friends or colleagues played no influence upon their decision whether or not to file the tax return. Therefore, Hypothesis 2 was rejected.

Hypothesis 3 which stated that "*Perceived behavioural control of sole proprietor significantly influence tax compliance intention",* in the filing compliance scenario, was accepted. The results suggest that an individual's beliefs about the presence of factors that may facilitate the performance of behaviour or having the opportunity to cheat may have effect on sole proprietors' behavioural intention.

7 Discussion and Conclusion

The main objective of this study was to examine several factors that could potentially influence an individual's compliance behaviour in Malaysia. This study involves a limited number of small business owners who operating their business along the PLUS Expressways. The data was collected through a group administered method which the target respondents are gathered in one place. The evaluation of the measurement and structural model was performed using AMOS-SEM technique to predict the tax compliance behaviour.

Collectively, overall results have demonstrated the effectiveness of the TPB in the prediction of intentions to perform behaviour. The findings revealed seem to be consistent with past studies in the taxation context and other various behavioural situations (for overviews see Alam & Sayuti, 2011; Langham et al., 2012; Reid & Wood, 2008; Saad, 2009).

The present study also shows that the respondents had good intention to file their income tax returns with the mean value of 3.36. However, looking at their demographic data on tax filing frequencies, 49.8 percent of the respondents had never filed their tax return. This would suggest that intention to comply is not always a strong predictor of compliance behaviour. Although most respondents have a good intention to comply with tax laws, but in reality, they failed to file legally required tax return. The act of not filing usually contributes to more significant problems for tax authority.

In addition, results also found that attitude was the strongest predictor of intentions to file a tax return. It seems consistent with past studies in tax compliance literature that attitudes remained better predictors of intention for every behaviour (see example Alam & Sayuti, 2011; French et al., 2005; Moan, 2013). Thus, in the context of this study, individuals with a sense of civic responsibility are more likely to positively influence intention to comply. This responsibility may also help to explain why an individual file income tax returns. In addition, studies have demonstrated that, a positive attitudes would be most likely to associate with tax compliance, and negative attitudes are often associated with tax evasion (Reckers, Sanders, & Roark, 1994; Eriksen & Fallan, 1996; Schneider & Torgler, 2007; Kirchler, 2007; Randlane, 2012). Therefore the tax authority may have to start an awareness campaign promoting positive attitudes towards tax compliance. This is because attitude can be influenced with the right message delivered in the right way (Petty, Wheeler, & Tormala, 2003).

Subjective norms, on the other hand, did not have significant influence on people's intention in filing decision. Perhaps one reason for the insignificant results could be that subjective norms do not exist in behaviour that is not observable by others. According to Smart (2012) taxpaying behaviour is an individual's behaviour that is not observable by others. These people create their own beliefs and attitudes in deciding whether or not to file a tax return. Therefore subjective norms are not very effective in such situations. The situation in which individuals felt pressures from important others to engage in the behaviour when behaviour is not consistent with his or her attitude (Moraes, Carrigan, & Szmigin, 2012). Empirical research has demonstrated that such inconsistency can force individuals to adopt more frequently the norm that is followed by the majority of the group (Sekiguchi & Nakamaru, 2011). In fact, many previous researchers also found that subjective norms are less related to intention for many behaviour than attitudes (Moan & Rise, 2011; Nishimura, 2011). Therefore, it seems reasonable to assume that a majority of people are generally tended to be under attitudinal control rather than normative control.

However, this study has also some limitations. First, the most obvious limitation is that intentions were used as the predictor variable rather than actual behaviour. Nevertheless there is empirical support that, with proper measurement techniques, intentions are reasonable proxies for actual behaviour (for example Mahon, Cowan, & McCarthy, 2006). Perhaps, future research should attempt to use actual data held by tax authorities without reveal the personal identities of taxpayers, in order to gain a better understanding of taxpayers' compliance behavior.

A second limitation was that the study considered only three variables in explaining filing behavior among sole proprietors in Malaysia. It might be possible to account for other variables in future research. This would probably provide a better explanatory power for behavioral intention.

Given the limitations of the study, the finding of this study however may be of interest to revenue bodies for addressing tax filing compliance issues among sole proprietors in Malaysia. Placing more emphasis on this issue may extend our understanding to identify the factors associated with their decision about whether or not to file a tax return. A better understanding on the main driver for tax compliance will allow revenue bodies to implement the most effective way to influence behavior. Thus, it is important for the revenue bodies to work in cooperation with other parties and sharing research findings in order to effectively influence behavior.

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STUDENTS', TEACHERS' AND PARENTS' PERCEPTIONS TOWARDS THE TEACHING & LEARNING OF ARABIC IN MALAYSIA: A CASE STUDY IN SELECTED NATIONAL RELIGIOUS SECONDARY SCHOOL (SMKA) IN SELANGOR: A PRELIMINARY REPORT

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ABSTRACT

Issue of Arabic proficiency in Malaysia is never-ending and has always been the concern of policy makers and interested groups. This study aims to investigate students, teachers and parent's perceptions and attitudes towards teaching and learning Arabic at SMKA. The study employs a qualitatitave method The participants of the study were three students, three teachers and three parents from three identified SMKAs at Selangor. A structured interview was used to gather the data for the study. The data were classified into several themes and analysed qualitatively. The study reveales that the succes or failure of the teaching and learning Arabic depends on positive attitude towards the language itself. It was found that there was a lack of teaching method in teaching Arabic. The environment at the same time is not in favour of students to improve their Arabic language. Some recommendations were suggested by the study.

Keywords: *Learning and Teaching Arabic, perceptions towards Arabic, foreign language acquisitions*

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1. INTRODUCTION

In spite of the fact that students spend so many years learning Arabic and in spite of the contributions and efforts by the Ministry of Education all these years, we can observe clearly that our students cannot master major language skills i.e. reading, writing, speaking and listening. Beside that, teachers face problems to motivate their students in learning Arabic (Arifin, 1998). "In the context, Muwāafaq (1999) stated that teaching and learning of Arabic in Malaysian secondary school face a real problem. Although a lot of efforts have been put in, still the performance of the students are not satisfactory" (Ahmad Hassan, 2000).

In view of the importance of Arabic to Malaysians in particular and the problems that they face in acquiring and performing in the language, continuous effort to identify and tackle the root causes of the declining performance in Arabic should be done. The analysis confirmed five domains as real concerns for the teachers. More specifically, it revealed that the lack of proficiency in Arabic was the most pressing difficulty followed by problems with the textbooks, curriculum structure, instructional aid and teaching methods respectively (Nur Ashikin, 2002).

Nowadays, we always find that many students have difficulty in using Arabic Language despite of spending few years at religious school (Mahmud, Nik Hanan, Nadwah, Nik Farhan, Lubna, 2007). This problem increased when they further their studies at the higher institutions of learning. Consequently, they are unable to master the Arabic Language and they do not understand the importance of Arabic Language. Arabic Language are neglected from day to day because many of them do not see the benefits of Arabic Language for future.

Mahmud Abd Wahab, et al.(2007) mentioned about several factors that may contribute to the learning difficulties in school, such as self – efficacy, curriculum, assessment as well as teachers' experience in influencing the difficulties in learning Arabic Language from teachers' perspective. They wrote that:

> Starting from the year 2007, a new method of assessment has been introduced by Malaysia Examinations Syndicate for several subjects, including Arabic Language in Lower Secondary Assessment (PMR) (Lembaga Peperiksaan Malaysia, 2007). The important results shown that the learning difficulties of Arabic Language courses in school are related to the curriculum and assessment that improvement need to be done at Ministry level.

In Malaysia, the national curriculum, a uniform or centralized system of education in both primary and secondary schools which is known as Integrated Curriculum for Primary School (KBSR) and Integrated Curriculum for Secondary School (KBSM) has been established in schools. Common centralized assessment and examination at the end of the respective periods of schooling are also being practiced. In terms of curriculum development, the Ministry of Education through its Curriculum Development Centre (CDC) is responsible for the curriculum implementation in schools. Teachers are curriculum implementers and they have to carry out their teaching activities based on the curriculum and syllabus provided by the CDC (Zamrus A.R & Mokelas A, n.d). This standardization of curriculum is important because of the large number of schools and students. It is also necessary to ensure the curriculum philosophy and education objectives are to be achieved. The Islamic Education and Moral Division, Ministry of Education (JAPIM) is given the responsibilities to design the content of the Arabic Language curriculum which includes four language skills: listening, speaking, reading and writing. Therefore, in Arabic Language in the Integrated Curriculum for Primary and Secondary School (KBSR and KBSM), four skills are emphasized as the main contents of the curriculum. In the Malaysian classroom settings, students studying Arabic are assessed through two types of assessments known as formative (process-oriented) and summative (outcome-oriented), while the standardized assessments purely focuses on achievements.

Later studies have been trying to figure out the possible explanations for such problem. Siti Ikbal (2006) claimed that all subjects in Arabic Language including the Communicative Arabic Language were not designed to serve communication purposes. The focus is always to understand the Arabic grammar and comprehension. Students were only exposed to Arabic speaking indirectly during other lessons like *Inshāʾ* (Essay Writing) and *Muṭālaʿah* (comprehension). On top of that, speaking skill was not assessed orally in the exam, even though it was included in the Lower Secondary Assessment (PMR).

Teachers believed that using communicative approach will slower the teaching pace and delay the completion of syllabus (Siti Ikbal, 2006). With short duration, it was impossible to vary the teaching methodologies (Anida, 2003; Khalid, 2004). Additionally Malay Language was predominantly used during the Communicative Arabic Language lesson (Siti Ikbal, 2006; Mustafa, 2004). Both researchers suggest that such practice was due to teachers' low command of Arabic speaking skill. With all these factors, teachers will obviously face difficulties to approach Arabic Language or Communicative Arabic Language lessons communicatively. It is not deniable that some teachers did spend efforts to make the lessons more interactive and encourage students' participation. However, the percentages were not more than 10% (Mustafa, 2004).

The other studies also revealed about time of teaching and learning Arabic Language as the time allocated for teaching Communicative Arabic Language was limited (Siti Ikbal, 2006; Anida, 2003; Khalid, 2004). While Salina (2011) concluded that students agreed with the important of Arabic Language and its rules within Syntax, Morphology and Balaghah in understanding Islamic Education especially in religious texts and old manuscript. In her study, the point is not measure with the students' interested but how to produce a student can master with Arabic Language.

Sazura (2012) said that there are 3 components of effective teaching Arabic Language in SMKA. The first is quality of teaching. This study revealed that planning of teacher is higher, but less of implementation, and the equipment of teaching not multiple. The teaching less effectiveness misleads to student's mind set that Arabic Language is difficult and boring. Second the suitable of teaching level and third, time teaching. The extrinsic "rewards" also became a part of effective teaching Arabic Language in SMKA Kedah, as an example in this study. The quality of teaching described as excellent planning of teaching, systematically in delivering of knowledge, smart in choosing strategy of teaching included the pedagogy, methodology and multiple techniques. Use the right equipment and facility of teaching language, and give a lot of training and tasking to the students, have a good skills of asking and able to evaluate and report.

Ahmad Sabri (2008), in his study about SMKA focused on the relationship between students' attitude towards learning Arabic Language and their achievement in Lower Secondary Examination (PMR) in SMKA School. Through the study, it was believed that students have the positive attitudes towards learning Arabic because of their consciousness of the importance of knowledge of Islam as well as their consciousness of their responsibility towards Allah and Islam religion.

The researcher has found that one of study in SMKA titled about perception. Farah Najah (2001) studied about perception of students SMKA in the science field towards Arabic Language. Overall, students in science field have good interest towards Arabic subject. Even though students have good perceptions towards Arabic Language but their way of learning Arabic not very well. And the students also admit with the important of Arabic Language. Students also satisfied with the activity of T&L Arabic Language in class. Findings from the study show the good perception and mind set towards Arabic Language, but the problem is the attitude of students had influenced the good or bad achievement in learning Arabic among the students. The cause it was happened because Arabic Language and major Science was not connected between them determine the attitude of student. Then, students are given motivation to understand the role Arabic Language to develop Islamic society. Therefore, the study has suggested that it must be integration between these two disciplines knowledge to inter related both of them and included in the syllabus.

1.1 STATEMENT OF THE PROBLEM

Although Arabic is important and steps have been taken to help students master Arabic, the issue of Arabic proficiency as a foreign language in Malaysia is never-ending and has always been the concern of policy makers and interested groups. Student's performance in Arabic Language at all levels of education in Malaysia is still poor and not satisfactory (Ahmad Hassan, 2000).The previous studies showed many problems came out through the teaching and learning Arabic Language in SMKA. The focus of studies were about the communication approach such as Tarmizi (1997) discovered no much difference in the approach of teaching Arabic Language and Communicative Arabic Language in three government religious secondary schools (SMKA) located in Selangor. Traditional methodologies such as memorization, reading and grammar-translation were also extended to teaching Communicative Arabic Language which was also observed by (Anida,2003;Khalid,2004). Quote from Osman Khalid (1993), the cause of the weaknesses among students in Arabic Language because some reasons. There are students' interested, the way of learning, attitude and students' perception, and aspects of T&L Arabic Language in class. Mowafak (1998) suggested to use communicative method must be highlighted and it is parallel with the study Nik Rahimi and Kamarulzaman (2000) about the success of teaching Arabic when subject Islamic Education is taught in Arabic Language.

As mentioned earlier, studies have shown that the problem of mastering the Arabic Language in SMKA is caused by many weaknesses which may be contributed by the teaching and learning processes. But, rarely the discussion of study in teaching and learning Arabic Language in SMKA about the perception of students, teachers and parents towards teaching and learning Arabic Language in school. The perception is the process, act or faculty of perceiving or the effect or product of perceiving. Students' perception is important to guide the process of learning Arabic Language in fulfil their needs. Indeed, teachers' perception is important to give a right way the process of teaching Arabic Language. The important of students', teachers' and parents' perception and attitude play an important role in ensuring the successful teaching and learning of the Arabic Language. Good perception without good strategies, good methods, efective technique in teaching and learning would cause the failure of that process. Good perception without design good syllabus, preparation well organized by teacher during teaching, and the holistic of students' attiribution also guide to the failure T&L Arabic Language as foreign language in Malaysia. Simple example about perception by look up what happen in Euorope. Even Islamic religion is seems bad perception among them, but many of the citizen convert to Islam. Vice versa in Malaysia, even more all parties had perceived Arabic Language is important, but there were still poor performance among students who learned Arabic at school. The cause of the failure from researcher's own observation and investigation that a flawless and lacking of approach, strategies, method, and technique in process of T&L Arabic Language. Parents nowadays, prefer to send their children to religious school in primary and secondary school, even at pre-school, they would send their children to Tahfiz pre school, because the awareness of offering

Islamic value in these schools would shaping their children to be good ummah. Therefore, nowadays, there are a lot of Tahfiz school or school oriented based on Islamic background are opened in public because the highest demands from parents. This situation shown that the good perception of Arabic Language among the parents in teaching and learning.

Amel Shoaib & Zoltan Dornyei (2005) in study revealed that teachers, however, have been noted as the only contributor to the childrens' success in grasping this language. This study identifies two factors as sailent motives which are less frequently mentioned in the second language literature where one of that is parental influence, thus underscoring the importance of the home environment in the learning of a second language. Parents become role model to the children to be good or bad in their life. Same goes to the early education in chidhood. If they want their children improve in learning Arabic in school, they must become factor to determine their children success in school learning Arabic Language.

Nik Azis (2002, as cited in Jamiah,2013) mentioned that the strength of the family depends on the family members, and the most significant among them are the parents. Parenting is the most challenging role for any parent because it is an extensive educational process. It is about the parent's ability to foster overall stage of their children development (Brooksm 2008). Good parenting refers to the parent achievement in developing the potential of their children to make them a person with strong faith, good ethics of conduct, and benefits others.

Children have their own right from their parents. Fathers are responsible to their family members; mothers are responsible to the family members, while the children are responsible for both of their parents. Children have the right to receive proper education as Rasulullah SAW said: "It is a duty of the family to inculcate proper education in his son". Consequently, parents must also shield their children from hellfire (Quran, *at-Tahrim*: 6) because each child is born in a state fitrah (innate goodness), but it is his parents who will make him a Jew or Christian (*Sahih al-Bukhari & Muslim*). Ultimately, children's education is the parent's responsibility (Jamiah, 2013).

In this regards, there are two types of education: formal education and informal education. Formal education is the teaching conducted at school or educational organization. Meanwhile informal educations means learning through experience (Abdul Fatah,2007). Both types of education are equally important and it serves to complement each other to produce great individuals. However, education in family is of a greater concern because family is the basis of human development and plays the most significant role from the time human are conceived until they die (Jamiah, 2013).

Perhaps, through this study would revealed parents' responsibilities in support learning Arabic Language because they are part of the solution to become a parents who understand about Arabic Language in the family institution.

Furthermore, the parents' perception is rarely discussed before in any studies. Therefore, what are their perceptions towards teaching and learning can contribute to the success of learning Arabic Language in school. The studying of perception towards teaching and learning Arabic in schools hopefully can search the right position of process teaching and learning Arabic in schools according to their agreements and evaluations. So, the problems arise would be seen from their perspectives and can solve through their views.

Therefore, this study seeks to investigate students', teachers' and parents' perception towards the teaching and learning of Arabic Language in SMKA schools. The schools of SMKA are religious government schools which has offered Arabic Language subject from Form 1 until Form 6 lower. So, the case study would choose the right participants from those schools as a representative other schools who had offer the same subject, Arabic Language. It was believed that the three years of students' exposure to Arabic is considered sufficient for students to be competent in the subject.

2. RESEARCH QUESTIONS

How do the students', teachers', parents' perceive the teaching and learning of Arabic in the SMKAs?

3. METHODOLOGY

This research is designs as a case study because its applicability to real-life, contemporary, human situations and its public accessibility through written reports. Case study results relate directly to the common readers everyday experience and facilitate an understanding of complex real-life situations.

The study would employ an in-depth interviews as the prime instrument. The qualitative data emerge from responses to a written interview. Qualitative data would produced from open-ended interviews of selected participants. Three sets of interview would be asked to the participants. They are three of students, three of teachers and three of parents in selected SMKAs school in Selangor. The interview would be asked participants to respond to a set of statements regarding the T&L of Arabic scenarios in schools. A set of interview questions about students' attitude, motivation and language anxiety would also be asked. Together the items would yield the data to address research questions "*How do the students', teachers' and parents' perceive the teaching and learning of Arabic in the SMKAs?*"

4. FINDINGS

This section presents the finding of the interviews in order to analyse the STPs' perception to the T&L Arabic in the SMKAs school response to research questions "*How do the students', teachers', parents' perceive the teaching and learning of Arabic in the SMKAs?*"

Five major themes emerged from the analysis of the data that relate to the perception of T&L Arabic Language. There are perception on the importance,objective, curriculum, textbooks and evaluation of T&L Arabic Language.

4.1) Perception on the Importance of Teaching and Learning Arabic

Important of certain things guide to the desire to achieve it. Therefore, the importance of T&L Arabic Language in school are not limited to fulfil the requirement apart of system education in Malaysia, under Education act 1996 as an additional subject, or an elective subject, or any kind of foreign language should chose if deemed logical and practical. For Malay community, T&L Arabic Language more important than that because its' related to understand Qur'anic language. But, for Chinese students or Indian students or other races in Malaysia who are learning Arabic Language in their school seems this subject as an additional subject equalience with other subjects were taught in school. As a Muslim, learning Arabic became *fardhu ain*, and this subject is not chosen to learn it, but it made compulsory. Realizing that, the Ministry of Education, Malaysia had officially introduced Arabic Language subject into national curriculum in January 1977, parallel with the establishment of National Religious Secondary Schools (SMKA) (JAPIM, 2009). P2 has mentioned the important of Arabic Language in SMKA because that language becomes identity of SMKA schools.

> I really like Arabic in SMKA, because I feel that is SMKA. SMKA is Arabic. If Arabic is not taught in SMKA, it would be the same as SMK, a regular SMK...I feel in whatever SMKA, this should be our identity.(P2:D.U 110)

At the same time, she asserted that the perception towards religious subject among parents also better.

> Many parents feel that attainment in this subject is improving.(P2:D.U 254)

> Respectively, she perceived that T&L Arabic Language in SMKA was achieved.

Looking for the students' ability to pursue their study to the higher level in Arabic Language based on their learning basic in SMKA.

> I feel we achieved. Because it could provide whatever their parents could not give and when they…at this point students who completed Form 5 could go to university, pursue their undergraduate studies, continued BA, looks o.k, looks good. Meaning, whatever was established, in the duration of 5 years, is adequate…adequate for them. It is ok…(P2:D.U 194)

Furthermore, P3 seemed that important of Arabic Language because the language of the Quran and the language of the heavens.

> …we cannot deny the language of the Quran, the language of the heavens… a language that is…as a Muslim, we have to, to, to have to acquire it. This means our parents should also acquire it, however Arabic, the importance and as Muslims we can't say otherwise.(P3:D.U 26)

Prior to that, P3 said that Arabic knowledge can build the good character. As he said, in order to build a lineage, people must have mastery of the Arabic Language because this knowledge comes from the Quran. At least, when they have the basics and understand Arabic, it would be easier for them to learn knowledge associated with the Quran. Directly or indirectly, they would be able to empower themselves with Quranic knowledge that they could apply to themselves. No other knowledge is comparable with Arabic Language because the guidance bring with it and Allah bless with it as Allah said : And certainly We have brought them a Book which We have made clear with knowledge, a guidance and a mercy for a people who believe (Quran, *al-A'raf* :52). P3 also mentioned that Arabic Language from its' importance can be a cure of diseases as Allah said: And We reveal of the Quran that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust (Quran, *al-Isra'*: 82).

> …As for me, in order to build a lineage, we must have mastery of the Arabic Language. And better yet…because this knowledge comes from the Quran, right? A lot. If we have the basics, for example if we understand Arabic, then it would be easier for us to learn knowledge associated with the Quran. Directly or indirectly, we will be able to empower ourselves with Quranic knowledge that we could apply to better ourselves. It would be, what we call an 'antivirus' aa… in English, these can be a cure…aa of diseases. It is important to think like this, as no other knowledge is comparable. Aa even invoking (Bismillah) in Arabic also, we can study in depth, and understand the language to strengthen ourselves. Strength, the strength is there. Aa I feel that we have to… (P3:D.U 124)

However, P1 perceived that Arabic Language seems less important from other foreign language even though it is become awareness very important to Muslim society in Malaysia. P1 added that Mandarin language more highlighted in Malaysia compared to Arabic Language was left behind.

> In the context of our country, we are a lagging behind in Arabic Language acquisition…I really feel that we lack people who are experts in the Arabic Language. Emphasis in Arabic Language is lacking. In fact, I see that in terms of language…Mandarin is given more emphasis.(P1:D.U 18)

Pertaining to that, S1 said English language is more highlighted than Arabic Language. English language is easier to understand and used compared to AL because of the exposure to the language is more. While for AL is lack and being used only when they were told to do so. People who are proficient in Arabic Language in school will also fluent and good in English but those who are good and master in English will not necessarily master in Arabic. They are inclined towards English. Maybe, efforts to heighten Arabic exist, but they still quite synonymous with English. She perceived that student who was able to master Arabic; he would master English as well. But, if he can master English in school, it does not mean that he can master Arabic.

> …English is better understood, we are more exposed to English. It is as though Arabic...is…aa...as though er…for example when we uhm say Arabic, lately, when they were told, they did. English is as though, maybe our tongue is used to it, used to speaking English. So, definitely less than Arabic. (S1:D.U 372)

The same findings in the study Mohammad Rofian et.al (2013). Therefore, in this study, the findings have revealed that the success or failure T&L Arabic language in school depends on the awareness of school community towards this language.

4.2) Perception on the Objective of Teaching and Learning Arabic

Objective defines as an aim or target to achieve by teacher and student at the end process of T&L. Objective is first unit of the curriculum T&L language. There are two categorize of objectives. First; the objective of teaching, second the objective of learning and both of these objectives are related. According to Mujawir (2000), there are five principals in view of the objectives of teaching in secondary level. The five principles: i) Students' need and interest in learning Arabic. ii) Seeking the similarity objectives among them towards learning language. iii) Continuosly expand the language and develop it. iv)The objective of teaching must be arranged.v) This objective must blendered with all subjects in school.

Meanwhile, T1 perceived that the objective T&L AL in SMKA is succeed. He also satisfied with the performance of students' SMKA to speak in Arabic and doing exam very well. This means when they reach Form Three PMR, there are those who can get an 'A' and excel up to Form Five. They can converse, write Arabic essays, this means they have succeeded, in this regards, he said the process of T&L have achieved success.

> Ah, yes...I feel...that we have succeeded...which is having students in Forms 1,2 and 3...Alhamdulillah, they are able to speak, converse in simple, basic Arabic and can answer examination questions... (T1:D.U 22)

P2 also agreed by this statement who satisfied with her daughter who learning Arabic very well in SMKA. The objective of T&L is prepared students to communicate, because it inclines heavily on conversations.

> ...it is more towards conversation...the content is it prepares students for...so step by step, it teaches students in a systematic way, and you can see the objectives, quite clear to prepare them towards mastery in communication.(P2:D.U 18)

In conjunction with that, P2 likes to hear her daughter who learn Arabic Language can communicate with this language between her siblings rather than excellent in examination. As she want to hear from sound of her daughter spoke Arabic was like an Arab speaker.

> She can communicate with her siblings. Let them speak…because sometimes her…her…pronunciation, to achieve fluency. (P2:D.U 126)

T3 also perceived that the objectives of learning Arabic Language in SMKA is for the students to use and practice the language in their daily life and to understand and learn the Islamic knowledge very well. Apart from focusing on students who can converse in Arabic and practise in their daily life, she really hope that they learn Arabic and acquire true Islamic knowledge.

> The objective of Arabic education in SMKA?...so that students will use Arabic daily, yes, practise this in their daily life. Then, aa...so the students could, learn Islamic in depth, more so in Arabic. (T3:D.U 22)

Supported to that, P3 add the objective T&L Arabic Language more than communication purpose, but for moral purpose and business purpose. As he viewed the process T&L Arabic just to pass papers. It is quite limited to apply a job, to apply for a business, communication that would encompass these aspects.

> A communication language, a moral language, up to our level…all of us can understand Arabic. Now we can't develop because of that. Maybe communication but just to pass papers. Not enough to apply a job, to apply for a business, communication, or…whatever that would encompass these aspects. It is quite limited.
>
> (P3:D.U 141)

Therefore, according to the above perception, objective T&L Arabic in school considered succeed when student able to speak, use Arabic as daily life, communicate with others, converse in simple or basic Arabic Language, can answer examination questions and practise a good value through learning it.

4.3) Perception on the Curriculum of Teaching and Learning Arabic

According to Glatthorn (2005:12 as cited in Kazeem,2014)'s definition of curriculum, he holds the view that curriculum should be defined in either prescriptive or descriptive perspectives. He defines the prescriptive curriculum as " opinion of experts about what needs to take place in the course study." While descriptive curriculum is defined as any "aspect of learning that provides us with all what supposed to happen in the learning process, and in most cases it may not take the form of a planned action"

Therefore, the view of participants in this study were categorized as descriptive curriculum. As P1 perceived about the learning landscape of Arabic Language curriculum in SMKAs school. He stated that the learning environment influence the emphasis on understanding the Arabic Language of the Quran. Many of the students study Arabic and *Fardhu Ain* in school from the primary level. However, the efforts to understand and mastering the language of the Quran especially in terms of application is very less and minimum. Many of them are talking about Qur'anic recitation (Tilawatul Quran) not to understand of the Quran, and none place talk about the understanding of the Quran, and none strive so that secondary students can understand the Quran.

> It is mandatory for Muslims in Malaysia to follow Qur'anic, Fardhu Ain and Arabic lessons at pre-school level. Nevertheless, not enough emphasis is given in these lessons, especially in terms of application in the Arabic Language. At the very least... Children should be taught basic Arabic so that they could understand the Quran. Even that is not achievable. None. (P1:D.U 166)

He told many parents aim their children becoming pious children through understanding Quran with Arabic Language. Like he wants his children to master the Arabic Language completely and he was certain that many parents did the same thing (P1:D.U 330). He added that if students understand Arabic Language, it means they understand the Quran (P1:D.U 332). And it was cause the main objective they sent their children to the religious school. As parents, how he would think when he fears that when he leaves his children, they will not be pious children of lineage (P1:D.U 336).

As the S1 underlined with the P1 statement as she not satisfied with her ability to understand Quran instead she got all A's in PMR subject including Arabic subject. She commented about government is emphasizing English more than Arabic. As she said that as a student, she understands more English than Arabic.

> As for me it hasn't. Hasn't. From a lot of aspects, still a lot aa...Arabic knowledge that I lack, like Al-Qur'an, in terms of recitation, there's still a lot that I don't know. It's as though it's not enough. And like…aa...government is emphasizing English more than Arabic. Like…to make it second after Malay Language, so no, not yet. I am…ah, like student understands more English than Arabic. What's more, schools do not teach Arabic. Like, I don't know about Arabic. (S1:D.U 370)

As the conclusion, Arabic curriculum in SMKA as perceived by STP was parallel with the first principle in Arabic curriculum; educational principle. As viewed by P1, the contents of Arabic knowledge should determines subject of value (*adab*) according Quran and Sunnah.

4.4) Perception on the Textbook of Arabic Language

An Arabic textbook is an important tool of T&L Arabic Language as second language in school. It contents of syllabus in the curriculum. A good content in the textbooks determine the level of achievement among the students towards learning language. Taʿimah (2004) listed three principals to be followed by the syllabus. First, educational principle, second psychological principle, and third one sociological principle.

In conjunction to that, T1 stressed that it is important for the teachers to teach based on the students' level of understanding and ability which is from the simple one to the hardest. T1 also agreed that the teachers have to sit down and discuss on how to deliver the knowledge with the suitable level of Arabic Language for the students as he said that the need of discussion in using text books or other sources, so that the level of language is quite easy and makes it easy for teachers to teach and makes it easy for students to refer to the text books themselves. He said when students saw the text books difficult, they are not interested to refer to the text books, so teachers have to use simple examples, the ones which are easy for students to understand.

> For example, we must start with something simple first...Give names first. Sometimes we teach students by giving difficult examples…steps in showing examples must be carefully thought out…choose the simple ones. Then give them the difficult ones. Ok. We do the simple ones. But sometimes, we teach the students to do the d-difficult ones. So step by step instruction is necessary… (T1: D.U 106)

Meanwhile, T3 viewed that the grammar used in the text book is also moderate and suitable for the students at their level. The example used in the textbooks took sample around the students. Therefore, teacher should using example close to the students that they can visualize around them in teaching Arabic. She gave example like Twin PETRONAS Towers, as they can imagine it and the information can be related to whatever is close to them. The students can understand and teacher who not gives examples which are not apparent, maybe they are not able to visualize. But by giving the examples are of things that are around them, such things in Malaysia, it was better, because they can visualize.

> One to three. If one to three, up to this, aa…the level of language is average. To say that it's too easy, it isn't so, and to say that it's too hard, it's not. [Examples given in the text books?] For example, I see, in the secondary books, not so, eh, I am not sure, but it inclined towards what surrounds us. Even if there are stories, they are stories about us. For example, a mousedeer and a tiger, like that. (T3:D.U 72)

This finding corresponds to Mujawir (2000) that the subject learned must be related with their lives daily and another study also showed that when learners are exposed to content materials which are relevant to their needs, their motivation to learn continues (Melanie Cardell,2005). This is parallel with third principle in Arabic curriculum principle; sociological principle that means the application of Arabic Language should relevant with the perception of society. Therefore, the principle of sociological focus on the growing up society with Arabic knowledge.

Prior to that, she said the teachers need to maximize the use of the text book and deliver it to the students by giving examples which is quite familiar and close to them so that they can remember and understand well. The most important thing is the ways of students themselves utilize the text books.

> I feel that up to this, I did not make any comments. Only, the most important thing, we maximize the usage of text books, I feel this is good, because in language mainly, whatever is in the exams, there are used. That's it, that's my opinion Em…Arabic, text books, I feel is not a problem. (T3:D.U 74)

In addition, T1 said to attract students' interest towards learning Arabic, the language of Arabic textbook must easy. As he said students would be more interested in Arabic when using text books with the level of language is easy and that way it would all be easy (T1: D.U 110). The finding corresponds to what Allah said: "And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?"(Quran, *al-Qamar* :17). Therefore, in any process of learning, let begin with simple one first before go to the further.

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4.5) Perception on the Evaluation of Teaching and Learning Arabic

Evaluation is the last phase of the teaching process. It means an ongoing appraisal of the student's learning progress during and after teaching. And it also last part of unit in the curriculum.

P1's perception towards evaluation of Arabic Language was seen as a subject to pass exam in school, instead of understand Quran. The use of Arabic Language in school is less when the teachers only read out and define the terms in Arabic according to the text book. While in class discussion and conversation, they will speak in Malay.

> (If….if) If we retain aa….teachers only use Arabic when they need to define terms or recitations in the kitabs but when they are done with the kitab recitation, they will

> resume speaking in Malay. This is why I feel that we will never be able to master the language to a level that…we can be proud of. (P1:D.U 54)

When students learned Arabic only to pass the examination through predicting questions and memorizing answers, this will led to the shortage of mastering Arabic in school. As P1 said when students learned only pass Arabic as a subject by predicting questions and memorizing answers from test scripts, then this would not be a way to master the language and this is what's happening in all schools which are teaching Arabic Language as an SPM subject as teachers are compelled to give or predict questions that might be asked. These are the essays.

He also viewed that eventhough 70% students pass in their examination, they were actually not mastery in Arabic skills. The rest is considered failures or mediocre or unsatisfactory passes.

> For me the level of achievement should be 70%. If we talk about level of success, it can be said that at least 70% can cope in the Arabic Language subject… We should also not consider those who attained 70% as having mastered the language. (P1:D.U 156)

Supported the success of SMKA students' in examination, T3 said at this stage, its' achievement, quite satisfactory with the students' performance in PMR for Arabic subject (T3:D.U 32). But at the same time, she viewed that student must be able to master speaking skills rather than pass in examination.

> Hmm…in terms of objective, {ha} to use it daily, for example, to use Arabic daily, still lacking, the usage, ya.(T3:D.U 24)

5. DISCUSSION& CONCLUSION

Arabic Language is among the important language in this world. Nowadays, its' important become more highlighted in this world. In the Muslim world, learning Arabic became *farḍu ʿayn* and compulsory because it's related to Islamic religion and the Quran as the guidance. Learning Arabic strengthen to understand Quran and *Hadith*. In view of students' perception towards the important of learning Arabic because some reasons as to further study in local university or middle east, professional who had knowledgeable with Arabic Language and understand the Qur'anic language and *Hadith*, understand the Arabic conversation, bright future, get respect, higher payment, and entrance to job vacancy with the capability skills of Arabic, success in life, know foreign language and paradise language, international language, highest reward who learn Arabic known because its' seems difficult language, talk in many languages, speaking Arabic, writing Arabic and expand knowledge. It was proven with Salina (2011) that students agreed with the important of Arabic Language and its rules within syntax, morphology and *Balaghah* in understanding Islamic education especially in religious texts and old manuscript.

The teachers also talk the same things about the importance of Arabic Language, add on to prophet tradition, Islamic revealed knowledge narrated, experiment the new knowledge.

Prior to that, Arabic Language future very excellent because economy factor like working place at middle-east, Islamic references written in Arabic Language, deeply know the Islamic knowledge overall, continue study in local university at Islamic field like *Usuluddin* and *Syariah*. Besides an international language, besides English language, Malaysia has many students in Egypt or other country at middle-east.

But, parents' view about the important of Arabic Language more interesting. Malaysia is a model of Islamic country in many sectors. Medical sector which doctor able to speak Arabic with Arab patient. In the tourism sector, Arab tourist come to Malaysia are reported arising, gives the opportunity to hotel provided worker who can speak Arabic. In investment sector, Arabic investor comes to Malaysia country to invest in Malaysia, dealing good business with Arab businessman. In Islamic banking sector provides a good opportunity to Malaysian nations develop with Arabic Language.

Besides that, the important of Arabic Language, it could be prevention of social disease and as a shield for the *Muslims*. And it gives advantage to have skills in Arabic feel the Prophet speech through his *Hadith*, and foremost bring to *taqwa, iman* and right thinking. Arabic Language also can build good personality to Arabic learners, because this knowledge comes from Quran, learn good *akhlaq* through this knowledge, in line with verses of Quran. Understand Arabic Language bring to *khushūʿ* with understand the meaning of reciting in *solah.*

From the findings above show that the important of Arabic Language significance with objective of learning and teaching in school. Therefore, objective T&L Arabic Language must be related with the important of learning Arabic for religious such as understand Quran and communication language. Similar finding was reported Zawawi et al. (2005).

The findings also show the same findings with Lazim (2000), Mat Taib (2006) concluded that the teaching of Arabic Language in Malaysia was irrelevant with its objectives. The findings also revealed that Arabic curriculum should be design for the specific purpose in business, medical, banking, tourism and else. For the further, the syllabus content in Arabic textbook must be enclose with the specific purpose of learning Arabic and suitable with the need of learning Arabic Language recently. And this parallel with Islamic education philosophy which is to impart knowledge and skills that cater the need of job market in accordance with the teaching of Quran and *Sunnah*, as to mould the character, skill and personality in order to bear the responsibility as vicegerent of Allah to achieve success in this world and hereafter (Kementerian Pendidikan Malaysia, 2002).

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22

KAJIAN AWAL INVENTORI FONEM VOKAL & DIFTONG VARIAN MELANAU OYA

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ABSTRAK

Makalah ini membicarakan salah satu varian Melanau (VM) yang terdapat di Sarawak iaitu varian Melanau Oya (VM OA). Objektif kajian dalam makalah ini ialah menilai dan menyusun semula aspek-aspek fonologi yang masih belum mendapat penjelasan terhadap beberapa kajian tentang VM OA terutamanya dalam menentukan jumlah inventori fonem. Justeru, kajian ini bertujuan menyentuh aspek fonetik dan fonologi dengan cara mendeskripsikan sistem fonologi VM OA dengan memaparkan penyebaran bunyi vocal dan diftong serta melihat keberadaan alternasi dalam VM OA ini. Pendekatan yang dimanfaatkan dalam mencapai objektif kajian ini ialah pendekatan struktural. Hasil kajian membuktikan bahawa VM OA mempunyai 6 fonem vokal iaitu /i, u, e, o, , a/ dan memiliki empat diftong iaitu /-oj, -aw, -aj, -ej/. Kajian ini diharap dapat menemukan sesuatu yang hilang, menyingkap yang tersembunyi dan menghasilkan satu penemuan yang baharu. Katakunci: fonologi; struktural; Melanau Oya; fonem; penyebaran

Katakunci: *Fonologi; Struktural; Melanau Oya; Fonem; Penyebaran.*

1. Pengenalan

Sarawak adalah salah sebuah negeri yang terbesar di Malaysia yang mempunyai keluasan kira-kira 47,000 batu persegi (Human Relation Area Files 1959: 19). Sekarang ini, Sarawak dapat menampung jumlah penduduk yang ramai iaitu kira-kira berjumlah sebanyak 2,176,800 orang penduduk[1] dan mempunyai pantai sepanjang 800 kilometer iaitu sepanjang pantai Barat Laut Pulau Borneo. Negeri Sarawak dipisahkan dengan jarak 600 km Laut Cina Selatan dari Semenanjung Malaysia. Sarawak juga dikenali sebagai Bumi Kenyalang. Sebelum Mac 2002, Sarawak terbahagi kepada sembilan bahagian iaitu Kuching, Sri Aman, Sibu, Miri, Limbang, Sarikei, Kapit, Samarahan dan Bintulu (Information Malaysia 1992-93 Year Book, 1992: 720. Rujuk Lampiran A: Pembahagian Kawasan Negeri Sarawak). Namun begitu, pada 1 Mac 2002 bahagian Mukah telah diisytiharkan sebagai Bahagian Kesepuluh dalam

[1] **Tajuddin B. Hj. Hussein. 2009. *Malaysia Negara Kita*: MDC Publisher Sdn. Bhd.**

pentadbiran Sarawak. Selepas itu, Betong pula turut diisytiharkan sebagai Bahagian Kesebelas dalam pentadbiran Sarawak.

Asmah (1983: xii) membahagikan kaum dan bahasa yang digunakan di Sarawak seperti berikut:

Kaum	Bahasa
Melanau	Melanau di Bintulu
Bidayuh	Bidayuh di Serian
	Biatah di Kuap
Penan	Penan di Long Iman
Kayan	Kayan di Long Miri
Kenyah	Kenyah di Long Terawang
Narom	Narom
Iban	Iban
Kelabit	Kelabit
Lun Bawang	Lun Bawang

Setiap suku kaum ini, mendiami kawasan tertentu di Sarawak. Menurut Asmah (1975: 14-17), orang-orang Melanau pula menduduki tempat-tempat di antara Tanjung Kedorong dengan Kuala Rejang. Kaum Kelabit, kebanyakannya mendiami kawasan-kawasan di atas bukit di daerah pedalaman (Utara Sungai Baram). Suku Bisaya terdapat di pinggir-pinggir sungai Limbang dan dekat sempadan Brunei. Manakala, suku Murut menduduki kawasan di sungai-sungai Baram, Rejang, dan Limbang. Setiap suku kaum tadi mempunyai bahasa yang tersendiri. Kajian ke atas kelompok bahasa Melanau telah pun dilakukan hampir mencecah dua abad lamanya. Dalam jangka masa itu, sudah banyak kajian tentang kelompok bahasa Melanau ini diterbitkan sama ada dalam bentuk buku, tesis, dan jurnal. Terdapat 23 VM yang terdapat di Sarawak dan sudah tentunya melibatkan lokasi geografinya yang berbeza. Masih banyak kawasan Melanau yang belum diterokai.

2. Objektif Kajian

Dalam makalah ini tumpuan kajian dikhususkan kepada varian Melanau Oya (VM OA), iaitu satu varian yang dianggap penting dalam memanifestasikan semua varian Melanau yang lain. Selain itu, pada asasnya objektif kajian dalam makalah ini ialah untuk menilai dan memperbaiki semula aspek-aspek fonologi yang belum mendapat penjelasan terhadap beberapa kajian tentang VM OA. Justeru, kajian ini bertujuan menyentuh aspek fonetik dan fonologi dengan cara mendeskripsikan sistem fonologi VM OA dengan memaparkan penyebaran bunyi vokal dan diftong berlandaskan pendekatan struktural.

3. Metodologi

Richards & Rodgers (dlm Henry 1991: 1), mengatakan metodologi mencakupi sukatan, pendekatan, strategi atau teknik, dan prosedur. Oleh itu, bolehlah dikatakan metodologi merupakan cara atau tatacara gerak kerja dalam sesuatu penyelidikan. Metod atau kaedah yang baik dan sesuai akan menghasilkan dapatan kajian yang baik. Dalam melakukan sesuatu kajian, beberapa kaedah tertentu boleh digunakan untuk memungut, menganalisis, serta mentafsir data. Dalam bahagian ini secara khusus membincangkan metodologi dan pendekatan kajian yang digunakan dalam mengenalpasti inventori fonem VM OA. Kajian ini berlandaskan dua kaedah kajian utama iaitu kaedah kajian perpustakaan dan kaedah kajian lapangan (pemilihan senarai kata/soal selidik, pemilihan informan, pengumpulan data, pemaparan data dan analisis data). Kedua-dua kaedah ini digunakan bagi menghasilkan satu dapatan kajian yang lebih berpada.

3.1 Kajian Kepustakaan

Kajian kepustakaan, merupakan kaedah yang digunakan oleh seseorang pengkaji untuk mendapatkan data dan bukti melalui kajian ke atas dokumen dan rekod (Mohd Sheffei 1991: 41). Dalam kajian ini, kajian kepustakaan dilakukan untuk mencari maklumat-maklumat penting, seperti latar belakang masyarakat Melanau di Sarawak. Maklumat tentang latar belakang masyarakat ini penting sebelum pengkaji ke lapangan kerana dapat memberikan gambaran awal kepada pengkaji tentang corak kehidupan masyarakat tersebut. Melalui kaedah kepustakaan juga, pengkaji memperoleh kosa ilmu utama berhubung kajian yang telah dilakukan oleh pengkaji terdahulu tentang topik yang hendak dikaji. Maklumat kajian terdahulu ini dapat mengelakkan pengkaji daripada membuat kajian yang sama. Sebanyak 27 kajian lampau telah dirujuk bagi mendapatkan gambaran awal berkenaan kajian yang telah dilakukan oleh pengkaji terdahulu. Sehubungan itu, kajian perpustakaan juga dilaksanakan bagi mendapatkan panduan tentang pendekatan struktural.

Selain penting untuk mengetahui latar belakang masyarakat, kajian kepustakaan ini penting untuk pengkaji mengetahui tentang pelbagai definisi, konsep, fakta-fakta, serta maklumat-maklumat tentang kajian lepas yang tidak mungkin didapati di lapangan. Hal ini, sejajar dengan pendapat Mouly (1970: 227), yang menyatakan "…*Before on educational researcher initiates a study he must, first determine what has previously been done in the area. The most important is to improve the effectiveness of educational practice*."

Beberapa buah perpustakaan telah digunakan untuk mencari bahan bagi kajian ini. Perpustakaan tersebut ialah Perpustakaan Tun Sri Lanang di Universiti Kebangsaan Malaysia, Sumber Jabatan Linguistik di Universiti Kebangsaan Malaysia, Sarawak Muzium Jurnal, Pejabat Residen Mukah, Perpustakaan Awam Mukah dan bilik sumber Pejabat Daerah Mukah. Dalam usaha memperoleh maklumat tentang bahasa dan masyarakat Melanau, pengkaji mendapati maklumat yang diperoleh adalah terhad, memandangkan hanya sedikit sahaja kajian yang dilakukan tentang VM ini dan kajian tersebut bersifat ini secara sepintas lalu.

3.2 Kajian Lapangan

Menurut Wan Hashim Wan Teh (1980: xv), kajian lapangan atau kajian luar dalam pengertian umum merujuk kepada apa sahaja penyelidikan yang dilakukan oleh seseorang di luar kongkongan fizikal, tempat, atau ruang seperti di luar bilik, di luar bilik pejabat, di luar kampus, di luar negeri, dan sebagainya. Dalam bidang linguistik, kajian lapangan digunakan untuk mendapatkan data yang diperlukan. Salah satu aspek penting dalam kajian lapangan ialah strateginya untuk memantapkan sesuatu hasil kajian.

Oleh itu, dengan kata lain kerja lapangan ini adalah penting untuk pengkaji mendapatkan maklumat serta data yang kukuh, bertetapan objektif kajian. Dalam kajian lapangan ini, aspek yang di sentuh ialah pemilihan senarai kata/soal selidik, pemilihan kawasan dan batasan kajian, pemilihan informan, pengumpulan data dan pemaparan data serta analisis data.

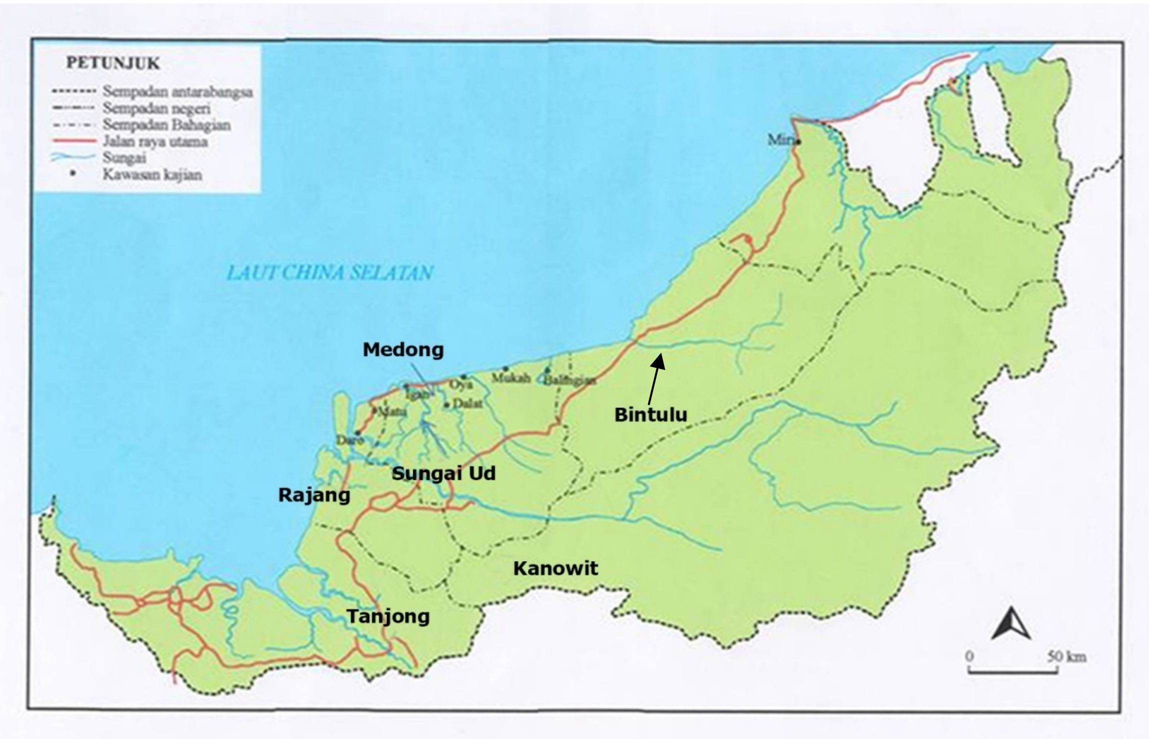
3.2.1 Pemilihan Senarai Kata/Soal Selidik

Dalam kajian ini, soal selidik yang digunakan merupakan senarai kata yang digunakan oleh Rahim Bin Aman (1997), dalam kajiannya yang bertajuk '*Perbandingan fonologi dan morfologi bahasa Iban, Kantuk, dan Mualang*'. Walaupun, senarai kata ini pada asasnya diambil daripada senarai kata Rahim Aman, namun dalam kajian ini, senarai kata tersebut telah diubahsuai supaya bersesuaian dengan masyarakat yang dikaji. Senarai kata ini terdiri daripada 473 perkataan yang terdiri daripada 12 domain makna ini diambil dan diuji sendiri oleh pengkaji di kawasan lapangan terhadap tujuh VM iaitu Mukah (MKH), Matu (MT), OYA (OA), Igan (IGN), Oya (OA), Balingian)BLGN) dan Daro (DO):

1. Tubuh Badan
2. Kata Kerja
3. Alat Rumah
4. Nama dan Ganti Nama
5. Binatang
6. Persaudaraan
7. Alat Pertanian
8. Makanan
9. Waktu dan Cuaca
10. Kata Ukuran
11. Pakaian
12. Kata Bilangan

3.2.2 Pemilihan Kawasan dan Batasan Kajian

Lokasi kajian ialah di kawasan OYA. Peta 1 di bawah menunjukkan peta kawasan kajian VM OA. Menurut cerita daripada informan yang ditemu-bual oleh pengkaji, kampung pertama iaitu kampung Kuala Oya telah diteroka oleh beberapa orang dan diketuai oleh Haji Lewat Mirad. Pada ketika itu di kampung ini hanya mempunyai 10 buah rumah dan penduduk seramai 60 orang. Pada tahun 1966, kampung tersebut telah dipisahkan kepada dua iaitu Kampung Kuala Oya dan Kuala Hilir Sungai.



Peta 1 kawasan kajian

3.2.3 Pemaparan Data dan Analisis Data

Menurut Mahsun (1995: 14) kaedah pemaparan data melibatkan dua cara iaitu i) perumusan data dengan menggunakan istilah biasa dan istilah teknikal linguistik antaranya fonologi; dan ii) perumusan menggunakan simbol atau lambang tertentu. Kedua-dua cara ini diterapkan dalam menganalisis data dalam kajian ini. Perumusan data menggunakan istilah biasa dan teknikal seperti fonetik, fonologi, fonem, fonemik, alternasi, rekonstruksi, retensi, inovasi, pengelasan, refleks dan lain-lain lagi. Istilah teknikal ini berkait dengan tertentu sesuai dengan kajian yang dilaksanakan oleh pengkaji contohnya dalam bidang dialektologi dan ilmu bandingan ini. Antara simbol yang digunakan dalam kajian ini ialah:

i) (/ /), kurungan miring ini bermaksud mengapit unsur fonologi;

ii) (/), melambangkan di persekitaran;

iii) ([ ]), kurungan siku mengapit unsur bunyi;

iv) (#), simbol dalam lingkungan tertentu;

v) (K), lambang konsonan;

vi) (V), lambang vokal;

vii) ( ), lambang perubahan kosong;

viii) ( ), konsonan nasal velar;

ix) ( ), konsonan nasal palatal;

x) ( ), konsonan plosif glotal tidak bersuara;

xi) (d), konsonan afrikat palatal bersuara;

xii) ( ), konsonan frikatif velar bersuara;

xiii) ( ),vokal tengah (schwa);

4. Pendekatan Struktural

Kajian ini, adalah berlandaskan pendekatan struktural. Struktural merupakan satu fahaman yang wujud di Eropah berikutan kebangkitan struktural linguistik yang dipelopori oleh Ferdinand de Saussere. Pendekatan struktural ini berasaskan prinsip-prinsip teori strukturalisme. Teori ini mula berkembang pada tahun 1960-an sebagai satu usaha untuk menerapkan kaedah dan wawasan Ferdinand de Saussere pengasas linguistik moden kepada kesusasteraan (Terry Eagleton, 1983:106). Saussere yang merupakan seorang ahli falsafah Swiss (1857-1913) percaya bahawa bahasa mempunyai struktur dalaman yang tersendiri dan mempunyai peraturan-peraturan yang sistematik (Charles, E. Bressler, 1999:89). Oleh itu, dalam analisis data yang berkait rapat dengan bidang fonologi, pendekatan struktural digunapakai dalam menganalisis data. Pemilihan pendekatan ini sebenarnya didasarkan pada beberapa hipotesis umum yang terdapat dalam pendekatan ini. Pertama, kaedah yang dipakai dalam pendekatan ini adalah bersifat empiris (induktif). Berdasarkan kaedah ini, sejumlah korpus bahasa yang diperoleh digeneralisasikan secara sistematik. Kedua, bahasa itu adalah ujaran dan kemudian barulah tulisan. Jadi, yang diteliti dan dicatat ialah bahasa lisan. Ketiga, bahasa merupakan satu produk yang terdiri daripada unsur bunyi dan makna. Keempat, pengelasan bunyi berdasarkan distribusinya. Pemilihan pendekatan ini adalah wajar kerana sesuai dengan objektif kajian.

Dalam pendekatan struktural, kaedah deskriptif sesuai digunakan untuk memerihalkan aspek bunyi-bunyi bahasa, konsonan, vokal, dan diftong yang terdapat dalam kawasan kajian ini. Menurut Abdullah Hassan (1980: 66), analisis deskriptif terbit dari kaedah tradisi yang menghuraikan struktur bahasa, termasuklah bunyinya. Bunyi-bunyi yang didengar itu dipenggalkan dan diberi lambang. Kemudiannya bunyi-bunyi tersebut digolongkan kepada sesuatu jenis atas dasar persamaan ciri fonetiknya. Kaedah ini hanya memerlukan penjelasan, huraian atau tafsiran data tentang ciri bahasa sebagaimana ciri itu wujud dan digunakan oleh para penuturnya.

Dalam kajian ini, data dipecahkan kepada dua iaitu bunyi dan kata. Setiap kata ditranskripsikan ke dalam bentuk fonetik. Menurut Samarin (1993: 220), transkripsi fonetik adalah penting kerana ia dapat menentukan sama ada sesuatu kajian itu berjaya atau tidak. Dalam kajian linguistik, transkripsi fonetik digunakan untuk menunjukkan secara tepat bunyi atau ciri-ciri bunyi yang terdapat dalam ujaran yang telah dianalisis. Transkripsi fonetik dilakukan menggunakan lambang fonetik antarabangsa (*International Phonetic Alphabert* (IPA)). Setiap bunyi yang wujud dalam kawasan kajian ini dipaparkan dalam bentuk rajah. Seterusnya, penyebaran bunyi konsonan, vokal, dan diftong dalam kata sama ada pada awal, tengah, atau pada akhir kata dipaparkan mengikut kawasan

5. Analisis Dapatan Sistem Fonem VM OA

Dalam bahagian ini, pengkaji akan memaparkan inventori dan penyebaran vokal, diftong dan konsonan dalam kata bagi kawasan kajian. Penyebaran sistem fonem ini memperlihatkan keberadaan fonem berdasarkan posisinya dalam perkataan, iaitu di posisi awal, tengah atau akhir. Analisis dapatan VM yang diketengahkan dalam makalah ini merujuk kepada VM OA.

5.1 Sistem Fonem Vokal Varian Melanau Oya (OA)

Varian Melanau OA mempunyai enam fonem vokal /i, u, e, o, , a/ yang terdiri daripada dua vokal depan, dua vokal tengah, dua vokal dan belakang. Jadual 1 memaparkan inventori fonem vokal tersebut.

Jadual 1: Inventori vokal VM OA

Bahagian / **Kedudukan**	**Depan**	**Tengah**	**Belakang**
Tinggi	i		u
Separuh Tinggi	e		o
Separuh Rendah			
Rendah		a	

Jadual 1, memperlihatkan terdapatnya dua fonem vokal tinggi iaitu vokal tinggi depan /i/ dan vokal tinggi belakang /u/ yang dibunyikan sebagai [i] dan [u] hadir pada semua posisi iaitu pada awal, tengah, dan akhir kata. Seterusnya, vokal separuh tinggi depan /e/ yang dibunyikan sebagai [e] dan vokal separuh tinggi belakang /o/ yang dibunyikan sebagai [o] hanya hadir pada posisi tengah kata dan akhir kata. Manakala, fonem vokal separuh rendah tengah / / yang dibunyikan sebagai [ ] pula hanya hadir pada posisi tengah kata. Fonem vokal rendah tengah /a/ yang dibunyikan sebagai [a] pula hadir pada semua posisi kata iaitu awal, tengah, dan akhir. Jadual 2 ialah contoh kesemua penyebaran fonem vokal VM OA yang hadir pada posisi kata tertentu.

Jadual 2: Penyebaran fonem vokal dalam VM OA

Jenis Vokal	Penyebaran Vokal Pada Posisi Kata					
	Awal	**BMS**	**Tengah**	**BMS**	**Akhir**	**BMS**
/i/	[ikio]	ekor	[siku]	siku	[pipi]	pipi
/u/	[usok]	dada	[kulit]	kulit	[siku]	siku
/e/	-		[ketel]	ketel	[lake]	tua
/o/	-		[anom]	air	[lalo]	panjang
/ /	-		[l sut]	timbul	-	
/a/	[apah]	orang	[labi]	datang	[sawa]	suami

Seterusnya, dalam VM OA ini terdapat vokal rangkap dalam perkataannya. Vokal rangkap dalam VM ini terdiri daripada urutan dua vokal sahaja. Terdapat dua jenis urutan vokal rangkap dalam VM OA, iaitu vokal rangkap depan – tengah yang terdiri daripada dua struktur dan vokal rangkap belakang – tengah. Lihat Jadual 3.

Jadual 3: Penyebaran urutan vokal rangkap dalam VM OA

Vokal Rangkap	Struktur Urutan Vokal	OA	BMS
1) Depan-tengah	i) /i/ + / /	[si]	kucing
	ii) /i/ + /a/	[patia]	berbaring
2) Belakang-tengah	/u/ + / /	[dapu r]	dapur

Selain daripada vokal rangkap yang terdapat dalam VM ini, terdapat juga proses pemanjangan vokal VM OA yang wujud secara teratur khasnya pada kata-kata satu suku kata. Hal ini bererti bahawa setiap vokal yang berada pada suku kata akhir pada kata satu suku kata mengalami proses pemanjangan vokal. Proses pemanjangan vokal turut terdapat pada perkataan yang berakhir dengan pola suku kata terbuka. Contoh data adalah seperti yang terdapat dalam Jadual 4.

Jadual 4: Penyebaran pemanjangan vokal dalam VM OA

Penyebaran Pemanjangan Vokal Pada Posisi Kata					
Awal	**BMS**	**Tengah**	**BMS**	**Akhir**	**BMS**

-		[da:] [ba:ak]	darah membengkak	[na e:] [se:]	perut daging

5.2 Sistem Fonem Diftong Varian Melanau Oya (OA)

Seterusnya, VM OA memiliki empat diftong iaitu /-oj, -aw, -aj, -ej/ yang dibunyikan sebagai [-oj, -aw, -aj, -ej]. Empat diftong ini hanya hadir pada posisi akhir kata sahaja. Contoh data yang diutarakan ialah seperti dalam Jadual 5.

Jadual 5: Penyebaran diftong dalam VM OA

Jenis Diftong	Penyebaran Diftong Pada Posisi Kata					
	Awal	**BMS**	**Tengah**	**BMS**	**Akhir**	**BMS**
/oj/	-		-		[tuboj]	pergi
/aw/	-		-		[sapaw]	atap
/aj/	-		-		[ataj]	hati
/ej/	-		-		[balabej]	labi-labi

6. Kesimpulan

Dalam makalah ini, pengkaji telah memaparkan hasil daripada kajian pengkaji terhadap VM OA. Analisis data bermula dari segi penyebaran fonem dan bunyi yang terdapat dalam kawasan kajian berdasarkan bunyi vokal dan diftong. Hasilnya, VM OA mempunyai 6 fonem vokal iaitu /i, u, e, o,   , a/ yang terdiri daripada dua vokal depan, dua vokal tengah, dan dua vokal belakang serta memiliki empat diftong iaitu /-oj, -aw, -aj, -ej/ yang dibunyikan sebagai [-oj, -aw, -aj, -ej]. Empat diftong ini hanya hadir pada posisi akhir kata sahaja. Hasil penemuan ini diharap dapat memberikan satu penemuan yang dapat merungkai segala permasalahan yang timbul dalam kajian-kajian yang lepas.

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23

KESAN TEKNOLOGI MAKLUMAT DAN MEDIA SOSIAL TERHADAP KONFLIK KERJA-KELUARGA.

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ABSTRAK

Penggunaan Teknologi Maklumat dan Komunikasi (ICT) untuk menyampaikan maklumat berkaitan kerja selepas waktu kerja biasa telah menjadi lazim pada masa kini. Capaian kepada pekerja telah melangkaui sempadan masa bekerja kerana maklumat berkaitan kerja boleh disampaikan di luar waktu kerja melalui medium telekomunikasi canggih seperti telefon mudah alih yang dilengkapi capaian terhadap e-mel dan juga media sosial. Keadaan ini dijangka meningkatkan tekanan kerja kepada pekerja dan sekali gus meningkatkan konflik kerja-keluarga. Adakah dakwaan ini benar? Objektif kajian ini adalah untuk menyiasat implikasi teknologi maklumat dan media sosial terhadap konflik kerja-keluarga. Kajian ini berbentuk kualitatif, dengan menggunakan kaedah temubual bagi mengumpul data. Sampel terdiri daripada pekerja daripada pelbagai latar belakang. Hasil kajian mendapati pendedahan terhadap penggunaan teknologi maklumat dan media sosial di luar waktu kerja akan meningkatkan konflik kerja-keluarga. Walau bagaimanapun , kajian mendapati sejauh mana kesan tersebut meningkatkan konflik kerja-keluarga bergantung kepada individu atau pengguna itu sendiri bagi menggunakan kemudahan tersebut dengan bijak.

Kata kunci: *teknologi maklumat, media sosial, konflik kerja-keluarga*

1.0 Pengenalan

Konflik kerja-keluarga berlaku apabila seseorang menghadapi kesulitan untuk menyesuaikan peranan di tempat kerja dan peranan keluarga disebabkan oleh masa dan tenaga yang terhad. Seseorang yang terlibat dengan kerja dan dalam masa yang sama perlu melaksanakan peranan dalam keluarga akan menghadapi tekanan. Pekerja yang bekerja syif atau bekerja lebih masa akan menjadi terlalu sibuk, terganggu, dan keletihan dan apabila pulang ke rumah dalam keadaan tersebut akan mengehadkan keupayaan mereka untuk memenuhi tuntutan daripada domain keluarga yang akhirnya membawa kepada konflik (Frone et al. 1992; Greenhaus 1985).

Kajian menunjukkan pendedahan terhadap WFC dikaitkan dengan implikasi negatif sama ada terhadap organisasi, keluarga dan individu (Allen et al. 2000). Antaranya adalah tekanan, komitmen, kepuasan kerja, niat untuk berhenti, ketidakhadiran, kepuasan perkahwinan, kepuasan hidup, kemurungan dan, masalah kesihatan (Amstad, Meier, Fasel, Elfering &

Semmer 2011). Berikutan implikasi tersebut, maka kajian terhadap fenomena ini semakin mendapat perhatian meluas dalam kalangan penyelidik. Jelasnya, WFC memberi impak kepada kesemua domain yang melibatkan kehidupan pekerja sama ada dalam keluarga, kerja, atau aspek kehidupan secara umumnya tanpa mengira sumber konflik tersebut tercetus sama ada daripada kerja mahupun keluarga, justeru lebih banyak kajian diperlukan bagi mengenal pasti faktor yang mempengaruhi WFC, supaya tindakan dan pencegahan dapat diambil bagi menangani WFC dengan lebih baik.

Terdapat pelbagai anteseden WFC yang telah dikaji oleh penyelidik meliputi pelbagai faktor sama ada daripada domain kerja, keluarga, personaliti dan demografi (Aminah 2008; Byron 2005; Michel et al. 2011; Van Daalen, Willemsen & Sanders 2006). Dalam analisis meta yang dikendalikan oleh Byron (2005), jelas menunjukkan faktor penentu utama kepada WFC datangnya daripada domain kerja dan keluarga, selain dari faktor personaliti (Michel et al. 2011). Analisis meta oleh Michel et al. (2011) mengklasifikasikan anteseden WFC daripada domain kerja dan keluarga kepada beberapa kategori seperti stresor daripada domain kerja dan keluarga, penglibatan peranan kerja dan keluarga, sokongan sosial, dan ciri kerja dan ciri keluarga. Faktor stressor seperti tekanan kerja akan meningkatkan pendedahan terhadap WFC dan peningkatan ini mungkin dipengaruhi oleh faktor-faktor tambahan seperti penggunaan teknologi maklumat dan media sosial.

Penggunaan teknologi maklumat dan komunikasi di alam pekerjaan bukanlah sesuatu yang baru kerana penggunaan *email, personal digital assistant* (PDA) telah lama digunakan untuk urusan komunikasi di alam pekerjaan. Perubahan demi perubahan berlaku dengan pantas dalam dunia teknologi maklumat sesuai dengan kehendak dan keperluan manusia. Bermula tahun 2008, berlaku perkembangan media sosial seperti jaringan komunikasi iaitu *facebook, MySpace, Friendstar, Bebo, WeChat, Whatsapp, Telegram* dan lain-lain komunikasi elektronik yang mana melaluinya pengguna boleh mengadakan komuniti maya/ atas talian untuk berkongsi maklumat, idea, mesej, video dan sebagainya. Ia bertambah rancak apabila pengeluar telefon mudah alih telah memperkenalkan teknologi telefon yang digabungkan dengan teknologi internet yang memudahkan aplikasi media sosial digunakan. Teknologi ini terus berkembang dan akhirnya kegunaan media sosial tidak lagi untuk digunakan ketika waktu santai malah telah digunakan untuk tujuan pekerjaan (S. Ezaleila & A. Hamzah, 2010).

Kemajuan teknologi maklumat hari ini menjadikan media sosial sebagai medium komunikasi utama oleh kebanyakan pekerja dalam menyelesaikan urusan harian mereka. Ini kerana media sosial sangat mudah dan cepat untuk menyampaikan maklumat serta mempunyai kemampuan menghantar mesej dalam pelbagai format maklumat seperti teks, gambar, video dan sebagainya (Siti Ezaleila 2013). Penggunaan teknologi canggih ini menjadikan sempadan kerja dan keluarga bertambah kabur kerana teknologi mudah alih meningkatkan capaian kerja (Ragsdale & Hoover 2015) dan membolehkan komunikasi berlaku melangkaui sempadan kerja dan keluarga tanpa mengira masa dan tempat. Namun hari ini, penggunaan media sosial tidak hanya digunakan untuk bersosial semata-mata tetapi telah mula digunakan untuk urusan pekerjaan.

Penggunaan media sosial dalam pekerjaan dan organisasi meningkat secara mendadak mutakhir ini (Farzana et al. 2015). Kajian mereka terhadap organisasi mendapati organisasi menggunakan *facebook, twitter, blog* dan *youtube* bagi tujuan pemasaran, mendapatkan maklum balas pelanggan, perkongsian maklumat dan sebagainya. Mengikut kajian yang dilakukan oleh enjin pencarian pekerjaan dalam talian, Jobstreet.com di dapati bahawa 54% daripada responden yang terdiri daripada pekerja di seluruh negara yang mengambil bahagian dalam kajian tersebut masih menerima arahan daripada majikan masing-masing meskipun di luar waktu pejabat termasuk ketika bercuti (Utusan Online, 2013). Keadaan ini menjadikan ruang sempadan antara pekerjaan dengan kehidupan seseorang lebih kecil yang memungkinkan keseimbangan antara pekerjaan dengan kehidupan peribadi seseorang pekerja akan terganggu.

Walaupun terdapat kajian berkaitan teknologi mudah alih dan media sosial di Malaysia, namun kajian yang mengkhusus kepada kesan penggunaan media sosial terhadap WFC adalah terhad. Kajian sebelum ini banyak membincangkan dari segi faktor-faktor yang menyebabkan berlakunya WFC, kesan-kesan WFC terhadap organisasi serta peranan pihak ketiga seperti majikan, kawan-kawan atau keluarga terhadap keseimbangan kerja-keluarga cth: Aminah 1996; Aminah & Zoharah 2013; Aizzat, Noor Hazlina & Siti Rohaida 2013; Noryati, Aminah & Maznah 2009; Noraini 2002, 2006; Samsinar, Murali & Izhairi 2010; Zaiton et al. 2010). Kajian yang membincangkan secara khusus mengenai pengaruh media sosial terhadap WFC adalah terhad, walaupun terdapat beberapa kajian berkaitan namun ia merujuk ruang lingkup lebih besar iaitu teknologi maklumat dan komunikasi (ICT) dan kebanyakan kajian dilakukan di luar negara (Derks, Bakker, Peters & Wingerden 2016; Taewoo Nam 2014; Waller & Ragsdale 2012). Oleh itu, objektif kajian ini adalah; a) untuk mengenal pasti tahap WFC serta b) menyiasat kesan penggunaan teknologi ICT dan media sosial terhadap WFC yang dihadapi oleh pekerja.

2.0 Metodologi

Kajian ini menggunakan kaedah temu bual semi struktur sebagai alat untuk mendapatkan data kajian. Responden melibatkan beberapa orang kakitangan Kolej Universiti Islam Antarabangsa Selangor (KUIS). Pemilihan responden berdasarkan ciri-ciri tertentu iaitu mereka telah berkahwin dan mempunyai anak. Antara soalan semi struktur yang dikemukakan kepada responden bagi mengenal pasti pendedahan mereka terhadap WFC adalah seperti "Adakah anda pernah rasa penat bila balik ke rumah selepas waktu kerja; Adakah anda seringkali balik lambat ke rumah selepas waktu kerja untuk menyiapkan tugasan pejabat; Adakah perhatian terhadap keluarga terganggu disebabkan anda terbawa-bawa urusan kerja dalam fikiran anda? Bagi soalan berkaitan dengan teknologi maklumat dan media sosial, antara soalan yang dikemukakan ialah "Adakah anda pernah rasa terganggu dengan berita/ arahan yang diperoleh melalui email, aplikasi *WhatsApp* daripada majikan/ rakan sekerja/ pembekal? Adakah anda mempunyai *Internet* di rumah? ,Berapa jam anda menggunakan Internet di rumah. Berapa kali anda membuat panggilan dan menerima panggilan peribadi/ urusan kerja dalam sehari?

Kutipan data adalah dalam bentuk verbatim temu bual yang mengandungi dialog antara enumerator dan ahli responden kajian. Proses menyediakan transkripsi dilakukan dengan bantuan program Digital Voice Editor-2. Setiap transkrip mempunyai satu perenggan yang mengandungi nama peserta kajian (nama samaran), tempoh pemerhatian/temu bual dan tema kajian sebagai indeks bagi tujuan jejak audit. Data dianalisis dengan menggunakan kualitatif analisis. Hasil temu bual yang dirakam disalin ke dalam bentuk bertulis. Pengkaji menyenaraikan tema-tema yang wujud dan di analisa kekerapan tema disebut oleh responden..

3.0 Dapatan kajian dan perbincangan

3.1 Demografi responden

Berdasarkan kepada lima responden yang telah di temu bual, secara keseluruhannya responden mempunyai 2 hingga 6 orang anak yang masih bersekolah rendah dan menengah. Majoriti responden tidak tinggal bersama atau berdekatan dengan ibu bapa serta tidak mempunyai pembantu rumah. Kesemua mereka menggunakan telefon pintar yang mempunyai sambungan internet dua puluh empat jam sama ada di tempat kerja ataupun di rumah. Responden yang ditemu bual terdiri daripada pelbagai latar belakang pekerjaan daripada golongan profesional (pensyarah) dan juga kakitangan sokongan (Penolong pendaftar).

3.2 Konflik kerja-keluarga

Hasil kajian mendapati responden mengakui berhadapan dengan konflik kerja-keluarga. Dapatan ini telah dijangka kerana kebanyakan responden mempunyai anak-anak dalam lingkungan umur yang masih belum boleh berdikari sepenuhnya. Ini selari dengan dapatan kajian lepas yang mengaitkan bilangan anak dengan peningkatan WFC (Grzywacz, Frone, Brewer & Kovner 2006; Michel et al. 2011). WFC juga berlaku disebabkan tekanan kerja yang terlalu banyak sehingga pekerja kepenatan untuk melaksanakan peranan dalam domain kerja. Jika kerja yang perlu disiapkan tidak dapat diselesaikan di tempat kerja dan menyebabkan kadang-kadang terpaksa dibawa balik ke rumah, maka keadaan ini akan menimbulkan konflik dan memberi kesan kepada domain keluarga.

R2: ***"….perhatian tu kurang sebab kita dok fikir pasal kerja,*** *sebab anak 5 kan, anak tu kecik kecik so anak yang yang nak kena fokus baby tu la kan jadi anak yang besar tu terbiar sikitlah macam tu…".*

R2: "biasalah anak ramaikan, kecil-kecil lagi….balik kerja nak fokus pada anak-anak pula…. ***terganggu*** *(menerima arahan atau berita) tapi kalau yang biasanya yang urgent tu nak kena respon jugaklah (perhatian terhadap anak telah teralih)".*

R4: Mula-mula saya di sini culture shock lah sebabnya beza dengan sebelum ni..bila mana after office hour itu adalah kita punya time bersama famili…dan bila masuk fakulti benda tu berbeza walaupun lepas office hour sebenarnya kita ***still kena contribute dengan fakulti*** *sebab kadang-kadang kita nak benda tu settle..nak kata ia effect to family ia mula-mula effect jugklah tapi sekarang saya dah immune…*

R5: "Satu nya saya jadi ***penatnya*** *sebab saya kena overtime dan cuba dielakkan. Dan keduanya rushing nak menguruskan anak-anak masa peak time…rasa normal mana-mana mak pun jam 6 hingga 8..nak siapkan anak-anak makan, nak mandi,nak ngaji"*

3.3 Teknologi maklumat dan media sosial

Antara faktor yang meningkatkan lagi konflik kerja-keluarga adalah kewujudan teknologi mudah alih di mana pekerja menerima mesej dan arahan melalui media sosial seperti emel dan aplikasi *whatsap*p yang boleh diakses melalui telefon mudah alih (Derks et al. 2016). Ini mengakibatkan konflik peranan, konflik masa dan konflik tekanan. Walaupun berada di rumah, peranan sebagai pekerja masih dituntut dan pekerja perlu menyelesaikan tugasan yang diberikan sama ada berbentuk segera atau tidak segera. Secara tidak langsung masa yang sepatutnya diperuntukkan kepada keluarga telah berkurangan yang mana perhatian terhadap keluarga telah terabai. Keadaan ini mempengaruhi emosi pekerja dan mengakibatkan ketegangan dalam keluarga. Pekerja tidak dapat memfokuskan peranan mereka dalam keluarga, keadaan ini akhirnya menimbulkan tekanan bukan sahaja terhadap pekerja itu sendiri malah akan melibatkan ahli keluarga.

R3: "penggunaan media sosial mendatangkan konflik terhadap keluarga dan kerja jika tidak diuruskan dengan baik".

Kajian mendapati wujudnya kemudahan media sosial dan teknologi mudah alih seperti telefon bimbit menjadikan pekerja boleh diakses dua puluh empat jam sehari. Kebanyakan responden bersetuju bahawa domain kerja lebih dominan dan memasuki ruang domain keluarga. Selari dengan teori sempadan (Clark 2000), kajian ini mendapati teknologi dan aplikasi *whatsapp, twitter, telegram* yang digunakan oleh pekerja telah memudahkan perkara berkaitan kerja seperti arahan-arahan kerja sampai kepada pekerja di luar hari dan waktu bekerja.

R5:"Pada saya tak sesuai sesuatu arahan atau tugas rasmi diberikan melalui WhatsApp, dia perlu support dengan memo atau email. ***Jadi a lot of conflict****"*

R4:"selalunya kita terima arahan melalui email ketika tempoh waktu bekerja..itu dikira formal, maksud saya dari jam 8.30 pagi sehingga 5.30 petang, selepas tu orang bagi email secara tak rasmi. Selalunya arahan tu boleh dibuat besok, ***tapi trend terkini sejak masuk ke fakulti arahan di WhatsApp tu dikira rasmi walaupun selepas office hour dan Sabtu Ahad arahan masih diterimalah****……Sebab kadang-kadang arahan tu nak immediate action, saya kena buka balik email, kena print skrin, kena touch balik dalam group".*

R4: "kadang-kadang kalau kita tak reply takut student pula complain dan mengadu pada Dekan. So adakah ada tanggungjawab untuk respons sebenarnya. Dan sekarang ni tak cukup dengan pm lecturer, kita buat group lagi, kadang-kadang sampai jam 1 pagi."

Walaupun purata tempoh waktu bekerja semua responden sekitar sembilan hingga sepuluh jam setiap hari namun tempoh bekerja sebenar adalah melebihi daripada sepuluh jam dan juga melebihi lima hari seminggu. Ini kerana responden terpaksa melakukan perkara berkaitan kerja walaupun telah berada di rumah malah termasuk hari Sabtu dan Ahad. Ini kerana mereka masih menerima arahan dan makluman melalui mesej daripada media sosial seperti *WhatsApp.*

R4:"walaupun selepas office hour dan Sabtu Ahad…arahan masih diterima".

Mungkin pekerja menyedari bahawa mereka mempunyai hak untuk tidak menerima sebarang arahan di luar hari dan waktu bekerja, namun sukar untuk mereka mengelak kerana domain kerja yang lebih dominan. Jika makluman dan arahan tidak mendapat maklum balas dan perhatian, persepsi bahawa kemungkinan mereka berhadapan dengan risiko tanggapan negatif daripada ketua atau penyelia mereka adalah tinggi. Oleh itu peranan majikan/ ketua/ penyelia dalam menyampaikan arahan dan makluman perlu di ambil kira.

3.4 Peranan majikan dan pekerja (individu) dalam menangani kesan teknologi maklumat dan media sosial terhadap WFC

a. Peranan majikan/ ketua

Di antara faktor yang diketengahkan oleh responden yang meningkatkan kesan teknologi ICT ke atas WFC adalah faktor majikan atau ketua yang menjadikan kemudahan media sosial seperti aplikasi *whatsapp* sebagai platform rasmi bagi menyampaikan arahan dan makluman. Arahan ini dianggap sebagai arahan yang formal dan harus dilakukan. Kesan dari konflik peranan, konflik masa dan konflik tekanan yang dihadapi mendatangkan kesan lain seperti urusan rumah tangga tertangguh dan anak-anak terabai. Hubungan kekeluargaan menjadi renggang, anak-anak rasa terpinggir dan mula melakukan aktiviti sendiri kerana ibu bapa sibuk melayani mesej dan arahan yang masuk melalui aplikasi ini.

R4: "setakat ni kalau cakap kemas rumah tu takde setiap hari ***sebab kita commit dengan kerja****….Bekerja lebih tu saya admit sebab kita tengok henpon lebih banyak compared kita tengok anak".*

R4: Selalunya arahan tu boleh dibuat besok, ***tapi trend terkini sejak masuk ke fakulti arahan di WhatsApp tu dikira rasmi*** *walaupun selepas office hour dan Sabtu Ahad arahan masih diterimalah……*

"Kadang-kadang saya cuba apply kaedah ni tapi masa kita apply tu lah tiba-tiba masuk mesej penting. Tapi sekarang ni walaupun tak cek phone semasa mesej dihantar, alasan tu masih diterima dan tidak menjadi isu besar. Mungkin saya ni lecturer biasa dan tidak memegang jawatan apa-apa. Kalau pegang jawatan mungkin non stop. ***Apa-apa pun ia datang dari top (ketua)****, kalau top (ketua) bagi clear guide line how to do it, orang bawah akan ikut"*

Dapatan jelas menunjukkan bahawa pekerja terkeliru dan tersepit di antara memenuhi tuntutan kerja dan keluarga kerana arahan oleh ketua disampaikan di luar waktu bekerja melalui medium media sosial. Justeru, harus ada garis panduan yang jelas dalam pelaksanaannya supaya kemudahan teknologi maklumat dan media sosial ini dapat memberikan manfaat kepada organisasi dan juga pekerja.

b. Peranan individu

Walaupun kebanyakan responden menunjukkan mereka menghadapi kesan negatif kerja-keluarga apabila media sosial digunakan, namun semua responden bersetuju bahawa setiap individu mesti mempunyai prinsip dan mencari kaedah bagi menangani konflik akibat media sosial. Ini kerana mereka akui bahawa kewujudan teknologi media sosial yang dilengkapi dengan kecanggihan teknologi telefon mudah alih memang boleh mendatangkan manfaat kepada pekerja jika digunakan dengan cara yang bijak. Namun, perlu ada limitasi daripada segi masa dan tempat serta situasi yang sepatutnya. Contohnya menutup talian internet supaya tidak ada maklumat yang masuk melalui media sosial dan tidak melangkau sempadan domain keluarga. Ini bergantung kepada kekuatan pekerja itu sendiri untuk menutup ruang sempadan kerja dan keluarga supaya tidak ditembusi dengan mudah.

Selain daripada itu, individu atau pekerja sendiri perlu mempunyai prinsip dan disiplin dalam mengawal tingkah laku. Misalnya, pekerja perlu memastikan supaya kekerapan memeriksa telefon mudah alih dapat dikurangkan semasa bersama keluarga, perlu berani mengatakan tidak untuk membalas mesej yang diterima sehingga waktu yang sesuai untuk membalas mesej tersebut atau lain-lain tindakan yang dapat mengekang gangguan teknologi maklumat dan media sosial ini terhadap domain keluarga. Jelasnya individu sendiri perlu berperanan dalam mengawal sempadan kerja dan keluarga.

R3: "Saya ignore je mesej tersebut, nanti kalau saya jawab kan jadi lain, saya ignore lah. Sebab saya ada pandangan, saya rasa sejak ada whasapp ni arahan kadang-kadang jadi tak tentu masa jadi saya rasa itu tak sihat, pada pandangan peribadi sayalah. Sebab bila kita masa weekend atau waktu malam, anak-anak kita sekolah, anak-anak perlukan perhatian, nak tunjuk ajar dan sebagainya. Masa tu juga kita baru berehat, bukan bermakna kita tak buat kerja langsung, tak, tapi ia mengganggu jadi saya memang personally rasa memang tak prefer lah cara macam tu. Mungkin setengah orang boleh beri arahan melalui WhatsApp tapi saya tak. Sebab fungsi whatsapp ni komunikasi, lagi satu untuk sosial dan kita formalkan, tu yang tak sesuai, tu pandangan saya lah".

*R5: Saya rasa diri sendiri lah…saya dah cuba tapi setakat ni gagal. Kawan saya ada buat sebab kedua-duanya bekerja, dia ada bakul kat meja, after pukul berapa hingga pukul berapa tak boleh usik. **Bila urusan anak-anak dah settle baru ambil phone**, diorang husband and wife yang komited dengan cara yang sama dan **mereka disiplin** serta dapat **majikan yang memahami**…..*

*R1: "Saya jarang melayari bukannya hand phone tu sentiasa di tangan Cuma ada masa akses **tapi kalau di rumah saya jarang akses**. Jarang sangat….saya lebih menumpukan urusan keluarga"*

*R2"Sedikit sebanyak mendatangkan kesan negatiflah mungkin positifnya ia memudahkan komunikasi. Dan **control tu tetap kena ada**".*

4.0 Kesimpulan

Secara keseluruhannya, walaupun terdapat beberapa limitasi yang membataskan kajian, namun dapatan kajian ini telah menjawab kesemua objektif kajian yang telah dikemukakan. Bagi menjawab objektif pertama, kajian ini mendapati bahawa konflik kerja-keluarga wujud dalam kalangan pekerja di Kolej Universiti Islam Antarabangsa Selangor (KUIS). Konflik tersebut dikenal pasti dalam dua bentuk iaitu konflik berdasarkan masa dan juga ketegangan. Persaingan masa melibatkan kewujudan seseorang secara fizikal bagi memenuhi peranan kerja menyebabkan peranan keluarga tidak dapat dipenuhi atau terabai. Keadaan ini juga memberi kesan dari segi perhatian yang diberikan terhadap keluarga, yang mana walaupun seseorang berada dalam keluarga secara fizikal, tetapi dalam masa yang sama konsentrasi mereka tertumpu pada tuntutan kerja. Selain itu, kajian juga mendapati konflik berasaskan ketegangan berlaku kerana responden berhadapan dengan tekanan dan keletihan, yang dialami di tempat kerja memberi kesan kepada keluarga. Apabila seseorang pulang ke rumah dengan kepenatan akibat bebanan kerja yang banyak, kemungkinan besar mereka tidak dapat berkomunikasi dengan baik dengan ahli keluarga.

Kedua, kesan penggunaan media sosial terbukti memberi sumbangan ke arah peningkatan konflik kerja-keluarga di mana kebanyakan responden mengakui terganggu dengan arahan dan emel berkaitan kerja yang terpaksa ditangani walaupun di luar hari dan masa bekerja. Keadaan ini terjadi akibat daripada *trend* terkini pihak atasan atau ketua yang menjadikan medium tersebut sebagai salah satu *platform* untuk menyampaikan maklumat dan arahan. Namun begitu, kajian ini juga mendapati penggunaan teknologi maklumat dan media sosial sebenarnya boleh digunakan sebagai medium perantara yang efisien untuk tujuan memantapkan urusan pekerjaan jika dilaksanakan dengan bijak dan dalam waktu yang sepatutnya. Pekerja juga harus mempunyai pendirian dalam menetapkan kawalan terhadap penggunaan teknologi maklumat dan media sosial bagi memastikan tidak berlaku kebolehtelapan terhadap sempadan kerja dan keluarga.

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24

UNDER INFLUENCE OR CONSENT: THE INVOLVEMENT OF WOMEN AND TERRORISM IN MALAYSIA

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ABSTRACT

On December 18 2013, Halimah Hussein, being the first woman to be detained and charged under the Security Offences (Special Measures) Act 2012 (Sosma) was reported still on the run. A warrant of arrest however has been issued by the High Court for the police to track her down but to no avail. She has been charged with another two men under SOSMA and were charged respectively for promoting and abetting in terrorist activities in Syria. On December 15 2015, it was reported that one Poziah Harun was charged under Section 130K (a) of the Penal Code for harbouring her husband who was a member of the Islamic State (IS) group. She pleaded guilty and was sentenced to six months imprinsonment. Rafidah Jumaat was charged under Section 130JB(1)(a) of the Penal Code for possession of books and documents on terrorism at Seri Manjung Magistrates' Court, however no plea was recorded as the case has to be transfer to High Court. These are few names of women whom related to terrorism in Malaysia. In history, there were few other names appeared which related to the said crime. The aim of this article is to discuss and seek to understand the reason behind the involvement of women and terrorism namely in Malaysia. This article also touches on the rights of these women when being charged, arrested and sentenced under the preventive law of terrorism in Malaysia. Comparison of laws from other countries will also be point to discuss as to have better understanding in order to solve issue arisen. The significant of this study is to seek enhancement and improvement to the existing laws as to create awareness of the said crime.

Keywords: *women, terrorism, rights, preventive laws.*

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1. Introduction/Background

Threat to the national security is now becoming the top priority issue of the nation. Following a series of terror-attack in the neighbor country, Malaysia steps up her security to counter the terror threat. "Increased security measures are in place at public places such as shopping malls and tourist spots, while extra precautionary actions will be implemented in border areas to prevent possible infiltration by terrorist elements," Malaysia's Inspector-General of Police Tan Sri Khalid Abu Bakar was recently quoted as saying 1. Malaysia is facing the same music as we can see the threat is growing each and every day throughout nation. Who can forget the invasion of intruders from Sulu at Lahad Datu, Sabah in 2013? The epic standoff ended up with 56 militants were killed together with 6 civilians and 10 Malaysian security forces. Following that, few arrests were made and charged in the Court including one woman, Norhaida Ibnahi, was jailed for 10 years after being convicted under Section 130K for harbouring a terrorist. She is a Filipino who has been living in Sabah. The then Deputy Chief of Police Tan Sri Khalid Abu Bakar believed there was as many as eight women participating in Sulu terrorist factions by one of the women was shot dead in clashes on 1 March 20132. Lately, we can see arrest and charges are made against militants or extremists suspect to be related to ISIS and other terrorist group.

While the enforcement is doing their best to protect the nation from the threat, the law-makers having sleepless nights to tighten up laws and security, discussion has been made by the observers in understanding the root of the issue. Analysis also found out that the group has evolved. Latest they found that women are also involved in the act. The involvement of women although not as great as the men, has now increased and becoming the front-liner in some attacks. Dr.Edit Schalaffer, Founder and Chairperson Women without Borders has announced how the women involvement had become a neglect issue to look into. “Mothers are on the forefront of a new security paradigm,” she says in the UNESCO Conference on “Internet and the Radicalization of Youth” held in Qu’bec (Canada)3. In her speech she expressed her concerns of the involvement of women in terrorist movement as a conflict of feelings that could be lead to “violent or channel the emotions to a productive way”.

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1 Srinivas Mazudaru, (2016). DW *http://www.dw.com/en/malaysia-steps-up-security-to-counter-terror-threat/a-18996395* (Assessed on 04/11/2016)

2 http://www.gmanetwork.com/news/story/298166/news/nation/timeline-of-the-sabah-crisis-february-to-march (Assessed on 11 November 2016)

3 Edit Schlaffer, (2016). UNESCO *“Edit Schlaffer: Mothers, the much needed but missing ally for counterterrorism”*. Her interviews were mixed with women whom are involved directly with terrorists’ movement; *“We learned this traveling from Pakistan to Bali meeting women who were concerned that in the aftermath of these attacks, their children would make the wrong choices. One mother for example, whose husband lost his life in the Bali bombings, is now dealing with the consequences for her son. In our conversation she explained how desperate she felt; and she struggled with guiding him away from feelings of revenge. He told her over and over again, 'I want to kill the people who did this to my father.' But later he decided not to become a terrorist, but a policeman. This shows how conflicted these youngsters are and how instrumental the mother's strength and voice of reason is to channel these emotions in a productive way. On the other side, are the mothers of the perpetrators. One such mother and a close partner of ours is Aicha el-Wafi, the mother of Zacarias Moussaoui, charged with involvement in plotting 9/11. She sent a message to the families of the victims apologizing for what her son had planned to do. She told me, 'I tried to show my son the path of respect and tolerance.' She struggled to see where she had gone wrong. Another woman, a Palestinian mother of a suicide bomber told me that when her son's shrouded body was delivered to her home she refused to celebrate his martyrdom as was expected of her. These women demystify the image we have of a mother of a terrorist. They would do anything to protect their children and prevent them from causing these atrocities. These women with whom I've worked over the years not only tell me their personal stories - their emotional struggles with their individual traumas -, but they already speak the language of security. After many of these conversations with mothers across the globe, I realized that they are on the forefront of a new security paradigm. They need to be the building blocks for a bottom-up security approach.”*

That is the concern of the issue in discussion. The involvement of women whether directly or indirectly is not properly attended to. Many of the reports that we have read, shows that the women involvement was either fear or under influence4. One example, Poziah Harun was charged under Section 130K (a) of the Penal Code for harbouring her husband who was a member of the Islamic State (IS) group. She pleaded guilty and was sentenced to six months’ imprisonment. Harbouring or in layman words, protecting an accused is a crime under the law. Of course here, the issue at stake is protecting the suspect of a terrorist group. Question is; what could be other possible way of a wife to do when her husband is injured? In such situation, is the woman has actually involve herself with the terrorist group?

The definition of undue influence under criminal law is not properly address as the usage of the term is more under the civil dictionary i.e contract law rather than in criminal law. But one could easily say that undue influence means without consent of the person or being forced as a victim. Looking at the criminal law term, the phase could easily be found in the elements of a crime itself from the concept of *mens rea* and *actus reus. Mens rea* means the intention or knowledge of wrongdoing that constitutes part of a crime, as opposed to the action or conduct of the accused; which literally leads to an act which comes with consent. Interestingly to say an act of wrongdoing, would that include to give a treatment to an injured husband or patient?

The issue will be discussed in the article. Moreover, the article likes to seek a discussion on the involvement of women particularly with the terrorists, militants' or extremists group. The article will also look into the role of this women has in such movement and how far has the involvement went at such movement. The discussion will also involve existing laws and current issue especially that occurred in Malaysia.

Women's involvement in terrorism.

The history of women's involvement in terrorism can be trace long time ago. Over the years, the term of terrorism actually evolved gradually. We actually heard the term of extremists, separatists or militants, basically carries the same meaning. History also tells that the involvement of women is fewer compared to men but the impact still the same be it from the political point of view or the application of the law to this group.

In October 23, 2003 a group of heavily armed men accompanied by 19 women wearing traditional Muslim headscarves and bombs strapped to their waists seized about 800 hostages in a Moscow theater. The group whom was known as the Black Widow of Chechnya as found dead after 56 hours of hostages' drama when the Russian special forces ended the siege5. There were few more reported events followed after the incidents including a dramatic Chechen terrorists surrounded a school and took over more than 1000 hostages. The standoff again ended with more 300 hostages and 32 terrorists died (CBS News, 2005). A study found out that most of the members of the group willingly joined the movements in contrary to what the society beliefs that they could be influenced by a Chechen rebel movement. In one chapter of the book titled "*Women Terrorists*" the writers stated and quoted that some studies suggested that the women involvement in the group was not at all a result from foreign influence but mostly in response to deeply traumatic personal experiences involving the death or near death by torture of a close family member.

In January 2002 in Jurusalem, a Palestinian woman Wafa Idris blew herself up in downtown of Jurusalem which killed few of Israelis army. Since then, female bombers were taken seriously where recruits of these people where in demand.

In Western, these group is better known as Revolutionists like the Zapatistas in the southern Mexico where more than one-third of the members are among the women. The vision of the group more or less is to reshaped the Mexican politics and challenged the stereotype of genders.

One common factor that is interesting to be at discussion is the similarity of the scenario for this involvement of women in terrorism. The first situation suggested that the involvement of women in terrorism is due to a long after-math of conflict of war that made them willingly join the group in order to fight for their freedom and their rights. The horror of long and vicious conflict of war has dragged these female leads to join the group as they belief that the law is no longer can be relied on. The second situation is more or less the same. The urge of being oppressed by a supreme force has encourage the female to become suicide bombers and they wanted to die as a fighter. These women were actually a patriot for their society. Nevertheless, the third situation creates a revolution in order for themselves to be heard by the government. Be as it may, all three situations suggest that the involvement of women are by consent and willingness due to the environment that they lived in. They must fight back, that is what in their head.

In such situations, the roles of these women would be different. In some part of the group, the women serve as the sympathizers as they carried out the violent act due to the struggle that they went through in their lives. Some acted as spies whom has been recruited and later exploited by the group or even worst by their own country. Most of the times they were known as warriors to their own group and society as they depicted as a freedom fighter or a defender of rights. Few will stand out as a dominant force whom carries ideology, leadership, motivation and strategy for their organization or group.

In Malaysia, the involvement of women in terrorism was not much in discussion. However, historically, there were few events that depicted the movements which involved women participation in radical movements in Malaysia.

Perhaps (pre-independent era) the earliest involvement of women in terrorism in Malaysia can be traced back in 1930. Shamsiah Fakeh was the leader of *Angkatan Wanita Sedar* (AWAS) and a prominent Malay leader of the Communist Party of Malaya (CPM) whom to said joined the party in 1948. With the banning of few other political radical and prior to the declaration of the Malayan Emergency followed by the mass arrests of left leaning Malay nationalists, Shamsiah retreated to the jungles and joined the predominantly Malay 10th Regiment of the Malayan People's Liberation Army of the CPM operating from Lubok Kawah near Temerloh, Pahang. When the 10th Regiment was forced to retreat together with the 11th and 12th Regiment to the Thai-Malaya border in 1953 after a series of military defeats beginning with the Battle of Padang Piul in 1949, Shamsiah joined the retreat and continued to fight as a guerilla until she was sent to the China for further education together with her husband, Ibrahim Mohamad, in 19566. Her action was such a threat not only to the nation but spread to the neighbors that she was banned to return to Malaysia until 1994. Communists was a huge threat to the nation that due to its threat the preventive measure was implemented hence born Emergency Regulations Ordinance 19487. After 12 years of fighting, with 4,338 lives were lost among the security forces and civilians (1865 of security forces and 2473 of civilians) and 6,711 communist terrorists8, the country finally achieved victory. The Emergency Regulations Ordinance 1948 was abolished. However, to maintain the security of the nation from any terror attacks, the government introduced and implemented the then Internal Security Act 1960 (ISA) under the authority granted by Article 1499 the Federal Constitution.

In October 21, 1994, the government of Malaysia has banned an Islamic based religion founded by Ashaari Mohammad and few members including the leader was arrested under ISA. The leader's wife Khadijah Aam or 'Ummu Jah' was most influential women in the organization and has helped develop the Al-Arqam organizations based in the village of Sungai Penchala, Damansara, Selangor, Malaysia. The movement, also known as Darul Arqam, started life as a relatively small group that withdrew into its own fairly remote peasant-style, self-contained community that practiced strict adherence to an Islamic code and developed a home-based economy later then developed to become a threat to the country. The extremists were later found to be associated with a rebel group in Egypt and was preparing an armed rebellion. Although there was no specific attack from this group, the government has concealed the group to be suspected militants and was arrested under ISA. The founder died in 2010. Since his death, many attempts to revived the organization was made but not to avail. Ummu Jah, the wife of the founder, in her livings was identified as most influential person in the organization and has written two books on the organisation and the founder which was banned in Malaysia. She died in 2015. The ideology of the organisation was so great that it was believed to have followers around the world including Malaysia, Indonesia, Thailand, Jordan, Mecca and Arab Saudi.

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10 https://www.utusan.com.my/berita/jenayah/kronologi-tangkapan-militan-sejak-2014-1.78360 (Assessed on 07/11/2016)

11 http://www.sinarharian.com.my/mobile/semasa/69-rakyat-malaysia-sertai-militan-is-1.436520 (Assessed on 07/11/2016)

12 POTA was a much criticized Act since its implementation. POTA was passed by the Government on 7 April 2015 and being into effect in September 2015. Among the criticism of POTA is that it enables the Malaysian authorities to detain terror suspects without trial for a period of two years which slaughtered the rights of a person to be heard as stated in the Federal Constitution. POTA also does not allow any judicial reviews of detentions. Instead, detentions will be reviewed by a special Prevention of Terrorism Board. POTA was said as reincarnation of Internal Security Act (ISA) which had been abolished. It was tabled following the rise of ISIS and fears of terrorist threats in the nation.

In early 2014, at least 6 Malaysians were killed in Syria conflict. Ever since then, the government has committedly dealing with issues of Malaysians who were involved with militants. As reported in Utusan Online10 a number of arrest involving militants movements in Syria has been made. These arrests were including women involvement in terrorism. In October 4, 2014, a former student of Kolej Universiti Islam Antarabangsa Selangor (QUIZ), Syamimi Faiqah Sulaiman, 20, desperate to flee to Syria alone wants to marry militant Islamic state (IS), a former musician 90s, Akel Zainal befriended through Facebook. The arrest does not stop there. In October 8, 2014, police arrested a Malaysian woman's family for alleged links with international militant group IS in Iraq and Syria, in Airport klia2. From 13 to 15 October 2014 about 14 suspects, 12 men and two women who were, engineers, traders, event crew, chef, graphic designers, students and housewives were arrested in Shah Alam. Nine of them were prime movers IS cells. In October 31, 2014, a woman, Umi Kalsom Bahar, 25, was charged under Section 130J (1) (a) of the Penal Code on charges of trying to support the IS group in Sepang Sessions Court. In November 21, 2014, two women and a man aged 28 to 34 years old were arrested. In February 19, 2015, a 14-year-old girl suspected of trying to join the militant group in Syria, was arrested at the airport. In March 7, 2015, a 28-year-old housewife, was detained at KLIA for trying to depart to Syria to fight with IS. The Deputy Director of Counter Terrorism, Bukit Aman, Datuk Ayob Khan Mydin Pitchay has reported11 that about 69 arrests has been made and 12 of them were women. He was also said that the involvement of women in such movements is very alarming as the number increased every day. According to him, the involvement of these women in the militants group is to spread the ideology and propagandas. Their position is varied from cook to English teacher for the militants. Some also has the belief to be married with the militants in order to get approval from God.

Law as preventive measures

In Malaysia the most talked about preventive law present is POTA or Prevention of Terrorism Act 2015[12]. However, POTA which has been implemented in September last year has not yet found its "victim". A better approach can be seen in Security Offences (Special Measures) Act 2012.

[10] https://www.utusan.com.my/berita/jenayah/kronologi-tangkapan-militan-sejak-2014-1.78360 (Assessed on 07/11/2016)

[11] http://www.sinarharian.com.my/mobile/semasa/69-rakyat-malaysia-sertai-militan-is-1.436520 (Assessed on 07/11/2016)

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On December 18 2013, Halimah Hussein, being the first woman to be detained and charged under Sosma. She was charged for abetting[13] in promoting the commission of the terrorist act. Halimah and the other two were arrested under s 4[14] of SOSMA for committing security offences. S 4 gave authority to the police to make arrest and detain any person whom he believed to be involved in security offence and the period of detention can be extended up to more than 28 days. SOSMA, which was enacted pursuant to art 149 of the Federal Constitution, merely regulated the trial of security offences but did not create the said offences. Instead such security offences were punishable under the Penal Code. Thus, Halimah who was arrested under SOSMA, were later separately charged for security offences under s 130G(a)[15] of the Penal Code. In contrary, Halimah and the others later applied to set aside and/or permanently quash or stay the charges against them on the grounds that the charges were defective, confusing and ambiguous, that the charges were mala fides, frivolous, vexatious and an abuse of the process court, and finally that the SOSMA was unconstitutional. Halimah was later discharged not amounting to acquittal by the High Court since Halimah has not been appeared to Court for trial. Since then, a search warrant has been issued and Halimah was ever since to be found. Halimah is suspected to have flee the country and still actively involved with Tanzim Al-Qaeeda, Malaysia. Halimah is a widow with no children and has a degree in law from the International Islamic University Malaysia (IIUM) and is believed to be involved recruiting local people in militant activities before being sent overseas to carry out the mission violence.

Looking at the case above, Halimah was the first woman to be charged under SOSMA however fail to be sentenced. S 4 of SOSMA, clearly stated that, the arrest can be made without having any gender reference so long that the authority believed that the person is involved in a security offence. How do the prosecutions come to believed? That is not clear. Arrest made under SOSMA also do not discuss on how the offence is created but merely regulated the trial of the act. Hence, the charges have to be later tried separately under Penal Code which creates more loopholes which can be easily break by the accused person. Here again, the conflict arose since the charges can be later read under Penal Code, bail becomes discretion by the Court. So once the Court believes that the person is acquired to be bail, a bail will be granted. In this case, the bail was granted and Halimah abused it by jumping bail and never appeared in Court. Failure in having proper charges

13 Halimah Hussein was arrested and charged with another 2 male accused; Yazid Sufaat and Muhamad Hilmi bin Hasim. She was charged for abetting the first accused in promoting the commission of the said terrorist act, which is an offence under s 130G(a) of the Penal Code which reads together with s 109 of the said Code.

14 S 4. Power of arrest and detention-Illustration: -

D is arrested for a security offence. After twenty-four hours of detention a Superintendent of Police extended his detention for another seven days. At the expiry of the seven-day period D was released but he was still needed to assist the investigation. Upon receipt of a report from the police officer, the Public Prosecutor may apply to the Court to attach an electronic monitoring device on D. The Court may allow the electronic monitoring device to be attached to D up to a period of twenty-one days.

15 Inciting, promoting or soliciting property for the commission of terrorist acts 130G. Whoever knowingly— (a) incites or promotes the commission of a terrorist act; (b) incites or promotes membership in a terrorist group; or (c) solicits property for the benefit of a terrorist group or for the commission of a terrorist act, shall be punished with imprisonment for a term which may extend to thirty years, and shall also be liable to fine.

later leads to Halimah's discharged by the Court. The woman is still on the run and considered as most wanted person by the authority.

For some other case, Poziah Harun for example was charged under Section 130K (a) of the Penal Code16 for harbouring her husband who was a member of the Islamic State (IS) group. Poziah pleaded guilty to the charge and was sentenced to six months' jail. According to the facts, she had brought her husband Zulkarnain Ghaz Abd Ghani, who just got back from Syria and involved in terrorist act in Syria, to a polyclinic to get treatment of his gun-shot wound. The charge when read include "fail to inform the authority of her husbands' return and hide the reason behind the husbands' injury". Harbouring is read under S 130K (a) which means hiding or protecting a convict is an offence under the act. The facts do not suggest that Poziah was directly involved with the terrorist act but only assisting her injured husband. Interesting to note here a task of a wife to attend to an injured husband is an offence due to the husbands' action. "During the proceedings, Kamardin said the guilt of the accused is still categorized as a serious fault though only intend to protect with her husband to seek treatment. The judge said the court took into account the confession even should the accused pleaded guilty at the beginning of the case because the accused can show his conversion.17"

Could the law be any different in other countries? In Australia's Counter Terrorism Laws18, stated that a person is committing a terrorist offence even when the group or organisation was not listed by the government as terrorist group as long as that organisation is directly or indirectly engaged in, preparing, planning, assisting in or fostering the doing of a terrorist act. In the guide-book, prosecutor would need to prove beyond reasonable doubt to a court that the organisation is directly or indirectly engaged in terrorism. In addition, the prosecution would have to prove that the person either knows that the organisation is a terrorist organisation or is aware there is a substantial risk that the organisation is involved in terrorist activity.

The guide-book is a reference to the prosecutor in having a proper procedural to prosecute the terrorist. This will be read together when they are prosecuting the terrorist. Be as it may, the offence also does not have any preference gender when it comes to prosecute and punishment.

Since the numbers of Australian women joining the terrorist act is increased, The Government last year introduced a raft of legislation aimed at stopping would-be jihadists from travelling to the Middle East, including the Foreign Fighters Bill19. which made it illegal to travel to areas declared as terrorist zones without a specific humanitarian or family purpose. Australians found to be illegally visiting the region could face up to 10 years in prison. This is following the death of a 22-

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16 S 130K Harbouring persons committing terrorist acts.

Whoever harbours, or prevents, hinders or interferes with the arrest of any person knowing or having reason to believe that such person— (a) has committed or is planning or is likely to commit a terrorist act; or (b) is a member of a terrorist group, shall be punished with imprisonment for life, and shall also be liable to fine; or with imprisonment for a term which may extend to twenty years, or with fine

17 "Ibu kepada tiga anak dipenjara kerana bantu suami pengganas" http://www.malaysiakini.com/news/323447 (Assessed on 01/10/2016)

18 Attorney General's Department of Australians' Department.

19 Foreign Fighters Bill has made it illegal to travel to areas declared as terrorist zones without a specific humanitarian or family purpose.

year old woman from Gold Coast who was murdered within days of her arriving in Syria last year. She went to Syria in order to join the jihadists in the Syrian war but was executed in Aleppo.

Lori Berenson an American activist who later being convicted by the Peru Government in her association with the Túpac Amaru Revolutionary Movement (MRTA), a group which had tried to overthrow the Peruvian government by force and which was and is considered a terrorist organization by the Peruvian government. Her arrest and conviction, and the circumstances of her trials, provoked considerable attention in the United States and in Peru. She was later tried and sentenced to a life imprisonment which caused "a cause celebre for human rights campaigners and a symbol for leftwing social activists around the world.20" After completing her sentence, she returned to her family in New York in 2015. When being arrested, she had made an angry statement in which she said that MRTA was not a terrorist group but a revolutionary movement. She admitted however, knew few of the members of MRTA and had collaborated with them during her interviews and reports. According to the facts, she was tried in a closed courtroom by a military tribunal on a charge of treason against the Peruvian government. Under the anti-terrorist legislation, a Peruvian citizenship was not a requirement and hence, she was tried there for an act of treason and later collaboration with a terrorist group.

Conclusion.

It is not clear what contributes to the involvement of women in terrorism. However, it should not be taken lightly. It was reported in United Kingdom that, 315 terror suspects have been arrested in the past year, with dramatic increases in arrests of women and teenagers. 31% rise in the number of suspects arrested for international-related terrorism reflects an unprecedented effort by the police and security services to counter the threat from Islamic State and the flow of British citizens to and from Syria. It was once reported that more than 600 women had travelled from the West to join terrorists group. The number is shockingly increased from the West. Why did they join the terrorists group? The causes of their involvement can be different from one to another. Motivational from ideology of the objective of the group is the current trend. Fear and sympathizers are the latest tools from the group in recruiting the women. However, there were women whom directly involved with the group and has become leaders instead just followers or members. Here, their role and involvement would be even more radical. Even so, indirectly or directly, the involvement of women in the act cannot be neglected.

Be as it may, the law has to be inclusive, not on gender but has to be comprehensive. This is to avoid lacking of procedural defect in arresting or putting charges on the suspect. A procedural defect would be taken as a flaw of law and prosecution will not come handy. Prosecution has to have a full guide-book in order to have a proper prosecution and further to sentence. Ideology and propagandas throughout social network or any written communication must be taken carefully by laws. Since terrorism is a threat to the security in the country, laws must be specific to avoid doubt and lead to conflict. Even evidence can be an advantage and disadvantage to the prosecution shall it is not handled properly.

If ideology which motivates the people to join the terrorist act, hence the laws has to become a tool to prevent the ideology to reach the people.

[20] Carroll, Rory (June 10, 2010). "Freed New Yorker who aided Peru rebels wants deportation". The Guardian. London.

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Statutes

The Emergency Regulations Ordinance 1948

Federal Constitution

Penal Code

Prevention of Terrorism Act 2015

Security Offences (Special Measures) Act 2012

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25

FACTORS INFLUENCING SERVICE RECOVERY PERFORMANCE

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ABSTRACT

Service recovery performance has emerged as an important topic for academicians and practitioners over the last two decades. Many studies have attempted to uncover the factors that influence the performance of service recovery. The purpose of this study is to develop comprehensive conceptual model of the factors that influence service recovery performance. An intensive literature review from the available studies was reviewed for the development of the research model. Three main constructs are incorporated in this study i.e. frontline employees (rewards, empowerment, teamwork, training, and commitment), organizational strategies (compensations, verbal action, leadership, and justice), customers (personality, and purchasing experience). The model and its related hypotheses are presented and the limitation is discussed.

Keywords: Service recovery performance, front line employees, strategies, customers

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1. Introduction/Background

Service recovery performance has emerged as an important topic for academicians and practitioners over the last two decades (e.g. Lin, 2011a; Santos and Basso, 2012; Kau and Loh, 2006). According to Wilson et al (2012), service recovery performance "refers to the actions taken by a corporation or service provider in response to a service failure". The authors describe the role of service recovery performance as essential in enabling organizations to create customer satisfaction because the service is done by the frontline employees and serve the customer directly. Therefore, the literature emphasizes on the role of frontline employees and attribute to them the main role in creating good relationship between the organization and its customer because frontline employees are the one who delivery the service to customers (Babakus et al. 2003).

In light of the importance of the role frontline employees, Santos and Basso (2012) pointed out that stronger client-company relationships may limit the impact of service and recovery failures on customer trust and loyalty. Similarly, Kau and Loh, (2006), found that when customers are satisfied with the performance of service recovery, it leads them to higher level of trust and positive word of mouth regarding the organization. Therefore, the services that are provided by frontline employees is vital for the company to develop customer satisfaction, loyalty and brand commitment (Burmann and Konig, 2011).

On the other hand, service recovery performance was defined by Andreassen (2000) as "the action an organization takes in order to seek out dissatisfaction and as a response to poor service quality i.e. service failure". This definition emphasizes on the role of the organization itself in returning the dissatisfied customer to a state of satisfaction. Many researchers support this argument by providing evidence that the organization's strategies are effective tools to develop customer satisfaction after service failure (Grewal, Roggeveen and Tsiros, 2008; Magnini and Karande, 2009; Liao and Keng, 2013). Both definitions focused on returning the customers satisfaction. Thus, researchers linked the service recovery performance to the characteristic of customers. Customer purchasing experience (Holloway, Wang and Parish, 2005), customers' personality (Lin, 2011b) were investigated by researchers and linked to the service recovery performance.

By reviewing the literature, it has been found that there is conflict in the findings of researchers. While some research attribute the success in service recovery to the frontline employees (Lin, 2011a; Ashill et al., 2004; Masoud and Hmeidan, 2013), other associated the success to the organization's strategies (Grewal et al. 2008; Magnini and Karande, 2009 Othman, Zahari and Radzi, 2013). Some other researchers related the service recovery performance to the customers' characteristics (Holloway et al., 2005; Lin, 2011b). This study aims to find the influence of frontline employees, organization's strategies and customer characteristic on the service recovery performance. The study attempts to develop comprehensive model that cover three dimensions of service recovery performance. Further, to find the most effective construct among the three proposed constructs.

This study is conducted in response for the call of Masoud and Hmeidan (2013). for more studies in service recovery performance. This study consists of four main section, the first section is presented above, and provided background of the study along with the gap and the objectives of this study. Second section presents the literature review, which is divided into three main parts; service recovery performance, factor influence service recovery performance of frontline employees, and organization's strategies to enhance service recovery performance. Third section presents the conceptual model of this study. Fourth section discusses and concludes the research.

2. Literature Review

2.1 Service recovery performance

Service recovery performance is vital for organizations, customers, employees. The literature is rich with studies that show the importance of having good service recovery performance. In a cross cultural study conducted by Vaerenbergh, De Keyser and Larivière, (2013) to find customer intention to invoke service guarantees, using 171 respondents from four continents, they found that all customers are expected to request service guarantee after unsatisfactory service recovery, however, when the customers are satisfied with the service recovery, the results show that the customer intention to request service guarantee is low. Service recovery performance can increase the satisfaction level of customers. In a study conducted by Harris et al (2006) to examine the consumer response to service recovery strategies, using scenario-based experiment, they have found that better recovery performance level positively influences the satisfaction and intention of repurchase in online and offline environment.

Based on above, service recovery performance is important and can affect the customers' satisfaction and intention to repurchase. Therefore, service recovery performance is important for the business and it must be up to the expectation of customers. Doing so, the business owner can reduce the negative word of mouth and increase customers' satisfaction (Holloway et al., 2005

2.2 Factors Influence Service Recovery

2.2.1 Employees

Factor that can influence the service recovery performance of frontline employees have been studied by many researchers (Lin, 2011a; Ashill et al., 2004: Masoud and Hmeidan, 2013). Ashill et al. (2004) conducted a study to find the antecedents and outcomes of service recovery performance in healthcare. They incorporated constructs such as customer service orientation, employee rewards, training, empowerment, teamwork, role of ambiguity, organizational commitment, job satisfaction, and intention to resign. Using a questionnaire, the findings revealed that employee rewards, empowerment, role of ambiguity, and job satisfaction are the significant factors that affect the service recovery performance. In similar approach, Masoud and Hmeidan, (2013) conducted a study to find the effect of perceived work environment on frontline employees' service recovery performance. The study incorporates variables such as training, empowerment, motivation, supportive management, and service technology. Using data collected from 330 respondents via questionnaire, the findings show that training, empowerment, motivation, supportive management, and service technology significantly predict frontline employees' service recovery performance.

Using almost the same variables Boshoff and Allen, (2000) investigate the influence of the antecedents on service recovery performance, they incorporated top management commitment to customer service, customer service orientation of firm, rewarding customer service excellence, teamwork, empowerment, customer service training, role ambiguity, role conflict, organizational commitment. Using a questionnaire, they found that organizational commitment, empowerment, and rewarding service excellence have significant influence on service recovery performance of frontline employees. Building on the work of Boshoff and Allen, (2000) Yavas et al. (2000) investigated the antecedents and outcome of service recovery performance customer service, customer service orientation of firm, rewarding customer service excellence, teamwork, empowerment, customer service training, role ambiguity, organizational commitment. Using 180 responses, they found that only empowerment and role ambiguity significantly influence service recovery performance.

Karatepe (2006) conducted a quantitative study on frontline bank employees in turkey, he found that trait competitiveness, intrinsic and extrinsic motivation, and role ambiguity have significant positive influence on frontline employees' service recovery performance. The author pointed out that the consequences of service recovery performance are job satisfaction and intention to leave. Lin (2011a) in his study attributed the service recovery performance to the high level of self-efficacy of employees and to the relationship between managers and subordinates.

Yoo, Shin and Yang, (2006) conducted exploratory study by employing mix mode method to find the factors that affect frontline employees in restaurants. They found that pay raises, recognition from colleagues, full empowerment, and a case-by case reward method significantly influence the success of service recovery performance.
Rod and Ashill (2010) investigates the role of management commitment on the service recovery performance and management commitment for service quality. Using a questionnaire, they found that the relationship between Management commitment for service quality and service Recovery performance is mediated by organizational commitment. Battaglia et al (2012) uses a tree like structure to investigate service recovery performance, they found that the most important dimensions are speed of recovery, followed by empowerment.

Researchers incorporate, to some extent, similar variables to examine to examine the impact of frontline employees on the service recovery performance. This research is incorporating rewards, empowerment, teamwork, training, and commitment as elements and dimensions of the construct factor related to frontline employees.

2.2.2 Strategies

Many strategies that can be made by the organization to enhance the service recovery performance. Grewal et al. (2008) investigated the influence of compensation on repurchasing intention after service recovery and they found that compensation, in case that the company is responsible for the failure and the failure occurs frequently, is an effective tool and it is required to influence the repurchasing intention of customers after service recovery. However, they found that if the company is not responsible for the failure, compensation is not required.

The strategy of thanking customers was identified to be one of the effective strategy. Othman et al. (2013) conducted a study on Malaysian restaurant. Using a data collected from 481 respondents via questionnaire, they found that service recovery strategy is influential in determining future behavioral intention. Moreover, the study revealed that verbal recovery strategy is the most important strategy that must be adopted by the Malay restaurant in Malaysia. Therefore, they concluded their study that Malay restaurant must use verbal recovery strategies more frequently during failure incidents. At the same token, Magnini and Karande (2009) found that thanking customers after placing a complaint is an effective tools to enhance their satisfaction and increase their intention to repurchase.

Kuo and Wu (2012) collected data from 252 respondents via questionnaire to investigate the impact of distributive, procedural, and interactional justice to increase post recovery satisfaction and intention to repurchase after service recovery. Using twenty scenarios that combine five service failures and four recoveries, they found that distributive justice, procedural justice, and interactional justice enhance post-recovery satisfaction. Similarly, Chang, Lai and Hsu, (2012) collected data from 187 customers to find the impact of the three mentioned variables on satisfaction of online service recovery and repurchasing intention. They found that distributive justice, interactional justice and procedural justice positively influence the satisfaction of online service recovery and repurchase intention toward online service.

Lin (2011a) by employing quantitative approach pointed out that the corporate leadership style can play vital role in service recovery performance. He found that transformational leadership, compared with paternalistic leadership, has positive and significant effect on the service recovery performance.

Liao and Keng (2013) employed data from 1078 and they found that when consumers meet a delivery delay, proving them with online consumer experiences could increase satisfaction and reduce complaint intention. Kuo, Yen, and Chen, (2011) recorded 867 incidents of service failure and sort them between satisfactory and unsatisfactory. The findings show that there are failures must be avoided by the organization such as alterations and repairs, gap between expectations and perceptions, seller fraud problem, and leak of personal data. Further, they found that some failure can be recovered effective such as pricing failure, packaging problem, size variation, and mischarged.

2.2.3 Customers

Third construct of this study is the impact of customers' characteristic on the service recovery performance. Customer's experience in buying and selling and business transaction can affect the level of satisfaction and the service recovery performance. Holloway et al. (2005) conducted a study on the impact of customer experience on service recovery using data collected from 649 respondents via questionnaire, they found that customers with low level of purchasing experience are more likely to be satisfied after remedy. However, if the remedy is not satisfactory, they might be engaged in negative word of mouth. In contrast, Magnini and Karande (2009) conducted a study on hotel customers and they found that those who have long transaction history are more satisfied with a recovery initiative and more willing to return than those with a short transaction history.

Lin, (2011b) conducted a study to find the role of consumer personality on service recovery rate, recovery manner. Using data collected from 186 respondents via questionnaire, he found that the personality traits of the consumers are related to the requirements for service remedy speed by the business owners, and the remedy expectation of service failure is comparatively stronger due to high-levels of self-awareness of consumers with internally controlled personality traits.

3. Conceptual Model

Based on the literature review that has been conducted for the purpose of this study. it has been found that the dependent variable i.e. service recovery performance can be influenced by many factors. These factors are the independents variables. Namely, the frontline employees is the first independent variable. It was found that frontline employees influence the recovery performance. This construct includes, rewards, empowerments, teamwork, training, and commitment. The second independent variable is organizational strategies. This construct includes compensation, verbal actions such as thank you, leadership, and justice. Further, the third independent variable is customer characteristics. This construct includes customer' personality and purchasing experience. Figure 1 presents the conceptual model of this study.

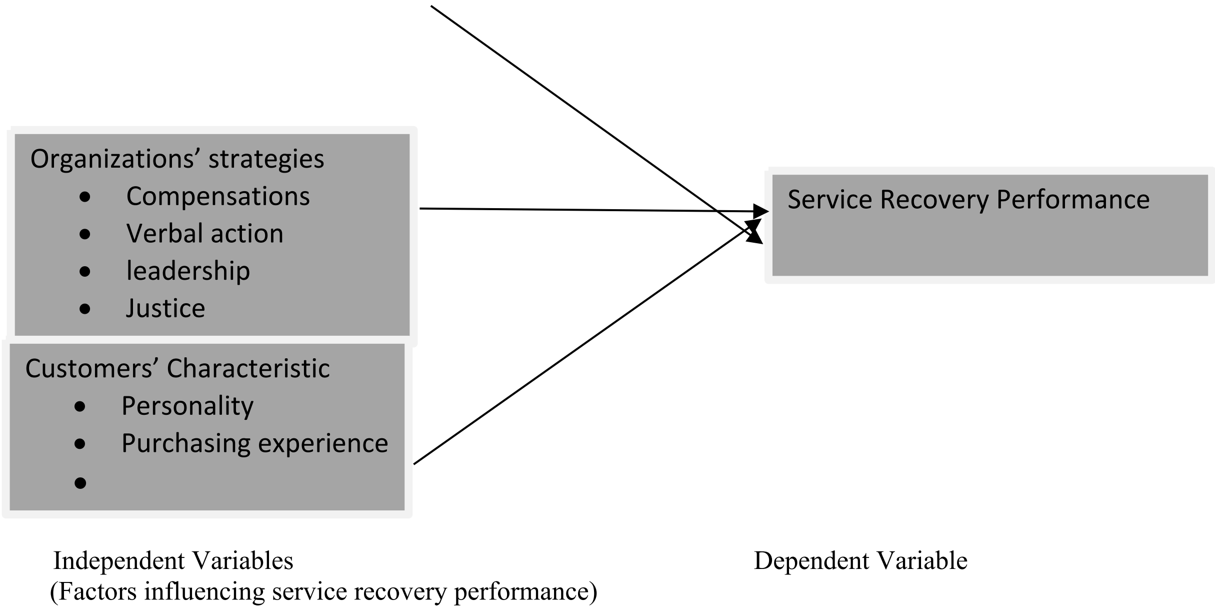

Figure 1. Conceptual Model

In the light of above, the following hypotheses can be assumed:

H1a: There is a positive and significant relationship between reward and service recovery performance.
H1b: There is a positive and significant relationship between empowerment and service recovery performance.
H1c: There is a positive and significant relationship between teamwork and service recovery performance.
H1d: There is a positive and significant relationship between training and service recovery performance.
H1e: There is a positive and significant relationship between commitment and service recovery performance
H2a: There is a positive and significant relationship between compensation and service recovery performance.
H2b: There is a positive and significant relationship between verbal action and service recovery performance.
H2c: There is a positive and significant relationship between leadership and service recovery performance.
H2d: There is a positive and significant relationship between justice and service recovery performance.
H3a: There is a positive and significant relationship between personality and service recovery performance.
H3b: There is a positive and significant relationship between purchasing experience and service recovery performance.

4. Conclusion

The purpose of this study is to develop comprehensive model. The literature was reviewed to find the studies pertaining to the topic. It was found that researchers have attempted to explain the difference in service recovery performance based on single view whether, employees, organization strategies or customers. This study have developed comprehensive model that include all the dimensions that might affect the service recovery performance.

The model is ready to be empirically tested by employing questionnaire that covers all the variables in this study. By testing the model, the most important factors can be identified. Then decision makers can focus more on the factors that strongly affect the service recovery performance.

It worthwhile to point that the study was limited to the available literature and due to the time limitation, the study has used the accessible literature. Therefore, validation of the model by incorporating more literature can strengthen the conceptual model.

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26

CHALLENGERS AND BARRIERS IN UTILISING LEARNING MANAGEMENT SYSTEM

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ABSTRACT

Adoptions of LMS have seen increasingly rapid development in higher education institutions. Both public and private universities had adopted as these resources are believed to be able to widen access, reduce the costs, and improve the quality of education. However, there exist several challenges that hinder the adoption and use of these resources. The majority of challenges mentioned in the literature do not have empirically grounded evidence. Different parts of the world may experience the same or even different challengers and barriers in adopting LMS. The empirical data was generated through semi-structured interviews with a random sample of 100 lecturers as well as a review of important documents generated by the Information Technology Unit of KUIS. Findings revealed that lack of access to computers and the Internet, low Internet bandwidth, absence of policies, and lack of skills to create and/or use LMS are the main barriers in KUIS. These findings provide a new understanding of the barriers to the use of LMs in higher institutions and should therefore assist and find mitigating strategies that will maximize its usage.

Keywords: Adoption; Learning Management System; Challengers and Barriers, Kolej Universiti Islam Antarabangsa Selangor (KUIS)

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1. Introduction

Situating LMS in teaching and learning landscape is gaining attention as it offers some ease of use. Despite these initiatives, institutions will not be able to widen access to and improve the quality of education without taking into consideration the quality of learning resources. This is because students rely on learning resources as their major source of information during the learning process (Keats, 2003). However, most institutions have continued with print-dependent educational practices where learning resources are in the form of paper textbooks and course handouts. Most of these resources are expensive, lack contextual relevance, and are difficult to share with a wider group of students (Lwoga, 2012). Therefore, it is timely to investigate the underlying inhibiting factors that prevent lecturers at KUIS from using LMS in order to develop strategies that will maximize their usage. The research was based on quantitative data obtained from 100 lecturers in KUIS and they applied the unified theory of acceptance and use of technology (UTAUT) model. This study provides further understanding of the perceived barriers to the use LMS in teaching and learning landscape.

2. Literature Review

A considerable amount of literature has been published to explain factors that hinder the use of LMS in different universities across the world. Generally, studies have consistently described the shortage of computers and Internet and low Internet bandwidth as the main contextual barriers to the use of LMS in Africa (Hodgkinson-Williams, 2010; Hoosen, 2012). Other main barriers cited include the lack of understanding regarding copyright and intellectual property rights (IPR) issues (Hoosen, 2012), and lack of policies to encourage creation and sharing of LMS (Yuan et al., 2008). Additionally, some studies have focused on social factors include lack of skills to find and use LMS , lack of time to find and/or prepare materials and upload in LMS, and unawareness of LMS existence.

Table 1: Perceived Barriers to Use of LMS across Literature

Category	Description	References
Technology	• Lack of access to computers and the Internet • Low internet bandwidth • Uninterrupted power	(Hodgkinson-Williams, 2010; Hoosen, 2012; Wright & Reju, 2012)
Legal	Lack of awareness amongst instructors regarding copyright and IPR issues	(Hoosen, 2012)
Institutional and national policies	• Lack of policies at institutional/national/regional level to support the creation or use of LMS	(Yuan et al., 2008)
Relevance	• Lack of resources appropriate to local context Social • Lack of skills to select appropriate LMS and re-use or re-mix	(Yuan et al., 2008)

	it • Unwillingness to use resources produced by someone else • Do not trust the quality of LMS • Lack of time devoted to produce shareable materials • Lack of incentives or reward systems for instructors	

3. Methodology

The study used semi-structured interviews and documentary reviews as data collection methods. The interview process involved a series of open–ended questions to investigate how lecturers were using LMS affordances to prepare learning resources, as well as to elicit lecturers' views on the use of LMS in teaching. According to Bryman (2008), semi-structured interviews enable the respondents to project their own ways of defining the world, permit a sequence of discussions, and enable the participants to raise issues that might not have been included in a pre-devised schedule. The surveyed was conducted in KUIS on a convenience basis due to time and budgetary constraints.

4. Findings and Discussions

This study aimed to investigate the barriers to the use of LMS in KUIS, Selangor. The main findings are:

- lack of access to computers and the Internet
- low Internet bandwidth
- no e-learning policies in place
- lack of skills to create and /or use LMS

4.1 Lack of access to computers and the Internet

The study found 83% of respondents rated low Internet bandwidth as a barrier to the use of LM. Fifteen percent of respondents were neutral while a small number of respondents (17%) indicated that low Internet bandwidth was not an inhibiting factor.

4.2 Low Internet bandwith

Low Internet bandwith was also disclosed as a inhibiting factors thus making the access is very time consuming. 80% of the participants indicated their impatience to stay infront of the computer for long.

4.3 No e-Learning policies being formulated

This finding was consistent with the fact that the surveyed institutions did not have eLearning policies in place. The use was termed as "encourage to use" and not a 'must". Even in institutions that had eLearning policies in place, the majority of them were not implemented.

4.4 Lack of the skills to create and/or use LMS

Nearly two thirds of respondents (63%) rated this as a hindrance factor. Lecturers are not equipped with necessary skills to be able to create and/or use these resources, the use of LMS is difficult.

5. Conclusion

The adoption and use of ICT to improve the quality of education and to increase students' enrollment through online learning in KUIS is becoming common. Many universities are spending thousands of dollars to procure and maintain various ICT in their premises. With these efforts in place, the use of LMS to complement these initiatives cannot be ignored. However, in order to benefit from these resources institutions have to find ways to overcome challenges revealed in this study. Moreover, institutions have to • improve the reliability and speed of the Internet within their institutions; • equip instructors with necessary skills to be able to create and/or use LMS; • update relevant policies to enable smooth implementation of LMS.

Acknowledgment

The authors appreciatively acknowledge the financial support from KUIS in granting the study. The authors would also like to thank the lecturers from KUIS who willingly agreed to participate in the study.

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KORPUS KOMUNIKASI QURANIK: SUATU TINJAUAN AWAL

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ABSTRAK

Komunikasi adalah suatu perkara yang amat penting dalam kehidupan manusia. Semenjak daripada peringkat awal kehadiran manusia di muka bumi ini, manusia memerlukan suatu sistem yang mengatur perhubungan antara sesama mereka. Kertas kerja konsep ini bertujuan untuk membincangkan Korpus Komunikasi Quranik sebagai asas untuk mencadangkan pembinaan Model Komunikasi Islam yang Efektif. Perbincangan awal ini menumpukan kepada objektif untuk mengenalpasti perkataan (kalimah), pengajaran (ibrah) dan ayat Quran yang berkaitan dengan elemen dan proses komunikasi. Al-Quran mengandungi yang mengandungi 6,236 ayāt dan dibahagikan kepada 114 bab atau surah ini merupakan saluran komunikasi, antara Allah sebagai pencipta dengan hambaNya. Hasil kajian awal ini mendapati bahawa Al-Quran menggunakan perkataan yang berbeza untuk menggambarkan aktiviti komunikasi, misalnya: yuridu, ya'muru, yasya, kutiba, yaqdzi and fi'il amri sebagai usaha memahami kandungan Quran dan menyampaikannnya kepada semua insan. Konstruk-konstruk yang boleh dijadikan bukti asas tentang al-Quran sebagai panduan berkomunikasi ialah; 'bacalah' (al-'Alaq: 1-2), 'berkata' (alMaidah: 115), 'belajar' (Ali Imran: 79),'menjelaskan penemuan' (al-Furqan: 33), 'bertindak' (al-Furqon: 52), 'katakanlah' (al-mukmin:66) dan 'menyelidik' (al-Hujurat:6). Justeru, pemahaman terhadap elemenkomunikasi yang diperkenalkan oleh Barat adalah relevan untuk didefinisikan malahdikonseptualisasi semula berdasarkan wahyu al-Quran yang merupakan 'anugerah khas'buat umat Rasulullah SAW.

Kata kunci: konstruk komunikasi, tabayyun, Qur'CC Model

1 LATAR BELAKANG KAJIAN

Kebanyakan masalah sosial dan organisasi yang timbul kebelakangan ini hadir akibat ketidakpuasan hati dalam sesebuah perhubungan kesan daripada komunikasi yang tidak berhemah dalam kalangan manusia. Kejayaan dalam komunikasi adalah sangat bergantung kepada kebolehan seseorang menyampaikan maklumat dan mengetengahkan ideanya kepada orang lain. Komunikasi yang berkesan seringkali menatijahkan perhubungan yang lebih bermakna, lancar dan menghasilkan perhubungan yang baik sama ada dalam konteks pekerjaan ataupun perhubungan seharian. Komunikasi berkesan juga dapat meningkatkan kebarangkalian untuk memenuhi keperluan peribadi malah mencapai matlamat yang lebih besar demi pembangunan dan kemaslahatan ummah.

Para sarjana dalam bidang komunikasi dari Barat sejak dahulu lagi telah mendominasi bidang ini dan model-model asas mereka telah dijadikan rujukan bidang ini, termasuklah di Malaysia bermula diperingkat diploma, sarjana muda dan seterusnya di peringkat sarjana. Model-model komunikasi ini termasuklah yang dibangunkan oleh Laswell (1948), David Berlo (1960), Shannon & Weaver (1949) dan banyak lagi.

Merujuk kepada sebahagian kritikan terhadap elemen dan proses komunikasi dalam model kontemporari yang ada, maka kajian ini bertujuan untuk membina *Quranic Communication Corpus (Qur'CC)* dengan menghimpunkan perkataan, ibrah dan ayat Quran dan seterusnya mencadangkan "Model Komunikasi Islam Efektif"

Kajian ini dijalankan dengan menggunakan pendekatan kualitatif. Kaedah pengutipan data dilakukan secara analisa kandungan (*content analysis*) dalam mengenalpasti perkataan, ibrah dan ayat al-Quranyang berkait dengan elemen dan proses komunikasi.

PERNYATAAN MASALAH

Usaha-usaha menghimpunkan (*corpus*) telah dibuktikan dalam disiplin Bahasa Inggeris, bagaimanapun sehingga kini belum ada usaha-usaha berkenaan dibangunkan dalam bidang komunikasi. Sebahagian himpunan berkenaan telah dibangunkan, namun tidak melihat elemen dan proses komunikasi yang membolehkan pembangunan model komunikasi efektif. Seperti yang telah dibincangkan sebelum ini, perbandingan Model Komunikasi yang dibangunkan oleh para sarjana Barat (lakaran dan kritikan) dengan Sarjana Islam membuktikan masih terdapatnya kelompangan (*gaps*) yang perlu diambil perhatian. Dengan mengimpunkan perkataan (kalimah), ibrah dan ayat al-Quran, kajian ini akan menumpukan kepada *Quranic Communication Corpus (Qur'CC)* sebagai asas untuk membangunkan Model Komunikasi Islam yang efektif yang akan menyatukan elemen dan proses komunikasi Islam yang berkait langsung dengan perhubungan manusia dan memberikan manfaat kepada umat Islam khasnya. Apatah lagi sejak kebelakangan ini, dengan pengaruh kuat media sosial yang sekaligus menggalakan proses penyampaian maklumat tanpa saringan, tanpa penyelidikan, tanpa disahkan benar berada dalam gelombang informasi tanpa sempadan yang seringkali menyebabkan kekeliruan, kecelaruan malah menjadi medan fitnah dan kekhilafan yang memberi impak besar terhadap keseluruhan sistem sosial, ekonomi dan politik di Malaysia.

SOROTON LITERATUR

Menerusi komunikasi, masyarakat adalah didasarkan kepada bentuk kehidupan bersama untuk mencapai tujuan bersama, dalam bentuk ucapan, tindakan dan kerjasama. Menerusi komunikasi juga, individu akan mendapat pengetahuan, informasi dan pengalaman kehidupan. Justeru, akan terbentuklah sikap persefahaman, percakapan, keyakinan, kepercayaan, tindakan dan kawalan sewajarnya dalam rangka membentuk kehidupan yang harmoni.

Menurut Barry (1965) dalam bukunya *Communication and Language*, istilah komunikasi adalah berasal daripada perkataan Latin *Communicare* yang bermaksud *to talk together, confer, discourse, and consult with another.* Menurutnya komunikasi juga bermakna *fellowship* dan *justice* dalam rangka hubungan antara individu dengan individu lain.

Schramm dan Roberts (1971) telah mendefinisikan komunikasi sebagai satu proses untuk berkongsi sesuatu orientasi terhadap satu set tanda maklumat. Perkongsian sesuatu orientasi merangkumi penyaluran maklumat, idea serta sikap dan sebagainya. Definisi yang lebih kurang sama maksudnya turut diberikan oleh Emery, Ault dan Ageel (1973).

Komunikasi jika ditinjau dari sudut psikologi adalah suatu proses dalam setiap situasi yang melibatkan makna (Lindgren, 1953). Ada juga dalam kalangan sarjana menggunakan istilah komunikasi dalam pengertian yang lebih luas, meliputi interaksi bukan manusia (*non-human interactions*). Steven (1950), misalnya, telah menyatakan:

> *Communication is the discriminatory response of an organism to a stimulus ... This definition says that communication occurs when some environmental disturbance (the stimulus) impinges on an organism and the organism does something about it (makes a discriminatory response). If the stimulus is ignored by the organism, there has been no communication. The test is differential reaction of some sort. The message that gets no response is not a communication.*

Berdasarkan makna yang dikemukakan oleh para sarjana tersebut, komunikasi sebenarnya bermaksud lebih daripada sekadar komunikasi verbal (lisan) dan non verbal (bukan lisan). Ini kerana komunikasi adalah satu proses penyaluran maklumat yang turut meliputi ucapan, tulisan, tingkah laku, tindakan, penampilan, autoriti dan sebagainya.

Komunikasi Islam

Komunikasi adalah suatu perkara yang amat penting dalam kehidupan manusia. Semenjak daripada peringkat awal kehadiran manusia di muka bumi ini, mereka memerlukan suatu sistem yang mengatur perhubungan antara sesama mereka. Islam, berdasarkan dua sumber utamanya iaitu al-Quran dan al-Sunnah, telah menyediakan satu sistem komunikasi yang unik dan menyeluruh. Islam juga telah mengatur komunikasi antara sesama manusia dengan adabnya yang tertentu. Mesej atau berita yang ingin disampaikan oleh sumber atau penyampai kepada penerimanya dalam sesebuah proses komunikasi perlu dipastikan kesahihannya sebelum ianya diterima dan disebarkan, demi kebaikan manusia sendiri.

Pelbagai definisi telah diberikan oleh para sarjana untuk menerangkan maksud komunikasi. Secara umumya, istilah komunikasi adalah berasal daripada bahasa Inggeris iaitu *communication*.

Pada dasarnya, komunikasi dalam Islam melibatkan elemen penyampai, mesej, saluran, gangguan, penerima, maklum balas dan kesan dalam lingkungan aqidah, syariah dan akhlak. Komunikasi menurut perspektif Islam merupakan satu bentuk hubungan dan interaksi yang perlu wujud antara tiga unsur utama kehidupan iaitu manusia, alam dan Tuhan. Hakikat ini dapat dilihat melalui konsep *habl min Allah* dan *habl min al-nas*. Komunikasi antara sesama manusia (*habl min al-nas*) adalah tidak terlepas daripada komunikasi serta interaksi manusia dengan Allah (*habl min Allah*). Tanggungjawab manusia sebagai khalifah Allah di muka bumi ini menjadikan manusia sentiasa berinteraksi dan berkomunikasi dengan alam. Justeru, kehidupan manusia seharian tidak dapat mengelak daripada terlibat dengan komunikasi tiga dimensi tersebut. Ketiga-tiga unsur tersebut adalah berkait rapat dan saling memerlukan, khususnya dalam konteks manusia sebagai fokus utamanya.

Komunikasi manusia tidak akan terlepas daripada hubungannya dengan Tuhan. Mengabaikan Tuhan dalam berkomunikasi bererti mengabaikan aqidah. Mengabaikan aqidah bererti turut mengabaikan syariat dan akhlak yang telah diaturkan oleh Tuhan. Jalinan hubungan serta interaksi inilah yang menjadikan komunikasi dalam perspektif Islam bersifat unik dan tersendiri. Sekalipun manusia adalah fokus utama, namun kenyataan tersebut adalah berbeza dengan kedudukan manusia dalam komunikasi menurut perspektif positivistik Barat yang menjadikan manusia sebagai dasar untuk segala-galanya. Dalam Islam, bidang kuasa dan kemampuan manusia ada batasannya, malah sentiasa terikat dengan pelbagai peraturan Ilahi, Maha Pencipta.

R. Agus (1990) menjelaskan bahawa gambaran komunikasi dalam konteks keislamannya adalah suatu usaha mempengaruhi, mengajak seterusnya memindahkan pemikiran, pengetahuan, perlakuan serta perbuatan yang tidak diredhai Allah kepada yang diredhai Allah. Kenyataan ini sesuai dengan hakikat komunikasi yang tidak terbatas sekadar verbal dan non-verbal sahaja, malah turut meliputi ucapan, tulisan, tingkah laku, perbuatan dan sebagainya. Pernyataan R. Agus tersebut disokong juga oleh A. Hasymy (1974) yang menyatakan bahawa komunikasi dalam Islam merupakan dakwah atau suatu ajakan untuk meyakini serta mengamalkan aqidah dan syariah Islam.

Secara umum, komunikasi dalam perspektif Islam adalah berkait rapat dengan dakwah. Ini selaras dengan maksud komunikasi dan dakwah yang bertujuan untuk menyampaikan satu mesej daripada penyampai kepada penerima melalui medium tertentu, seperti juga yang telah dicadangkan oleh para sarjana Barat ketika membincangkan maksud komunikasi.

Secara khusus, komunikasi Islam membawa pengertian mengajak atau memindahkan suatu pihak untuk meninggalkan segala bentuk perbuatan atau pemikiran yang tidak diredhai Allah, kepada perbuatan atau pemikiran yang diredhai Allah. Dapat dikatakan bahawa komunikasi dalam Islam menekankan aspek rohaniah lebih daripada aspek lahiriah kerana komunikasi sebenarnya berkait rapat dengan unsur-unsur rohani yang berhubung rapat dengan soal aqidah, syariah dan akhlak. Setiap elemen tersebut berkait rapat dengan hati (*qalb*) manusia. Tindakan dan perlakuan manusia pada zahirnya adalah refleksi serta manifestasi daripada sifat dan sikap hatinya. Perkaitan tersebut dapat dilihat menerusi definisi komunikasi dalam Islam yang menekankan keredhaan Allah dalam sesuatu proses komunikasi.

Pada dasarnya, definisi komunikasi yang dicadangkan oleh para sarjana Barat adalah tidak jauh berbeza dengan apa yang dicadangkan oleh para sarjana Islam. Cuma definisi tersebut lebih bersifat operatif dan teknikal.

Manakala dalam Islam, komunikasi diberikan pengertian yang lebih luas daripada itu, iaitu melibatkan juga unsur-unsur ketuhanan dan keagamaan dalam perspektifnya. Perbincangan mengenai komunikasi antara sesama manusia membawa bersama perbincangan mengenai persoalan ketuhanan dan spiritualiti. Malah, dalam apa jua perbincangan berkenaan dengan manusia, perkaitan antara manusia sebagai makhluk dengan Allah sebagai Tuhan Maha Pencipta tidak dapat dipisahkan sama sekali.

Perbandingan perspektif Teori Barat dan Al-Quran

Mohd Shah (2007) menjelaskan al-Quran merupakan An-Nur iaitu kitab yang menjelaskan kebenaran dan merungkai segala kekaburan dengan penjelasan yang pasti dan dengan suatu bukti yang nyata berkenaan dengan dengan permasalahan halal, haram dan perkara-perkara ghaib yang tidak dapat diterokai oleh akal.

Kalaulah model hanya menjelaskan, memetakan sesuatu unsur berdasarkan sesuatu yang telah diuji, maka al-Quran apatah lagi dokumen yang sangat jelas peristiwa yang berlaku, dengan ibrah (pengajaran) yang disampaikan merupakan dokumen daripada ALLAH yang telah berlaku, sedang berlaku dan yang akan berlaku sehinggalah gambaran hari akhirat, pembalasan, syurga dan neraka juga telah ditulis dengan penuh teliti. Sedangkan Al Quran sebagai rujukan utama merupakan suatu nama daripada perkataan ‘al-Quran’ (قرآن ال) dari sudut bahasa yang bererti ‘bacaan’. Dari sudut istilah, al-Quran didefinisikan pula sebagai Kalamullah yang diturunkan kepada Nabi Muhammad (s.a.w), yang mana lafaz-lafaznya menjadi mukjizat yang membuktikan kenabian baginda. Pembacaan Al Quran akan menjadi ibadat bagi sesiapa yang membacanya, yang diriwayatkan secara mutawatir, yang termaktub dalam mushaf, bermula dengan surah alFatihah sehingga akhir surah al-Nas. (Abu Shahbah, Muhammad ibn Muhammad, dalam
Mohd Shah, 2007).

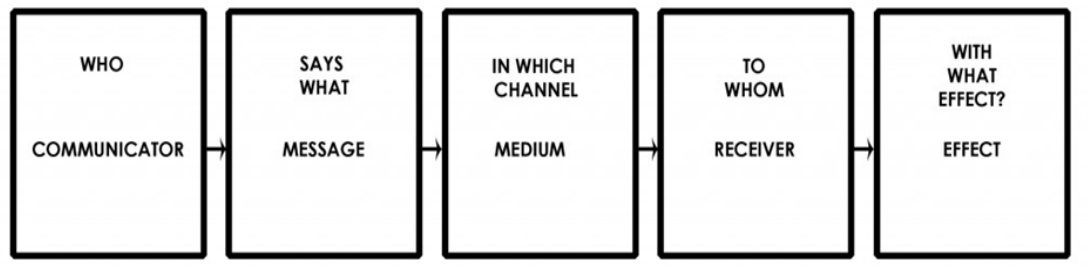
Rujukan ini dikukuhkan lagi dengan surah al-Baqarah ayat 1-2 yang bermaksud;
Alif, Laam, Miim.(1) Kitab al-Quran ini, tidak ada syak padanya (tentang datangnya dari Allah dan tentang sempurnanya); ia pula menjadi petunjuk bagi orang-orang yang (hendak) bertakwa (2)”

Al-Quran merupakan kitab suci atau dokumen yang signifikan kepada agama Islam kerana diturunkan sebagai wahyu kepada Rasulullah SAW, ditulis dalam bahasa Arab yang menjadi panduan kepada ummat Islam. Al-Quran mengandungi 6,236 ayāt dan dibahagikan kepada 114 bab atau surah. Al-Quran juga merupakan saluran komunikasi, antara Allah sebagai pencipta dengan hambaNya. Al-Quran menggunakan perkataan yang berbeza untuk menggambarkan aktiviti komunikasi, misalnya: *yuridu, ya’muru, yasya, kutiba, yaqdzi and fi’il amri* sebagai usaha memahami kandungan Quran dan menyampaikannnya kepada semua insan. Konstruk-konstruk yang boleh dijadikan bukti asas tentang al-Quran sebagai panduan berkomunikasi ialah; ‘bacalah’ (al-‘Alaq: 1-2), ‘berkata’ (al-Maidah: 115), ‘belajar’ (Ali Imran: 79), ‘menjelaskan penemuan’ (al-Furqan: 33), ‘bertindak’ (al-Furqon: 52), ‘katakanlah’ (al-mukmin:66) dan ‘menyelidik’ (al-Hujurat:6).

Institut Akhbar Islam telah mengisytiharkan kod etika kewartawanan Malaysia pada 20 Mei 1989 di Kuala Lumpur yang mengandungi lapan perkara (Saodah, Narimah dan Mohd Yusof, 2005) iaitu kebenaran, kebebasan, bertanggungjawab, ketepatan maklumat, menghormati kerahsiaan, berkredibiliti, adil dan memahami perundangan.

Model Komunikasi
Proses dan elemen komunikasi banyak didominasi oleh para sarjana Barat yang membentuk model komunikasi awal dan terus menjadi rujukan dalam pengajian komunikasi.

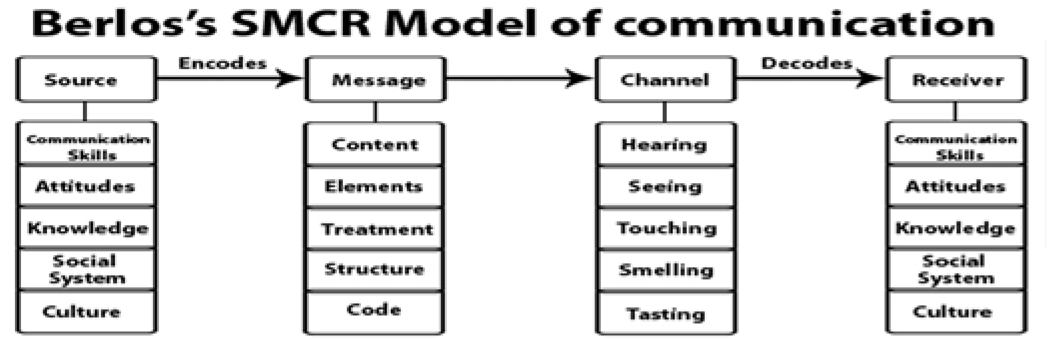
Model komunikasi terawal antaranya adalah yang diperkenalkan oleh Harold Lasswell (1948) yang berbentuk persoalan asas iaitu (1) *Who?*,(2) *Says what?, (3)Through what channel*, (4)*To whom?* dan (5) *with what effect?*



Rajah 1: Laswell's Model of Communication

Shanon & Weaver (1949) pula memperkenalkan Model Matematik Komunikasi yang mengambarkan aliran maklumat kepada penerima melalui saluran yang menggunakan telefon yang penuh dengan kod-kod. Model ini menerangkan pertalian enam unsur penting dalam proses komunikasi iaitu: 1) sumber maklumat, (2) mesej, (3) transmitter/saluran, (4) signal, (5) penerima maklumat dan (6) destinasi . Model ini turut memberikan gambaran tentang wujudnya gangguan ketika proses aliran signal berlaku.

Sementara itu model komunikasi yang popular dan mudah ialah Model SMCR yang dipelopori oleh David Berlo (1960) yang menunjukkan secara liner proses komunikasi yang melibatkan empat elemen asas iaitu sumber/source (S), mesej (M), saluran/channel (C) dan penerima/receiver (R) digambarkan seperti rajah berikut;



Rajah 2: SCMR Model (Berlo, 1960)

Walau bagaimanapun didapati model komunikasi asas yang dinyatakan ini dan beberapa model lain yang diperkenalkan oleh Schramm (1960), yang melalui tiga penciptaan model yang bermula dengan model komunikasi sehala yang kemudiannya ditambah baik dengan menjelaskan elemen rangka rujuk (*frame of reference*) dan lapangan pengalaman (*field of experience*) masih lagi mempunyai kelompangan (*gap*) dalam konteks komunikasi berdasarkan Al-Quran.

Keadaan ini berlaku kerana pendefinisian konsep model dan teori itu yang dijelaskan secara bersifat sementara dan hanya satu bentuk percubaan sebagaimana yang dijelaskan oleh Littlejohn, (1996) yang menerangkan bahawa model adalah sebagai suatu percubaan untuk menjelaskan pengalaman, idea tentang bagaimana sesuatu kejadian berlaku. Pendefinisian ini selaras juga dengan apa yang dinyatakan oleh Griffin, (1997) pula menyatakan bahawa teori adalah peta tentang kebenaran; teori adalah jawapan sementara yang dibentuk bagi persoalan yang timbul tentang suatu fenomena. Sementara itu Mohd Baharudin dan Mohd Khairie (2009) pula menerangkan model merupakan satu kerangka penting dalam memerihalkan unsur yang terlibat dalam sesuatu fenomenologi atau hubungan sebab akibat (causal relationship) yang mana beliau turut menggariskan empat fungsi model komunikasi iaitu, (i) memudahkan kefahaman terhadap sumbangan elemen-elemen dalam proses komunikasi, (ii) memberi pengertian sama ada komunikasi melibatkan proses sehala atau dua hala (iii) memerihalkan sumbangan elemen-elemen penting dalam menentukan keberkesanan komunikasi, (iv) menjadi panduan kepada proses penyelidikan dalam komunikasi.

Kritikan terhadap Model Berlo dan Model Lasswell
Kritikan yang dibangkitkan oleh para sarjana Barat sendiri terhadap Model Berlo meliputi beberapa perkara berikut;

i. Tiada elemen maklum balas/tidak diketahui kesannya.
ii. Tidak dinyatakan halangan dalam proses komunikasi .
iii. Tidak menggambarkan elemen gangguan/ *noise*
iv. Model yang kompleks
v. Model komunikasi liner
vi. Memerlukan individu yang sama tahap untuk membolehkan komunikasi berlaku dengan baik, namun tidak tepat dalam konteks harian.

Sementara kritikan terhadap Model Lasswell ialah;

i. Mengabaikan kemungkinan berlakunya gangguan/ bising
ii. Tiada maklum balas; Tanpa maklum balas, proses komunikasi tidak berkembang.

Penjelasan berhubung al-Quran ini sangat signifikan kerana Al-Quran itu sendiri adalah kitab atau dokumen yang melapor kejadian, jawapan kepada fenomena kisah benar dan sumber rujukan yang dijanjikan Allah bahawa setiap manusia tidak akan sesat selagi dia berpegang kepada al-Quran dan Hadis.

Beberapa orang sarjana Islam telah mula menghimpun ayat-ayat al Quran yang berkaitan dengan nilai-nilai komunikasi Islam, misalnya Soadah Wok dan Mohd. Yusof Hussain (2003) yang memfokuskan kepada Komunikasi kepimpinan dalam Islam memberikan sembilan prinsip komunikasi Islam untuk pemimpinan organisasi yang antaranya ialah;
i) bercakap dengan lemah lembut yang disandarkan kepada Surah Ta Ha: 43 & 44, ii) menggunakan hikmah dan nasihat yang baik-merujuk surah Al-Nahl:125 dan mengambil kira pandangan dan fikiran orang lain- surah al-Imran: 159.

Walau bagaimanapun nilai-nilai Islam ini hanya dirujuk dalam konteks tertentu sahaja dan tidak dapat membentuk satu model komunikasi kepimpinan yang secara jelas dalam bentuk gambarajah (model). Oleh yang demikian sarjana komunikasi ini lebih menjurus untuk menerapkan nilai-nilai komunikasi Islam yang ditemui dalam ayat Quran tertentu.

Usaha-usaha terhadap pembentukan awal model komunikasi dalam Quran terus berkembang melalui kajian oleh Mohd Zaki Ibrahim (2005) yang membangunkan model Komunikasi Penurunan Wahyu yang menerangkan cara berlakunya komunikasi antara Allah sebagai pencipta dengan hamba-hambanya berdasarkan surah Syura ayat 51 yang dibangunkan berdasarkan gambarajah berikut:

Zulkiple dan Saiful Azry (2011) turut memperkenalkan empat model komunikasi berdasarkan beberapa ayat al-Quran iaitu;

i) Model komunikasi Dakwah Bil al-Nafs (Intrapersonal) berdasarkan surah al-Dzariyat: 54 – 'Dan (ingatlah) Aku tidak menciptakan jin dan manusia melainkan untuk mereka menyembah dan beribadat kepadaKu'
ii) Model Komunikasi Dakwah Fardiyyah, Nabi Ibrahim AS berdasarkan surah surah Maryam:41-48
iii) Model Komunikasi Dakwah Fardiyyah, Nabi Musa dan Harun AS berdasarkan surah Ta Ha 20: 27-28, 29-33, 36, 49-50, al-Imran 3:159, al-Mu'minun 23:45-48, al-Qasas 28:34-35 dan surah al-Hajj 22: 46
iv) Model Komunikasi Dakwah bi al-Risalah (komunikasi massa) berdasarkan surah al-Anbia':107-112

Walau bagaimanapun tiga model komunikasi dakwah yang dibangunkan ini lebih bersifat merujuk kepada satu-satu ayat sahaja, tanpa menjelaskan dengan terperinci pembinaan instrumen dan konstruk komunikasi yang didapati daripada al-Quran secara menyeluruh kecuali bagi Model Komunikasi Dakwah Fardiyyah yang berkisar tentang kisah nabi Musa AS dan Nabi Harun AS yang merujuk kepada 10 ayat dalam surah Ta Ha, satu ayat dari surah al-Imran, empat ayat dari surah al-Mu'minun, dua ayat surah al-Qasas dan satu ayat dari surah al-Hajj.

Oleh yang demikian masih ada kelompangan (*gap*) yang perlu diperhalusi dengan mengimpunkan ayat-ayat al-Quran untuk mendapatkan korpus komunikasi Islam berdasarkan al-Quran dan seterusnya dapat mendefinisikan semula elemen dan proses komunikasi dan seterusnya membina model-model komunikasi Islam sebagai usaha integrasi ilmu dalam bidang komunikasi yang telah dimurni dan diislamisasi.

3 Hasil Kajian

Diperingkat awal kajian ini juga mendapati suatu penjelasan tentang elemen dan proses komunikasi yang komprehensif daripada surah al-Hujurat ayat 6 yang bermaksud,

> 'Wahai orang-orang yang beriman, jika datang kepada kamu orang fasik membawa khabar, maka selidikilah terlebih dahuu, supaya kamu tidak menimpakan kemudaratan kepada sesuatu kaum'.

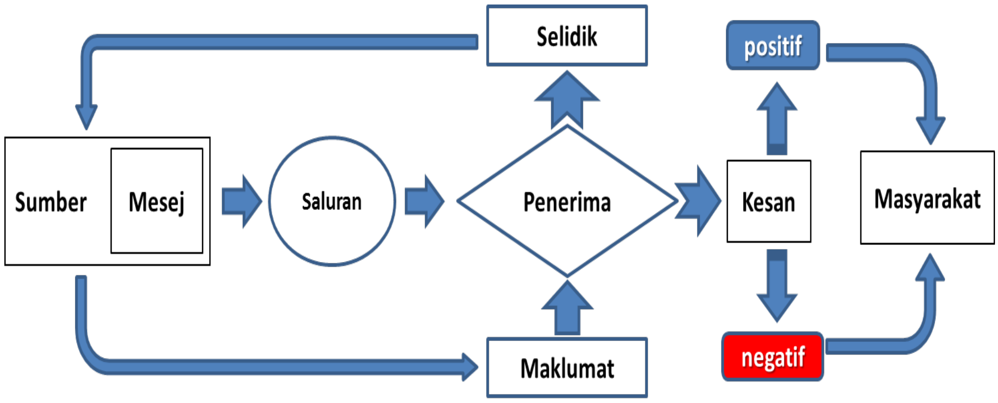
Dalam konteks komunikasi ayat ini menjelaskan tentang pentingnya empat perkara berikut, yang secara asasnya tidak disentuh oleh model asas komunikasi SMCR oleh David Berlo dan Laswell yang telah dibincangkan diperingkat awal iaitu;
1) menyelidik maklumat,
2) mengenalpasti penyampai khabar
3) menimbangkan kebenaran mesej
4) memikirkan kesan mesej.

Surah an-Nisa ayat 94, juga menekankan elemen 'menyelidik': 'Wahai Orang-orang yang beriman, apabila kamu pergi (berperang) di Jalan Allah, maka **telitilah** (cari keterangan) dan janganlah kamu menyatakan kepada orang yang mengucapkan 'salam' kepadamu, 'kamu bukan seorang yang beriman', (lalu kamu membunuhnya), dengan maksud memberi harta benda kehidupan dunia, padahal di sisi Allah ada harta yang banyak. Begitu jugalah keadaaan kamu dahulu, lalu Allah memberikan nikmat_Nya kepadamu, maka **telitilah**, Sungguh Allah maha **teliti** terhadap apa yang kamu kerjakan".

Kedua-dua ayat ini yang sangat menekankan tentang 'menyelidik makumat' turut disokong oleh Hadis daripada Sahl bin Aslam dpd Al-Hassan, Hadis Mursal Kitab an-Nihayah, Imam

Ibnu Kasthir "Ketahuilah Olehmu bahawa teliti (*tabbayyun*) itu daripada Allah dan sambil lewa (gopoh-gopoh & tergesa-gesa) itu daripada syaitan, maka hendaklah kamu teliti'.

Oleh yang demikian pengkaji cuba membangunkan lakaran Model Komunikasi Hubungan Insan berdasarkan ibrah (pengajaran kisah) surah al-Hujurat ayat 6 seperti rajah 3 berikut;



Rajah 3: Model Komunikasi Hubungan Insan
(Rahmahtunnisah, Rozalafri & Don Daniyal, 2014)

Khairuddin Said (2013) yang memetik Ibn 'Asyur (1997) bahawa tinjauan dari sudut fikah dan usul fiq, terdapat empat perkara utama yang diutarakan dalam ayat tersebut yang merangkumi (i) kewajipan menyelidik tentang keadilan seseorang yang tidak diketahui keadaannya dalam urusan penerimaan kesaksian, (ii) ayat tersebut menjadi bukti tentang penerima khabar seorang individu yang tersingkir daripada tuduhan sifat dusta dalam persaksian yang dinilai sebagai adil, (iii) terdapat pandangan yang menyatakan bahawa asal seseorang dinilai sebagai tidak diketahui keadaannya adalah dinilai tidak adil iaitu tidak ada sangkaan keadilannya, (iv) Penegasan tentang akibat mempercayai berita yang disampai yang disampaikan oleh seseorang yang fasik adalah ingatan berbentuk ancaman akan berlaku sesuatu yang menetapkan penyesalan. Berdasarkan Rajah 3, dapat dilihat secara keseluruhan proses yang menimbulkan perkara perkara-tersebut.

Penegasan dan amaran Allah dari ayat 6 surah Al-Hujurat ini perlu menjadi pertimbangan asas agar individu berhati-hati terhadap informasi atau mesej yang dibawa oleh orang fasiq. Berhati-hati ini, bukan mermakna bahawa penerima mesej menolak atau menafikan mesej tersebut, tetapi agar penerima mesej memeriksa kebenaran mesej tersebut.

Justeru konstruk komunikasi yang diperolihi daripada korpus surah al-Hujurat ayat 6 dan surah an-Nisa' ayat 94 dilihat dapat memperbaiki hubungan antara insan dengan memberikan penumpuan terhadap peranan penerima itu sendiri iaitu;

1) Menjadi Penyelidik Mesej Yang Aktif.
2) Bersifat Tabbayyun (Self-Gatekeeper)
3) Mempertimbangkan Kesan Mesej

KESIMPULAN

Cabaran dan persaingan menerima dan menyampaikan maklumat semasa, masa kini tidak sewajarnya dipandang ringan. Dunia teknologi tanpa sempadan maklumat memerlukan individu membuat Silang Maklumat dan Silang Rujukan Maklumat (*cross reference*) dalam menentukan kesahihan maklumat. Ia penting supaya umat Islam tidah terjerumus ke dalam fitnah yang memecahbelahkan. Islam adalah agama bersumberkan Ilmu (bacalah –Iqra') maka umat Islam harus menjadi umat yang mementingkan kebenaran dengan mengutamakan sebanyak mungkin maklumat sebelum membuat sebarang tindakan.

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A STUDY ON THE LITERACY LEVEL OF RURAL YOUTH – A CASE STUDY OF KAVANOOR VILLAGE, SOUTH INDIA

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ABSTRACT

The purpose of this study was to know the level of literacy of rural youth and to study the educational barriers faced by the students. The area chosen for the study was Kavanoor, an underprivileged village in South India. Data was collected from the youth aged 15 to20. Census method was adopted to study the target group of the village. From the analysis of data, it was found that the rural youth have capabilities of development. If they are provided with the necessary tools, they have the potential to grow as a person and as contributors to the economic development of the country. The majority of the boys opt for engineering courses because the parents think that it is the only income earning and respectable course. The boys were given more preference than the girls for education. Gender discrimination, caste differences, poverty, lack of interest and lack of infrastructural facilities in the schools proved to be some of the major barriers of education. There is unemployment among the rural youth as they do not find suitable jobs. More training programs and vocational skills should be introduced and developed among the rural youth to make them employable so that they can stand on their own legs.

Keywords: Literacy, *educational barriers*, Rural Youth, South India

1 Introduction

Population projections indicate that while the global economy is expected to witness a shortage of youth population by 2020, India will have a youth surplus. While this provides India with great opportunities, it also poses challenges. These young people need to be suitably educated, and appropriately skilled to contribute optimally to the economy. Thus arises the need for a well-designed education.

India, a developing country, has the third largest higher education system, after China and the USA. There has been a noteworthy improvement in the literacy level from 12% at the end of the British rule in India in 1947 to the present rate at 73% as per Census 2011. But still the education system is found to be lacking in certain key areas. Gender discrimination, caste differences, poverty, lack of interest and lack of infrastructural facilities are some of the major barriers faced by the students in getting education, particularly in the rural areas.

67% of India's population lives in villages out of which 71% are literate. Lack of basics, textbooks, and quality teachers have been an impediment to the advancement of the education of the children in rural areas. Drop outs in schools increase due to the poor quality of education and lack of affordability. And as age increases, they are expected to earn bread for the family. They lose money if they go to school. Hence, the dropouts increase, especially after primary level. Since a large proportion of the population of India lives in rural areas, rural quality education is important not only for the enhancement of life quality of the rural community, but also for the overall progress and development of the country.

2 Overview of Literature

Education has been the main focus of many research studies owing to its importance in today's world. Literacy level has become an indicator of a country's economic growth and development. India is a developing country and therefore, studying the progress of education is of vital importance. Many studies have identified the constraints and traced the progress of education in rural areas after independence. It has been revealed that the status of education has not been satisfactory in different parts of India.

The growth of education has proved to be a slow process, especially in countries having more rural areas. The disparities in educational facilities provided to urban and rural areas have also been studied. While schools in the urban areas are provided with electricity, the rural schools do not have electricity. Quite a number of schools do not possess a separate library room, separate teacher's room, drinking water facilities, ventilation, and latrine. The co-curricular activities are not organised in many schools. Another barrier to the growth of literacy level is the gender disparities prevalent among rural communities. Studies indicate that the gender gap between the boys and girls in the rural India is reducing in the estimate for number of rural child population and rural enrolment at elementary stages in different categories of schools. The role of the Government in providing education opportunities to all parts of the country has also been studied.
However, the present paper studies the present barriers faced by the students in education and the infrastructural facilities available to them.

OBJECTIVES OF THE STUDY

The study has the following objectives:

1. To know the family structure, income and employment in the study area.
2. To find the reasons for dropouts of students in schools and colleges.
3. To study the problems faced by rural youth in getting education.
4. To analyse the effect of the chosen socio, economic and demographic variables on the level of literacy.

3 Methodology

The scope of study was kept limited to Kavanoor village, located in Madurai West Taluk in Madurai District of Tamil Nadu State, India. The study focuses on the present level of literacy among rural youth in South India. The paper seeks to study the opportunities available for the students in the study area and the infrastructural facilities available to them. The study endeavors to comprehend the interest of the students to learn and the importance, support and guidance given by their parents and also to understand the social, psychological, financial and economic issues that they face in order to get a quality education. Thus the study seeks to learn the level of literacy by conducting a case study in Kavanoor, a typical rural area in Madurai District and understand the problems that the youth face to get education. The period of the study taken is 2015-16.

The whole village was visited to find the location of the target group. The target group selected for primary data was the youth between the age of 15 and 20. The age group has been selected as it is the ideal years of decision making for the career and the life of the individuals. The students studying Std X to the third/final year of college have been covered under this study. A census method was adopted to study the rural youth aged between 15 and 20. Kavanoor village had 33 respondents in the target group.

An informal interview was conducted to collect the required information for the study. A well structured questionnaire was used having both closed and open ended questions. The data was compiled on excel sheet manually for the master table. The collected data was tabulated for the purpose of analysis. The compiled data was analysed using SPSS.

The Gender Parity Index (GPI) has been calculated to measure the relative access of education to males and females. This index is calculated as the quotient of the number of females by the number of males enrolled in a given stage of education.

To analyse the factors determining the level of literacy in the study area and to estimate the impact of the chosen socio-economic and demographic variables on literacy level, multiple regression analysis was conducted.

The estimated literacy model is given as follows:

$Y = \beta_0 + \beta_1X_1 + \beta_2X_2 + \beta_3X_3 + \beta_4X_4 + \beta_5X_5 + \beta_6X_6 + \beta_7X_7$

Where, The Dependent variable is:

Y = Literacy level (Years of schooling)

The Explanatory variables are:

X_1 = Gender of the respondent (Male & Female)

X_2 = Average marks scored in exams

X_3= Number of years of schooling of father

X_4 = Number of years of schooling of mother

X_5= Size of the Family (Number of members in the family)

X_6= Annual Income of the household

X_7= Annual Expenditure on Education

Co efficient:

β_1, β_2, β_3, β_4, β_5, β_6 and β_7 are the coefficients of the explanatory variables.

Positive co-efficient of the significant variables explain the direct relationship between the explanatory variable and the literacy level and negative coefficients explain the inverse relationship. Higher the value of coefficient, higher is the influence and vice versa.

4 Results and Discussion

Table 1 gives the general characteristics of the respondents which is pertinent to understand the socio-economic, demographic and academic status of the child respondents.

Table 1: General Characteristics of the Respondents

S.No	Variables	Groups	Percentage
1.	Sex	Male Female	69 31
2.	Age	Adolescents Late Adolescents	85 15
3.	Family Size	Small (less than 4) Medium (4 to 6) Large (More than 6)	27 61 12
4.	Annual family income	Less than 50000 50000 to 100000 More than 100000	46 30 24
5.	Status of Poverty	Below Poverty line Above Poverty line	100 0
6.	Educational institution	Government schools Private Schools Government Colleges Private Colleges	37 28 9 25
6.	Academic Performance (Average marks)	Less than 40 40 to 60 60 to 80 More than 80	9 18 55 18
7.	Interest in Studies	Interested Not Interested	73 27
8.	Drop outs	Studying Drop outs	97 3

Source: Primary Data 2016

From table 1, it is evident that the majority of the respondents have a medium size family. The family structure of the study area consists of joint families. The number of members in the family ranges between 4 and 10.

The findings indicated that the literacy level of the youth aged from 15 to 20 is 97 percent while 3% of the target group had dropped out of school. A few reasons for dropouts are:

- Poverty is the main reason behind dropouts. Parents cannot afford to send their children to study.
- The youth are forced by their parents to take up a career path that they find it difficult or simply just not interested in.

- The students are not interested in learning, particularly the boys who prefer to loiter around than stay inside one room for such a long time.
- The girls in rural areas are not allowed to be sent to far-off places for higher education which leads to their dropouts.

The paper also studies the reason why educational opportunities available to the students in rural areas are not being brought into play. The study has brought into light the following crucial problems faced by the rural youth in in South India:

Economic Issues

Poverty: Nearly half of the respondents belong to the low income groups. The majority of the families have an annual income ranging from Rs.50,000 to Rs.100,000. Their annual average family income is Rs.65000. The standard deviation of their annual family income is Rs.36297. This shows that their family income level is low and the variation in income is high.

Internationally, according to the income-based benchmarks set by the World Bank (2015), an income of less than \$1.90 per day per head of purchasing power parity, which is Rs.126.75 in Indian currency is defined as extreme poverty. By this estimate, 100% of the respondents of the study area are extremely poor. The per capita income of the families of the respondents stands at Rs.36 which is well below the poverty line. This proves that the rural youth do not have the necessary financial resources to meet even their day to day basic needs. In order to fight out the poverty faced by the family, the chidren are sent to work instead of schools.

Education: Though all the families in Kavanoor village live below poverty line finding difficult to make both the ends meet, majority of the people have understood the importance of education and know that it is the only way to get rid of poverty. That is one of the reasons that 65 percent of the target group go to school and 34 percent to colleges. Their preference is for Government institutions to private schools and colleges, in spite of the poor infrastructure in Government institutions. The main reason for such a preference is the low fee structure in Government Schools and Colleges. The people who cannot afford to spend more money for private educational institutions avail loans from banks. In case they are not able to avail education loans from banks, they also borrow from other private sources at a higher rate of interest. Considering the loan taken for studies, the proportion of income spent on education has been computed using the following formula:

Percentage of income spent on education = (Annual expenditure on education including the loan availed / Total annual family income) x 100

In spite of the low income, parents are willing to spend a higher proportion of income for their children's education which shows the awareness and accessibility to education for rural children. However, the number of students completing higher secondary education is more than those opting to go to colleges. If parents are not able to send their wards for higher education then all their previous efforts get wasted as completing just secondary education means a low paying job and the person is again struck in the same never ending cycle of money, life and poverty.

Employment: The main occupations were farming, cattle rearing and construction works under the MGNREGA (Mahatma Gandhi National Rural Employment Guarantee Act) scheme of the Government of India which provides job for 100 days and pays Rs. 250 for men and Rs. 100 for women per day. The youth in the village are forced to go into these occupations even if they have attained a college degree as they are unable to procure the jobs suitable to their qualifications. This further affects the decision of the people in the village about sending their children to study.

The findings indicate that the one factor leading to low level of employment or unemployment was the herd-like mentality and stereotypical ideas of the parents that "engineering is the only good career path for social status and arts and science streams are of no use" which is being passed on from generation to generation. This is true in the case of urban areas also but not as much as in the villages.

Psychological Issues

Lack of Interest: One of the major factors leading to dropouts of the students is the lack of interest shown. More proportion of boys had less interest in learning than the proportion of girls. The girls had more interest but their education were not given due importance.

Lack of Freedom: Another psychological issue faced is the restriction by parents to take independent decisions. Girls reported more problems than boys in the parental domain. This may be related to the fact that girls may experience higher levels of direct parental control, are granted less independence, and are expected to stay closer to home. The parental oversight may be perceived as constricting or stifling.

Social Issues

Gender differences: The Gender Parity Index of the village is 0.68 which shows that the level of female literacy is lesser than the male literacy level.

Girls from poor families in rural India are not allowed to school due to several reasons like household work and discrimination by the parents even after getting enrolled. Consequently, they lose interest and do not return to school, resulting in dropping out.

Rural girls receive less education than young boys and fewer opportunities for vocational training and they are not allowed to take decisions on their own. Their supposed purpose of getting an education is not to gain a higher level of employment opportunities but to get better prospects of marriage.

Issues in Educational Institutions

Improper Infrastructural facilities: Inadequate infrastructure in rural schools like school buildings, drinking water and toilets also discourage the children to attend the school resulting in low attainment. 48 percent of the target group attend educational institutions with improper infrastructural facilities.

Locality of the educational institution: From the analysis of data, it was found that 66 percent of the students are in rural areas and 34 percent are studying in urban areas. The rural educational institutions are more preferred by the villagers because of poverty. They are willing to study but their parents are not willing to send them to study outside the village. The village has a public primary school but lacks the proper infrastructural facilities required for developing young minds.

Adding to that problem, the school and college going students have no proper transportation facilities which make it difficult for them to attend classes regularly.

REGRESSION RESULTS

From the results of regression analysis, it was found that the significant variables that influence the literacy levels are Mother's Education, Size of the Family, Family income, Expenditure on education and Percentage of Income of the household spent on education. While Mother's Education, and Family income have a positive impact on the literacy level, Size of the Family, Expenditure on education and Percentage of Income of the household spent on education have a negative influence. Thus higher the mother's education and family income, higher will be the level of education the youth gets. Mother's education helps the family understand the importance of education whereas the higher family income means higher affordability. On the other hand higher family size and higher expenditure on education reduce the affordability. Thus, it is evident from the results that though there is access to education, it is the affordability that influences the literacy level of the rural youth.

5 Conclusion

The foundation to turn India into a strong nation has to be laid down at primary and rural levels and so the quality of education right from the beginning should be excellent. Education and text books in the primary schools should be made interesting. For the rural students, textbooks related to their culture, their traditions and values should also be available so as to create interest in their studies. There should be improvement in the condition of government schools. More amount of expenditure should be spent by the Government for education. There should be improvements in education quality, committed teachers and more salaries to these teachers should be part of development.

The economic development of the youth rests in the hands of the youth as the youth today are the policy makers and entrepreneurs of tomorrow. They must have the required skills and capabilities which can be given only by education.

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KNOWLEDGE, ATTITUDE AND BELIEFS ON HIV/AIDS AMONG THE COLLEGE STUDENTS IN SOUTH INDIA

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ABSTRACT

Educational institutions perform a prime role in nation building. Education needs to be geared to address the needs of the student community in particular and of the society at large. Otherwise there would be a downward spiral effect on human resource development and management in spite of the growth in numbers of educational institutions. Recognising that the study of Knowledge, Attitude and Beliefs on HIV/AIDS among the College Students is of importance to any attempt in understanding the problems of youth and in designing and implementing successful policies, an effort is taken here to highlight the Knowledge, Attitude and Beliefs on HIV/AIDS among the College Students in terms of several chosen socio-economic and demographic variables.The specific objectives are to examine the extent of knowledge about HIV/AIDS among college students in Madurai District, to analyse the effectiveness of various sources of information on them to assess the attitude of the college students towards persons who have contracted AIDS and to find out the receptiveness of students towards obtaining AIDS education To examine the objectives, primary data on the selected socioeconomic and demographic variables were collected from duly registered fee paying students of colleges affiliated to Madurai Kamaraj University. The required samples were chosen by adopting a three stage stratified sample design with colleges as the first stage, Subjects learnt as the second stage and gender as the third stage sample unit. A total of 484 samples were considered for the study after removing the incomplete questionnaires. The analysis on knowledge was made with data collected from 450 students (228 girls and 222 boys) excluding the 34 students whose score was '0' for questions on awareness. The questionnaire was validated by experts in health education who critically examined the various items and made necessary corrections, which were effected by the researcher

Keywords: *Knowledge, Attitude And Beliefs, Hiv/Aids*

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1. Introduction/Background

Over the past four decades, medical care costs have grown about four percent annually in real terms, and share of GNP devoted to medical care has increased from four to eleven percent between 1950 and 1984 (Levit et al., 1985). It is now a known fact that hospital bills are ever increasing. A simple surgery can cost you thousands. Unprepared, a sum this much can put anyone in serious debts. Increases in medical bills are outpacing the general inflation rate each year. These costs have risen by an estimated 30% to 40% over the last three years, mainly due to the increase in the utilization of medical services and advancements in medical technology (Newhouse & Phelps 1974).

Health is demanded by consumers for two reasons. As a consumption commodity, it directly enters their preference functions, or, put differently, sick days are a source of disutility. As an investment commodity, it determines the total amount of time available for market and nonmarket activities (Mushkin 1962). In other words, an increase in the stock health reduces the time lost from these activities, and the monetary value of this reduction is an index of return to an investment in health. That denotes that health is priceless, and almost everyone would pay anything to get well. With the doctors' power to demand, medical services do not come cheap.

In Malaysia, medical inflation is estimated to be around 15% each year. That is to say, a simple appendicitis surgery that cost RM1, 800 three years ago will set you back by about RM3, 000 today. A lot of people suffered huge amount of debts due to their inability to pay the medical bills. No one should have to go through that phase. Thus, an effective investment in health care planning is a necessity for all individuals to avoid future predicament. Instead of spending thousands for medical services, it is a better alternative to invest in medical insurance or takaful to get a full or medium coverage in medical expenditures. Health care insurance is important for both individuals and families, as it relieves the burden of any unexpected medical emergencies.

Against this backdrop, the present study investigates the factors the lead to the demand for medical insurance and takaful from customers' perspectives. Specifically, the study sets out to provide answers to the following research questions:

- What are the perceptions of consumers on the need of medical protection?
- What are the differences between takaful and medical insurance?
- What are the benefits that consumers will get from Medical Takaful or Insurance?

Our analysis is based on a survey conducted among customers with various demographics and different backgrounds. The sample (30 respondents is covering two regions in Malaysia, notably Selangor and Kuala Lumpur which are known to be well-developed with high standard of living. A questionnaire was prepared to solicit information on perception of customers on the need for health care policy. An analysis of the collected information has interesting implications for the development of takaful industry as well as social welfare in general.

2. Literature Review

2.1 Philosophy of medical insurance and Takaful

Theories of demand for insurance have only recently emerged in economic literature. The majority assume that (1) insurance payments are cash "indemnity" payments, with the amount of payments specifically tied to the occurrence of a given event, and (2) the insured losses are monetary (Davies 1972). Medical insurance differs from both of these considerations. Typically, insurance payments are proportional to the amount of medical care purchased. Furthermore, underlying "loss" is not necessarily financial; it may be considered as a loss from a stock of "health" that may be corrected through the purchase of medical care.

The conventional theory of health insurance has held that becoming insured acts like a reduction in the price of health care, just as if the price reduction had occurred exogenously in the market. Newhouse writes:
"For the purpose of studying the relationship between health insurance and demand, the important point is that insurance is like a subsidy to purchase medical care; that is, it lowers the per-unit price of care. Although there is an income effect caused by premiums or taxes paid to finance the insurance benefits, these income effects can be shown to be empirically negligible in their effect on the demand for care…" (Newhouse, 1978, p. 9)

According to this theory then, the mechanism by which insurance is financed can be ignored because the effect of premiums on the demand for medical care-an income effect,is empirically negligible. Why do people purchase health insurance? Many economists would answer that it permits purchasers to avoid risk of financial loss. This note suggests that health insurance is also demanded because it represents a mechanism for gaining access to health care that would otherwise be unaffordable (Nyman 1999a). For example, although a RM300,000 procedure is unaffordable to a person with RM50,000 in net worth, access is possible through insurance because the annual premium is only a fraction of the procedure's cost. The value of insurance for coverage of unaffordable care is derived from the value of the medical care that insurance makes accessible.

According to The International Council of *Fiqh* Academy[1], health or medical insurance is a contract or an agreement, in which a person undertakes to pay a certain amount or a number of installments to a particular organization, on the premise that that organization will cover his medical expenses for a pre-determined period. In simpler words, it is a contract between an insurer and customer (policy holders), by which the insurer agrees to provide specified health insurance payments at an agreed-upon price. This price is known as a health premium, and is usually paid in monthly or yearly installments or in one go. Good health care insurance companies usually provide direct payment or reimbursement for expenses associated with illness and injuries.

There are various types of health care insurance plans, which should be clearly understood before purchasing a health care insurance policy. Potential customers are recommended to keep in mind that when comparing health insurance policies; find a balance between health coverage and cost. While pricing is important, customers should also consider how a health insurance policy will protect them. They should understand their own health insurance policy in its entirety as it is important to know what the policy covers, and what is to be paid for in out-of-pocket expenses.

Apart from conventional health care insurance, Takaful is an Islamic insurance concept which is grounded in Islamic muamalat (banking transactions). This concept has been practiced in various forms for over 1400 years. Muslim jurists acknowledge that the basis of shared responsibility in the system of Aquila as practiced between Muslims of Mecca and

[1] The International Council of Fiqh Academy, which is an offshoot of the Organization of Islamic Conferences (OIC), in its 16th session in Dubai (United Arab Emirates), which was held on the 30th of Safar to the 5th of Rabi' al-awal 1426 A.H., corresponding to 9 to 14 April 2005, after reviewing the researches that were presented to the Council concerning the topic of health insurance

Medina laid the foundation of mutual insurance (Kamaruddin 1997). Similar to its conventional counterpart, medical and health takaful covers the cost of private medical treatment, such as the cost of hospitalisation and healthcare, if customers are diagnosed with certain illnesses or have had an accident. The cover could be on a stand-alone basis or as a supplementary contract to a basic family takaful plan.

The structure of medical and health takaful, however contravenes with medical insurance. When customers participate in medical and health takaful, they will contribute a certain sum of money to a takaful fund in a form of participative contribution (tabarru'). They will undertake a contract (aqad) to become one of the participants by agreeing to mutually help each other, should any of the participants face a misfortune such as being hospitalized or diagnosed with certain illness.

2.2 Types of medical insurance and Takaful

According to Insurance Info, there are four types of health plans available:

1. Hospitalization and surgical insurance provides for hospitalization and surgical expenses incurred due to illnesses covered under the policy.
2. Dread disease or critical illness insurance provides a lump sum benefit upon diagnosis of any of the 36 dread disease or specified illnesses.
3. Disability income insurance provides an income stream to replace a portion of pre-disability income when customers are unable to work because of sickness or injury.
4. Hospital income insurance pays policy holders a specified sum of money on a daily, weekly or monthly basis, subject to an annual limit, if they have to stay in a hospital due to covered illness, sickness or injury.

According to Insurance Info, the main types of cover provided by medical and health takaful plan are;

1) Hospital services and professional fees

This plan covers the policy holders for expenses that they incur for hospital services and professional fees arising from injury or illness, such as ward charges, surgical fees and intensive care unit charges. The benefits can be limited to a maximum amount and/or number of days.

2) Hospitalisation benefits

Under this plan, policy holders will be provided with daily cash allowances for each day that they are confined in a hospital due to illness and/or injury, subject to a maximum number of days.

3) Critical illness

The plan provides a lump sum benefits in the event customers are diagnosed to have suffered any of the critical illnesses specified in the certificate.

A takaful operator may offer these products individually or in combinations. It is highly recommended to be very careful when choosing one that suits our needs by understanding the product features, conditions, benefits, limitations and exclusions of the takaful plan.

Participation in medical and health takaful can be done through;

1) Individual plan, in which customers participate in the plan on their own; or

2) Group plan, a plan where the employer contributes to the takaful fund or the employees contribute to the takaful fund individually. If a group plan is participated under a membership or card scheme, customers should get the details on terms of the arrangement between the scheme arranger and the takaful operator. Please ensure that the cover offered under the scheme is provided by a registered takaful operator.

Individual takaful plan generally is more expensive than group takaful plan. Nevertheless, customers may customize their medical and health takaful plan to meet their needs according to their financial capability.

2.3 Exclusions

A medical insurance policy also contains certain exclusions, just like other insurance policies. You must be aware what these are and if you don't understand them, ask your agent or insurance company. Among common exclusions are the following:

1) Pre-existing conditions – Conditions and illnesses experienced by you prior to applying for the policy. These conditions and illnesses would be excluded from coverage by your insurance company. You should check with your insurance company regarding the details of pre-existing conditions for the policy that you intend to buy.
2) Specified illnesses – These are defined as 12 disabilities (e.g. tumors and gastritis) and their related conditions. You will not be covered for these illnesses if the illnesses have been treated or occurred during the first 12 months of your policy.
3) Qualifying/waiting period – You will not be eligible for any claim arising from any medical or physical conditions within the first 30 days of the cover, except for accidental injuries.

On the other hand, medical and health *takaful* will usually not cover the following:

• Pre-existing illness at the time of application.
• Claims for illness or injury caused through illegal or unlawful acts.
• Pregnancy or childbirth.
• Venereal disease, infection or parasites.
• Murder or physical assault.
• Cosmetic or plastic surgery.

3. Methodology, Findings, Analysis and Discussion

3.1 Methodology

In conducting our research, we used the available text reviews on top of a survey to achieve the goals and objectives of our study. We narrowed the scope of our survey to include only

Malaysians staying in Selangor and Kuala Lumpur due to time constraints.

3.2 Findings and Analysis

3.2.1 Does consumer aware the need of medical and health care plan?

Yes. Based on our research, many people are aware for the need of medical and health care plan due to the rising of medical expenses, many uncontrolled illness or disease, for the use in emergency situation, for helping in financial planning and so on. There are many health care plans in Malaysia nowadays either the conventional one or the Islamic plan or known as *takaful*. For medical conventional insurance, we have about 40 insurance companies that offer medical insurance. Here is the list of some insurance companies in Malaysia:

1. AIA Bhd
2. Prudential Assurance Malaysia Berhad
3. MCIS ZURICH Insurance Berhad
4. Malaysian Assurance Alliance Berhad (MAA)
5. Kurnia Insurans (M) Bhd,
6. Jerneh Insurance Bhd
7. ING Insurance Berhad
8. Great Eastern Life Assurance (Malaysia) Berhad
9. Allianz Life Insurance Malaysia Berhad
10. American International Assurance Company, Limited(AIA)
11. American Home Assurance Co. (AIG)

For *takaful*, there are about 11 *takaful* service providers. There are:

1. AIA PUBLIC Takaful Bhd
2. AmMetLife Takaful Berhad
3. Etiqa Takaful Berhad
4. Great Eastern Takaful Berhad
5. HSBC Amanah Takaful (Malaysia) Berhad
6. Hong Leong MSIG Takaful Berhad
7. Prudential BSN Takaful Berhad
8. Sun Life Malaysia Takaful Berhad
9. Syarikat Takaful Malaysia Berhad
10. Takaful Ikhlas Berhad
11. Zurich Takaful Malaysia Berhad

Apart from that, according to General Insurance Association of Malaysia, medical expenses insurance generated close to RM485mil in gross premiums, which represented only about 5% of the general insurance market in 2007[2]. Executive director Lim Chia Fook said that growth in the medical insurance sector has been very encouraging, averaging at least 15% over the last few years with expectations of continued strong growth going forward. This is indicative of the greater awareness among individuals, employers and corporations of medical insurance protection as an effective and affordable means of financing health care expenses.

Nevertheless, general insurers in Malaysia experienced a difficult 2009 as the global economic slowdown takes its toll on premium growth in this sector, in particular. Interestingly, this view is balanced somewhat by the fact that many are now even more aware of the greater need for medical insurance in difficult financial times. Prudential Assurance Malaysia Bhd. chief marketing officer Thomas Wong is still optimistic about the outlook for the medical insurance

[2] www.malaysiatoday.my/medicalinsurance/2rpgf/html, accessed on December, 15th 2009.

sector as only about 40% of the Malaysian population is insured as at 2007.[3] He claimed that the market certainly has plenty of room for growth. There are opportunities for insurance players to continue to introduce new products that not only meet consumers' protection and savings needs, but are affordable as well.

Furthermore, he stated that a comprehensive healthcare protection should ideally have a hospitalization and surgical insurance plan, a critical illness plan and a disability income plan designed to cover one's day-to-day expenses in the event one is unable to work due to an accident or illness. Even with the availability of public hospitals, most people cannot afford to pay for major surgeries due to critical illness. Nevertheless, thanks to the introduction of medical insurance, certain medical expenses incurred by policy holders can be taken care of. Hence, it is viewed as increasingly important for individuals to have such insurance policies, with sufficient coverage.

The promise of extending health insurance coverage to all Americans appeared to have faded altogether with the demise of the Clinton health care reform effort in 1994. However, the prospects of expanding health insurance for children improved markedly with the enactment of the Balanced Budget Act of 1997, which includes provisions for spending nearly $40 billion for this purpose over the next 10 years.[4] This indicates that health insurance industry is indeed facing a growing demand globally with the increased awareness of the importance of accessibility to medical care. It is also a proof that individuals with children have higher tendencies to purchase medical insurance.

On average, an estimated 13 percent of children who were less than 18 years old in 1993–1994 were uninsured. During the same period, 94 percent of U.S. children were reported to have a usual source of health care from which they obtained routine services and medical advice. Children without health insurance coverage were six times as likely as insured children not to have a usual source of care.[5] From this study, we can see that health insurance is a powerful predictor of children's degree of access to and use of primary care, including such aspects as entry into the health care system, identification of a regular clinician, level of satisfaction with care, whether care is delayed or missed, and the amount of physicians' services received.

A previous analysis of the data from the 1987 National Medical Expenditure Survey indicated that uninsured children consistently fared worse than insured children on a range of measures of access to and use of primary care.[6] This suggests that the absence of health insurance may place children at an even greater disadvantage today. Realizing this, the Government of USA declared the enactment of the State Children's Health Insurance Program (Title XXI of the Social Security Act) under the Balanced Budget Act of 1997 which enables states to provide health insurance to uninsured children in low-income families (those with incomes below 200

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[3] www.malaysiatoday.my/insuranceindustry/2rpgf/html, accessed on December 16th , 2009.

[4] Aday L, Lee ES, Spears B, Chung CW, Youssef A, Bloom B.(1993), "*Health Insurance and Utilization of Medical Care for Children with Special Health Care Needs*", Med Care 1993;31:1013-26.

[5] Health insurance: coverage leads to increased health care access for children. Washington, D.C.: Government Accounting Office, 1997. (Publication no. GAO/HEHS-98-14.)

[6] Newacheck PW, Hughes DC, Stoddard JJ (1996) "*Children's Access to Primary Care: Differences by Race, Income, and Insurance Status*". Pediatrics 1996;97:26-32.

percent of the federal poverty level or 50 percent greater than a state's income eligibility limit for Medicaid if that is higher) through expansions of their existing Medicaid programs, a separate children's health insurance plan, or a combination of both.[7] It is indeed a mark for growth in medical and health care insurance industry.

3.2.2 What is exactly the difference between conventional medical insurance and medical *takaful*?

In order to determine the differences between conventional insurance and *takaful*, we have to know first what is the definition of insurance and *takaful*. Insurance is a risk transfer mechanism whereby the individual or the business enterprise can shift some of the uncertainties of life on the shoulder of the other. It is a contract in which one party undertakes against premium, to pay to other party a certain amount on the happening of certain event. There are two parties involves in insurance; insurer and insured. The insurer is the party who promises to pay certain sum of money to the other party and basically it is an insurance company. While, insured is the policy holder whom the certain amount of money is paid to. On the other hand, *Takaful* is an Arabic word mean "guaranteeing each other". In *takaful* business, the understanding of the definition is imperative and of perennial concern to *takaful* practitioners. It must be entrenched in the minds of all participants who take up *takaful* protection that the participation into *takaful* scheme must be performed with utmost sincerity in order to help those faced with difficulties. Basically, the concept introduced by Takaful is similar that of conventional insurance. Both of them are financial instruments that assist the unfortunate groups who are confronted with financial predicaments. These instruments are modern methods of shifting risks with a reward awarded to the parties that are willing to accept the exchange in these risks. So, if we look from the medical perspective, medical insurance and medical *takaful* is a meant to cover the loss incurred either by illness or by bodily injury.

In conventional insurance, there is a risk transfer mechanism whereby the risk is transferred from the policy holder to the insurance company in consideration of insurance premium paid by the insured. In *takaful,* it is based on mutuality; hence, the risk is not transferred by shared by the participants who form a common pool. The company acts only as manager of the pool known as *takaful* operator. Secondly, in conventional insurance, it contains elements of *gharar* or uncertainty which is forbidden in Islam. There is an uncertainty as to when any loss would occur and how much compensation would be payable. However, in *takaful,* the elements of *gharar* or uncertainty is brought down to acceptable levels under *shariah* by making contribution as "conditional donations" or known as *tabarru'* for a good cause such as to mitigate the loss suffered by any one of the participants. Thirdly, there are also the elements of gambling or *maisir* in conventional insurance. It is because the insured have to pay an amount (premium) in the expectation of gain known as compensation or payment again claims. If the anticipated loss does not occur, the insurer then wills loss a far larger amount than collected as premium and the insured gains by the same.

While in *takaful*, the participants will pays the contribution in the spirit of purity and brotherhood. Therefore, it obviates the elements of *maisir* and at the same time not losing the benefits of *takaful* in the same way as conventional insurance. In conventional insurance, the funds are mostly invested in fixed interest bearing instrument like bonds, securities and so on. Hence, these contain the elements of *riba* or usury which is forbidden in Islam. While in *takaful*,

[7] Wood DL, Hayward RA, Corey CR, Freeman HE, Shapiro MF (1999). "Access to medical care for children and adolescents in the United States". Pediatrics 1999;86:666-73.

funds are invested in non-bearing interest. Lastly, in conventional insurance, the surplus or profit belongs to the shareholder. The insured is covered during the policy period but is not entitled to any return at the end of such period. On the other hand, in *takaful* surplus belongs to the participants and is accordingly to them in proportion to their respective shares of contribution at the end of accounting period. The differences between conventional insurance and *takaful* can be summarized in table below.

Takaful	Conventional Insurance
Based on mutual co-operation and 'Tabarru'	Based solely on commercial factors
Free from 'riba', 'gharar' and 'maisir'.	Abundant with 'riba', 'gharar', and 'maisir'.
Syariah Advisory Council (SAC).	No Syariah Advisory Council (SAC).
Profit will be shared among operator (company) and participant on Mudharabah basis or Performance Investment Fee.	Interest practice.

3.2.3 Bene fit Cust omer woul d get from Medi cal *Taka ful* or Insur ance? What

The paym ent of benef its will depend on the type of policy that customers buy. It is advisable to check the policy contract for details of the benefits, such as what is and what is not covered, when benefits will be payable and how they will be paid.

A hospitalization and surgical policy, among others:

Usually covers	Sometimes covers	Usually does not covers
Hospital accommodation and nursing expenses	Overseas cover	Maternity
Surgical expenses (surgeons' fees and costs associated with surgery)	Accidental death benefit	Congenital abnormalities
Physicians' expenses	Out-patient tests or consultations	Accidental injuries or illnesses arising from racing
In-patient tests		Cosmetic or plastic surgery
		Dental work or treatment including oral surgery

The payment of benefits will depend on the type of plan that customers have participated in. They must check the certificate for details of the benefits, such as what is and what is not covered, when benefits will be payable and how they will be paid (BIMB Institute of Research and Training 1996).

Some of the benefits covered under medical and health *takaful* plan are:
• Hospitalization
• Intensive care unit
• Outpatient treatment
• Visit by doctors
• Pre-hospitalization visits
• Surgery
• Anesthetic
• Ambulance services
• Death benefits

The critical illness plan covers 36 common critical illnesses as follows:
• Heart attack
• Coronary artery bypasses surgery
• Kidney failure
• Major organ transplant
• Multiple Sclerosis
• Blindness
• Deafness
• Loss of speech
• Major Burns
• Terminal illness
• Parkinson's Disease
• Occupationally acquired HIV infection
• Aplastic Anemia
• Benign brain tumor
• Chronic liver disease
• Acute Bacterial Meningitis
• Apallic syndrome
• Brain surgery
• Stroke
• Cancer
• Fulminant hepatitis
• Paralysis (paraplegia, tetraplegia)
• Primary pulmonary arterial hypertension
• Heart valve surgery
• Aorta surgery
• Alzheimer's Disease
• Coma
• Motor Neuron Disease
• HIV infection from blood transfusion
• Accidental head injury resulting in major head trauma
• Muscular Dystrophy
• Viral Encephalitis
• Poliomyelitis
• Other serious coronary artery disease
• Full blown AIDS
• Chronic lung disease

(The list may differ from one *takaful* operator to another.)

The critical illness benefit is payable provided customers survive for at least 30 days following the diagnosis of the critical.

4. Conclusion, Limitations and Recommendations

Health care planning is a pertinent concern that is not to be neglected and ignored. With the ever escalating medical cost due to technology advancement and volatility of inflation, every individual should not be rejected from the rights of accessing medical insurance. Based on our analysis, we can observe that almost 93 percent of the respondents are aware of the need for medical and health care protection. Nevertheless, almost half of them are not able to invest in any medical insurance or *takaful* due to expensive premiums. Furthermore, those who can afford to do so are less likely to capture the differences between *Shariah* compliant and conventional medical insurance. Therefore, we propose a universal or social health insurance which is designed to promote quality and economy with reference to the experience of United States of America. According to Alain Enthoven[8], America's health care economy is a paradox of excess and deprivation. They spend more than 11 percent of the gross national product on health care, yet roughly 356 million Americans have no financial protection from medical expenses. When considering the contribution of social health insurance, the question is whether it can provide additional, secure funding for the provision of services that help to meet health policy goals.[9]In other words, health insurance that supplies only low priority services should be treated like any other consumption, enjoying no particular support or encouragement from government. It is important to consider any mechanisms for the financing and provision of health services in terms of the extent to which they help to meet policy goals; there is therefore a need for a clear statement of policy at an early stage.

Social or universal health insurance is thus one method of financing health services, as either the main or a funding supplementary funding mechanism. Among the advantages of social health insurance are the following:

- It can provide a stable source of revenue for services
- The flow of funds into the health sector is visible
- It can help to establish patients' rights as customers of the health care provider
- It combines risk pooling with mutual support, by allocating services according to need and distributing financial burdens according to the ability to pay.

We need a strategy that addresses the whole system, offers financial protection from health care expenses to all, and promotes the development of economical financing and delivery arrangements. Such a strategy must be designed to be broadly accepted in Malaysia's society. It is proposal that everyone not covered by the government or some other public program be enabled to buy affordable coverage, either through their employers or through a "public sponsor". By doing so, everyone will not be denied for their rights of medical protection.

[8] "Enthoven-Kronick Plan for Universal Health Insurance", Washington, D.C: Congressional Budget Ofiice, October 18th, 1995.

[9] The ultimate goals of health policy in most countries are long life and good health for the population. The health policy objectives intended to achieve these goals are normally expressed in terms of measures to protect the population from avoidable diseases and provide efficient health services for those who will benefit most from them.

Apart from that, the notion of micro-health insurance is a possible alternative in providing medical and health insurance to the excluded.[10] Access to health services is still inadequate among the majority of rural populations, and among excluded populations in most low- and middle-income countries. Several researches have provided evidences that even within populations of the same country, there are significant differences in health outcomes and morbidity status that are linked to socio-economic inequalities (Bobak, Blane and Marmot, 1998). Individuals cumulating intense or multiple exposure to problems are the most vulnerable. The problems are illegal or irregular status, migration, weak relationship to family or to personal network (prevalent among older people, substance abusers, orphans, people with psychological problems, etc.), weak relationship to the labour market, poor housing and belonging to a group discriminated against (Duffy, 1998).

Recently, the USA national debate on health care entered a new arena, with Senate Democrats proposing a comprehensive bill that will launch a heated congressional battle to determine if America adopts universal coverage. The bill to be released later was the first step in addressing the nation's ailing health care system, with 47 million Americans uninsured, excessive costs, unequal services - that make the issue one of President Obama's top domestic priorities. He defended his call for a government-funded health insurance option for people who are uninsured or cannot afford full coverage. President Obama repeated a promise that reforms will not require anyone to change from existing coverage but said an overhaul should include mandates for individuals to obtain coverage or employers to provide it. [11] This new legislation is parallel with our conclusion and suggestion that we need a universal health insurance in order to cope with escalating cost of medical care and provide greater medical accessibility to everyone. We opined that this national healthcare legislation will finally bring skyrocketing health care costs under control, which will lead to real savings for families, business and the government. It will also provide coverage to millions and make medical insurance more affordable. Moreover, this reform will provide citizens with some basic consumer protection that will finally hold insurance companies accountable. Thus we recommend that Malaysia should immediately follow suit. In the light of *Shariah*, the institution of *zakah* and *waqf* should work hand in hand with *takaful* companies to cater the needs of the low-income groups and the poor for their medical and health care expenses. Takaful companies also should consider the idea of micro-takaful in order to cater the need of the underprivileged. Finally, for those fortunate ones who have the affordability and accessibility to medical insurance or *takaful*, there are a few recommendations in choosing the best policy.

- Shop wisely before you buy – Policies differ as to coverage, benefits and costs (i.e. premiums), and companies differ as to services. Compare before buying.

- Don't buy more than you can afford – A single comprehensive policy is better and cheaper than several policies with overlapping or duplicate coverage.

[10] Social exclusion refers to inadequate or unequal participation in social life, or being denied a place in the consumer society, often linked to the social role of employment or work (Duffy, 1995).

[11] **http://www.cnn.com/2009/POLITICS/02/24/obama.health.care/index.html, accessed on February 4th, 2010.**

• Know whom you are dealing with – Only deal with a licensed insurance or *takaful* company or its authorized agents or a licensed insurance broker when you buy a health care policy. If a person cannot verify that he or she is an authorized agent of an insurance or *takaful* company, do not buy from that person. If in doubt, ask for evidence of the agent's registration or check directly with the company. Please note that a business card does not necessarily mean that the person is an authorized agent.

• Get information on the agent and company – Write down the agent's and/ or the company's name, address and telephone number or ask for a business card that provides all that information. This information is important if you want to enquire, renew or claim on a policy.

• Take your time – Don't be pressured into buying a policy. A professional insurance agent or takaful operator will not rush you. If you are not certain whether a policy is what you need, ask the agent or the company to explain it to you properly.

• Complete the application form carefully – If you decide to buy a policy, you will need to disclose material facts to the company. Some insurance *takaful* companies ask for detailed medical information. If you leave out any of the information requested, coverage could be refused for a period of time for any medical condition you neglected to mention. The company also could deny a claim for treatment of an undisclosed condition and/ or cancel your policy.

• Look for an outline of coverage – You should be given a brochure containing the important features of a particular health care policy, when you are approached to purchase a health care policy. After buying the policy, you should be given the policy contract. ***Read the terms and conditions in the contract carefully***.

• Do not pay with cash – Pay by cheque, money order, auto-debit or bank draft made payable to the insurance and *takaful* company, *not to the agent or anyone else*. Get a receipt with the company's name, address and telephone number for your records.

• Notification of the decision on the application – Insurance and *takaful* companies must make the decision whether or not to accept your application within 30 days of the application date. If you do not receive the decision within the stipulated period, contact the company and obtain in writing the reason for the delay. If 15 days go by without a response, contact Bank Negara Malaysia (BNM).

• Read your policy contract carefully – Check to be sure that a copy of the original application is attached to the policy, and that it is complete and accurately reflects your medical information. Review the schedule of benefits and make sure that the information is correct and what you were expecting. There should be no missing pages and no unexpected riders or exclusions in the policy.

In a nutshell, investment in health care and medical planning is exceedingly important and considered a necessity to everyone. We need a proper financial planning to steer clear of any unpredicted calamities in the near future.

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Author, A. (2015). International Conference on Postgraduate Research 2015, *Journal of Management and Muamalah, Vol. 1*, 123-133

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ACUTE EFFECTS OF DARK CHOCOLATE CONSUMPTION ON STRESS PARAMETERS IN COLLEGE GOING STUDENTS, MUMBAI: A RANDOMIZED CONTROLLED TRIAL

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ABSTRACT

Introduction: Flavonoids are a group of polyphenolic compounds that widely occur in fruits, tea, wine, cocoas and chocolates. Chocolate is known for its mild psychoactive properties, principally methylxanthine and its constituents, caffeine and theobromine. These stimulants, combined with the sensory pleasures associated with chocolate's bittersweet taste, creamy texture, and sensuous aroma, are known to produce short-term elevations in mood.
Aims & Objective: To study the effect of Flavanoids present in dark chocolate on various stress parameters amid college going students. Methods & Materials: Study included 150 subjects both males and females between the age group of 18-21 years, divided into 3 groups with different proportion of cocoa powder in their chocolates. The intervention period was 15 days with 40 g dark chocolates daily. Group A was given 75% cocoa concentrated chocolate, Group B 45% cocoa concentrate and Group C was considered to be the Control Group. Anthropometric data was collected for all subjects. Diet history was undertaken for records and a balanced diet along with lifestyle modifications was suggested. Pre and post-stress questionnaires were given to study the effect of dark chocolate. Setting: The study was carried out in various colleges of Mumbai city.
Results & Discussion: It can be observed that mean energy (kcal) intake (1328.15±14.00) was highest in group B (1346.31±23.861) and the lowest in group A (1311.91±21.54). Similar trend was observed with carbohydrate and protein consumption between the three groups. No significant difference among the groups was found when weight and BMI were analyzed. Thus, adequate dark chocolate consumption daily did not lead to any weight gain in the intervention group. When stress parameters were checked, emotional stress showed a significant difference ($p < 0.05$) (0.017) when group B was compared with group A and also when group B was compared with group C (0.00). A declining trend was observed in both males and females. Personal stress showed a significant difference ($p<0.05$) (0.030) when group A was compared with group C. Reduction in stress level was seen in group A and C with a mean of (-5.35±2.023). Similar trend like that of Emotional stress was observed in the Personal stress. When change in behavioral stress from pre to post was evaluated, significant difference ($p<0.05$) (0.018) was observed when group A was compared with group B, similarly a significant difference ($p< 0.05$) (0.030) was also observed when group A was compared with placebo. No significant difference was observed between the groups in sleep stress levels.
Conclusion: Dark chocolates consumption even in small quantity has a positive effect on the stress levels of college going students.

Keywords: *Dark chocolate, stress.*

1. Introduction

Up till a few years ago, dark chocolate was considered as one of the unhealthy sweets to be consumed, especially in the young population. However, recently, a lot of studies have shown a beneficial effect on health with chocolate consumption and especially dark chocolate. 1 It is still generally accepted that chocolate is fattening. Nevertheless, there are differences between milk and dark chocolate in both ingredients and sensory properties and these differences might influence eating behaviour.2 Dark chocolate being one of the three major sources of flavanols, contains higher quantities of flavanols than the highly processed chocolate.4 Chocolate is considered vital because of its mild psychoactive properties, principally methylxanthine and its constituents, caffeine and theobromine. These stimulants, combined with the sensory pleasures associated with chocolate's bittersweet taste, creamy texture, and sensuous aroma, are known to produce short-term elevations in mood.5 In spite of containing a number of polyphenolic compounds, it is particularly rich in flavonoids—specifically, flavanols, also called flavan-3-ols. Flavanols form complexes with salivary proteins and are responsible for the bitterness of cocoa.6-7 The average total flavanols content of commercially available dark chocolate was more than five times that of milk chocolate. 8 The main flavanols found in cocoa are epicatechin and catechin, and procyanidins. Procyanidins provide the majority of antioxidant activity in cocoa products.25 In addition to polyphenols, cocoa contains methylxanthine compounds—predominantly theobromine—about 2% to 3% by weight. Theobromine has antioxidant activity similar to caffeine7 and relatively little stimulating effect on the central nervous system. 8 The antioxidant activity of cocoa and chocolate was shown to be correlated with its catechin and procyanidin contents. Arts et al reported that dark chocolate contains catechins (a group of flavan-3-ol flavonoid compounds) at an average concentration of 0.535 mg/g, 4 times that of tea (139 mg/L).4 A 2003 study by NRG (Nestle Research Group) in the Journal of Agricultural and Food Chemistry in Switzerland was designed to study whether eating dark chocolate every day for two weeks could affect the way the body metabolizes stress hormones. 30 healthy young people were recruited 11 men and 19 women. They tested their anxiety levels and determined that 13 of them tested as "high anxiety" and 17 tested as "low anxiety" on standardized anxiety tests. They gave the volunteers 40 grams of dark chocolate (about an ounce and a half), containing 74% cocoa, every day for two weeks and tested their blood and urine at the beginning and end of the trial. In the high anxiety group, eating chocolate reduced the levels of their stress hormones, and the changes were "biologically significant".9 Research findings on stress from engineering college students in Villupuram district, Tamil Nadu suggested the top five sources of stress were; change in sleeping habits, vacations/breaks, and change in eating habits, increased work load, and new responsibilities. The findings from this study might be used to examine sources of stress and its cause among college students.23 Eating a moderate amount of dark chocolate every day could help in reducing the hormones in the body that make one feel stressed. Biochemical basis for chocolate which revealed that the chemical compounds contained in dark chocolate may improve the disposition of people who experienced higher levels of stress. Dark chocolates used were made of 75% cocoa solids and were rich in chemical compounds that affect the metabolism, the chemical reactions that happen in body cells. "Anxiety and stress correlated on people's wellbeing, causing a variety of physical and emotional conditions, and sometimes leading to more serious health concerns".9 Stress is a term that refers to the sum of physical, mental and emotional strains or tensions on a person. Persistent stress that was not resolved through coping or adaptation, deemed distress may lead to anxiety or withdrawal (depression) behaviour. It is a significant health hazard which can rob the body of needed nutrients, damage the cardiovascular system, raise blood pressure, increase the risk of cancer and diabetes, and dampen immune defences. It can also drain emotional reserves; contribute to depression, anxiety, fatigue, and irritability; and punctuate our social interactions with hostility and anger.10 Prolonged stress has been one impediment to academic performance, followed by lack of sleep.12 A Cross sectional study using quantitative methodology was conducted among undergraduate medical students of Govt. Medical College, Surat by Kantharia in 2012. The target population was undergraduate students currently enrolled in Govt. Medical College, Surat during the study period. Taking into consideration the prevalence of anxiety and depression from various studies conducted previously at approximately 40%, the sample size was calculated using the statistical formula 4pq/L2. By lottery method, equal numbers of students were chosen from each year as the number of enrolment in first year was the same since last five years in undergraduates. The data for present study was obtained through a special designed self – reporting questionnaire related to psychological stress with each stress factor having grading from 1 to 5 according to severity. The questionnaire consisted of 25 item list which was administered to a sample of 160 students for study. The options given were 'strongly disagree', 'disagree', 'neutral', 'agree' and 'strongly agree'. The response strongly disagree had assigned a value of zero and strongly agree the highest score five. Score less than or equal to 3 was considered as no stressor and score greater than 3 was considered as a stressor for individual factor. Out of total 160 students, 96.8% of students were found to suffer from stress. Among them 55.6% had mild to moderate stressor experience and 41.2% had severe stressor experience. Presence of severe stress was highest among the final year students (28.79%) and lowest among the second year phase I students (12.12%) as compared to the students of other years. Both academic and emotional factors are responsible for this stress. Proper guidance and counselling by faculties may help to improve the present scenario.11 Stressful life events and inadequate social support contribute to mental disorders among people aged 15 to 24 more than among other age groups. Researchers suggest that individuals moving from adolescence into adulthood face increased stressors of all kinds.13 The high incidence of suicide among college students is assumed to indicate high personal and societal stress in the lives of young people, as is the increasing rate of anxiety disorders.14 Keeping in view, the different level of stress at various organizations, the present study was an attempt taken to reduce the stress level in the college students of Mumbai and analyzing the various factors responsible for same. Methods Participants Young, healthy participants aged 18–21 years (Males & Females) residing in Mumbai, were recruited through different colleges. Potential participants expressing interest in the study were screened for the following inclusion criteria: not currently suffering medically diagnosed cardiovascular or cognitive impairment, bleeding disorders, or gastrointestinal disorders; no clinically significant pulmonary, cardiovascular, psychiatric, or neurological conditions in the past 12 months; not taking any illicit drugs, cognitive enhancing medication, or herbal supplements; not pregnant or lactating; not colour blind; not taking antidepressants, antipsychotics, or anticoagulants; hold a good working knowledge of English language. Design The current trial investigated the effects of cocoa supplementation on different parameters of stress using a randomized, placebo-controlled, double-blind, parallel design over a two-week period. Participants were allocated to receive one of three daily treatments: (1) Group A- 75% cocoa (2) Group B- 45% cocoa (3) Group C- Control group Participants were required to take two chocolates daily for 2 weeks. The chocolates were presented in visually identical packing, differing only in the labels, which depicted the participant ID number as well as a code relating to the relevant group allocation. The placebo chocolate was identical to the test chocolates, and blinding success of participants was evaluated at the conclusion of the study using a questionnaire. Participants were assigned to receive either test or placebo chocolates based on their stress scores. Participants having moderate to high stress levels were randomly categorized in one of the two experimental groups. Randomization was performed independently in the trial, and the test products were labelled according to the randomization schedule. The blinding code was only revealed after analysis of the study outcomes. Sample Size: 150 subjects were recruited using convenient sampling technique. The subjects were divided into three groups; group A included 50 subjects who were given 40 g of dark chocolate with 75% cocoa solids, group B also with 50 subjects who were again given 40g of dark chocolate with 45 % cocoa solids and group C was taken as the control group. Out of the 150 subjects 27 subjects did not participate in the study due to various personal reasons. 15 subjects out of 27 did not submit their questionnaires and hence were excluded from the study whereas 7 subjects started taking medication and therefore excluded. The remaining subjects failed to complete the 2 weeks intervention period and hence were not included. Therefore, out of 150, 123 students were included and segregated into group A and group B as the experimental group and control group C, each comprising of same sample size i.e. 41 subjects. The 123 subjects were then evaluated to assess whether dark chocolate consumption for 2 weeks had any effect on their stress levels and were monitored accordingly. The stress levels were measured by the Perceived Stress Scale (PSS) by Dr. Sheldon Cohen. Data collected was analysed using SPSS package and following observations were made.24 Dosage of Dark Chocolate: As per literature survey, standard dose was taken as 40 g of dark chocolate in some of the studies whereas in some other studies it was taken up to 70 g of dark chocolate. Keeping that in view, the following dosage was finalized. (1) Group A- 75% cocoa – 40g dark chocolate (2) Group B- 45% cocoa – 40g dark chocolate (3) Group C- Control group -- 40g milk chocolate Method of Preparation: Pure dark chocolate slabs were bought from the market containing 40% cocoa solid and remoulded into 40 g chocolate blocks which were given to participants in Group-B. For Group-A additional Cocoa was added to make it 75% cocoa solid concentrate during remoulding. Group C were given Milk chocolate of similar weight. Statistical Analysis All data analyses were conducted with use of the SPSS version. Data were expressed as means ± SEs, and any effects of diet were tested by using analysis of variance. P values determined with the use of paired t tests. Results & Discussion: Of the 150 subjects recruited in the study 123 subjects completed the study. Of these data, 41 subjects in both the test groups and 41 in the control group were used for the final analysis. The cases were ranging from 18 to 21 years with average age 20.71years and 19.40 years in Group A and Group B respectively which was comparable to 19.95 years among control group, and the difference was not statistically significant. As the subjects were taken randomly, group A had the maximum number of females (94.3%) and only (5.7%) males. Group B had nearly the same number in both males (48.6%) and females (51.4%). Similar was seen in group C where males (46.2%) nearly equalled the females (53.8%), and the difference was significant. N Mean Std. Deviation Age Group-A 35 20.71 .519 Group-B 35 19.40 1.063 Group-C 13 19.38 1.121 BMI Group-A 35 22.41 3.95 Group-B 35 22.08 2.72 Group-C 13 22.30 1.985 Table1. Age and BMI - within three groups From total subject population - Hindus were highest in number followed by Muslims and Catholics with 90.4%, 7.2% and 2.4% respectively. All three groups had maximum number of Hindus. Figure 1: Religion and gender - within three groups Fig 1 shows significant difference in the ratio of both the gender. As the subjects were selected randomly, group A had the maximum number of females (94.3%) as compared to group B and C. In other two groups the proportion of males to females was more or less similar. Group B showed similar trends between both genders. Almoosawi S et al conducted a study in 2012 on the benefits of dark chocolate on females with BMI ≥ 25 kg m(-2) and also females with BMI < 25 kg m(-2) who consumed 20 g of dark chocolates containing 500 mg polyphenols. Females with BMI ≥ 25 kg m (-2) responded less favourably to placebo than lean females.15 25.0 58.0 75.0 6.0 2.0 0.0 20.0 40.0 60.0 80.0 Male Female Hindu Muslim Catholic Sex Religion Mean Figure 2: Anthropometric Data The subjects were classified as per Asian cut-offs for BMI. Mean BMI for group A was (22.41±0.66), group B (22.08±0.45) and group C (22.30±0.55). The trend for BMI classification was similar for all the three groups where maximum subjects were under the normal BMI category, few were overweight, underweight and obese. The mean difference for BMI was not significant (p> 0.05). A relationship exists between stress and eating pattern where individuals were much more likely to eat less than usual than to eat more than usual in response to stressful daily problems. The likelihood of eating more did not change as severity of stress increased, but the likelihood of eating less increased substantially. 16 Figure 3: Macro nutrients calculations of the various groups The consumption of total energy intake throughout the intervention period was (1328.15±14.004) where highest energy was consumed in group B (1346.31±23.861) and the lowest in group A (1311.91±21.547). Fig 3 showed a similar trend where Group B consumed the highest calories of carbohydrate and fat and Group A consumed least. Whereas mean fat intake was found to be lowest in the group B (28.40±0.74) and highest in (29.31±1.10). 22.4 22.1 22.3 22.1 22.1 21.8 21.4 21.6 21.8 22.0 22.2 22.4 22.6 Group A Group B Control kg/m2 BMI (Mean) Pre Post 207 53.3 29.3 217 56.1 28.4 213 54.8 28.7 0 50 100 150 200 250 Carbohydates Proteins Fats g/day Mean Macronutrient Composition Group A Group B Group C Energy Carbohydrates Protein Fat kcals g g g Group A 1312.0 207.0 53.3 29.3 Group B 1346.0 217.0 56.1 28.4 Group C 1328.0 213.0 54.8 28.7 Table2: Macro nutrients calculations of the various groups Sulkowski and Stone et al. found comparable data in 2011stating a correlation between binge eating and stress. Emotional stress was positively associated with binge eating. Conversely, rational and detached coping was negatively related to stress and binge eating. There was a correlation between binge eating and emotion coping stress in female population contradictory to the current study. 16-17 Physical Sleep Behavioural Emotional Personal Group A Pre 7.45 3.1 7.12 16.16 5.65 Post 4.78 1.97 4.07 4.12 3.19 Group B Pre 10.42 2.49 5.34 10.36 4.84 Post 6.57 2.03 4.32 4.24 3.09 Group C Pre 5.39 2.35 6.49 11.8 5.62 Post 2.74 1.91 4.42 11.45 3.06 Table3: Changes in Stress parameters pre and post intervention As shown in Figure 4; Physical stress was found to be highest in experimental group B (10.42) and lowest in control group C (5.39). Group A which consisted maximum girls as compared to the other two groups B and C, it was observed that the Behavioural, emotional and personal stress was found highest in group A. Similar to pre stress levels, physical and sleep stress were found to be highest in group B. Post intervention stress levels were found to be lower in all the groups. When changes in stress levels from pre to post were compared, a positive trend in stress reduction was observed in all the 3 groups. Kochhar et al in 2010 designed a study at the Nestle Research Center in Switzerland to see whether eating dark chocolate every day for two weeks could affect the way the body metabolizes stress hormones. The volunteers were given 40 grams of dark chocolate (about an ounce and a half), containing 74% cocoa, and every day for two weeks. In the high anxiety group, eating chocolate reduced the levels of their stress hormones, and the changes were “biologically significant”. Kochhar’s study supports the current study where the subjects benefited with the consumption of dark chocolate and had lower anxiety levels after the administration of same.18 The current study positively supported the study done by Hayssen et al in 2007. In this chocolates were tested because of its mild psychoactive properties, principally methylxanthine and its constituents, caffeine and theobromine. These stimulants, combined with the sensory pleasures associated with chocolate’s bittersweet taste, creamy texture, and sensuous aroma, are known to produce short-term elevations in mood.3 Figure 4: Change in Stress Parameters from Pre to Post A survey report 10.4 % of students in the past week did not get enough sleep to feel rested on even a single day.19 Sleep conserves body energy and restores you physically and mentally. Colds, flu, and many other ailments are more common when your immune system is depressed by lack of sleep.20 It contributes to healthy metabolism, which helps to maintain a healthy body weight. Restricting sleep can cause attention lapses, slow or poor memory, reduced cognitive ability, and a tendency for thinking to get "stuck in a rut."21 Certain brain regions, including the cerebral cortex achieve some form of essential rest only during sleep. It is more likely to feel stressed out, worried, or sad when sleep deprived.22 Conclusion Thus the data revealed that dark chocolate which contains good amounts of antioxidants, flavanols and tannins which are highly beneficial in manipulating the stress hormones showed positive effects in lowering stress levels of the college students. As there were three categories, out of which group A were given 75% of cocoa solids showed a decrease in stress levels particularly in males whereas group B which consisted of 45% of cocoa solids lowered stress mainly in females. The control group C had marginal decline in stress levels. Limitation Our study was based on self-reported information provided by students. Therefore, there is some probability for reporting bias. Small sample size in each group was also one of the limitations. 5.1 1.5 0.7 27.9 12.1 8.6 7.4 5.9 37.9 11.4 7.1 1.2 7.2 17.3 6.8 0.0 5.0 10.0 15.0 20.0 25.0 30.0 35.0 40.0 Physical Sleep Behavioural Emotional Personal Stress Parameters Amongst Groups Group A Group B Control

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ABSTRAK

Permuafakatan antara sekolah dengan komuniti dalam pendidikan telah berlaku sebelum penjajahan dan berkesinambungan hingga ke hari ini. Perkara ini dinyatakan mula-mula dalam Penyata Razak (1956) sehinggalah dalam Pelan Pembangunan Pendidikan Malaysia (PPPM) 2013-2025. Permuafakatan dalam pendidikan ialah proses perbincangan dua hala, berkongsi tanggungjawab, membuat keputusan bersama, sukarela membantu sekolah, berkongsi idea, merancang dan menilai aktiviti yang dilaksanakan melibatkan pihak sekolah dengan komuniti. Permuafakatan itu adalah selari dengan teras strategik ketiga Rancangan Malaysia Kesebelas 2016-2020 iaitu menambah baik hasil pelajar dan mempertingkat tadbir urus sistem persekolahan melalui peningkatan tadbir urus dan permuafakatan pihak berkepentingan untuk sokongan sekolah yang lebih baik. Penulisan ini membincangkan definisi dan konsep permuafakatan, sejarah permuafakatan pendidikan khususnya di Sabah, faktor yang menjayakan permuafakatan dengan memberi fokus kepada kepimpinan transformasional dan komunikasi pengetua dan amalan permuafakatan yang telah berjaya dilaksanakan sebagai perkongsian dalam melaksanakan permuafakatan yang kreatif untuk mencapai misi dan visi organisasi selari dengan peranan pemimpin sekolah sebagai penyumbang utama kepada kejayaan pelaksanaan dasar pendidikan negara.

Kata kunci: Permuafakatan, sekolah, komuniti, kepimpinan transformasional, komunikasi

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1. Pengenalan

Transformasi dalam sistem pendidikan Malaysia dilaksanakan selari dengan cabaran alaf ke-21 kesan globalisasi dan perkembangan teknologi maklumat dan komunikasi (Kementerian Pendidikan Malaysia, 2001), mencapai aspirasi negara serta memenuhi standard pendidikan antarabangsa dan harapan komuniti terhadap dasar pendidikan negara (Kementerian Pendidikan Malaysia, 2012b). Cabaran dan perkembangan mutakhir dalam pelbagai peringkat negara dan antarabangsa (Mohd Idris, 1993) disamping proses transformasi pendidikan yang besar dan kompleks dalam menghasilkan pendidikan berkualiti tinggi (Nik Azis dan Noraini, 2008) yang memerlukan komitmen tinggi dan tindakan berterusan (Kementerian Pendidikan Malaysia, 2016), maka permuafakatan semua pihak berkepentingan diperlukan (Kementerian Pendidikan Malaysia, 2016; Nik Azis dan Noraini, 2008).

Hakikatnya, permuafakatan sekolah dengan komuniti di Malaysia telah berlaku sebelum zaman penjajahan Inggeris (Sufean, 2008; Baharom, Roslee, Muhammad Suhaimi, Abdul Said, Shukri dan Mohd Yusof, 2013), telah diperaku dalam Penyata Razak 1956 (Kamarudin, 1989a; Mohammed Sani, Ahmad Zabidi dan Husaina, 2015), seterusnya berkesinambungan dengan termaktubnya Akta Pendidikan 1996, Pelan Induk Pembangunan (PIP) 2006-2010 dan PPPM 2013-2025 (Mohammed Sani *et.all*, 2015). Permuafakatan yang ditekankan dalam PPPM 2013-2025 adalah selari dengan teras strategik ketiga Rancangan Malaysia Kesebelas 2016-2020 iaitu kerjasama pihak berkepentingan untuk sokongan sekolah yang lebih baik melalui kewujudan ekosistem menyeluruh yang membantu pembelajaran pelajar (Unit Perancang Ekonomi, 2015). Sehubungan itu, permuafakatan dalam pendidikan yang diberi penekanan ini merupakan pengukuhan semula segala kelakuan yang berunsur kerjasama yang telah lama wujud dan diamalkan dalam agama dan budaya masyarakat Malaysia (Mohd Idris, 1993; Mohd Salleh, 2004).

2. Latar belakang

Secara tradisional, keluarga dan sekolah merupakan agensi pendidikan dan institusi sosial dalam pembesaran kanak-kanak (Ottaway, 1953; Sanders dan Epstein, 1998; Sanders, 2001). Namun, peranan komuniti dalam memastikan kejayaan pelajar dalam pelbagai domain sosial juga telah diberi perhatian (Sanders dan Epstein, 1998; 2005; Sanders, 2001). Dapatan kajian menunjukkan perubahan demografik keluarga, keperluan profesional di tempat kerja dan peningkatan kepelbagaian dalam kalangan pelajar, adalah antara sebab sekolah dan keluarga semata-mata tidak dapat memberikan sumber yang mencukupi untuk memastikan semua pelajar menerima pengalaman dan sokongan yang diperlukan untuk berjaya dalam masyarakat yang lebih luas (Heath and McLaughlin, 1987 dalam Sanders, 2001). Kajian di Barat juga menunjukkan bahawa strategi perubahan sekolah ialah permuafakatan antara sekolah dengan komuniti (Friend dan Cook, 1990; Sanders dan Harvey, 2002; Davis, 2002; Valli, Stefanski dan Jacobson, 2013; 2014) yang terlibat secara menyeluruh dalam proses pendidikan (Sanders dan Epstein, 2005).

Oleh itu, permuafakatan sekolah dengan komuniti merupakan kunci peningkatan sebuah sekolah (Gary dan Witherspoon, 2011; Sheldon, 2015), satu komponen yang kritikal untuk kejayaan pelajar (Anderson, Houser, & Howland, 2010; McAlister, 2013) dan membantu sekolah mendapatkan semula sumber serta membangunkan hubungan jangka panjang yang bermanfaat untuk menyokong pencapaian pelajar (Hogue, 2012; Record, 2012; Gross, Haines, Hill, Francis, Blue-Manning dan Turnbull, 2015). Kajian menunjukkan permuafakatan sekolah dengan komuniti meningkatkan pencapaian akademik (Donlon dan Wyatt, 2013; Gross *et.all*, 2015; Sheldon, 2003; Record, 2012; Sanders dan Epstein, 1998), mempelbagaikan pengalaman pembelajaran pelajar (Donlon dan Wyatt, 2013), meningkatkan sahsiah dan emosi pelajar (Henderson dan Mapp, 2002), meningkatkan kehadiran pelajar (Epstein dan Sheldon, 2002; Henderson dan Mapp, 2002, Sheldon dan Epstein, 2004), mencipta suasana sekolah yang selamat, menguatkan kemahiran keibubapaan dan menggalakkan perkhidmatan komuniti (Sanders dan Epstein, 1998; Gross *et. all*, 2015).

Maka PPPM 2013-2025 telah mengenal pasti permuafakatan sekolah dengan komuniti sebagai strategi terbaik untuk menggalakkan penglibatan komuniti bagi meningkatkan keberhasilan pelajar. Anjakan daripada pembelajaran sekolah terhadap sistem pembelajaran dengan melibatkan komuniti sebagai rakan dalam membantu pembelajaran pelajar telah dilaksanakan (Kementerian Pendidikan Malaysia, 2012a). Sistem pembelajaran mengakui bahawa pembelajaran berlaku bukan sahaja di dalam kawasan sekolah tetapi juga di rumah dan dalam komuniti. Maka sekolah mesti menyediakan persekitaran yang kondusif untuk melaksanakan permuafakatan sekolah dengan komuniti (Kementerian Pelajaran Malaysia, 2012b) untuk menggembeling sumber yang ada dalam komuniti bagi meningkatkan keberkesanan pendidikan di sekolah (Kementerian Pendidikan Malaysia, 2013).

3. Pernyataan masalah

Tinjauan awal mengenai hubungan sekolah dengan komuniti mendapati ibu bapa menyerahkan sepenuhnya urusan pendidikan anak mereka kepada sekolah (Kamarudin, 1989; Mohamed Sani, Saedah dan Norlidah, 2014). Kajian menunjukkan ibu bapa tidak memahami konsep dan potensi kebaikan permuafakatan sekolah dengan komuniti, mempunyai fahaman yang prejudis (Sanders dan Epstein, 1998; Mohammed Sani *et.all*. 2014) dan berasa sangsi terhadap kualiti pendidikan sekolah (Epstein, 2002). Sekolah pula menganggap pendidikan adalah keutamaan sekolah bukan komuniti (Mohamed Sani Ibrahim *et. all*, 2014) dan kurang memberi perhatian ke atas peranan komuniti sebagai rakan kongsi dalam proses pembelajaran (Epstein dan Sanders; 2006; Sharifah dan Wee, 2001).

Sementara itu kajian menunjukkan komuniti kurang berperanan dalam aktiviti Persatuan Ibu Bapa dan Guru (PIBG) (M. Al Muz-Zammil dan Moong, 2010). Penglibatan PIBG hanya terhad kepada aktiviti kecil tertentu seperti hari kantin, mengutip derma atau gotong royong (Kementerian Pendidikan Malaysia, 2001; Wee, 1999), sedangkan sekolah memerlukan penglibatan komuniti yang lebih luas melalui PIBG untuk memajukan sekolah (Kementerian

Pendidikan Malaysia, 2001). Permuafakatan dalam pendidikan yang menyeluruh didapati belum lagi dapat dicapai (Kementerian Pendidikan Malaysia, 2001; Mohammed Sani *et.all*, 2014) walaupun pelbagai tujuan permuafakatan telah digariskan dalam Akta Pendidikan 1996 (Ahmad Zabidi, 2007).

Hasil kajian lalu telah menimbulkan persoalan dalam kalangan pengkaji cara melibatkan komuniti dalam permuafakatan (Ahmad Zabidi dan Mariani, 2007; Epstein, 2002; 2016), bentuk-bentuk permuafakatan sekolah dengan komuniti yang berkesan (Epstein, 1995; 2016; Epstein dan Sanders, 2006; Gonzalez, 2004; Mohd Salleh, 2004; Sanders, 2015), dan cara memperkukuhkan program permuafakatan (Epstein, 2002; 2016 Mohammed Sani dan Jamalul Lail, 2012; Mohamed Sani et al, 2014). Menyedari hakikat ini, permuafakatan sekolah dengan komuniti sangat penting untuk dikaji (Amir, 1999; Akhmal, 2011, Hogue, 2012) secara berterusan untuk membentuk pemahaman yang komprehensif dan menambah literatur sedia ada (Hogue, 2012).

4. Definisi dan Konsep

Permuafakatan bermaksud perundingan antara dua orang atau lebih dan dibuat untuk mencapai persetujuan bersama (*Kamus Dewan*, 2007). Menurut Winer dan Ray (1994) permuafakatan berlaku apabila manusia kerja bersama-sama pada bila-bila masa untuk mencapai matlamat yang dikongsi bersama. Friend dan Cook (1990) mendefinisikan permuafakatan sebagai interaksi sekurang-kurangnya antara dua kumpulan, secara sukarela dan membuat keputusan untuk mencapai matlamat yang sama. Permuafakatan merupakan satu proses kerjasama pada tahap tertinggi dengan melibatkan kesungguhan, pengetahuan dan kemahiran yang digambarkan melalui gaya komunikasi dan mampu menarik minat penglibatan komuniti, secara rela mengamalkan kerjasama, saling menghormati dan kesepakatan dalam membuat keputusan untuk mencapai matlamat yang sama (Gulson ,2013).

Komuniti yang melaksanakan permuafakatan dengan sekolah merujuk kepada individu dan institusi yang memberi kesan kepada pembelajaran dan pembangunan pelajar (Epstein, 1995; Hogue; 2012), tidak dibataskan oleh sempadan geografi atau kejiranan, tetapi merujuk kepada interaksi sosial yang berlaku dalam atau di luar mengatasi sempadan tempatan (Inkeles, 1985; Nettles, 1991 dalam Sanders, 2002). Komuniti tersebut merujuk kepada keluarga, kejiranan, sektor kerajaan, institusi pendidikan, syarikat perniagaan, institusi kebudayaan dan rekreasi, organisasi agama, organisasi kesihatan, organisasi sukan, organisasi media, organisasi sukarela, organisasi komuniti setempat dan individu dalam komuniti yang berminat dalam pelaksanaan sistem pendidikan. (Epstein, 2016; Hogue, 2012; Mohammed Sani dan Jamalul Lail, 2012; Sanders, 2002; 2015).

Teori kesan pertindihan sfera (*overlapping spheres of influence*) Epstein 1987 digunakan oleh kebanyakan penyelidik sebagai rangka penyelidikan permuafakatan sekolah dengan komuniti (Sheldon, 2003). Menurut Epstein (2002), teori tersebut menerangkan perkaitan antara rumah, sekolah dan komuniti dengan pendidikan dan pembangunan anak-anak. Anak-anak biasanya merasakan mereka mendapat sokongan dari salah satu dari lingkungan ini, namun jika ketiga-tiga sfera bekerja sama, sokongan tersebut akan menjadi lebih bermakna. Darjah pertindihan kesan pengaruh institusi tersebut boleh menjadi semakin besar atau kecil. Menurut Sanders dan Epstein (1998), teori ini menekankan pentingnya sekolah, keluarga dan komuniti bekerja bersama-sama untuk mencapai keperluan anak-anak dan mengintegrasi perspektif pendidikan, sosiologi dan psikologi dalam organisasi sosial, sebagaimana kesan suasana keluarga, sekolah dan komuniti terhadap hasil pendidikan. Terdapat dua faktor kesan pertindihan sfera iaitu faktor luaran seperti kepercayaan, amalan dan pengalaman keluarga, sekolah dan komuniti; dan faktor dalaman termasuk interaksi antara sekolah, keluarga dan komuniti sebagai unit sosial yang besar. Teori tersebut mengandaikan bahawa objektif ketiga-tiga institusi itu menyokong perkembangan dan persekolahan anak-anak yang dikongsi melalui komunikasi dan kerjasama dengan matlamat utamanya mencapai kejayaan akademik pelajar menerusi kerjasama, tindakan dan sokongan.

Berdasarkan kepada teori kesan pertindihan sfera Epstein 1987 dan kajian ke atas sekolah di Amerika, tipologi enam jenis aktiviti permuafakatan diperkenalkan oleh Joyce L. Epstein dan K. Salinas (Epstein, 1995). Melalui tipologi ini, permuafakatan lebih efektif dan dapat menjayakan visi dan matlamat yang dikongsi bersama antara sekolah dengan komuniti untuk pembelajaran dan pembangunan pelajar. Namun praktikal yang berbeza boleh dilaksanakan untuk mengembangkan setiap jenis aktiviti permuafakatn (Sanders dan Epstein, 1998; Epstein 2002; 2009). Tipologi enam jenis aktiviti permuafakatan Epstein (1995) adalah seperti berikut:

a. Program keibubapaan. Sekolah membantu keluarga menyediakan persekitaran rumah yang menyokong pembelajaran pelajar, kursus dan bengkel untuk memberi pendidikan dan latihan kepada ibu bapa, program sokongan keluarga, lawatan ke rumah dan perjumpaan.
b. Aktiviti komunikasi. Membentuk komunikasi dua hala yang berkesan seperti mesyuarat, menyedia fail laporan perkembangan individu atau laporan kerja pelajar untuk ibu bapa, menganjurkan hari terbuka atau hari keluarga, melaksanakan perhubungan komunikasi

berjadual seperti memberi memo, membuat panggilan telefon, mengedar buletin, memberi informasi mengenai pemilihan kursus atau kelas, aktiviti dalam sekolah, polisi, dan pembaharuan yang dilakukan oleh sekolah.

c. Aktiviti kesukarelaan. Sekolah melatih dan mengurus komuniti cara memberi bantuan dan sokongan kepada sekolah seperti membantu guru, pentadbir, pelajar dan ibu bapa pelajar dalam aktiviti pembelajaran di sekolah atau kelas; menyediakan bilik untuk komuniti melaksanakan aktiviti atau perjumpaan; dan melibatkan komuniti dalam menjaga keselamatan pelajar atau program sekolah.
d. Aktiviti pembelajaran di rumah. Pihak sekolah menyediakan maklumat dan idea kepada keluarga tentang kemahiran dan panduan mengajar anak di rumah seperti kemahiran yang diperlukan oleh pelajar untuk setiap subjek, informasi mengenai polisi kerja rumah, cara mengawasi dan membincangkan kerja rumah dengan pelajar, cara membantu pelajar meningkatkan kemahiran dan menyediakan kalendar aktiviti untuk pelajar dan keluarga untuk dilaksanakan di rumah atau dalam komuniti.
e. Membuat keputusan bersama. Melibatkan komuniti dalam membuat keputusan berkaitan aktiviti sekolah serta membangunkan kepimpinan dan perwakilan komuniti. Tamsilnya melibatkan komuniti dalam PIBG atau organisasi ibu bapa secara aktif sebagai pemimpin dan peserta, melibatkan diri dalam PIBG peringkat daerah dan jaringan yang menghubungkan keluarga dengan perwakilan.
f. Kolaborasi komuniti. Mengenal pasti dan mengintegrasi sumber dan perkhidmatan dari komuniti untuk mengukuhkan program sekolah, amalan keluarga, pembelajaran dan pembangunan pelajar. Sekolah menyediakan informasi kepada pelajar dan keluarga tentang kesihatan, kebudayaan, rekreasi, sokongan sosial yang ada dalam komuniti serta aktiviti komuniti yang mempunyai kaitan dengan kemahiran pembelajaran dan bakat serta program cuti sekolah. Selain itu sekolah mengintegrasi perkhidmatan melibatkan sekolah, kaunseling, kebudayaan, kesihatan, rekreasi dan lain-lain agensi, organisasi dan perniagaan. Sekolah juga memberi perkhidmatan kepada komuniti melalui aktviti yang melibatkan pelajar, keluarga dan sekolah.

5. Permuafakatan dalam pendidikan

Umumnya, masyarakat Malaysia meletakkan nilai yang tinggi terhadap pendidikan (Hussein, 2008; Sufean, 2009). Pendidikan dianggap pelaburan penting untuk masa depan (Abd. Halim, 1994; Hussein, 2001; Sufean; 2009) dan nadi kepada kemajuan masyarakat (Kamarudin, 1989). Sekolah sebagai organisasi pendidikan formal (Hussein, 2008; Ramaiah, 1992; Sanders dan

Epstein, 1998) dan institusi sosial (Abd. Halim, 1994; Ballentine dan Spada, 2012; Hazil, 1990; Hussein, 2001; 2008), perlu memainkan peranan untuk kehidupan sosial yang lebih baik (Yeager, 1946). Ini kerana sekolah merupakan sebahagian daripada kehidupan komuniti (Garstin, 1948), berfungsi sebagai pusat kawalan sosial (Arrington, 1940; Dewey, 1902) dan mengintegrasikan kehidupan komuniti (Garstin, 1948).

Sejarah perkembangan pendidikan di Malaysia membuktikan permuafakatan komuniti memberikan kesan yang amat besar dalam perkembangan pendidikan. Masyarakat memperkukuhkan pendidikan melalui usaha individu, masyarakat dan persatuan pendakwah seperti penubuhan sekolah pondok atau madrasah oleh komuniti Islam tempatan; sekolah Inggeris oleh pendakwah Kristian; sekolah Cina melalui usaha individu dan persatuan masyarakat Cina; dan sekolah Tamil oleh pemilik ladang dan komuniti India. Usaha membangunkan pendidikan Melayu yang formal dan sistematik contohnya bermula di surau, berkembang kepada madrasah dan sekolah pondok sehinggalah desakan pemimpin Melayu kepada pemerintah Inggeris untuk menubuhkan sekolah formal. Masyarakat Melayu telah berusaha mengadakan tapak dan membina bangunan sekolah sementara pemerintah British menyediakan guru (Sufean, 2008).

Sejarah pendidikan di negeri Sabah seperti yang dijelaskan oleh Dayu (2014) menunjukkan perkembangan pendidikan di Sabah juga merupakan kendalian orang perseorangan, persatuan atau ahli perniagaan. Pertumbuhan pendidikan bermula sekitar tahun 1881 hingga 1900 dikendalikan oleh mubaligh Kristian, masyarakat Cina dan masyarakat bumiputera Islam. Masyarakat Cina di Sabah membina sekolah, menyediakan prasarana sekolah dan mendapatkan guru dan buku dari Cina yang diurus oleh persatuan atau individu yang kaya. Sementara itu, sekolah mubaligh dikendalikan oleh gereja Katolik, Anglican dan Basel menerima bantuan kewangan dari kerajaan British. Masyarakat bumiputera Islam pula mendirikan sekolah bagi anak-anak mereka dengan usaha indidvidu dan pemimpin masyarakat. Ini dibuktikan dengan usaha Abu Bakar seorang peniaga di Semporna menawarkan diri menyediakan tapak sekolah secara percuma dan disokong oleh ketua daerah, pemimpin yang berpengaruh di Semporna dan penguasa jabatan perubatan dengan menggantikan bangunan lamanya, apabila Syarikat Berpiagam Borneo Utara (SBBU) mengumumkan cadangan untuk mendirikan sekolah vernacular.

Perubahan tanggapan masyarakat peribumi tempatan terhadap kepentingan pendidikan bagi anak-anak mereka dapat dilihat dari tahun 1881 sehingga 1946 yang membawa kepada perkembangan pesat pendidikan pada tahun 1946 hingga 1956. Namun jumlah anak masyarakat bumiputera Islam dan bukan Islam masih kecil berbanding anak masyarakat Cina.

Perkembangan pendidikan masyarakat Cina dan pertambahan bilangan sekolah kendalian mubaligh, mendorong masyarakat bumiputera mendesak kerajaan di zaman Pentadbiran Tentera British atau *British Military Admisnistration* (BMA) mendirikan lebih banyak sekolah rendah di kawasan luar bandar, khususnya di petempatan masyarakat peribumi bukan Islam. Walau bagaimanapun kerajaan tidak memenuhi desakan tersebut atas alasan bilangan anak dalam lingkungan persekolahan di sesebuah masyarakat kampung tempatan khususnya perkampungan Kadazandusun terlalu sedikit.

Namun masyarakat peribumi Sabah yang sudah menyedari pentingnya pendidikan, mendirikan sendiri bangunan sekolah dan melantik guru dari kalangan mereka yang pernah bersekolah di sekolah kerajaan atau sekolah mubaligh. Sekolah itu dikenali sebagai Native Voluntary School (NVS) atau Sekolah Sukarela Rakyat, didirikan pada tahun 1952 di Pulau Tetabuan, Sandakan dikenali sebagai NVS Tetabuan di atas tanah kerajaan atau kawasan tanah milik persendirian seperti Orang-Orang Kaya (OKK) atau Orang Tua (OT) yang berpengaruh di kampungnya tanpa sewa. Peralatan sekolah dibekalkan oleh orang kampung dan sekolah dibina secara gotong royong. Pada tahun 1959, terdapat 17 buah NVS dan berkembang menjadi 132 buah pada tahun 1962. Pada tahun 1966, Yayasan Sabah ditubuhkan dengan tujuan mempertingkatkan pendidikan kaum bumiputera, bertanggungjawab mengatasi masalah kekurangan dan kemunduran anak bumiputera dalam bidang pendidikan menengah dan tinggi dan memberikan bantuan biasiswa kepada pelajar miskin.

Menurut Omar (1991) kesinambungan permuafakatan pendidikan selepas merdeka dapat dilihat dapat dengan penubuhan SK Sanzac (sekarang SMK Sanzac). SMK Sanzac yang bermula pada tahun 1974 mempunyai sebuah kelas dengan 29 orang murid. Kemudahan sekolah dan asrama merupakan hasil permuafakatan komuniti di Sabah. Yayasan Sabah, Persatuan Bekas Perajurit, orang perseorangan, *New Zealand Returned Service Association* dan *Australia Returned Service League* memberi bantuan dalam pelbagai bentuk. Malahan SMK Sanzac ialah lambang kerjasama antara rakyat Sabah dengan kerajaan Australia dan New Zealand. Kerajaan Australia telah menyumbangkan kemudahan sains rumahtangga, seni perusahaan dan peralatan sains yang berjumlah AUSD 10,000.

Hakikatnya, kesan penjajahan menyebabkan masyarakat yang berbilang bangsa di Semenanjung Tanah Melayu, Sabah dan Sarawak mengikuti program pendidikan secara bersendirian dengan kurikulum dan bahasa ibunda masing-masing sebagai bahasa pengantar. Aminudin Baki salah seorang ahli jawatankuasa khas tentang pelajaran telah menggariskan strategi dan perancangan untuk membentuk sistem pendidikan kebangsaan dalam konsep *The National School of Malaya* dan yakin dengan idealisme untuk mencapai perpaduan melalui pendidikan. Pada tahun1956, Laporan Jawatan Kuasa Pelajaran atau dikenali sebagai Laporan Razak telah diterima secara prinsipnya oleh badan perundangan negara (Hussein, 2008). Dalam Laporan Pendidikan daripada Jawatankuasa Penilai 1961 menjelaskan bahawa Penyata Razak 1956 mencadangkan untuk menggalakkan hubungan rapat antara sekolah dengan komuniti di mana tujuan kerajaan untuk menubuhkan sistem pendidikan kebangsaan yang diterima oleh rakyat yang dapat memenuhi kehendak mereka dan meningkatkan budaya, sosial, ekonomi dan politik (Ministry of education Malaysia, Report of Education Review Committee, 1961 dalam Kamarudin 1989b). Pada tahun 1993, Konvensyen Pendidikan Komuniti telah diadakan di Institut Aminuddin Baki untuk membincangkan peranan komuniti dalam pendidikan dan bentuk-bentuk pelaksanaan permuafakatan yang boleh dilaksanakan (Ibrahim, 1993).

6. Faktor permuafakatan

Kajian menunjukkan terdapat beberapa faktor yang membawa kepada kejayaan permuafakatan sekolah dengan komuniti (Sanders, 2015). Menurut Fullan (2011), melaksanakan permuafakatan sekolah dengan komuniti bukan perkara yang mudah kerana banyak cabaran, masalah dan persolan perlu diselesaikan. Dapatan kajian menunjukkan kepimpinan dan komunikasi pengetua memainkan peranan utama kejayaan permuafakatan sekolah dengan komuniti (Arnold, 2016; Epstein, 1991; Henferson dan Mapp, 2002; Sanders, 2002). Kajian Sanders dan Harvey (2002) menjelaskan komitmen sekolah, sokongan penglibatan komuniti, keterbukaan dan penerimaan persekitaran sekolah dan komunikasi dua hala dengan komuniti yang berpotensi memerlukan peranan pengetua sebagai pemimpin sekolah untuk menjayakan permuafakatan pendidikan.

Sementara itu (Friend & Cook, 2007) menjelaskan faktor kejayaan permuafakatan antaranya komitmen pengetua terhadap amalan permuafakatan, kemahiran interaksi dan komunikasi dan pelaksanaan program permuafakatan sebagai usaha untuk menyediakan peluang penglibatan komuniti si sekolah. Kajian Donlon dan Wyatt (2013) pula menunjukkan lima faktor yang memberi kesan kepada tahap permuafakatan sekolah dengan komuniti iaitu kepimpinan yang komited, perkongsian yang konsisten, pulangan dalam pelaburan, komunikasi yang kerap dan kualiti program mengatasi kuantiti. Gross *et.all* (2015) dalam kajiannya menunjukkan faktor sekolah yang membawa kepada kejayaan kerjasama sekolah dan komuniti ialah kepimpinan yang kuat, budaya sekolah yang menghargai, komitmen pendidik, komunikasi dengan rakan kongsi komuniti.

a. Kepimpinan Transformasional

Kepimpinan merupakan tunjang utama bagi kejayaan sesebuah sekolah (Kementerian Pendidikan Malaysia, 2016) dan menyumbang kepada kejayaan pelaksanaan dasar pendidikan (Muhammad Faizal, Saedah, Radzuan, Husaina, Shahril dan Faisol, 2013). Berdasarkan kajian literatur, pengetua dikenal pasti sebagai orang penting di sekolah, pemboleh ubah dan penentu yang mempengaruhi kejayaan atau kegagalan sekolah (Hussein, 2008). Menurut Sanders dan Harvey (2002) disokong oleh Gross *et.all* (2015) bahawa pengetua yang menyokong dan mempunyai visi untuk melibatkan komuniti merupakan faktor kejayaan permuafakatan sekolah dan komuniti.

Pengkaji Islam menurut Mohammed Sani dan Jamalul Lail (2012) mentafsirkan kepimpinan dalam beberapa pandangan iaitu (i) kepimpinan sebagai jambatan untuk mempengaruhi sikap dan tingkah laku bagi mencapai objektif organisasi (Beekun dan Badawi, 1999; al-Talib, 1992); (ii) mengaitkan kepimpinan dengan visi atau wawasan di mana melalui kepimpinan membolehkan individu menghasilkan visi yang jelas dan menyampaikan visi itu kepada ahlinya (Murrad Khuram dalam Beekun dan Badawi, 1999); (iii) kepimpinan merupakan proses menggerakkan orang lain ke arah objektif dengan cara mengarah, membantu dan memotivasikan mereka dengan sikap positif untuk bertindak secara teratur (al-Talib, 1992); (iv) seni kemahiran memahami orang lain dan berurusan dengan mereka dengan bijak dengan menekankan kedua-dua hala tuju dan rol pengaruh dalam kepimpinan; dan (v) memainkan peranan membimbing kearah kebaikan dunia dan akhirat (al-Nahwi, 1999)

Kepimpinan menurut Sergiovanni (1989) ialah proses memujuk atau mempengaruhi di mana pemimpin atau kumpulan pemimpin mempengaruhi para pengikut untuk mengambil tindakan yang menjurus kepada pengukuhan matlamat pemimpin dan matlamat bersama (Mohammed Sani dan Jamalul Lail, 2012). Menurut Abdullah dan Ainon (2007) pemimpin mesti mempunyai sifat mempunyai visi, misi dan nilai-nilai anutan yang jelas; amat yakin dengan perkara yang diperjuangkan; dihormati dan disanjung oleh mereka yang dipimpin; pandai berkomunikasi; dan prihatin terhadap kepentingan mereka yang dipimpin. Pada masa ini, gaya kepimpinan yang dianggap berkesan ialah kepimpinan transformasi iaitu pemimpin yang mampu mengubah sifat-sifat negatif orang yang dipimpinnya menjadi sifat-sifat positif untuk menghasilkan perubahan pada budaya organisasi. Rasulullah adalah contoh pemimpin transformasional terbaik di mana baginda berupaya menukar individu yang suka bermusuhan menjadi bersaudara, yang kejam menjadi amat pelembut, yang kedekut menjadi pemurah, yang jahil menjadi berilmu.

Kepimpinan transformasional memiliki prestasi dan keupayaan pemimpin yang berupaya membangkitkan pengikutnya ke arah merealisasikan kepentingan organisasi di samping membantu mereka meneroka dan menjangkau lebih daripada kepentingan peribadi (Bass, 1990) dan guru merupakan contoh kepimpinan transformasional yang boleh dilihat kerana berupaya membawa perubahan dalam pendidikan (Burn, 1978). Sekolah dan komuniti dapat berkembang apabila dipandu oleh pemimpin transformasional kerana pemimpin memberi fokus kepada kerja kumpulan dan permuafakatan semua pihak yang berkepentingan (Hogue, 2012). Menurut Anna (2011), empat komponen kepimpinan transformasional yang dijelaskan oleh Bass (1985) iaitu:

i. Pengaruh ideal (karisma): boleh mempengaruhi pengikut dengan tarikan yang tersendiri, mempunyai personaliti yang menarik dan bersikap terbuka;
ii. Motivasi berinspirasi: membawa para pengikut dengan mendorong mereka dengan cara yang membuatkan mereka bersemangat untuk mencapai visi dan misi organsisasi;
iii. Stimulasi intelek: membincangkan idea-idea baru bersama-sama guru, berkongsi pengalaman dan kemahiran, berkomunikasi serta memikirkan cara supaya para guru dapat melaksanakan kaedah baru dalam bekerja;
iv. Pertimbangan individu: mengambil berat pendapat guru untuk melaksanakan dan membawa kepada perasaan kesepunyaan dalam organisasi.

b. Komunikasi

Komunikasi ialah kunci kejayaan kepada permuafakatan (Donlon dan Wyatt, 2013; Epstein, 2016). Komunikasi ialah terjemahan daripada istilah Inggeris, *communication* yang berasal daripada istilah Latin iaitu communicare (Astrid, 1987; Mohd Salleh, 2000; Samsudin, 2003) yang bermaksud *to make common* atau mewujudkan persamaan (Mohd Salleh, 2000; Samsudin, 2003). Sementara Astrid (1987) memberi maksud penyertaan atau pemberitahuan. *Kamus Dewan* (2007) mendefiniskan komunikasi sebagai pertukaran maklumat, idea dan perasaan dalam organisasi. Menurut Abdul Halim (1994), komunikasi sebagai suatu alat, aktiviti, strategi dan proses dalam pengurusan. Komunikasi ialah suatu proses di mana idea atau maklumat disampaikan melalui saluran tertentu kepada penerima dengan tujuan menukar perlakuan penerima.

Kekuatan kepimpinan di sekolah membina komunikasi terbuka dan aktif dalam menggalakkan hubungan berkualiti seterusnya menjayakan permuafakatan sekolah dengan komuniti (Donlon dan Wyatt, 2013; Winer dan Ray, 1994). Kajian mendapati sekolah yang mengamalkan komunikasi dua hala yang efektif dapat menarik komuniti dalam aktiviti permuafakatan kerana komuniti rasa dihargai dan lebih yakin untuk berbincang isu dengan guru kerana memperoleh maklumat yang jelas (Gulson, 2013). Lebih banyak komunikasi berlaku antara sekolah dengan komuniti, maka pelajar dapat menerima lebih banyak pesanan dari pelbagai pihak tentang kepentingan sekolah, belajar bersungguh-sungguh, berfikir secara kreatif, membantu satu sama lain, meneruskan persekolahan (Epstein, 1995) seterusnya mencapai keputusan yang lebih baik dalam pelajaran (Khan, 2011).

Menurut Gary dan Witherspoon (2011) elemen utama untuk melaksanakan komunikasi yang dinamik, dua hala dan bermanfaat dan menguntungkan kedua-dua pihak ialah komunikasi yang mempunyai rasa hormat dan jelas sama ada secara formal atau tidak formal, serta mengamalkan kemahiran komunikasi dan merancang proses komunikasi. Sementara itu tiga cara utama yang dilakukan oleh sekolah dalam berkomunikasi ialah (i) menggunakan jaringan internet untuk menyampaikan sebarang kejayaan sekolah seperti twitter, facebook, website dan media tempatan, (ii) menyediakan senarai sumbangan yang diberi oleh komuniti dan memaklumkan kejayaan pelajar dengan cara menghantar nota kepada keluarga, mengeluarkan artikel atau berita, menyiarkan gambar dan menggunakan buletin komuniti seperti gereja dan syarikat untuk menyiarkan berita sekolah, dan (iii) mempromosikan kejayaan sekolah dan surat berita sekolah atau majalah agar komuniti dan sekolah berhampiran mengetahui perkembangan sekolah

Menurut Davies (2002) kepentingan komunikasi antaranya (i) melahirkan perasaan sebagai sebahagian daripada komuniti seperti sentiasa mengambil tahu tentang program dan lain-lain informasi sekolah yang penting; (ii) memperoleh informasi yang jelas contohnya komuniti dapat mempelajari tentang kurikulum sekolah, pentaksiran, tahap pencapaian dan metod pelaporan; (iii) ibu bapa mendapat maklumat bagaimana cara menyokong kejayaan pelajar; (iv) dapat membangunkan hubungan antara sekolah dengan komuniti melalui perkongsian maklumat dan strategi; dan (v) mendapat hasil yang positif apabila sekolah menyedari cara yang positif untuk komuniti sumbang kepada kejayaan pelajar

7. Amalan Permuafakatan Sekolah dengan Komuniti

Dalam gelombang pertama PPPM 2013-2015, Kementerian Pendidikan Malaysia (KPM) telah memberi tumpuan membantu sekolah meningkatkan pencapaian dan menjalinkan permuafakatan dengan komuniti. KPM telah meningkatkan kesedaran dalam kalangan komuniti tentang peranan komuniti dalam meningkatkan pendidikan pelajar, membimbing sekolah untuk melaksanakan proses permuafakatan, mengaitkan bantuan kewangan untuk pelajar miskin bagi meningkatkan penglibatan ibu bapa dan mengupayakan PIBG untuk memainkan peranan yang lebih besar (Kementerian Pendidikan Malaysia, 2012b). KPM juga memperluas pelaksanaan Penglibatan Ibu Bapa dan Komuniti (PIBK) dan Kumpulan Sokongan Ibu Bapa (KSIB) atau Sarana Ibu Bapa dan Sarana Sekolah. Elemen-elemen dalam sarana ibu bapa dan sekolah menekankan interaksi sosial anak dengan ibu bapa, sokongan terhadap pembelajaran murid, tanggungjawab bersama, keputusan bersama, kerjasama dengan komuniti dan kumpulan sokongan ibu bapa untuk menambah baik prestasi akademik pelajar dan mempergiat aktiviti luar bilik darjah (Buletin ANJAKAN, 2015). Anugerah PIBG Cemerlang peringkat kebangsaan pula diberikan kepada PIBG yang berjaya mengurus persatuan dengan berkesan dan berkualiti (Buletin Kementerian Pendidikan Malaysia, 2012).

Laporan menunjukkan, KPM kini mempunyai 96 jurulatih utama PIBK (Buletin Anjakan, 2015). Seramai 130,098 guru dan pemimpin sekolah di seluruh negara telah dilatih bagi memastikan sarana digunakan secara berkesan. Sementara itu 421,554 orang sukarelawan komuniti di sekolah daripada KSIB di bawah PIBG telah terlibat dalam aktiviti sekolah mewakili 15.3% daripada jumlah ibu bapa yang mempunyai anak di sekolah. KSIB di SK Muzaffar Syah, Kota Tinggi, Johor; SK Beseri, Perlis dan SMK Taman Fajar, Sabah, telah membuktikan diri mereka sebagai aset penting bagi sekolah. Kumpulan ini telah membantu menjana kewangan tambahan, menggunakan bakat dan kemahiran mereka sebagai pembimbing dan jurulatih, dan menganjurkan program komuniti. Kehadiran ibu bapa dalam aktiviti sekolah pula dilapor telah meningkat iaitu Hari Pendaftaran 92%, Hari Penetapan Sasaran Prestasi 78%, Mesyuarat Persatuan ibu bapa dan Guru 56.5%, Hari Pelaporan 80.8%, Hari Sukan 64.3% dan Hari Kecemerlangan 75.5%. Pogram sekolah angkat meningkat daripada 483 pada tahun 2014 kepada 539 dan sekolah amanah meningkat kepada 62 buah (Kementerian Pendidikan Malaysia, 2016).

Kajian menunjukkan sekolah yang membangunkan program permuafakatan dengan komuniti mendapat penglibatan ibu bapa pada tahap yang tinggi (Epstein, 2016). Permuafakatan sekolah dengan komuniti di SJKC Union, Pulau Pinang telah meningkatkan prestasi sekolah dan pencapaian akademik pelajar melalui penambah baikan persekitaran sekolah dan bilik darjah, alat bantu pembelajaran dan aktiviti pembelajaran. Hasil sumbangan komuniti iaitu alumni yang terkenal dan berjaya, ibu bapa, dan sektor swasta, telah membantu sekolah menyediakan kemudahan untuk pelajar menggunakan teknologi sepenuhnya dalam bilik darjah. Pembelajaran teknologimerata (*ubiquitous*) dilaksanakan di mana setiap bilik darjah dilengkapi dengan Smart TV yang membolehkan guru mendapat akses pantas kepada buku teks elektronik dan bahan dalam talian yang digunakan dalam pembelajaran setiap hari (Kementerian Pendidikan Malaysia, 2016).

Kajian menunjukkan perubahan dalam pendidikan semasa memerlukan sekolah terutama di kawasan miskin dan pelajar sedikit, membuat hubungan dengan komuniti untuk mencipta persekitaran pembelajaran yang mencabar, responsif dan menyokong (Sanders dan Harvey, 2002). Dapatan menunjukkan SK Hj Ismail sebuah sekolah luar bandar yang terletak dalam komuniti nelayan di Kuala Kedah telah berjaya melaksanakan aktiviti permuafaktan dengan kerjasama PIBG. Komuniti membantu dalam menyediakan persekitaran yang menggalakkan pembelajaran dan menghadiri mesyuarat tahunan. Sekolah melaksanakan komunikasi dua hala yang efektif dengan komuniti mengenai aktiviti sekolah dan menerangkan cara ibu bapa dapat menyokong pembelajaran anak-anak mereka. SK Hj Ismail kini merupakan sekolah berprestasi tinggi dalam Band 2, dengan 100% murid lulus UPSR 2014 (Kementerian Pendidikan Malaysia, 2015a).

Permuafakatan sekolah dengan komuniti sangat penting untuk mengurangkan ketidak hadiran murid ke sekolah. Kajian mendapat bukti baru bahawa usaha sekolah untuk menghubungi keluarga pelajar dan komuniti tentang kehadiran boleh membantu murid berada di sekolah (Sheldon dan Epstein, 2004). Laporan PPPM (Kementerian Pendidikan Malaysia, 2016) menunjukkan SMK Seri Kota Paloh, Kluang, Johor berjaya mencatat purata kehadiran murid sebanyak 94.6% pada tahun 2015 berbanding 85.2% pada tahun 2014. Sekolah yang dikelilingi oleh hampir 20 buah ladang kelapa sawit dengan majoriti penduduk sekitarnya bekerja dalam sektor peladangan berada dalam Band 6 dengan peratus kelulusan Sijil Pelajaran Malaysia (SPM) hanya pada 37.1% pada tahun 2013. Permuafakatan PIBG dengan sekolah seperti melawat rumah pelajar yang sakit, tidak hadir ke sekolah, bermasalah disiplin atau menunjukkan tanda-tanda terjebak dengan gejala sosial telah berjaya mengatasi masalah kehadiran pelajar dan meningkatkan kehadiran ibu bapa dalam mesyuarat PIBG. Permuafakatan tersebut telah meningkatkan prestasi murid dan sekolah iaitu peningkatan peratus lulus SPM 66.7% dan telah berjaya meningkat ke Band 5 hanya dalam tempoh satu tahun.

Dapatan kajian menunjukkan sekolah yang berada di dalam kawasan murid berpendapatan rendah di kawasan bandar besar melaksanakan program permuafakatan dengan komuniti dapat meningkatkan pencapaian pelajar (Sheldon, 2003). Laporan PPPM (Kementerian Pendidikan Malaysia, 2016) menunjukkan SK Setiawangsa terletak di kawasan setinggan dan kekurangan infrastruktur serta tidak mempunyai padang bagi menjalankan aktiviti Pendidikan Jasmani. Permuafakatan sekolah dengan PIBG berjaya menjadikan kawasan terbiar bersebelahan sekolah sebagai sebuah padang. Usaha tersebut akhirnya telah berjaya membawa komuniti sebagai rakan strategik yang bersama-sama membawa perubahan kepada sekolah seperti pihak tentera, syarikat sanitasi Alam Flora serta wakil Parlimen Setiawangsa. Kerjasama ini telah menghasilkan pembinaan sebuah gelanggang futsal, bola tampar dan bola jaring, serta sebuah padang bola sepak. PIBG. Pengurusan SK Setiawangsa telah membuktikan bahawa kecemerlangan akademik murid boleh dicapai melalui permuafakatan yang menyeluruh daripada semua pihak.

Kajian menunjukkan pengetua membangunkan permuafakatan untuk meningkatkan kejayaan pelajar dalam akademik dan personal, meningkatkan kualiti sekolah dan menyokong pembangunan komuniti setempat (Sanders dan Lewis, 2005). Laporan PPPM (Kementerian Pendidikan Malaysia, 2016) menunjukkan SMK Tropicana merupakan sebuah sekolah Band 5, dengan kedudukan dalam peratusan 12% terendah sekolah menengah di seluruh negara. Kebanyakan murid merupakan murid berprestasi rendah daripada kawasan perumahan yang berhampiran dan komuniti tidak yakin untuk mendaftarkan anak mereka di sekolah berkenaan. Menghadapi masalah sosial seperti gangsterisme dan vandalisme pelajar kurang sopan dan terabai. Sokongan pihak swasta dalam meningkatkan motivasi serta mengubah pemikiran pelajar dan usaha pengetua memperbaiki kemudahan sekolah telah membantu menyedarkan pelajar tentang kepentingan pencapaian akademik di sekolah. Pada penghujung tahun 2013, prestasi sekolah telah meningkat dalam semua aspek dan menjadi calon negeri Selangor untuk sekolah yang mencatatkan peningkatan tertinggi, iaitu Lonjakan Saujana Berdasarkan Gred Purata Sekolah (GPS) Mengikut Negeri SPM 2014 dan memenangi Anugerah Tawaran Baharu buat kali kedua pada tahun 2015.

8. Penutup

Permuafakatan sekolah dengan komuniti memainkan peranan penting untuk menjayakan pendidikan dalam era pascamoden (Fullan, 2011). Kajian menjukkan penekanan kepada peranan komuniti dalam sosialisasi dan kejayaan pelajar kini semakin mendapat perhatian (Sanders dan Epstein, 1998; Sanders 2001 dan 2002). Oleh hal yang demikian, tindakan KPM menekankan permuafakatan sekolah dengan komuniti dalam PPPM 2013-2025 untuk mempercepatkan transformasi pendidikan negara (Kementerian Pendidikan Malaysia, 2015) adalah tepat sekali khususnya bagi menyaingi perubahan persekitaran, memajukan sistem pendidikan, mencapai kecekapan dan keefisienan dalam pentadbiran, menghasilkan kurikulum yang luwes dan menyediakan modal insan kelas pertama (Mohammed Sani *et. all*, 2015). Usaha melaksanakan permuafakatan sekolah dengan komuniti yang komprehensif amat signifikan untuk mencapai matlamat dan menjamin kejayaan pendidikan negara (Sufean, 2009) yang memberi manfaat kepada pelajar, ibu bapa, guru serta komuniti (Kementerian Pendidikan Malaysia, 2016).

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32

CONCEPTUAL PAPER ON QUALITATIVE CHARACTERISTICS : WAQF ACCOUNTING IN MALAYSIA

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ABSTRACT

Waqf is one of the voluntary activities that being managed by government-like entity in Malaysia The word Waqf is derived from the Arabic root verb waqafa, which means 'causing a thing to stop and standstill (Chowdury, et al. 2012). The concern on waqf accounting and proper documentation has already been debated by various scholars few years ago. To mitigate the incongruities in accounting procedures and treatment methods concerning these new things, a set of conceptual framework is crucial as a form of guidelines that is deem appropriate and acknowledged by accounting professions as a whole. Globally under (GAAP), reliability and understandability represent the qualitative characteristics in the financial statements. Remarks from AAOFI also consist on the reliability and understandability which serves as qualitative characteristics in Islamic financial reporting. Entity which managed the waqf accounting is not required to adapt the Malaysian Financial Reporting Standards. Nevertheless, the scepticism on the quality and transparency of the financial statements presented occurred among the public. Hence it leads to these study objectives which are; 1) to explore qualitative characteristics of financial statement in waqf accounting, and 2) to assess the waqf accounting and reporting practices. The aspiration of this study is to instill the improvements that can be made in waqf state institution pertaining to their reporting. Besides, this study would help the waqf institution in Malaysia to present the financial statements which follows the conceptual framework in order to be comparable and readable from various types of users from Malaysia and overseas.

Keywords: *waqf , accounting, reliability, understandability, conceptual framework.*

1. INTRODUCTION

1.1. Waqf and conceptual framework of accounting

The word Waqf is derived from the Arabic root verb waqafa, which means 'causing a thing to stop and standstill (Chowdury, et al. 2012). It showed that this deed is known as eternal devotion by Muslim of any property for good faith (Ibrahim et al. 2013). Muslims who perform waqf are hoping for blessings from Allah and the rewards will wait for them in thereafter life. Islam taught its *ummah* to give and share with the poorest as it is virtuous spending and remarkable charities, (Ibrahim et al. 2013). It is also one of the noble deeds that can be practiced in order to obtain blessing from Allah. Waqf contribution is absolutely magnificent and the beauty of waqf has spreading to every ummah who benefited from it. Few examples can be namely such as; Quba mosque in Madinah and Al-Azhar University in Egypt, proves that waqf operate as great financial assistance in serving public needs in terms of education, hospitality and others. The existence of cash waqf somehow leads to various welfare activities and do help numerous ummah in relieving their encumbrance when they faced with shortage of fund. For instance, cash waqf assist in supplying basic needs for the poor, widows, orphans and cash waqf also used to finance the maintenance of the infrastructure facilities. Those people who faced financial difficulties don't have to borrow or in worst scenario stealing from others to pursue their life if the countries maintain the cash waqf for indefinite time. Tohirin (2011) pointed that voluntary activities which conducted by Muslim individuals become a mirror image of altruism characteristic of human being. These activities might provide many benefits for the community in the form of public services be made available, such as educational services, orphanage shelters, medical clinic facilities and so on. Though those basic infrastructures should have been provided by government, there are always plenty of spaces for community members to furnish equal community's needs due to the shortage of government budget to cover the whole package of the public services. The significance of waqaf depends on the form of property being donated and it can be utilized for various types of interest or necessities for a good of ummah

Specifically in Malaysia, below is some example of waqf project:

Categories	Item
Higher education institution	Kolej Universiti Islam Antarabangsa Selangor
Hospitality	Hotel Seri Warisan, Taiping Hotel Grand Puteri, Kuala Terengganu
Medical	Hospital Pakar An-Nur
Mosque	Masjid Wakaf Tembusu, Kuala Terengganu Masjid Wakaf Lichong, Kelantan

In Malaysia, waqf is one of the voluntary activities that being managed by government-like entity,(Osman, 2010*).* Management of waqf entities is conducted by Jabatan Wakaf dan Haji (JAWHAR) and each state also have their own entities to deal with waqf matters. For example; Perbadanan Wakaf Selangor, Johor Corporations, Perbadanan Wakaf Negeri Sembilan and others. Saad (2013) asserted that during the middle period of Islamic history, waqf institution have significant responsibility in socio economic of Muslim. Even for now, waqf do serve as a medium for financing Islam in terms of social, cultural, economy and political activities.

Othman et al. (2010) states that medium of communicating information which help to influence decision making of various stakeholders such as; financial analysts and investors would be financial statements. The financial statements prepared followed the requirements of accounting standards and also the conceptual framework. Key Focus now is a financial reporting given that the accountability paradigm has influence the conceptual framework for charity reporting, (Connolly and Hyndman, 2013). Conceptual framework is essential in preparing the financial statements and this proves that waqf reporting must have the qualitative characteristics of conceptual framework to produce convincing financial statements to the users. Why conceptual framework? Dai (2011) indicates that conceptual framework which serve as a root of structural system of financial accounting is broadly recognized by accounting profession as a means to overcome the incongruity in procedure and treatment related with accounting. The conceptual framework serves as a benchmark for constructing the accounting standards and accounting practices, to retain the uniformity and rigorous accounting treatments and theoretical basis. As for NGO such as waqf institution, the compliance on conceptual framework will enhance trust of public on their accountability. Dhanani and Connolly (2012) asserted that the reliance on public funding made the NGO hold an obligation to utilize the monies entrusted to them efficiently. Simultaneously, they are expected to produce optimal outcome based on the public fund that are voluntarily donate.. Previously, Rahaman et al. (2010) recommend that straightforward methods on financial accounting should be develop in order to lessen the multifarious and time consuming reporting. Thus, the demand on the conceptual framework is already identified few years ago. Model on stakeholder-needs is now well created as suitable basis on charity reporting conceptual framework and accounting is anticipated to fulfill the stakeholders demand associated with accountability concept (Connolly and Hyndman, 2013). MFRS[1] 101 clearly stated that the general purpose of financial statements prepared by entity is meant to tailor the needs of various users. The users are keen to know what and how is the business doing at the end of financial year. One of the essential communication devices to various stakeholders is a financial reporting. This reporting normally presented in the annual report which used as primary stimulus in decision-making (Othman et al. 2010). Having said that, the integrity and transparency of reporting are mandated as it implies the reliability of the reporting. Both are trivial aspects in the financial reporting quality indicator (McEwen and Ruth Ann, 2009). Though company which manages the waqf does not have to comply with the MFRS, the public or the users of financial statements are expecting the integrity and accountability of the personnel to clearly report the genuine activities and figures based on the waqf properties. Entity which managed the waqf accounting is not required to adapt the MFRS. Nevertheless, the scepticism on the quality and transparency of the financial statements presented occurred among the public. Abdul Rahim (1999) found that there were loopholes towards waqf accounting in Malaysia. Among others are; disorganized management and the absence of written procedure to document the waqf

[1] Malaysian Financial Reporting Standard

financial transactions. Other than that, most of the State Islamic Religious Council (SIRC) had overdue and outdated financial reporting, (Siti Rokyah, 2005). Ihsan (2013) also mention that due to the absence of specific accounting guidelines of waqf accounting, there seems to be variation of accounting practices among the waqf institutions. It showed the loopholes in waqf recording due to improper of accounting guidelines. Proper recording, documentation will lead to fully waqf utilization for ummah' development projects in terms of infrastructure, education, hospitality, and many more. The solution is that ; Waqf accounting can be used to improve transparency and enhance accountability of waqf institutions in Malaysia.

Therefore, the absence of specific guidelines or standards on accounting for waqf triggers the interest to examine the relevance of waqf accounting so that transparency and accountability of waqf institutions could be assured, (Masruki, 2013). Specifically, this study would like to explore qualitative characteristics of financial statement in waqf accounting whether waqf accounting has practiced the qualitative characteristics of financial statements under the conceptual framework namely; reliability and understandability. Secondly, this study would like to assess waqf accounting and reporting practices

LITERATURE REVIEW

The magnitude of waqf

Waqf is a singular word whereas awqaf is a plural words originated from Arabic word which means to hold or stop, (Ihsan, 2002). Yaacob et al. (2012) asserted that waqf as the holding of assets and the fairly distribution to others. These kinds of deeds are examples of voluntary activities. Tohirin and Hudayati (2011) specifically point out that voluntary activities performed by Muslims indicate altruism of being a Muslim. It is because it will serve the benefits for society in terms of properties waqf for education, hospitality and others. Indirectly, this will strengthen the social welfare between family from different classes of income. Once the properties are dedicated for waqf , it is Allah belongings and it is not allowable to be taken by anyone. It is proven that the role of waqf in the past was importantly promoting the social welfare of the ummah (Ihsan, 2002). The richest act as a helping hand to the poorest to sustain the balance of social welfare. Allah's remark on waqf value in Al-Baqarah (2:267); *'O ye who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend* *thereof (in charity) when ye would not take it for yourselves save with disdain; and know that Allah is Absolute, Owner of Praise'*. This verse demand all Muslims to voluntarily contribute partly of our income which Allah bequeath through this earth. Those Muslims who understood this verse will opt for waqf indisputably. A choice of wealth purification is definitely waqf which shall be adapt in all Muslims countries for transformation in current life and hereafter. Abu-Zahrah (2007) mentioned that Masjidil Haram Makkah, Masjid al-Aqsa in Jerusalem, and Al-Azhar University are notorious example of waqf existence practices way back before disseminating of Islam around the world. This followed by Hadith Sahih (precise) on Umar ibn al-Khattab the second caliph in Islam who bequeathed his land in Khaibar as waqf property. It means, any crops yield from the land is for the poorest and [2] jihad. The moment that Muslims declared his property as waqf, he himself is not allow to enjoy any profit from it. Waqf means it belongs to Allah s.w.t and the misuse of it shall be averted.

Islam is the religion which embraces the way of life and completely covers the aspects of human life (Yaacob et al. 2012). Islam taught the Muslims to share the prosperities and problems together as mentioned in Holy- Quran (Ali-Imran 4:92) 'You won't get the good deeds unless you share your wealth with the poor. The good deeds that Muslims executed will have a good return (Yunus 11:26). In Al-Quran, Al-Hadid 57:11 verse stated; *'Who is he that will lend unto Allah a goodly loan, that He may double it for him and his may be a rich reward'*. This proves waqf is most welcome activities and the people who perform the deeds have been guaranteed a reward from Allah. If we donate RM10 for education waqf , in return Allah has guaranteed that we will receive double or triple than RM10 in terms of enrichment wealth, lasting healthy, happiness life and many more. The return guaranteed not necessarily in terms of money but can be in any forms. Waqf is a mechanism which purifies our wealth as well as assistance for Muslims to face the Judgement Day. Allah has mentioned in Al-Baqarah (2:254); *'O ye who believe! spend of that wherewith. We have provided you a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers'*. This signified that the exclaiming of Allah to contribute our wealth in forms of waqf before it is too late. The disbelievers are the most cruel as they ignores the poorest and refuse to allocate their wealth for those needy. This verse continued with (2:261); *'The likeness of those who spend their wealth in Allah's way is as the likeness*

[2] a holy war fought by Muslims against people who are a threat to Islam

of a grain which growth seven ears, in every ear a hundred grains. Allah give increase manifold to whom He will. Allah is All- Embracing, All-Knowing'. It can be described as Muslims who performed waqf is like one seeds planted will grow more. For every seeds grow, Allah gives unlimited rewards as He is the Most Knowing. In substance, the wealth that we have will be lessen but Allah knows more in which that good deeds will have Allah blessings and our life now and hereafter embraces the rewards from Allah. The verse on waqf significance continued in Al-Baqarah (2:262); *'Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve'.* This can be interpreted as; for those Muslims who allocate their wealth upon waqf for Allah's sake and they bring no harm to anyone, Allah pledge a reward for them. Thus, they should not fear and grieve. Muslims should have sincerity and faith in Allah when the portion of their wealth has been channel to waqf. They shall not regrets or doubt on Allah's word in Al-Quran.

Qualitative characteristics – understandability and reliability.

Preparation of financial statements in Malaysia for listed companies is compulsory to follow the MFRS. International Accounting Standard Board (IASB) stated *that "the objective of general purpose financial statements is to provide financial information about a reporting entity that is useful to potential investors, lenders and other creditors in making decision about providing resources to the entity".* According to Masruki and Shafiee (2013), accounting process of waqf institution had been broadly practiced during Ottoman empire. During 16th century (Ottoman Empires), a book of accounts consists of waqf balances, earnings, lists of assets, lending amount as well as incomes an expenditures (Toraman et al. (2007). It implies that the process of accounting been known to be vital knowing that the mutawali who act as a trustee hold the responsibility in managing the public's properties. Though the preparation is not necessarily following the accounting standards guidelines, the public insisted the transparency reporting as waqf involving the societies. In Malaysia, as far Islamic institution is concerned, The Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI) serves as the best accounting guidelines to assist the preparers of financial statement, (Masruki and Shafiee, 2013). As basic accounting reports, entities which involved in management waqf prepared balance sheet, profit and loss accounts and statement of cash flow (Tohirin and Hudayati, 2011). Based on the conceptual framework applied globally under (GAAP), reliability and understandability represent the qualitative characteristics in the financial statements. As mentioned in Yaacob et al. (2012), remarks from AAOFI also consist on the reliability and understandability serves as qualitative characteristics in Islamic financial reporting. According to McGraw Hill[3], the financial statement is considered reliable when it consists of 3 criteria:

i. it is free from material error;
ii. it is free from deliberate or systematic bias (i.e. it is neutral);
iii. it can be depended upon by users to represent faithfully that which it either purports to represent or could reasonably be expected to represent

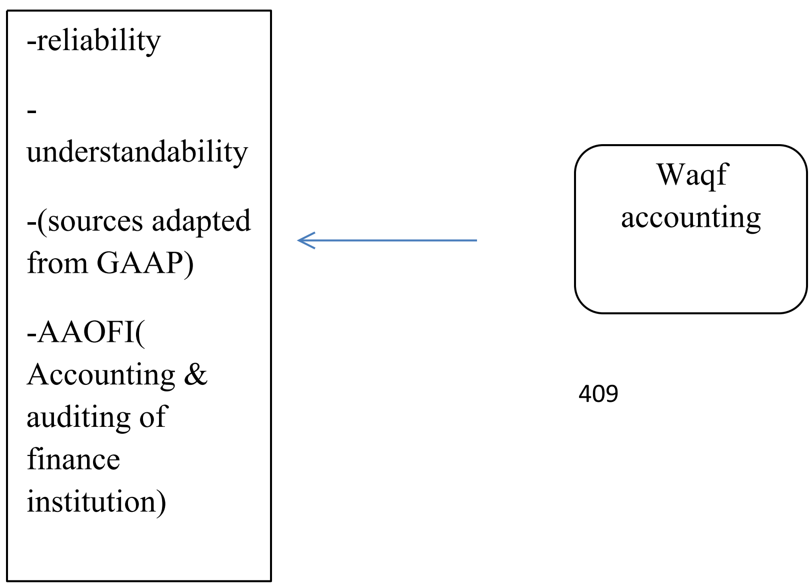
Therefore, waqf accounting should have those criteria to be reliable. Reliability exists when the information is complete and has faithful representation. According to the framework under GAAP, reliable information is when it signifies truly the transactions and other events it either senses to represent or could rationally be expected to represent. *'It involves identifying all the rights and obligations arising from a transaction or event, and accounting for the transaction or event in a way that reflects its economic substance'.* This implies, waqf entities should present information that is reliable or he might think that the information will be reliable in certain conditions. Simple example; 1 acre land has been declared as waqf property by one individual. Hence, the personnel who prepare the waqf financial report would have to declare what development or projects that have been undertaken though the amount is so little. It is because that information is reliable for public to assess the successfulness of waqf projects being done. Moreover, reliability also exists when the information is free from any material error. This is deem important as the material error information can trigger the financial statements to be incorrect or misrepresenting and thus will become unreliable to the reader. Apart from that, information provided in financial statements also needs to be neutral or free from any unfairness. Financial statements will not be consider as neutral if, it leads to decision which is bias to one party only. Lastly, information is deem to be reliable when the preparers exercise prudence. Prudence is *'the inclusion of a degree of caution in the exercise of the judgements needed in making the estimates required under conditions of uncertainty, such that assets and income are not overstated and liabilities and expenses are not understated'*, (ASB, 1999). This implies the personnel should be extra cautious to ensure that assets and incomes were not overstated. Moreover, liabilities and expenses should not be understated. The exercise of prudence will

[3] Extracted from http://highered.mcgraw-hill.com

encourage the true and fair reporting without and skeptical from the public when they view the waqf financial statements. The Framework highlighted that the practice of prudence does not permit the invention of hidden reserves or unnecessary provisions, the intentional understatement of assets or income, or the intentional overstatement of liabilities or expenses. Those are not allow because it leads to the bias financial and therefore, tarnish the quality of reliability. Specifically in waqf accounting, the distribution of waqf should be exercise cautiously based on sound judgment.

Secondly is understandability. Financial information in the annual report must be classifying according to the standard specification formats (balance sheet and income statement) to enhance reader understanding. Understandability is also taken into account the users' proficiency as well as aggregation and classification of information, (ASB, 1999). In addition, reader is expected to have basic accounting knowledge to appreciate the financial statement presented. Thus, waqf accounting is expected to include this in the financial statements to facilitate the reader well understand the waqf fund managing. Yaacob et.al., (2012) highlighted that understandability is one of the qualitative characteristic or aspects of Islamic financial reporting. Waqf accounting should have been prepared in order to be understood by the reader. Those personnel who prepare financial statements are allowed to predict that users have a sound knowledge of business, economic activities and accounting. They also should willingly to study with reasonable conscientiousness on the information provided. As for waqf accounting, the reader of financial statements are assume to have accounting background in order to have comprehensive understanding on information presented in waqf financial statement.

The characteristics discussed below lead to the proposed theoretical framework below. It is hope that when waqf financial statements portray reliability and understandability, it can be relied upon and the reporting will enable comparison to be made among states which manage waqf matters.



Adapted from Yaakob et al. (2012).

CONCLUSION

It is hope that this study can demonstrate whether the financial statements of waqf entities in Malaysia portray the qualitative characteristics namely; reliability and understandability. The presence of those characteristics somehow makes the waqf financial statements readable and trustable documents by the public. Furthermore, if all state which manages waqf applies the similar conceptual framework; it is comparable if we want to review how the progress of waqf activities has been taken care of. Proper reporting of waqf activities will have an impact towards the reader of financial statements to grasp the waqf inflow and outflow activities.

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MAT KILAU: PEJUANG DAN PEMBELA MASYARAKAT MELAYU DI PAHANG

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ABSTRAK

Mat Kilau merupakan anak jati kelahiran Kampung Pulau Tawar, Jerantut, Pahang. Beliau terkenal sebagai pejuang bangsa yang menentang dasar dan prinsip penjajah British yang menongkah nilai-nilai tradisi tempatan dan mengganggu-gugat kedaulatan kuasa serta autonomi golongan pemerintah tempatan. Kelantangan beliau dalam menyangkal undang-undang kolonialis telah menyebabkan dirinya dilabel oleh pihak British sebagai penderhaka, pengkhianat dan pemberontak. Sehubungan dengan itu, kajian ini bertujuan untuk membuktikan bahawa Mat Kilau merupakan seorang pejuang kemerdekaan yang ingin melihat tanah dan negeri kelahirannya bebas dari campurtangan kuasa-kuasa asing termasuklah kuasa penjajah British. Namun begitu, berdasarkan kepada kajian persejarahan, analisis dokumen dan temubual, pengkaji mendapati bahawa Mat Kilau bukan sahaja berjuang untuk membebaskan Pahang daripada dijajah dan dikuasai oleh pihak British, malah turut berjuang untuk membela nasib masyarakat Melayu di Pahang daripada ditindas dan dianiaya oleh pemerintah yang mengamalkan sistem feudal dan juga sistem Residen. Walaupun kebangkitan dan penentangan Mat Kilau tidak berjaya menyekat kekuasaan pihak British, namun sekurangnya ia dapat melambatkan tempoh masa penaklukan dan dalam masa yang sama ia dapat menyedarkan pihak British agar tidak memandang remeh dan enteng akan keupayaan pejuang-pejuang tempatan yang mempunyai kekuatannya yang tersendiri. Sesungguhnya perjuangan dan kebangkitan Mat Kilau bukanlah bermotifkan politik, namun tindakannya hanyalah semata-mata untuk memartabatkan kedaulatan agama, bangsa dan negara.

Keywords: Mat Kilau, Pejuang Pahang, Perang Pahang 1891-1895 dan Pejuang Masyarakat Melayu di Pahang.

Pendahuluan

Mat Kilau[1] atau nama sebenarnya Muhammad dilahirkan pada tahun 1866 di Kampung Kedondong, Pulau Tawar, Jerantut, Pahang. Beliau merupakan anak kepada seorang pembesar dan pahlawan Melayu Pahang yang terkenal iaitu Orang Kaya Imam Perang Indera Gajah atau lebih dikenali dengan panggilan Tok Gajah. Nama sebenar beliau ialah Rasu Abdul Salam[2] bin Shahrom. Manakala ibunya pula bernama Teh Mhada binti Tok Kaut berasal dari Kampung Kurau Teduh yang terletak di hilir Pulau Tawar.

Muhammad (Mat Kilau) bin Rasu Abdul Salam (Tok Gajah)

Sejak kecil lagi Mat Kilau dikatakan belajar mengaji, ilmu keagamaan dan ilmu kebatinan daripada Imam Daud dan Haji Uthman atau lebih dikenali sebagai Haji Muntuk. Manakala ilmu persilatan dan ilmu pertahanan diri dipelajari pula daripada beberapa orang pendekar seperti Mat Arif, Sutan Juan, Dato' Bahaman dan ayahandanya sendiri. Selain termasyhur sebagai penghencang buah keras, pemangkah gasing dan Tok Peram (ketua pemburu), Mat Kilau juga dikenali sebagai seorang yang alim dan kuat beribadat kesan daripada pengajian beliau dalam ilmu Syariah (Naqliah) di Hulu Terengganu,[3] Tarekat

[1]Ketika kecil Muhammad telah menampakkan kebolehannya yang tersendiri. Keupayaannya membaca dan mendalami ilmu al-Quran menjadikan beliau seorang yang istimewa serta terserlah di kalangan kanak-kanak yang seusia dan sezaman dengannya. Selain daripada itu, perwatakan yang menarik ketika kecil dan ketangkasan dalam bermain senjata turut menambah keyakinan ayahandanya untuk memanggil Muhammad dengan nama timbangan yang lebih menonjol. Rentetan itulah, Tok Gajah memanggilnya dengan nama Mat Kilau.

[2]Rasu Abdul Salam turut dikenali sebagai Imam Rasu, Khatib Rasu, Imam Perang Rasu dan Sultan Garang.

[3]Temu bual dengan Mohd Alhamadi bin Abu Bakar. Kampung Nadak, Kuantan, Pahang. Selasa. 8hb Julai 2014. 2.50 petang. Mohd Alhamadi bin Abu Bakar mendapat maklumat ini daripada Abu Bakar bin Awang yang merupakan menantu kepada Mat Kilau.

Naqsyabandiah al-Kholidi di Pahang[4] serta Ilmu Ma'rifatullah dan Ilmu al-Hikam[5] yang diperolehi khusus daripada Syed Abdul Rahman atau lebih terkenal dengan panggilan Tok Ku Paloh. Mat Kilau yang juga dikenali sebagai Mat Resat,[6] Nai Mat[7], Lebai Deris,[8] Mat Teoh,[9] Mat Dahan,[10] Mat Dadu[11] dan Mat Siam[12] turut mempunyai beberapa orang anak hasil perkongsian hidup bersama isteri-isterinya, Yang Chik binti Imam Daud, Esah, Zawiyah binti Ginah dan Ahjrah binti Bakar.

Masyarakat Melayu di Era Tradisionalisme

Kehidupan masyarakat Melayu di Pahang terutamanya golongan yang diperintah ketika era prakolonial adalah sangat mundur dan tidak kompetatif, malah golongan ini sentiasa ditindas oleh golongan pemerintah melalui kewujudan pelbagai bentuk sistem yang berat sebelah dan tidak berdaya saing. Golongan pemerintah ini kerap kali merampas hak milik dan pendapatan masyarakat Melayu melalui sistem serahan sehingga golongan terbabit tidak berkeupayaan untuk membuat tabungan dan simpanan. Keadaan ini telah menyebabkan masyarakat Melayu ketika itu mula menjadi malas untuk bekerja bersungguh-sungguh melainkan sekadar 'cukup makan' sahaja. Minda mereka seolah-olah telah dikawal agar tidak bekerja dengan kerelaan hati kerana hasil perolehan mereka nanti pasti akan dirampas oleh sultan dan pemerintah yang telah menetapkan peraturan serahan dan percukaian yang amat membebankan kehidupan mereka.

Sikap malas tersebut semakin hari semakin menebal sehingga menyebabkan golongan pemerintah terpaksa memperkenalkan sistem baru yang dikenali dengan nama

[4]Temu bual dengan Zulkifli bin Hamid. Kampung Jaya Gading, Kuantan, Pahang. Sabtu. 27hb September 2014. 3.30 petang. Zulkifli bin Hamid mendapat maklumat ini daripada guru-guru Tarekat di Kuantan, Pahang.

[5]Temu bual dengan Roslizan bin Ahmad Mahidin. Kampung Budu, Benta, Kuala Lipis, Pahang. Khamis. 19hb Mac 2015. 11.54 pagi. Roslizan bin Ahmad Mahidin mendapat maklumat ini daripada generasi terdahulu.

[6]Ketika menyembunyikan diri di suatu kawasan yang berhampiran dengan Golok, Siam. Temu bual dengan Ismail bin Che Said @ Che Wan. Kampung Pasir Raja, Bukit Besi, Dungun, Terengganu. Sabtu. 21hb Mei 2016. 3.00 petang. Beliau mendapat maklumat ini daripada generasi terdahulu semasa merantau ke Siam.

[7]Ketika menyembunyikan diri di Chiengmai. Lihat rujukan: Berita Harian. 7hb Januari 1970.

[8]Ketika menyembunyikan diri di Kampung Dusun, Hulu Kuala Berang. Lihat rujukan: *Berita Harian*. 3hb Februari 1970.

[9]Ketika menyembunyikan diri di Kampung Padang Pulut, Dungun pada tahun 1915. Lihat rujukan: *Berita Harian*. 12hb Februari 1970.

[10]Ketika menyembunyikan diri di Rompin pada tahun 1923. Lihat rujukan: *Berita Harian*. 21hb Februari 1970.

[11]Ketika menyembunyikan diri di Pekan pada tahun 1925. Lihat juga: Temu bual dengan Mohd Alhamadi bin Abu Bakar. Kampung Nadak, Kuantan, Pahang. Selasa. 8hb Julai 2014. 2.50 petang. Mohd Alhamadi bin Abu Bakar mendapat maklumat ini daripada Abu Bakar bin Awang yang merupakan menantu kepada Mat Kilau.

[12]Kali pertama digunakan nama ini pada tahun 1911 di Kelantan. Kali kedua pula digunakan nama ini pada tahun 1930 di Kampung Batu 5, Paya Besar, Kuantan. Lihat juga: Temu bual dengan Mohd Alhamadi bin Abu Bakar. Kampung Nadak, Kuantan, Pahang. Selasa. 8hb Julai 2014. 2.50 petang. Mohd Alhamadi bin Abu Bakar mendapat maklumat ini daripada Abu Bakar bin Awang (menantu kepada Mat Kilau).

kerahan sebagai usaha untuk memaksa masyarakat Melayu melakukan sesuatu pekerjaan tanpa sebarang upah. Hukuman akan dikenakan ke atas sesiapa yang enggan menuruti perintah tersebut. Mengikut kajian yang dilakukan oleh pengkaji, sikap 'malas' ini sebenarnya berpunca daripada tingkahlaku dan tabiat golongan pemerintah yang sentiasa menindas dan merampas hak milik masyarakat Melayu.

Implikasi daripada sistem serahan dan kerahan ini telah menyebabkan taraf kehidupan masyarakat Melayu menjadi semakin miskin dan dhoif. Malah situasi menjadi lebih rumit apabila golongan bawahan ini menghadapi masalah kewangan yang menyebabkan mereka terpaksa membuat pinjaman daripada golongan pemerintah. Kesempatan ini telah digunakan sebaik mungkin oleh golongan pemerintah untuk memeras masyarakat bawahan dengan mengenakan kadar faedah yang tinggi dan dalam masa yang sama juga turut memendekkan jangka waktu untuk membayar semula pinjaman. Tindakan tersebut telah mengakibatkan masyarakat bawahan tidak mampu untuk melangsaikan pinjaman mereka dalam tempoh masa yang ditetapkan sekaligus menyebabkan mereka menjadi 'hamba berhutang' kepada golongan pemerintah. Golongan berhutang ini akan kekal dalam status tersebut sehingga hutang mereka berjaya dilunaskan. Berdasarkan kepada iklim ekonomi semasa yang sentiasa berpihak dan memberi kelebihan kepada golongan pemiutang (pemerintah) maka adalah mustahil untuk golongan 'hamba berhutang' ini melangsaikan hutang-hutang mereka, malah akan kekal dalam status tersebut buat selama-lamana. Situasi inilah yang mengakibatkan golongan bawahan yang miskin menjadi semakin miskin dan golongan pemerintah yang kaya menjadi semakin kaya serta berkuasa.

Mat Kilau sebagai Pembela Masyarakat Melayu

Kepincangan dalam masyarakat yang berpunca daripada sistem-sistem tersebut telah mendapat perhatian yang serius daripada Mat Kilau. Sebagai seorang yang mempunyai latar belakang agama dan berpegang teguh dengan sabda Rasulullah SAW yang berbunyi: *"Tolonglah saudaramu yang berbuat zalim (aniaya) dan yang dizalimi. Para sahabat bertanya: Wahai Rasulullah, jelas kami faham akan menolong orang yang dizalimi tapi bagaimana kami harus menolong orang yang berbuat zalim? Baginda SAW bersabda: Pegang tangannya (agar tidak berbuat zalim)",*[13] maka pejuang kelahiran Pulau Tawar ini telah mengambil tanggungjawab dan inisiatif untuk membela nasib masyarakat Melayu[14] yang ditindas oleh golongan pemerintah dan dalam masa yang sama turut menolong golongan pemerintah dengan mencegah mereka daripada berterusan melakukan kezaliman ke atas orang-orang Melayu.

Kasih sayang Mat Kilau terhadap orang Melayu bawahan amat luar biasa sehingga melangkaui kasih sayang terhadap dirinya sendiri. Sebagai seorang pengamal ajaran Syariah (Naqliah) dan Tarekat Nasyabandiah al-Kholidi,[15] beliau sangat meyakini apabila melepaskan seseorang mukmin akan satu kesusahan daripada kesusahan-kesusahan di

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[13]*Hadis riwayat al-Bukhari*. Hadis No: 2264.

[14]Temu bual dengan Roslizan bin Ahmad Mahidin. Kampung Budu, Benta, Kuala Lipis, Pahang. Khamis. 19hb Mac 2015. 11.54 pagi. Roslizan bin Ahmad Mahidin mendapat maklumat ini daripada generasi terdahulu. Lihat juga: Temu bual dengan Hadijah binti Mohammad. Kampung Pulau Tawar, Jerantut, Pahang. Selasa. 10hb Mac 2015. 2.30 petang. Hadijah binti Mohammad mendapat maklumat ini daripada generasi terdahulu. Lihat juga: Temu bual dengan Nik Khairul Hisham bin Nik Harimi, Kampung Pulau Perhentian, Besut, Terengganu. Sabtu. 13hb Jun 2015. 9.19 malam. Nik Khairul Hisham bin Nik Harimi mendapat maklumat ini daripada kedua ibubapanya. Lihat juga: Temu bual dengan Prof. Dr. Mahayudin bin Haji Yahaya. Hotel Casuarina@Meru, Ipoh, Perak. Rabu. 25hb Mei 2016. 8.30 pagi.

[15]Mat Kilau menuntut ilmu Ma'rifatullah dan ilmu al-Hikam dengan Syed Abdul Rahman (Tok Ku Paloh) pada Mei 1894.

dunia, nescaya Allah SWT pasti melepaskannya satu kesusahan daripada kesusahan-kesusahan di hari Akhirat seperti mana sabda Rasulullah SAW yang bermaksud: "*Barang siapa yang melepaskan satu kesusahan seorang mukmin, pasti Allah akan melepaskan darinya satu kesusahan pada hari kiamat*."[16] Bertitik tolak daripada itulah, Mat Kilau memberanikan dirinya untuk menegakkan kebenaran melalui kaedah bersemuka dengan golongan pemerintah termasuk bertemu dengan Sultan Ahmad bagi menjelaskan kepincangan yang berlaku dalam masyarakat.[17] Dalam konteks ini, Mat Kilau telah menggunakan uslub yang paling baik sejajar dengan suruhan Allah SWT yang bermaksud: "*Pergilah kamu berdua kepada Firaun, sesungguhnya ia telah melampaui batas dalam kekufurannya. Kemudian hendaklah kamu berkata kepadanya dengan kata-kata yang lemah lembut, semoga ia beringat atau takut*."[18]

. Berdasarkan kepada senario yang berlaku, Mat Kilau menjelaskan bahawa tidak salah untuk mengutip hasil pendapatan daripada masyarakat bawahan tetapi biarlah berpada dan tidak menyulitkan golongan terbabit. Dalam masa yang sama sebagai timbal balik, golongan pemerintah termasuk Sultan Ahmad sewajarnya membelanjakan sebahagian daripada hasil pendapatan mereka untuk kemanfaatan bersama[19] selain daripada mendapat keredaan Allah SWT dan membersihkan harta dari perkara-perkara yang syubhah. Ini selari dengan firman Allah SWT yang bermaksud: "*Adapun orang-orang yang beriman dengan yang ghaib dan mendirikan sembahyang dan menginfakkan sebahagian dari rezeki yang Kami anugerahkan kepada mereka*."[20]

Begitu juga halnya dengan sistem kerahan tenaga yang seharusnya diberi upah atau gaji yang setimpal dengan apa yang telah dilakukan oleh masyarakat bawahan sebagai gantian kepada waktu lapang mereka bersama keluarga. Mat Kilau menegaskan bahawa adalah berdosa besar apabila golongan atasan tidak membayar gaji kepada pekerja mereka yang telah disuruh melakukan sesuatu pekerjaan.[21] Pegangan Mat Kilau ini adalah selari dengan firman Allah SWT yang bermaksud: "*Kemudian jika mereka menyusukan (anak-anak)mu untukmu maka berikanlah kepada mereka upahnya*"[22] serta sabda Rasulullah SAW yang berbunyi: "*Berikanlah upah kepada pengambil upah (orang yang bekerja) sebelum kering peluhnya*."[23] Sejajar dengan itu, adalah tidak adil apabila masyarakat bawahan dilabelkan sebagai 'hamba berhutang' dek kerana ketidakmampuan mereka untuk membayar balik pinjaman, sedangkan dalam masa yang sama mereka tidak diberi gaji dan upah serta peluang untuk mencari rezeki tambahan bagi menampung kos sara hidup mereka.

Selain daripada kepincangan yang melibatkan sistem dan peraturan tersebut, Mat Kilau turut menegur sikap golongan pemerintah termasuk Sultan Ahmad yang lebih mementingkan kepuasan peribadi daripada kepentingan masyarakat keseluruhannya.

[16]Hadis Riwayat Muslim. Hadis no: 2699. Lihat juga: *Hadis 40*. Hadis ke 36.

[17]Temu bual dengan Nik Khairul Hisham bin Nik Harimi. Kampung Pulau Perhentian, Besut, Terengganu. Sabtu. 13hb Jun 2015. 9.19 malam. Nik Khairul Hisham bin Nik Harimi mendapat maklumat ini daripada kedua ibubapanya.

[18]Surah Thoha. Ayat: 43-44.

[19]Temubual dengan Ishak bin Ali. Kampung Dusun, Kuala Berang, Terengganu. Khamis. 8hb Mei 2016. 3.00 petang. Ishak bin Ali mendapat maklumat ini daripada generasi terdahulu.

[20]Surah al-Baqarah. Ayat: 3.

[21]Temubual dengan Ishak bin Ali. Kampung Dusun, Kuala Berang, Terengganu. Khamis. 8hb Mei 2016. 3.00 petang. Ishak bin Ali mendapat maklumat ini daripada generasi terdahulu.

[22]Surah at-Tholaq. Ayat: 6.

[23]Hadis Riwayat Ibnu Majah. Hadis no: 938.

Penyakit sosial yang berpunca daripada dadah dan mandat seharusnya diutamakan daripada sibuk mencari anak-anak dara atau isteri-isteri orang yang cantik untuk dijadikan gundik atau isteri mereka sendiri.[24]

Sudah menjadi lumrah kehidupan apabila golongan bawahan bersuara dan menegur golongan atasan dalam usaha '*amar makruf dan nahi mungkar*' pasti akan dihina dan dipersalahkan. Demikianlah halnya yang berlaku ke atas diri Mat Kilau di mana setiap kali beliau membuka mulut untuk membela masyarakat Melayu daripada ditindas oleh golongan pemerintah, sudah pasti suasana akan menjadi kecoh untuk beberapa hari[25] dan kembali seperti sediakala apabila keadaan beransur reda. Namun, disebabkan tidak mahu bersekongkol terhadap sesuatu yang bersalahan dengan hukum Allah SWT dan dalam masa yang sama ingin menjadikan bangsa Melayu sebagai 'Bangsa MIM' (Melayu Islam Melayu) berpaksikan kepada 13 rukun Melayu,[26] maka Mat Kilau tetap meneruskan hasrat murninya untuk membela nasib masyarakat Melayu walaupun dirinya sendiri mendapat cemuhan dan kritikan.

Mat Kilau dan Masyarakat Melayu di Era Kolonialisme

Campur tangan British di bumi Pahang bermula secara rasminya sebaik sahaja Sultan Ahmad dipaksa menandatangani surat persetujuan pada 24hb Ogos 1888[27] di hadapan laras meriam.[28] Susulan daripada itu, Pahang telah menerima seorang Residen British yang bernama John Pickersgill Rodger[29] dan Hugh Clifford sebagai pembantunya.[30] Di bawah penguasaan pihak British, negeri Pahang telah dibahagikan kepada beberapa buah daerah pada tahun 1889. Pejabat-pejabat daerah ditubuh dan diletakkan di bawah pegawai-pegawai British yang terdiri daripada F. Belfield (Pekan), W.C. Mitchell (Hulu Pahang),[31] A.H. Wall (Kuantan), E.A. Wise (Temerloh), G.F. Owen (Rompin) dan W.W. Mitchell (Kuala

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[24]Temubual dengan Ishak bin Ali. Kampung Dusun, Kuala Berang, Terengganu. Khamis. 8hb Mei 2016. 3.00 petang. Ishak bin Ali mendapat maklumat ini daripada generasi terdahulu. Lihat juga: Temubual dengan Roslizan bin Ahmad Mahidin. Kampung Budu, Benta, Kuala Lipis, Pahang. Khamis. 19hb Mac 2015. 11.54 pagi. Roslizan bin Ahmad Mahidin mendapat maklumat ini daripada generasi terdahulu. Lihat juga: Temu bual dengan Ismail bin Che Said @ Che Wan. Kampung Pasir Raja, Bukit Besi, Dungun, Terengganu. Sabtu. 21hb Mei 2016. 3.00 petang. Ismail bin Che Said @ Che Wan mendapat maklumat ini daripada generasi terdahulu.

[25]Temubual dengan Ishak bin Ali. Kampung Dusun, Kuala Berang, Terengganu. Khamis. 8hb Mei 2016. 3.00 petang. Ishak bin Ali mendapat maklumat ini daripada generasi terdahulu.

[26]Temubual dengan Roslizan bin Ahmad Mahidin. Kampung Budu, Benta, Kuala Lipis, Pahang. Sabtu. 13hb Jun 2015. 9.38 pagi. Roslizan bin Ahmad Mahidin mendapat maklumat ini daripada generasi terdahulu.

[27]Aruna Gopinath. 1983. *Sejarah Politik Pahang 1880-1935*. hlm: 100.

[28]Arman Sani. 1980. *Mat Kilau*. hlm:73.

[29]Aminudin bin Abdul Karim. 2012. *Rona-Rona Pengembaraan Peristiwa dan Pembangunan di Pahang*. hlm: 55.

[30]Pustaka Cahaya Intelek. 2006. *Pahlawan Pahang dan Melaka*. hlm: 14.

[31]Sebelum itu, Hugh Clifford telah menjadi Penguasa di Hulu Pahang (Superintendent of Hulu Pahang). Semasa beliau bercuti, jawatan tersebut telah disandang oleh W.C. Mitchell. Lihat rujukan: Buyung Adil.1984. *Sejarah Pahang*. hlm: 281. Selain daripada itu, daerah Tras dan Raub yang dahulunya di bawah pentadbiran pembesar Melayu dari Semantan atau Temerloh telah jatuh di bawah kawalan seorang pengawas dari Hulu Pahang. Lihat rujukan: *Annual Report of Pahang (A.R.P)*. 1889. hlm: 6. Lihat juga: *Annual Report of Pahang (A.R.P)*. 1890. hlm: 90.

Pahang)[32] untuk mentadbir dan memungut hasil di setiap daerah sekaligus mengambil alih dan mengenepikan peranan, kuasa, hak dan keistimewaan tradisi pembesar-pembesar negeri sedia ada.

Undang-undang kerahan, perhambaan dan perlombongan telah diperkenalkan termasuklah penubuhan Mahkamah Negeri dan Majlis Mesyuarat Negeri. Selain daripada itu, pasukan mata-mata juga diwujudkan dengan dianggotai oleh askar-askar upahan Sikh yang didatangkan khusus dari luar. Bahkan peraturan tidak membenarkan membawa senjata turut diwujudkan dalam usaha mengelak implikasi negatif yang boleh mengganggu-gugat pentadbiran mereka. Perkembangan tersebut telah menimbulkan keresahan dan ketidakpuasan hati di kalangan golongan pemerintah kerana mereka tidak lagi mempunyai kuasa dalam hal-hal pentadbiran, politik dan juga ekonomi. Pampasan berbentuk elaun sara diri yang diterima adalah tidak sepadan jika dibandingkan dengan kehilangan dan kerugian yang di alami.

Ketika penubuhan undang-undang kerahan dan perhambaan, Mat Kilau tidak menampakkan sebarang reaksi menentang kerana baginya kedua-dua sistem tersebut sepatutnya sudah lama dihapuskan lantaran ia sangat bercanggah dengan tabiat dan naluri manusia yang bertamadun. Walau bagaimanapun, masyarakat Melayu mula cemas dan gelisah apabila tanah warisan turun temurun kepunyaan mereka mula dirampas sedikit demi sedikit tanpa pampasan yang sewajarnya dan dalam masa yang sama turut dihujani dengan pelbagai bentuk cukai dan lesen yang membebani kehidupan mereka yang diibaratkan sebagai '*kais pagi, makan pagi, kais petang makan petang.*'

Senario ini telah menimbulkan kegusaran dan keberangan kepada Mat Kilau apabila melihat orang-orang Melayu bukan sahaja dicaci dan diugut, malah turut kehilangan hak dan ketuanan ke atas tanah yang diwarisi selama ini.[33] Walau bagaimanapun, kemarahan Mat Kilau terhadap British mulai kendur seketika apabila Orang Kaya Maharaja Setia Raja Wan Daud yang turut dikenali sebagai Orang Kaya Haji[34] mula mengambil tempat dan bersuara. Namun, kelantangan Orang Kaya Haji dalam menyanggah segala hasrat dan cita-cita British telah menyebabkan dirinya dibunuh oleh mata-mata Sikh dengan bantuan daripada petualang bangsa Melayu sendiri. Situasi ini telah menyentap perasaan Mat Kilau lalu berikrar untuk menuntut bela ke atas kematian Orang Kaya Haji dan akan melindungi orang-orang Melayu daripada terus ditindas.[35] Bermula dari sinilah, penentangan sebelum ini yang hanya bersifat pasif untuk membantu orang-orang Melayu telah bertukar menjadi agresif apabila Mat Kilau turut terheret secara tidak langsung mengangkat senjata dalam Perang Pahang 1891-1895 bagi meneruskan agendanya untuk membela masyarakat Melayu dan dalam masa yang sama turut membela golongan pemerintah yang turut ditindas oleh pihak British.

Ketokohan dan karisma yang ada pada dirinya telah diterjemahkan pada awal April 1892 apabila berjaya mengumpul orang Melayu dalam sekelip mata dari Kampung Budu

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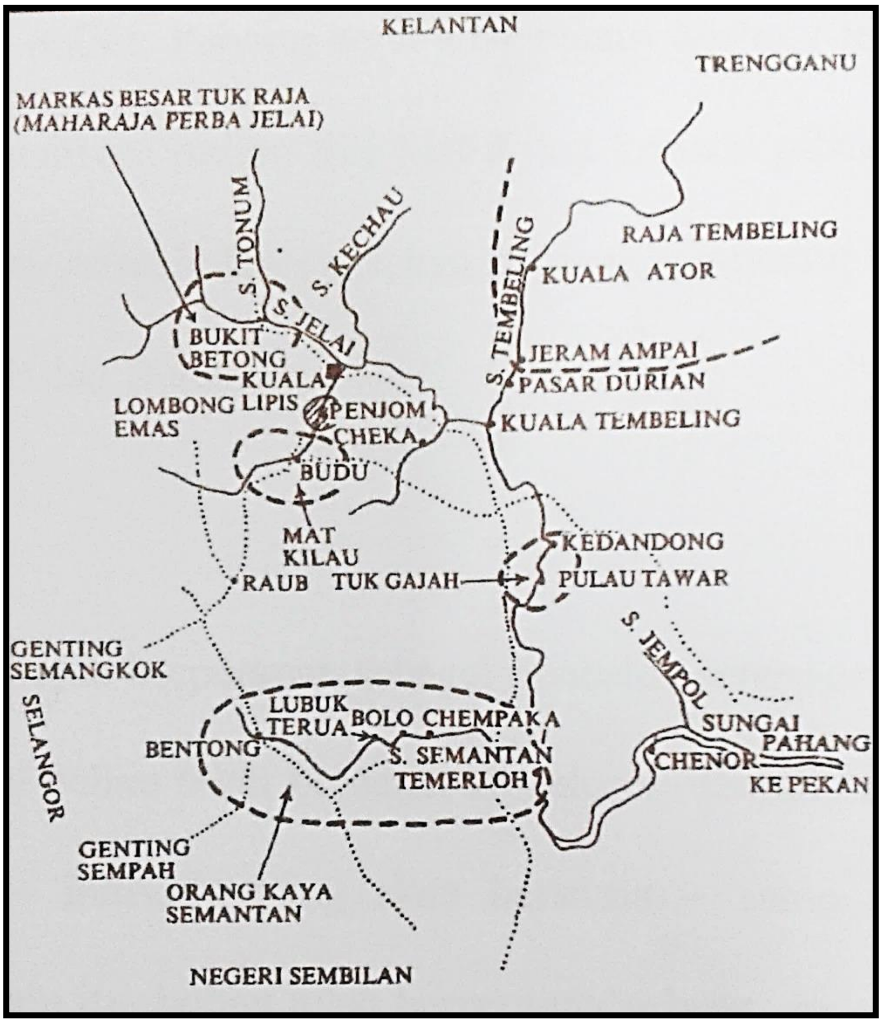
[32]*Annual Report of Pahang (A.R.P)*. 1889. hlm: 6. Lihat juga: Zakaria bin Md Dom. 1977/78. *Wan Muhammad bin Wan Idris Maharaja Purba Jelai*. hlm: 85. Lihat juga: Jang Aisjah Muttalib. 1972. *Pemberontakan Pahang 1891-1895*. hlm: 123 dan 127. Lihat juga: Noriah Sulong. 1974/75. *Orang Kaya Bahaman Satu Kajian Riwayat Hidup*. hlm: 41. Lihat juga: Abdullah Zakaria bin Ghazali. 1984. Kebangkitan Anti-British di Semenanjung Tanah Melayu. dlm. Khoo Key Kim (pnyt). *Sejarah Masyarakat Melayu Moden*. hlm: 6.

[33]Temu bual dengan Nik Khairul Hisham bin Nik Harimi, Kampung Pulau Perhentian, Besut, Terengganu. Sabtu. 13hb Jun 2015. 9.19 malam. Nik Khairul Hisham bin Nik Harimi mendapat maklumat ini daripada kedua ibubapanya.

[34]W. Linehan. 1936. A History of Pahang. dlm. *Journal of the Malay Branch Royal Asiatic Society (J.M.B.R.A.S)*. hlm: 130.

[35]Temubual dengan Ishak bin Ali. Kampung Dusun, Kuala Berang, Terengganu. Khamis. 8hb Mei 2016. 3.00 petang. Ishak bin Ali mendapat maklumat ini daripada generasi terdahulu.

untuk menyerang dan menawan bandar Kuala Lipis yang ketika itu menjadi pusat pentadbiran British di Pahang. Terdahulu sebelum itu, kira-kira pada bulan Disember 1891, Dato' Bahaman telah melancarkan serangan ke atas C.E.M. Desborough apabila pegawai tersebut telah menangkap 3 orang pengikut Dato' Bahaman yang kononnya dituduh mengumpul hasil-hasil hutan tanpa permint dari pihak British.



Beberapa tempat penting dalam Perang Pahang 1891-1895.
Sumber: *Sejarah Tanah Melayu 1400-1959.*

Penentangan orang-orang Melayu semakin hari semakin hebat sehingga menggugat pentadbiran British di Pahang. Kepintaran Mat Kilau memotong wayar telegraf sehingga melumpuhkan sistem perhubungan menambahkan lagi kegusaran pihak British. Sehubungan itu, pihak British mula mengatur strategi untuk membendung penentangan-penentangan tersebut. Usaha telah dibuat untuk memujuk Mat Kilau agar bekerjasama dengan pihak British. Namun, keengganan Mat Kilau untuk bekerjasama telah mengakibatkan British bertindak menyerang dan membakar Kampung Budu sehingga menjadi 'padang jarak, padang tekukur'. Serangan demi serangan yang dilancarkan oleh pihak British dan disusuli pula wujudnya petualang bangsa yang mendambakan tawaran hadiah $1000.00[36] telah menyebabkan Mat Kilau dan pejuang-pejuang Pahang yang lain

[36]Arkib Negara Malaysia. 2011. *Mat Kilau Pahlawan Pahang*. hlm: 15.

berundur seketika ke Kelantan pada akhir bulan September 1892 dan seterusnya ke Terengganu pada Mei 1894 untuk mengatur semula strategi yang baru.

Semasa berada di Terengganu, pejuang-pejuang Pahang bukan sahaja telah berjumpa, malah turut berguru dengan Syed Abdul Rahman (Tok Ku Paloh) yang merupakan seorang tokoh ulama yang terkenal. Seruan jihad daripada Tok Ku Paloh telah menaikkan semangat pahlawan-pahlawan Pahang untuk terus menentang kehadiran British di bumi Pahang sehingga titisan darah yang terakhir. Selain diajar ilmu kebal dan ilmu pelindung daripada pandangan musuh, pejuang-pejuang Pahang turut dihadiahkan sebilah keris (Kilat Senja) dan sebilah parang pendek (Jalak Linting)[37] yang mana pada setiap mata senjata tersebut mempunyai potongan ayat-ayat al-Quran, doa dan jampi mentera[38] tertentu yang ditulis sendiri oleh Tok Ku Paloh.[39] Berbekalkan semangat juang yang berkobar-kobar dan disusuli pula dengan laungan untuk melakukan 'Perang Sabil' ke atas pihak British di Pahang telah menarik minat sekurang-kurangnya 200 orang masyarakat Melayu yang berada di Terengganu dan Kelantan untuk sama-sama berjuang menentang penjajah British di Pahang.

Parang pendek milik Tok Ku Paloh yang dihadiahkan kepada pejuang-pejuang Pahang (Dato' Bahaman). Di bilah parang diukir dengan potongan ayat al-Quran dan jampi yang tertentu. Parang pendek ini sekarang dalam simpanan salah seorang waris Dato' Bahaman yang menetap di Kuantan.

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[37]Azahar Rahman. 1982. *Siapa Sebenarnya Tok Guru Peramu?*. hlm: 69. Lihat juga: Aruna Gopinath. 1991. *Pahang 1880-1933 A Political History*. hlm: 154.

[38]Arman Sani. 1980. *Mat Kilau*. hlm: 191. Lihat juga: Buyung Adil. 1984. *Sejarah Pahang*. hlm: 344-345. Lihat juga: Syed Abi Ghufran bin Syed Ahmad. 2014. *Sejarah Keturunan Syed al-Idrus Di Terengganu*. hlm: 131. Lihat juga: W.Linehan. 1936. A History of Pahang. dlm. *Journal of the Malay Branch Royal Asiatic Society (J.M.B.R.A.S)*. hlm: 161. Lihat juga: Rahmat bin Saripan. 1984. Pesaka II. hlm: 5.

[39]Pengkaji telah diminta oleh responden agar tidak menulis ayat-ayat pendinding tersebut dengan lengkap kerana dikhuatiri akan disalahgunakan oleh pihak yang tidak bertanggungjawab. Ia hanya dibenarkan ditulis oleh pengkaji seperti berikut :

(Antara potongan ayat yang terdapat di mata pedang dan doa yang diajar oleh Tok Ku Paloh kepada Mat Kilau dan pejuang-pejuang Pahang yang lain) i) ......وَمَا رَمَيْتَ إِذْ رَمَيتَ وَلكِنَّ الله رَمَى...... ii) لا قدير لا مريد لا ......حي لا قيوم......

iii)....شَهَادتين صَلوات والاخلاص وَمُعذتين ان ربك لشديد اذا بطشتم بطشتم جبَّر.....

Pada 14hb Jun 1894, Mat Kilau dan pejuang-pejuang Pahang yang lain telah membuat serangan hendap dan berjaya menawan kubu British di Jeram Ampai. Walau bagaimanapun, akibat wujudnya sifat dengki dan musuh dalam selimut telah menyebabkan kejayaan yang mereka kecapi sebelum ini tidak bertahan lama apabila pihak British berjaya menawan kembali kubu di Jeram Ampai[40] pada 29hb Jun 1894.[41] Keadaan ini telah menyebabkan pejuang-pejuang Pahang berundur sementara ke Kuala Ampul, Hulu Kelantan. Namun disebabkan kekurangan senjata, implikasi yang akan ditanggung oleh orang-orang kampung dan mengesyaki ada kemungkinan pihak British merancang untuk membawa Sultan Ahmad ke Pulau Sychelle maka pejuang-pejuang Pahang mula menjadi serba salah dan terpaksa melupakan hasrat untuk menyerang kembali. Semenjak dari itu, pihak British telah melancarkan operasi memburu saki baki pejuang Pahang bermula dari akhir bulan Jun 1894 sehingga Oktober 1895. Walau bagaimanapun, semua usaha tersebut tidak mendatangkan hasil, malah mereka terpaksa menanggung beban kewangan yang tinggi sehingga mencecah hampir $7393.83.[42]

Kembalinya Mat Kilau Buat Selama-lamanya

Pada Oktober 1895, Mat Kilau telah dilaporkan berjaya ditangkap oleh askar-askar Siam semasa majlis jamuan yang diadakan di dalam sebuah bangsal. Dalam tangkapan tersebut, Mat Kilau dikatakan meninggal dunia setelah dipukul dan dihentak dengan senapang oleh askar-askar Siam. Ekoran daripada itu, pihak British mula menghebohkan berita mengenai kematian Mat Kilau ini dengan membuat kenyataan rasmi di dalam akhbar-akhbar di Singapura sekaligus menamatkan operasi memburu dirinya dan pejuang-pejuang Pahang yang lain.

Sebaik sahaja mendengar berita kematian tersebut, Sultan Mansur (Sultan Kelantan 1891-1899/1900) segera menitahkan supaya mayat Mat Kilau dihantar terlebih dahulu ke istana baginda di Kota Bharu sebelum dikebumikan.[43] Baginda telah mendengar cerita, sekiranya Mat Kilau meninggal, beliau akan hidup kembali apabila buntat embun di kakinya dibasahi dengan air embun. Askar-askar Siam yang tidak mengetahui rahsia ini telah menyerahkan mayat Mat Kilau kepada Sultan Kelantan. Setelah ‘jenazah’ Mat Kilau tiba di istana, baginda telah meletakkan mayat tersebut di atas sebuah katil yang digantung dengan sehelai kelambu yang berwarna kekuning-kuningan. Apabila embun mula menitis, Mat Kilau telah bergerak dan membuka matanya. Sedikit demi sedikit dengan izin Allah SWT luka-luka di badannya menjadi sembuh.

Untuk mengaburi pihak British dan Siam, Sultan Kelantan telah menitahkan Haji Abdullah bin Abdul Latif yang turut dikenali sebagai ‘Serban Hijau’ yang juga merupakan anak saudara kepada Tok Gajah untuk memandikan ‘jenazah’ Mat Kilau. Sultan Kelantan

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[40]Di dalam peperangan di Jeram Ampai dikatakan Mat Kilau pernah membaca doa dan ayat yang tertentu pada segenggam pasir lalu pasir tersebut segera bertukar menjadi tebuan dan unggas-unggas yang berbisa apabila dilempar dan pergi menyerang pasukan British sehingga menyebabkan pasukan British menjadi huru hara seketika.

[41]Buyung Adil. 1984. Sejarah Pahang. hlm: 349-350.

[42]*Annual Report of Pahang (A.R.P)*. 1895.

[43]Manakala Dato’ Bahaman, Mat Lela, Awang Nong, Teh Ibrahim, Pak Lan Yusof dan lain-lain lebih kurang 100 orang kesemuanya termasuk lelaki dan perempuan telah di bawa berlayar dengan kapal api menuju ke Bangkok. Mereka tinggal di sana selama setahun sahaja. Selepas itu, mereka diperintahkan untuk berpindah ke Ulu Siam dan menetap di Bandar Chiang Mai di kawasan penempatan yang bernama Ban Hor. Mereka turut diberi perlindungan oleh Kerajaan Siam di bawah pemerintahan Maharaja Siam yang bernama King Chulalongkorn (1868-1910). Kerajaan Siam di bawah pemerintahan Maharaja Chulalongkorn yang terkenal dengan keadilan sangat mengasihi Dato’ Bahaman dan pengikut-pengikutnya. Raja Siam telah menganugerahkan wang sara hidup lebih kurang 1000 bath kepada Dato’ Bahaman, Mat Lela mendapat 400 bath dan pengikut-pengikut yang lain mendapat antara 50 hingga 500 bath. Di samping itu, Dato’ Bahaman turut dikurniakan sebidang tanah bendang seluas 25 rai (20 ekar) untuk diusahakan dan beberapa ekor kerbau untuk kegunaan mereka seharian.

mengkehendaki tubuh badan Mat Kilau dibersihkan terlebih dahulu sebelum menasihatinya agar menyembunyikan identiti dengan menggunakan nama samaran. Untuk menyakinkan Raja Siam dan British yang Mat Kilau sudah meninggal, Sultan Mansur telah menitahkan 'jenazah' Mat Kilau digantikan dengan buah kundur[44] dan sebatang pokok pisang[45] seterusnya dikapan, dikebumi serta ditalkinkan di Kampung Dalam Limau, Bunut Payung secara rahsia. Upacara pengkebumian ini hanya dihadiri oleh 10 orang hulubalang istana Kelantan.[46]

Sepanjang tempoh penyamaran kira-kira 73 tahun (1896-1969), Mat Kilau telah berhijrah ke beberapa buah tempat antaranya Thailand (Golok, Chiengmai dan Pattani), Kelantan (Tanah Merah dan Pasir Mas), Terengganu (Besut) dan Pahang (Nenasi, Ulu Cheka, Gambang, Pekan dan Kuantan). Walau bagaimanapun, setelah sekian lama menyembunyikan diri akhirnya Mat Kilau muncul semula pada 26hb Disember 1969 untuk mendedahkan identiti dirinya yang sebenar. Perisytiharan yang dilakukan selepas solat Jumaat di Masjid Pulau Tawar, Jerantut dibuat ekoran pujukkan daripada ahli keluarga Mat Kilau dan ditambahi pula dengan kegusaran beliau sendiri mengenai anak-anaknya yang berkemungkinan berkahwin sesama sendiri disebabkan mereka tidak mengetahui asal usul keluarga masing-masing. Pengumuman tersebut telah menggemparkan semua pihak sehingga rumah beliau tidak putus-putus dikunjungi pelawat dari dalam dan luar negeri.

Susulan daripada pengumuman tersebut, kerajaan negeri Pahang telah menubuhkan sebuah Jawatankuasa Menyiasat Munculnya Mat Kilau bagi mengatasi keraguan mengenai kesahihan beliau sebagai tokoh pejuang Pahang yang terkenal. Dalam penyiasatan tersebut, beberapa siri pertemuan dan temubual telah diadakan bersama Mat Kilau sendiri, ahli keluarga, saudara-mara dan kenalan rapat yang pernah bersama-sama beliau sebelum ini. Dalam masa yang sama, beberapa tanda di badan yang diketahui ada pada Mat Kilau turut dikenalpasti antaranya buntat embun, tahi lalat di pipi kanan, parut besar di sebelah pangkal peha dan kesan luka di bahu kirinya.

[44]*Berita Harian*. 5hb Februari 1970.

[45]*Berita Harian*. 17hb Januari 1970.

[46]Kerajaan Negeri Pahang. 1970. *Laporan Jawatankuasa Menyiasat Munculnya Mat Kilau.hlm:56*

Makam Mat Kilau yang terletak di Pulau Tawar dan bersebelahan dengan makam Teh Mhada.

Berdasarkan penyiasatan tersebut, jawatankuasa terbabit akhirnya membuat keputusan bahawa dakwaan Mat Kilau yang ketika itu menggunakan nama samaran ‘Mat Siam’ merupakan dakwaan yang benar dan sahih berpandukan kepada bukti-bukti yang sedia ada. Pengisytiharan tersebut dibuat oleh YAB Menteri Besar Pahang, Tan Sri Haji Yahaya bin Mohd Seth pada 6hb Ogos 1970. Walau bagaimanapun, Mat Kilau tidak merasai nikmat pengumuman tersebut kerana selepas 10 hari pengisytiharan beliau telah menyahut seruan Ilahi ketika berumur 104 tahun akibat uzur dan sesak nafas pada hari Ahad, 16hb Ogos 1970, pukul 6.45 pagi di Kampung Batu 5, Paya Besar, Kuantan iaitu di rumah anaknya yang bernama Zaleha di atas pangkuan riba menantunya yang bernama Abu Bakar. Jenazah beliau disemadikan bersebelahan dengan makam bondanya di Tanah Perkuburan Islam Kedondong, Pulau Tawar, Jerantut, Pahang.

Penutup

Mat Kilau bukan seorang penderhaka, pemberontak atau pengkhianat sepertimana yang digembar-gemburkan oleh penjajah British. Beliau merupakan seorang pejuang yang berjuang bukan bermotifkan politik sebaliknya benar-benar berjuang untuk membela nasib masyarakat Melayu daripada ditindas oleh golongan pemerintah dan penjajah British.

Namun, hasratnya tidak kesampaian apabila wujudnya petualang-petualang bangsa yang rela mengorbankan agama, bangsa dan negara demi mengejar wang, pangkat dan kedudukan sepertimana jatuhnya Kota Melaka ke tangan Portugis adalah berpunca daripada petualang bangsa yang sanggup memberi maklumat kepada pihak musuh ekoran berdengki-dengkian dan bermusuhan sesama sendiri.

Dengan adanya penulisan ini, dapatlah menjadi bahan bukti, rujukan dan sumber kedua tentang kisah keperwiraan, keunikan dan kehandalan pahlawan Mat Kilau. Ini secara tidak langsung dapat menyedarkan generasi masa kini bahawa perjuangan untuk menegakkan sebuah negara yang mempunyai acuan sendiri memerlukan pengorbanan yang amat besar sekali. Jika tiada usaha ini, kisah-kisah menarik, misteri dan kehebatan Mat Kilau akan menemui kemusnahan dan pasti tidak diketahui kemunculannya oleh generasi akan datang.

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ICT ADOPTION FACTORS FOR ENGLISH SUBJECT – A CASE STUDY OF MALAYSIAN PRIMARY SCHOOLS

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ABSTRACT

Due to the advancement of technologies and Internet, over the past number of years, ICT has been gradually integrated in teaching and learning in Malaysian schools. This study explores the factors that affect the English teachers' adoption of ICT in Malaysian primary schools. A self-administered questionnaire was randomly issued to English teachers in primary schools, where it was responded by 135 teachers (n=135). Data collected was analyzed by the use of descriptive and inferential statistical techniques using SPSS. The result shows that the respondents have positive attitude toward ICT as they are currently using ICT in some aspects of their teachings, such as for exam preparations, course content preparations and in-class exercises and handouts. The respondents also use the Internet and Internet-based applications for sharing ideas and resources as well as medium of communication among their peers. Nevertheless, the respondents also indicate a number of challenges in adopting ICT for teaching purpose such as lack of ICT infrastructure and support provision as well as minimal ICT skills amongst the teachers. Thus, it is important to identify these factors and how effective and efficient recommendations can be formulated to ensure ICT integration with the teaching environment for English subject can be enhanced for the betterment of students' achievement

Keywords: Primary schools, English, teachers, ICT adoption

1. Introduction/Background

Information and Communication Technology (ICT) embraces many technologies that enable to receive information and communicate or exchange information with others. UNESCO defines ICT as "the system of various technologies, tools, and devices that are used to transmit, process, store, create, display, share, or exchange information by electronic devices (UNESCO, 2002). ICT has brought many changes in the education system such as providing the elements of interactivity through teaching activities whereby making education more interesting and meaningful. Internet plays a big role in education in which students do not need to solely depend on their teachers as knowledge provider, but can use the technology to allow them to access the information anytime. Malaysian government is also embarking on several ICT – initiatives in the Malaysian school system in its aspiration to become a developed nation in the year 2020. The ICT integration in education system involves the utilization of technology – based tools or applications for teaching and learning process. It is hoped with this integration students will be more advanced and will learn better. Therefore, it is important for a good understanding on the issues of ICT integration in Malaysian education system. According to Jamieson – Procter et al., (2013), the application of ICT in education leads to effective learning. A technology – based teaching and learning offers various interesting ways which includes educational videos, stimulation, storage of data, the usage of databases, mind-mapping, guided discovery, brainstorming, music, World Wide Web (WWW) that will make the learning process more fulfilling and meaningful (Finger & Trinidad, 2002). In addition, ICT integration in education will benefit both students and teachers. Students are not bounded to the defined curriculum and resources instead a technology-based component of the subject help to stimulate their understanding about the subject. ICT also help teachers to design their lessons plans in an effective, creative and interesting approach that would result in students' active learning. However, a key factor that must be taken into consideration when integrating ICT in education is the sufficient computer labs and ICT equipment. This is to ensure that subject teachers can easily access to ICT tools and applications whenever needed (Hennessy, Ruthven, & Brindley, 2005).

2 Literature Review

ICT comprised of various range of technological tools and system that can be utilized by the capable and creative English teachers to enhance teaching and learning process in the classroom (Lim and Tay, 2003). According to Chan (2002), the Ministry of Education in Malaysia brief that ICT are tools and enablers which is used to make learning more interesting, motivating, stimulating, captivating and meaningful to the students in the classroom. ICT tool includes both the hardware and software. The hardware consists all kinds of computers including desktop, laptop, hand-held computers, television, radio, and telephone whereas software tools include CD-ROMs in the form of courseware and software applications such as word processor, internet, e-mail, learning management system and a suite of general-purpose tools that include spreadsheet, databases, paint graphics and presentation slides. In this research, the ICT tools that are used in teaching and learning process in the classroom and beyond the classroom include presentation slides, spreadsheet, Internet, CD-ROM courseware, e-mail, video clips, and some interactive exercises which are available in the World Wide Web (WWW). ICT tools and infrastructure are important to support teaching, learning, assessment, and administration in schools. Nowadays, these are some of the trends happening in how schools are using ICT.

The common ICT tools and technologies have raised the number of interaction and mobility among people around the globe. Quite a number of features have emerged that encourage to adopt ICT tools into classroom for teaching and learning purposes. Currently, ICT tools influence and support what is being learned in educational institutions and also support the changes to the way students are learning. ICT tools and infrastructure are used in many fields including education sector. The ICT has transformed and changed the way people work in an organizations (Niamsorn et al., 2011).

ICT also provides enormous tools for enhancing teaching and learning. The factors that affect the ICT adoption in primary schools for English teaching are Technology, Organization, and Environment (TOE). This framework is adopted based on Tornatzky & Fleischer (1990) and shows that there are three (3) aspects that influence an organization's decision to adopt and implement a technology innovation, which are technology, organization, and environment. *Technological context* influences on how an organization operates related to the equipments used within the organization's environment. There are internal and external technologies which are pertinent to the firm of the technologies that may include equipments and processes as well as the readiness level to use the particular technology. *The organizational background* is about the leadership, management that provides adequate funding, ensures availability of technology or personnel, organizational politics, organizational climate, user readiness. It also refers to the characteristics and resources of the firm, which include the firm's size, managerial structure, human resources, availability of resource, and linkages. *The environmental context* is a known characteristic in an environment that impacts the survival, operations, and growth of an organization. The elements exist as physical, cultural, demographics, economic, political, regulatory, or technological characteristics (Tornatzky and Fleisher 1990). Technology, Organization and Environment (TOE) Framework is seem appropriate to be adopted for this research as the three aspects incorporated in the TOE framework are relevant to be assessed and evaluated in ascertaining the suitability of ICT to be integrated in the Malaysian educational environment.

This research was conducted to enhance the English teaching experience in Malaysian primary schools which includes survey of English teachers. The study investigated the factors that affect the ICT implementation in Malaysian primary schools. This research mainly focused on English Language, this is because English Language is widely used language in the world and this research will help to analyse on how teaching English with ICT can help students to grasp lessons more effective and efficient compared to traditional teaching method. This could assist to enhance the efficiency of learning especially for the younger generation. The researcher has narrowed the scope to focus on the primary schools, as it is the initial level of progress in education system.

3. Methodology, Findings, Analysis and Discussion

3.1 Methodology

There are many various types of techniques that can be used to collect data in a quantitative research method. This numerical data can be collected in terms of questionnaires, scales and physiological measurement. In quantitative research, the observation must be structured so that there is a defined purpose to the observation. Questionnaires can be useful for collecting data on simple and well-defined issues. Questionnaires are developed from pilot studies. The design should be carefully planned and piloted to ensure that they provide the required data that can be analysed and used, which is an unbiased response. A questionnaire consists of 33 items was used as a data collection tool by the researcher and has four (4) broad sections. The sample respondents of this research involved a group of teachers from various primary schools in Malaysia. This research used survey technique method because surveys provide one way of obtaining and validating knowledge. Surveys are a systematic way of asking people to volunteer information about their attitudes, behaviours, opinions and beliefs.

3.2 Findings and Analysis

Demographics (Age, education background, teaching experience)

There are several item consist in this research which are the age of the respondents, highest academic qualification, teaching experience, experience in teaching English, computer skills level and etc. There are a total of 135 respondents participated in this research.

The demographic of the respondent are the age of the respondents. The majority of the respondents are in the age range of 26-35 years (32.6 %), and the age range between 20-25 years and 36-40 years are 13.3.%. There are some respondents aged above 40 years the number is relatively small. As a result, this finding shows that the age range of the respondents in Malaysian primary schools is mostly between 26-35 years old.

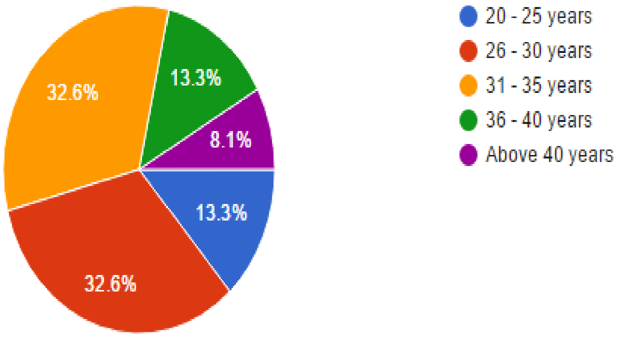

Figure 1: Age of the respondents

The education background of the respondents is presented in the Figure 2. The highest academic qualifications of the respondents are those who have completed their bachelor level of education which is 52.6 %. Out of 135 respondents, 44 of them have completed their master level of education and only small portion of them which are 14.8 % completed their diploma level of education. Hence, this research can conclude that those who have completed their bachelor and master level of education have more experience compared to those with diploma level of education.

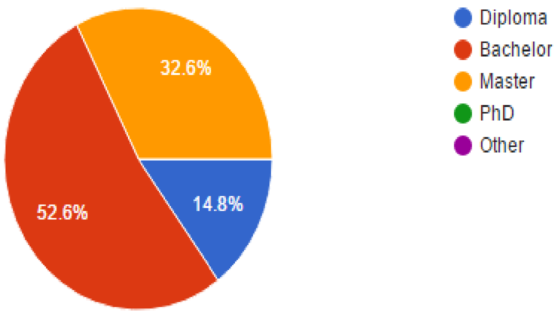

Figure 2: Education Background

It can also be observed that the majority of respondents have teaching experience of between 1-5 years (48.9 %), whereas 35 out of 135 (25.9 %) respondents having teaching experience more than 5 years.

The respondents' experience in teaching English language in Malaysian primary schools is also enquired in this research. 71 out of 135 (52.6 %) respondents have between 1-5 years of experience in teaching English and 40 of them out of 135 (29.6 %) have less than 1 year of experience in teaching English. A small number of respondents (17.8 %) having more than 5 years of experience in teaching English.

The majority of respondents have intermediate computer skill level which is 69 (51.1 %) followed by the advanced computer skill level (39.3 %) and a small portion of the respondents have basic computer skill level which is 9.6 %. Hence, this result concludes that the respondents are familiar with desktop computer or laptop computer and are also familiar with operating system and internet browsing.

Challenges of ICT adoption

Table 1 summarizes the challenges of ICT adoption faced by teachers teaching English in Malaysian primary schools. The majority of the respondents strongly agree that there is lack of ICT training for teachers, inadequate computers in schools, and inadequate of ICT software for teaching purpose in Malaysian primary schools. 49 out of 135 respondents agree that there is negative attitude or perception towards computers by teachers. 50 of the respondents strongly agree that there is lack of computer skills for teachers. From these findings, we can conclude that teachers should get proper training on ICT tools in teaching English language. The government should encourage and motivate all the teachers in Malaysian primary schools to learn and cultivate the ICT tools and use them in the classroom while teaching.

No	Challenges of ICT adoption in Malaysian primary schools for English teaching purposes	1 Strongly Agree	2 Agree	3 Neutral	4 Disagree	5 Strongly Disagree
1.	Lack of ICT training for teachers	67 (49.6 %)	36 (26.7 %)	18 (13.3 %)	11 (8.1 %)	3 (2.2 %)
2.	Lack of ICT infrastructure in schools	61 (45.2 %)	52 (38.5 %)	12 (8.9 %)	8 (5.9 %)	2 (1.5 %)
3.	Lack of ICT technical support	60 (44.4 %)	48 (35.6 %)	15 (11.1 %)	9 (6.7 %)	3 (2.2 %)
4.	Inadequate computers in school	59 (43.7 %)	49 (36.3 %)	17 (12.6 %)	8 (5.9 %)	2 (1.5 %)
5.	Limited access to Internet	59 (43.7 %)	43 (31.9 %)	12 (8.9 %)	19 (14.1 %)	2 (1.5 %)
6.	Inadequate of ICT software for teaching purpose	55 (40.7 %)	54 (40 %)	17 (12.6 %)	7 (5.2 %)	2 (1.5 %)
7.	Lack of computer skills for teachers	50 (37 %)	43 (31.9 %)	19 (14.1 %)	17 (12.6 %)	6 (4.4 %)
8.	Negative attitude or perception towards computers by teachers	38 (28.1%)	49 (36.3 %)	18 (13.3 %)	20 (14.8 %)	10 (7.4 %)

Table 1: Challenges of ICT adoption

Purposes of using ICT

Table 2 summarizes the purpose of using ICT. The majority of the respondents strongly agree that the purpose of using ICT is to make the lessons more fun, can make teaching enjoyable and interesting, makes teaching stimulating, helps to improve learning experience, ICT is useful for work preparation for teachers, ICT can improve student's critical thinking, ICT improves creative thinking skills. These findings states that ICT makes teaching enjoyable and interesting because the students can easily grasps the interactive learning compare to the traditional way of learning.

No	**Benefits of ICT adoption**	**1 Strongly Agree**	**2 Agree**	**3 Neutral**	**4 Disagree**	**5 Strongly Disagree**
		Agree				**Disagree**
1.	ICT makes the lessons more fun	89 (65.9 %)	33 (24.4 %)	2 (1.5 %)	5 (3.7 %)	6 (4.4%)
2.	ICT makes teaching enjoyable and interesting	90 (66.7 %)	32 (23.7 %)	3 (2.2 %)	2 (1.5 %)	8 (5.9 %)
3.	ICT makes teaching stimulating	78 (57.8 %)	39 (28.9 %)	7 (5.2 %)	5 (3.7 %)	6 (4.4 %)
4.	ICT helps to improve learning experience	75 (55.6 %)	42 (31.1 %)	5 (3.7 %)	8 (5.9 %)	5 (3.7 %)
5.	ICT is useful for work preparation for teachers	77 (57.0%)	41 (30.4 %)	3 (2.2 %)	6 (4.4 %)	8 (5.9 %)
6.	ICT can improve student's critical thinking	64 (47.4 %)	38 (28.1 %)	14 (10.4 %)	11 (8.1 %)	8 (5.9 %)
7.	ICT improves creative thinking skills	64 (47.4 %)	42 (31.1 %)	13 (9.6 %)	7 (5.2 %)	9 (6.7 %)

Table 2: Purposes of using ICT

Benefits of ICT adoption

Table 3 summarizes the benefits of ICT adoption. The majority of the respondents strongly agreed that the benefits of ICT adoption are teachers can share teaching materials online, can improve communication, can share educational websites, and can enhance the cooperation among teachers. 38.5 % agree that the benefits of ICT adoption are teachers can minimize the teaching activities and can improve parents-teachers communication.

1.	Teachers can share teaching materials online	83 (61.5 %)	35 (25.9 %)	5 (3.7 %)	4 (3 %)	8 (5.9 %)
2.	Teachers can share educational websites	70 (51.9 %)	43 (31.9 %)	6 (4.4%)	10 (7.4 %)	6 (4.4 %)
3.	Teachers can improve communication	59 (43.7 %)	53 (39.3 %)	5 (3.7 %)	12 (8.9 %)	6 (4.4 %)
4.	Can enhance the cooperation among teachers	58 (43 %)	52 (38.5 %)	11 (8.1 %)	9 (6.7 %)	5 (3.7 %)
5.	Teachers can minimize the teaching activities	51 (37.8 %)	52 (38.5 %)	16 (11.9 %)	10 (7.4 %)	6 (4.4 %)
6.	Can improve parents – teachers communication	46 (34.1 %)	52 (38.5 %)	10 (7.4 %)	18 (13.3 %)	9 (6.7 %)

Table 3: Benefits of ICT adoption

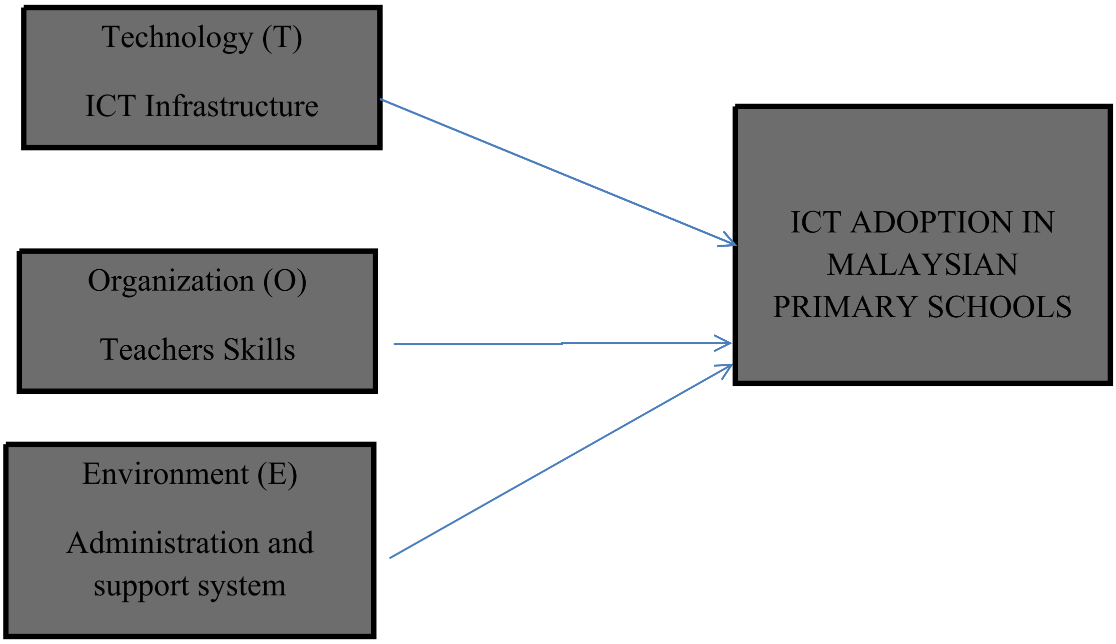

Figure 3: ICT Adoption Factors

Figure 3 shows the ICT adoption factors used for ICT adoption in Malaysian primary schools. The factors that are used in this paper are Technology, Organization and Environment (TOE). Three different elements which involve by the adoption are explained in the TOE framework described in Tornatzky and Fleischer's (1990) which is also known as organizational- level of theory. The three elements involved are technology, organizational and environmental context that aligned together which is used to influence the technological innovation. Technology, Organization and Environment (TOE) Framework is seem appropriate to be adopted for this research as the three aspects incorporated in the TOE framework are relevant to be assessed and evaluated in ascertaining the suitability of ICT to be integrated in the Malaysian educational environment.

4. Recommendation

From the results of this research, it is clearly stated that using ICT is beneficial in Malaysian primary schools. In order to improve performance, there is necessary for the school management to adopt and use new technologies at all levels of their operations. There are some approaches that are recommended for schools to adopt in enhancing English teaching. It is necessary that English teachers especially in Malaysian primary schools being provided with adequate ICT related training so that they can adopt ICT in the teaching and learning processes in the classroom. There should be initiative to intensify the development of ICT infrastructure by increasing the number of fully functionalized computer laboratories which are equipped with basic ICT amenities such as personal computers, local network, printers, software and servers in the whole country. This will thus reduce the digital divide up to some extent especially in the rural areas.

Furthermore, the government should allocate more funding towards uplifting the ICT infrastructure in schools by providing sufficient internet access for teachers and students. WebTV enable the users to access materials anywhere and anytime as long as internet connection is available. Not only that, students can access learning materials from different countries. (EduWebTV). It is in dire need to change the mind-set of the teachers to encourage enthusiasm on the use of ICT in teaching and learning process in classroom. They are responsible not only to overcome personal technology barrier but integrate appropriate technology into teaching and learning which will ultimately make the students feel more comfortable using ICT in their daily learning process.

Moreover, there should be increased collaboration between schools and society towards development of ICT in education. An example of this synergy is by introducing smart school system to harmonise appropriate technology into education by collaborating with MSC, country's major telecommunication company. This impressive programme is targeted to implement ICT in education strategies so that it will be more appealing which will eventually provide them more access to ICT infrastructure from all schools where developing the students potential can enable them to mark up to higher order thinking skills (HOTS) and supporting the teachers and students to be more self- determining in their learning processes.

5. Conclusion

In this research, the researcher explore the adoption of Malaysian primary school teachers, the challenges of ICT adoption, purposes of using ICT, and the benefits of using ICT in Malaysian primary schools. The main aim of this research is to develop the framework of ICT adoption in Malaysian primary schools. After thorough literature review, this research develops a proposed model which has three (3) hypotheses that have supported in this research. The proposed model that has developed is stated as follows in Figure 5.1. In this proposed model, the (TOE) framework is used to adapt in the ICT adoption in Malaysian primary schools. An ICT development framework has to be established to improve the competency level of English teachers in Malaysian primary schools. This model represents the characteristics of ICT development, which can be used to guide all the teachers in primary schools and the education stakeholders. This research framework can be used in the basis of growth of the teachers ICT skills. As future leaders of any country, well trained teachers are needed in ICT so that they can teach the students more efficient and effectively in the classroom. It is necessary that the government ensure that the school teachers are being well-equipped with the fundamental expertise and knowledge by providing several ICT-related initiatives such as training programs and services where the students able to gain more ICT skills at the optimum level and learn these skills accordingly. There are some of the limitations that must be taken into action in this research. The numbers of respondents of this research are only targeted to English teachers rather than any subject teachers. Therefore, their perception and experience are based on only English teachers in Malaysian primary schools. The questionnaires was done through online method, therefore due to this, this research takes longer time to get the responses from the respondents and the numbers of respondents (135) are those limited to English teachers. This research is done specifically for primary schools only and not including secondary and tertiary schools in Malaysia. It can be concluded that this research needs more respondents to conduct this research. Besides that, this research also needs to use qualitative method also rather than using quantitative method only.

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