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Institut Penyelidikan dan Pengurusan Kemiskinan
UNIVERSITI MALAYSIA KELANTAN

# PROCEEDING

## INTERNATIONAL CONFERENCE ON POVERTY & SUSTAINABLE SOCIETY

## ICOPSS2018


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## PENDAHULUAN

*The International Conference on Poverty & Sustainable Society* (ICOPSS 2018) buat julung kalinya dianjurkan oleh Institut Penyelidikan dan Pengurusan Kemiskinan (InsPeK), Universiti Malaysia Kelantan. Ini bukan hanya kerana sudah menjadi fokus InsPeK untuk menganjurkan seminar berasaskan tema ini. Tetapi juga atas pertimbangan keperluan semasa untuk menggalakkan lebih banyak ruang wacana dan perkongsian ilmu dalam kalangan penyelidik.

Khususnya berkaitan dengan kemiskinan, isu ini sentiasa menjadi perhatian semua pihak yang merentasi masa dan tempat. Para sarjana sentiasa mewacanakannya kerana fenomena kemiskinan sentiasa wujud, bukan sahaja dalam bentuk yang konvensional, tetapi dalam pelbagai bentuk yang baharu. Sempena dengan perubahan ini juga, dimensi untuk memerhati dan menjelaskan isu kemiskinan menjadi lebih 'meriah' dengan kewujudan pelbagai indikator yang melangkaui indikator konvensional. Sebelum ini, indikator kemiskinan lebih terfokus kepada elemen ekonomi, namun dalam perkembangan terkini, indikator melangkaui elemen ekonomi.

Misalnya, antaranya ialah usaha Oxford Poverty and Human Development Initiative (OPHI) membangunkan indikator yang dikenali sebagai multidimensional poverty index dan usaha pihak lain seperti multidimensional poverty headcount (MPH), intensity of deprivation, poverty gap, poverty headcount ratio dan banyak lagi. Indikator begini lebih mendekati elemen kemanusiaan berbanding hanya melihat manusia sebagai makhluk ekonomi yang mengejar dan mementingkan nilai pertukaran ekonomi semata-mata. Dan perkara ini turut menjadi perhatian semua pihak dan melibatkan badan dunia seperti Pertubuhan Bangsa-Bangsa Bersatu (PBB) sehingga memperkenalkan inisiatif yang perlu dicapai semua pihak, iaitu "Sustainable Development Goals (SDGs)".

## TEMA-TEMA ICOPSS

Menyentuh tentang *Sustainable Development Goals* (SDGs), SDGs mengandungi 17 matlamat yang perlu dicapai dan 169 sasaran yang menjadi agenda tumpuan bagi tahun 2030. SDGs merangkumi bukan sahaja elemen kemiskinan, tetapi juga mencakupi kehidupan lestari manusia dalam pelbagai dimensi penting manusia. Insaf atas keperluan untuk membantu merealisasikan matlamat SDGs tersebut, ICOPSS telah merangka tema khusus bagi konferensi ini. Tema-tema tersebut membuka ruang kepada para pakar dan penyelidik untuk berkongsi pandangan serta penemuan baru mereka kepada khalayak.

Walau bagaimanapun, ICOPSS telah meringkaskan tema-tema SDGs hanya kepada 13 tema, ini termasuklah dengan memasukkan elemen lokaliti, iaitu Orang Asli dan realiti semasa yang sedang berhadapan dengan perubahan drastik dalam bentuk Revolusi Industri 4.0 (4IR). Tema tersebut ialah 1) Multidimensional Poverty, 2) Health and Social Well Being, 3) Education, Tradition Knowledge and Local Wisdom, 4) Equality and Empowerment, 5) Community Development and Social Work, 6) Social Innovation, 7) Economy and Consumerism, 8) Environment and Climate Change, 9) Policy, Social Justice, and Good Governance, 10) Religion and Social Stability. 11) Industry Revolution 4.0, 12) Media, Digital, and Automation, dan 13) Orang Asli and Marginalized Community.

ICOPSS 2018 bertuah kerana mendapat sambutan dari para penyelidik dan pakar untuk bersama. Makalah yang dihantar bukan sahaja berasaskan tema-tema yang disediakan ICOPSS, tetapi juga memperlihatkan perkembangan terkini dalam aspek penyelidikan dan kupasan isu berkaitan. Malah lebih menarik apabila ICOPSS 2018 turut disertai oleh dua (2) pengucap dasar yang berkarisma untuk mewacanakan tema-tema ICOPSS.

## UCAPAN DASAR

Pengucap dasar pertama ialah Tan Sri Faizah binti Mohd Tahir, Pengerusi Yayasan Sejahtera. Yayasan Sejahtera merupakan sebuah Badan Bukan Kerajaan (NGO) yang komited dan sistematik dalam menguruskan kemiskinan dan perkhidmatan komuniti dengan menggunakan pendekatan pembangunan komuniti. Ucapan dasar yang disampaikan oleh Tan Sri Faizah binti Mohd Tahir adalah berkaitan proses membangunkan komuniti yang lestari. Ucapan dasar beliau akan melibatkan perkongsian pengalaman, pendekatan dan kerangka yang berimpak untuk merealisasikan pembangunan lestari berasaskan pengalaman Yayasan Sejahtera.

Manakala pengucap dasar kedua adalah Profesor Tan Sri Dato' Dzulkifli bin Abdul Razak. Beliau merupakan Rektor ke-6 Universiti Islam Antarabangsa Malaysia (UIAM). ICOPSS 2018 dan para peserta amat bertuah dengan kehadiran dan mendengar ucapan dasar beliau. Beliau bukan sahaja berkredibiliti dan mempunyai pengaruh di peringkat nasional, malah juga amat dikagumi oleh masyarakat global dengan idea beliau yang sentiasa segar dan bernas. Ucapan dasar beliau dalam ICOPSS 2018 adalah menumpukan kepada konsep "Sejahtera", kemiskinan dan kelestarian masyarakat. Beliau amat sinonim dengan konsep sejahtera yang diterjemahkan dalam pelbagai dimensi kehidupan manusia. Malah idea ini turut disambut baik oleh komuniti antarabangsa sehingga direalisasikan oleh *Regional Centre of Expertise* (RCE), United Nations University dalam bentuk "Sejahtera Forest dan Sejahtera Centre" di Korea Selatan. Sambutan di peringkat global ini bukan sahaja menunjukkan betapa idea beliau diiktiraf di peringkat global, tetapi juga memanifestasikan kredibiliti beliau.

## PENUTUP

Dengan gabungan antara ucapan dasar para pengucap yang berkarisma dan pembentangan seperti berasaskan tema-tema ICOPSS 2018, kami amat yakin ICOPSS akan banyak memberi daya baru dan inisiatif kepada para peserta untuk terus bersama dalam menguruskan komuniti dan membina usaha yang berimpak lestari. Dan inilah memberi gambaran bahawa adanya impak para ilmuwan dalam menguruskan masyarakat ke arah kelestarian. Juga memanifestasikan peri pentingnya ilmu yang bermanfaat.

MAPPING POVERTY

# PRAWACANA "PEMETAAN KEMISKINAN" DI KELANTAN

W. A. Amir Zal[1], Zailani Abdullah, Nobaya Ahmad, Haris Abd Wahab, Ahmad Azrin Adnan, Noor Hisham Md Nawi, Aini Marina Ma'rof, Mohd Kamil Ahmad, Azwan Abdullah, Arbaiah Abdul Razak, Noralizah Kassim & Norhashima Hashim

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## ABSTRAK

Konsep pemetaan kemiskinan merupakan konsep yang asing dalam membincangkan isu kemiskinan. Namun, konsep ini mampu menjadi kerangka dan memberi input penting untuk menguruskan kemiskinan secara berimpak lestari kerana mempertimbangkan pelbagai aspek kehidupan orang miskin. Institut Penyelidikan dan Pengurusan Kemiskinan (InsPeK) UMK telah memulakan satu inisiatif untuk melaksanakan Pemetaan Kemiskinan yang bermula di Kelantan. Makalah ini membincangkan kerangka dan proses Pemetaan Kemiskinan tersebut yang melibatkan lapan (8) modal komuniti telah dikenal pasti untuk dipetakan. Modal-modal komuniti tersebut telah dijadikan sebagai indikator baharu untuk mengukur kemiskinan. Kajian dilakukan ke atas 3,000 ketua isi rumah (KIR) di 10 jajahan dalam pentadbiran Negeri Kelantan. Hasil kajian secara umumnya menunjukkan orang miskin (KIR) di Kelantan adalah miskin dalam kategori modal insan, modal fizikal, modal semula jadi, modal ekonomi dan modal budaya. Namun mereka tidak miskin dari aspek modal sosial. Dengan mengambil kira fakta dari Pemetaan Kemiskinan di Kelantan ini, kajian ini mencadangkan dibangunkan pelan strategi khas untuk menguruskan kemiskinan di Kelantan untuk menguruskan kemiskinan secara berimpak lestari.

**KATA KUNCI:** Kemiskinan, Pemetaan Kemiskinan, Modal Komuniti, Indikator Baharu Kemiskinan, Pengurusan Kemiskinan.

## PENGENALAN

Kemiskinan merupakan isu sejagat yang menjadi perhatian semua negara, malah ia menjadi salah satu agenda utama Pertubuhan Bangsa-Bangsa Bersatu (PBB) untuk mencipta kehidupan manusia yang lebih baik. Ini dimanifestasikan melalui Sustainable Development Goals (SDGs), iaitu dengan memberi tumpuan khas untuk mengakhiri isu kemiskinan di peringkat global. Jika kemiskinan tidak diuruskan dengan baik, ia boleh menimbulkan pelbagai masalah. Termasuklah melebarkan jurang dalam aspek ketidakadilan sosial (Alkire et al., 2017). Khususnya dalam konteks Malaysia, Malaysia merupakan sebuah negara yang komited dan berkesan dalam menguruskan kemiskinan. Misalnya, melalui Dasar Ekonomi Baharu (DEB), DEB telah berjaya menurunkan kadar kemiskinan dengan signifikan.

Pelaksanaan DEB dalam tempoh Rancangan Malaysia Kedua 1971-1975 merupakan usaha kerajaan bagi memastikan semua kaum di Malaysia berkongsi kekayaan ekonomi. Natijahnya, kadar kemiskinan keseluruhan berkurangan daripada 49.3% (1970) kepada 0.6% (2014), pendapatan purata meningkat daripada RM264 (1970) kepada RM6,141 (2014), dan jurang pendapatan semakin mengecil. Malah berlakunya penurunan Pekali Gini daripada 0.513 (1970) kepada 0.401 (2014) (ICU, 2016).

Walau bagaimanapun, usaha untuk menguruskan atau membasmi kemiskinan bukanlah satu usaha yang mudah, lebih-lebih wujudnya isu usaha menguruskan kemiskinan tidak berjaya diselaraskan merentasi antara agensi yang bertanggung jawab. Ini termasuklah juga kesukaran untuk menyelaraskan kehendak antara pihak perancang dan pelaksana (Gordon, 2013). Namun, kejayaan Malaysia mengurangkan peratusan kemiskinan, menunjukkan kekangan tersebut berjaya diuruskan dengan baik.

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## PERMASALAHAN KAJIAN

Statistik Jabatan Pembangunan Persekutuan Negeri Kelantan (JPPK) (2017) (lihat Jadual 1) menunjukkan Kelantan menduduki tempat pertama dalam kategori miskin. Namun, dalam kategori miskin tegar, Kelantan menduduki tempat ketiga selepas Sabah dan Sarawak. Isu fundamental yang timbul berkaitan kemiskinan ialah isu indikator kemiskinan. Sehingga kini, para sarjana masih lagi 'terperangkap' dalam usaha untuk mencari ukuran yang tepat untuk mengukur kemiskinan. Malah, istilah 'kemiskinan' itu sendiri mengandungi makna berat tidak nyata yang dibebani oleh orang miskin.

**Jadual 1** Statistik Kemiskinan Seluruh Malaysia mengikut kategori sehingga 11 Julai 2017.

| BIL | NEGERI | MISKIN TEGAR | MISKIN | MUDAH MISKIN | TERKELUAR | JUMLAH | PERATUS BERBANDING PENDUDUK |
|---|---|---|---|---|---|---|---|
| 1 | Sarawak | 25,853 | 38,197 | 3,348 | 48,169 | 115,567 | 4.22% |
| 2 | Kelantan | 9,944 | 41,344 | 0 | 38,130 | 89,418 | 4.98% |
| 3 | Sabah | 27,236 | 20,599 | 0 | 27,321 | 75,156 | 1.97% |
| 4 | Terengganu | 15 | 3,315 | 0 | 48,881 | 52,211 | 4.41% |
| 5 | Perak | 264 | 2,038 | 0 | 43,019 | 45,321 | 1.83% |
| 6 | Selangor | 2,580 | 7,437 | 0 | 25,399 | 35,416 | 0.56% |
| 7 | Kedah | 2,960 | 6,373 | 0 | 22,420 | 31,753 | 1.50% |
| 8 | Pulau Pinang | 859 | 4,068 | 0 | 23,028 | 27,955 | 1.63% |
| 9 | Johor | 183 | 3,906 | 0 | 18,719 | 22,808 | 0.62% |
| 10 | Pahang | 1,298 | 3,672 | 0 | 16,671 | 21,641 | 1.33% |
| 11 | Negeri Sembilan | 19 | 2,236 | 0 | 16,595 | 18,850 | 1.71% |
| 12 | Melaka | 5 | 765 | 0 | 15,810 | 16,580 | 1.84% |
| 13 | WP Kuala Lumpur | 576 | 1,135 | 0 | 14,328 | 16,039 | 0.90% |
| 14 | Perlis | 82 | 2,958 | 0 | 11,397 | 14,437 | 5.75% |
| 15 | WP Labuan | 218 | 697 | 0 | 3,125 | 4,040 | 4.13% |
| 16 | WP Putrajaya | 1 | 1 | 0 | 236 | 238 | 0.29% |
| JUMLAH KESELURUHAN | | 72,093 | 138,741 | 3,348 | 373,248 | 587,430 | 1.86% |

Sumber: Pangkalan data e-Kasih, Unit Penyelarasan Perlaksanaan (ICU), Jabatan Perdana Menteri (JPM).

Pengukuran kemiskinan sejak sekian lama hanya menumpukan kepada elemen kewangan atau elemen ekonomi sahaja. Menurut Citizens for Public Justice (2014), kemiskinan biasanya diukur dengan mendapatkan input tentang pendapatan. Namun, realitinya, kemiskinan bukan sahaja berasaskan ukuran dari aspek ekonomi atau material sahaja, sebaliknya merangkumi elemen penyertaan sosial, kebajikan yang positif dan kelestarian hidup. UNFPA (2008) mendapati banyak kelemahan pada ukuran kemiskinan yang berasaskan ekonomi semata-mata. Akhirnya, ia hanya menzahirkan ukuran standard kemiskinan yang bersifat terlalu umum dan sukar untuk digunakan bagi membina dasar yang berkesan. Kelemahan itu juga menyebabkan data kemiskinan tidak mampu memberikan maklumat yang mencukupi untuk para pembuat dasar.

Sungguhpun demikian, masih tidak banyak dan kurang keberanian para sarjana untuk merungkai dan mewacanakan indikator kemiskinan luar dari konteks ekonomi. Jika ada sekalipun, hanya menumpukan kepada bagaimana mereka boleh menjadi miskin seperti yang diusahakan oleh Oxford Poverty and Human Development Initiative (OPHI) melalui pembinaan ukuran khusus yang dikenali sebagai kemiskinan pelbagai dimensi (multidimensional poverty).

Namun demikian, tidak boleh dinafikan wujudnya usaha untuk mengukur kemiskinan lebih dari elemen ekonomi multidimensional poverty headcount (MPH), intensity of deprivation, poverty gap dan poverty headcount ratio (Churchill & Smyth, 2017). Dalam konteks Malaysia, selain dengan menggunakan ukuran jenis unidimensi dan multidimensi, Malaysia juga menggunakan ukuran dalam bentuk berikut:

1. Kekurangan makanan.
2. Tiada pakaian yang berganti.
3. Tidak mendapat pendidikan.
4. Keadaan kesihatan yang teruk.
5. Taraf hidup yang rendah.
6. Tidak memiliki sebarang aset atau harta benda.
7. Tidak mempunyai peluang yang sama bagi setiap isi rumah.

Walau bagaimanapun, indikator tersebut tidak mampu untuk menjelaskan bentuk kemiskinan dari sudut yang lebih konkrit, seperti mereka miskin dalam apa sebetulnya? Sebaliknya, indikator yang digunakan adalah lebih kepada mengulang indikator yang sama, iaitu ukuran dari aspek elemen kewangan atau ekonomi dan sedikit penambahan dari aspek kebuluran, akses kepada nutrisi serta elemen insklusiviti. Ini memerlukan satu bentuk indeks baharu kemiskinan yang mampu bukan setakat mengukur jenis kemiskinan, tetapi juga mengelompokkan kemiskinan yang dihadapi dalam bentuk miskin yang lebih jelas.

Dalam disiplin pembangunan komuniti, ukuran kemiskinan boleh diteliti dari perspektif yang baharu, iaitu berasaskan modal komuniti. Menurut Amir Zal (2016), modal komuniti merupakan potensi yang terdapat dalam sesebuah komuniti dan boleh dimanfaatkan untuk pelbagai tujuan. Dengan meneliti potensi yang ada pada komuniti bukanlah satu pendekatan asing. Menurut UNFPA (2008), menumpukan potensi yang ada pada komuniti untuk membangunkan mereka telah diberi perhatian oleh Bank Dunia sejak lama, khususnya melalui "World Development Report 2007: Development and the Next Generation". Namun demikian, modal komuniti bukan sahaja menjadi alat untuk meneroka potensi komuniti, tetapi juga boleh digunakan untuk mengukur kemiskinan dengan lebih holistik. Hasil darinya, boleh dimanfaatkan untuk membina strategi pengurusan kemiskinan yang lebih tepat. Berasaskan permasalahan tersebut, kajian ini menumpukan kepada penjelasan bagaimana mengimplementasikan modal komuniti dalam membentuk indikator baharu kemiskinan di Kelantan.

## METODOLOGI KAJIAN

### Pendekatan kajian

Kajian Pemetaan Kemiskinan di Kelantan ini telah dilaksanakan dengan menggunakan pendekatan kuantitatif sepenuhnya. Penggunaan pendekatan kuantitatif juga dibuat atas pertimbangan pembentukan sesuatu indikator memerlukan data dalam bentuk nombor, selain dari mudah untuk mengukur konsep kajian, ia juga membolehkan data mudah dianalisis, diulang kaji oleh penyelidik berbeza dan mengurangkan bias untuk memahami fenomena kemiskinan, mengandungi kesahan serta kebolehpercayaan yang tinggi. Kajian ini turut mempertimbangkan kekuatan kuantitatif yang boleh membantu kajian membina pangkalan data yang komprehensif dan mudah disimpan dalam sistem pangkalan data InsPeK, iaitu iBox.

### Lokasi, populasi, saiz sampel dan pensampelan

Pengumpulan data telah dilaksanakan ke atas ketua isi rumah (KIR) di sepuluh (10) Jajahan pentadbiran negeri Kelantan, iaitu 1) Kota Bharu, 2) Pasir Mas, 3) Tumpat, 4) Pasir Puteh, 5) Bachok, 6) Kuala Krai, 7) Machang, 8) Tanah Merah, 9) Jeli, dan 10) Gua Musang. Walau bagaimanapun, kajian ini tidak menggunakan pendekatan 'banci' untuk memperoleh responden kajian. Sebaliknya, kajian ini mengimplementasikan prinsip pensampelan (sampling) untuk memperoleh responden. Seramai 3,000 orang responden telah dipilih sebagai responden kajian ini yang mana setiap jajahan diwakili oleh 300 orang KIR. Bilangan 300 orang KIR adalah mencukupi untuk mewakili orang miskin di setiap jajahan kerana kajian ini menggunakan pensampelan dari kategori pensampelan kebarangkalian (probability sampling). Kekuatan pensampelan kebarangkalian ialah hasil kajiannya boleh digeneralisasikan ke atas populasi dengan prinsipnya yang memilih sampel secara rawak, sampel mempunyai kebarangkalian yang sama untuk dipilih sebagai responden dan mempunyai nilai kewakilan (representative).

Secara khususnya, kajian ini menggunakan pensampelan berlapis (multistage sampling) untuk memilih responden kajian yang mana kerangka pensampelan (sampling frame) diperoleh dari sistem e-Kasih yang diselia oleh Unit Penyelarasan Perlaksanaan (ICU), Jabatan Perdana Menteri (JPM). Senarai dan populasi asas yang digunakan sebagai asas penentuan dan pemilihan sampel kajian adalah populasi pada bulan Julai tahun 2017. Berikut adalah populasi orang miskin di Kelantan yang telah digunakan dalam kajian ini:

**Jadual 1** Statistik Kemiskinan Seluruh Malaysia mengikut kategori sehingga 11 Julai 2017.

| BIL | NEGERI | MISKIN TEGAR | MISKIN | MUDAH MISKIN | TERKELUAR | JUMLAH | PERATUS BERBANDING PENDUDUK |
|---|---|---|---|---|---|---|---|
| 1 | Sarawak | 25,853 | 38,197 | 3,348 | 48,169 | 115,567 | 4.22% |
| 2 | Kelantan | 9,944 | 41,344 | 0 | 38,130 | 89,418 | 4.98% |
| 3 | Sabah | 27,236 | 20,599 | 0 | 27,321 | 75,156 | 1.97% |
| 4 | Terengganu | 15 | 3,315 | 0 | 48,881 | 52,211 | 4.41% |
| 5 | Perak | 264 | 2,038 | 0 | 43,019 | 45,321 | 1.83% |
| 6 | Selangor | 2,580 | 7,437 | 0 | 25,399 | 35,416 | 0.56% |
| 7 | Kedah | 2,960 | 6,373 | 0 | 22,420 | 31,753 | 1.50% |
| 8 | Pulau Pinang | 859 | 4,068 | 0 | 23,028 | 27,955 | 1.63% |
| 9 | Johor | 183 | 3,906 | 0 | 18,719 | 22,808 | 0.62% |
| 10 | Pahang | 1,298 | 3,672 | 0 | 16,671 | 21,641 | 1.33% |
| 11 | Negeri Sembilan | 19 | 2,236 | 0 | 16,595 | 18,850 | 1.71% |
| 12 | Melaka | 5 | 765 | 0 | 15,810 | 16,580 | 1.84% |
| 13 | WP Kuala Lumpur | 576 | 1,135 | 0 | 14,328 | 16,039 | 0.90% |
| 14 | Perlis | 82 | 2,958 | 0 | 11,397 | 14,437 | 5.75% |
| 15 | WP Labuan | 218 | 697 | 0 | 3,125 | 4,040 | 4.13% |
| 16 | WP Putrajaya | 1 | 1 | 0 | 236 | 238 | 0.29% |
| JUMLAH KESELURUHAN | | 72,093 | 138,741 | 3,348 | 373,248 | 587,430 | 1.86% |

Sumber: Pangkalan data e-Kasih, Unit Penyelarasan Perlaksanaan (ICU), Jabatan Perdana Menteri (JPM).

Secara terperinci, pensampelan berlapis yang digunakan kajian ini adalah gabungan antara dari dua jenis pensampelan yang berbeza, iaitu pensampelan berstrata (stratified) dan pensampelan sistematik. Memandangkan populasi miskin di Kelantan dalam tahun yang diperhatikan hanya tergolong dalam dua (2) golongan sahaja, iaitu miskin tegar dan miskin, pemilihan sampel kajian dipecahkan mengikut dua (2) kategori itu juga. Senarai nama yang diperoleh kemudiannya dipecahkan mengikut Jajahan yang berbeza. Menggunakan pensampelan berlapis bermakna pemilihan sampel kajian melibatkan dua (2) proses, iaitu proses dalam pensampelan berstrata dan pensampelan sistematik.

**Jadual 2.** Statistik Kemiskinan negeri Kelantan mengikut kategori sehingga 11 Julai 2017.

| DAERAH | | STATUS KEMISKINAN | | | | JUMLAH | PERATUS BERBANDING PENDUDUK |
|---|---|---|---|---|---|---|---|
| | | MISKIN TEGAR | MISKIN | MUDAH MISKIN | TERKELUAR | | |
| 1 | Kota Bharu | 2,346 | 9,850 | 0 | 8,459 | 20,655 | 3.67% |
| 2 | Tumpat | 1,226 | 5,439 | 0 | 5,003 | 11,668 | 6.91% |
| 3 | Pasir Mas | 1,220 | 4,457 | 0 | 3,707 | 9,384 | 4.57% |
| 4 | Bachok | 1,063 | 3,853 | 0 | 3,851 | 8,767 | 5.87% |
| 5 | Pasir Puteh | 870 | 3831 | 0 | 3,854 | 8,555 | 6.89% |
| 6 | Tanah Merah | 1,006 | 3969 | 0 | 3,108 | 8,083 | 5.91% |
| 7 | Gua Musang | 599 | 3,539 | 0 | 3,721 | 7,859 | 7.53% |
| 8 | Kuala Krai | 628 | 2566 | 0 | 2,676 | 5,870 | 4.86% |
| 9 | Machang | 582 | 2294 | 0 | 2,292 | 5,168 | 5.17% |
| 10 | Jeli | 404 | 1546 | 0 | 1,459 | 3,409 | 7.51% |
| JUMLAH KESELURUHAN | | 9,944 | 41,344 | 0 | 38,130 | 89,418 | 4.98% |

Sumber: Pangkalan data e-Kasih, Unit Penyelarasan Perlaksanaan (ICU), Jabatan Perdana Menteri (JPM).

Pemilihan sampel berstrata dilakukan dengan menyusun kembali senarai nama besar yang diperoleh dari sistem e-kasih dengan mengasingkan senarai nama antara miskin tegar dan miskin. Kemudian senarai nama tersebut disusun kembali mengikut susunan abjad menaik, iaitu bermula dengan abjad huruf A kepada huruf Z. Setelah proses tersebut selesai, proses kedua dimulakan dengan meneruskan pemilihan sampel berasaskan

pensampelan sistematik. Dari senarai nama yang diperoleh, sampel untuk kajian mula dipilih sehingga mencukupi saiz sampel seramai 300 orang dari setiap jajahan. Proses ini dilakukan secara terpisah antara sepuluh (10) jajahan yang berbeza. Dengan proses pemilihan yang rumit ini, kajian ini percaya bahawa tidak berlaku isu bias dalam pemilihan responden kajian. Lebih-lebih lagi pemilihan mereka dilakukan dengan sistematik, berhati-hati dan tanpa penglibatan atau campur tangan pihak yang dijangkakan adanya kepentingan tertentu.

Pemilihan sampel kajian yang rumit bukan sahaja terkesan di peringkat awal penentuan responden, tetapi juga ketika proses pengumpulan data (mencari dan mendapatkan responden) di kajian lapangan. Proses pengumpulan data mengambil masa selama lima (5) bulan, kerana selain melibatkan usaha menjejaki responden kajian yang tersenarai dan terpilih, tetapi turut melibatkan proses pengumpulan data dalam bentuk data 'geographic information system' (GIS).

**Pengumpulan data**

Data dikumpulkan dengan menggunakan instrumen yang telah dibentuk oleh ahli penyelidik kajian ini. Instrumen ini dikenali sebagai "Instrumen Pemetaan Kemiskinan" yang telah didaftarkan hak cipta dengan Intellectual Property Corporation of Malaysia (MyIPO) dan nombor pendaftarannya adalah "LY2018002119". Instrumen ini telah dibentuk dengan teliti oleh penyelidik berasaskan objektif kajian, teori khusus dan berasaskan latar belakang penyelidik yang berbeza. Instrumen ini mengandungi 12 bahagian yang mengukur setiap konsep utama dalam kajian ini. Bahagian tersebut ialah 1) Bahagian A- Latar Belakang KIR; 2) Bahagian B- Maklumat KIR, Ahli Isi Rumah dan Tanggungan; 3) Bahagian C- Modal Insan; 4) Bahagian D- Modal Sosial dan Politik; 5) Bahagian E- Modal Agama; 6) Bahagian F- Modal Semula Jadi; 7) Bahagian G- Modal Fizikal; 8) Bahagian H- Modal Budaya; 9) Bahagian I- Modal Ekonomi; 10) Bahagian J- Keberkesanan Bantuan; 11) Bahagian K- Esklusiviti dan Inklusiviti dalam Sistem Sokongan; dan 12) Bahagian L- Keadilan Sosial. Seramai 80 orang enumerator telah ikut serta mengumpulkan data dari 3,000 responden.

**Analisis data**

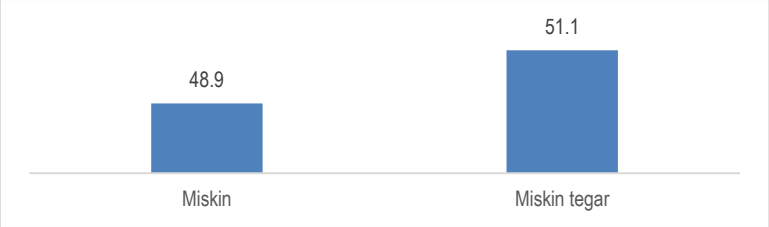
Data kajian dianalisis dengan menggunakan perisian komputer SPSS, ini termasuklah proses merekod dan menganalisis. Bagi memastikan data yang dimasukkan adalah benar dan tepat, individu khas telah dilatih untuk urusan memasukkan data. Urusan ini dipantau secara dekat oleh pegawai penyelidik bagi memastikan tiada kesalahan dilakukan. Setelah proses memasukkan data selesai, data tersebut disemak sekali lagi oleh pembantu penyelidik dan pegawai penyelidik. Proses ini termasuklah untuk aktiviti membersihkan data. Data yang bersih kemudiannya dianalisis dengan menggunakan prosedur statistik ringkas, iaitu min, mod, median, peratus, bilangan dan sisihan piawai. Namun, ia bergantung pada data apa yang diperlukan. Data kemudiannya dipamerkan dalam bentuk yang mudah difahami, iaitu sama ada dalam bentuk graf/ carta atau jadual.

**HASIL KAJIAN**

Hasil kajian ditumpukan kepada hasil berkaitan dengan pemetaan demografi dan modal komuniti dengan dianalisis berasaskan ujian statistik deskriptif.

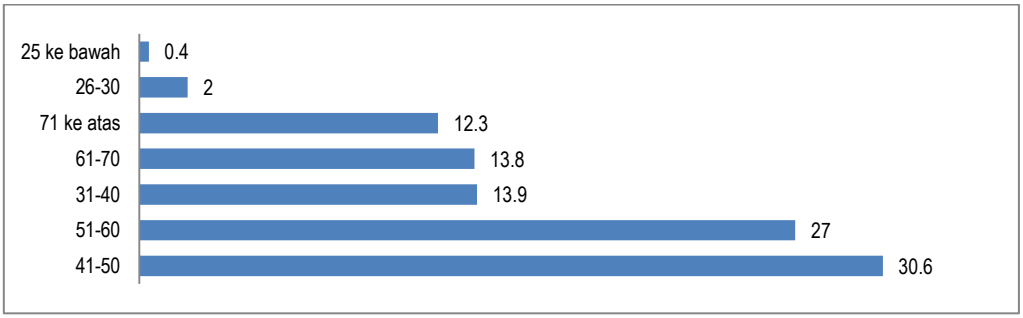
**Pemetaan Demografi**

Carta 1 menunjukkan kategori miskin yang dikenakan ke atas KIR. Carta ini menunjukkan dalam kalangan responden kajian, sebanyak 48.9 peratus adalah miskin, manakala 51.1 peratus adalah miskin tegar. Miskin tegar bermaksud isi rumah yang mempunyai pendapatan bulanan di bawah RM580 sebulan dan pendapatan per kapita adalah bawah RM140. Manakala miskin ialah pendapatan bulanan isi rumah di bawah RM940 sebulan dan pendapatan per kapita adalah di bawah RM240. Walau bagaimanapun, kategori ini untuk kajian ini telah diperoleh dari sistem sedia ada, iaitu bersumberkan dari sistem e-Kasih.



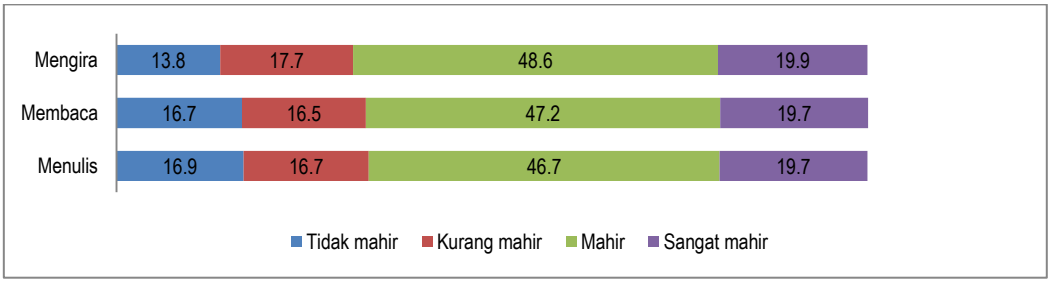

**Carta 1**. Kategori Miskin KIR.

Carta 2 pula menunjukkan kategori umur KIR yang terlibat dalam kajian ini yang mana kebanyakan KIR yang terlibat adalah yang berumur antara 41 hingga 50 tahun dan 51 hingga 60 tahun. Berasaskan data ini, KIR kebanyakannya adalah dalam kategori mampu dan sepatutnya produktif bekerja. Manakala golongan yang tidak lagi aktif juga adalah tinggi.



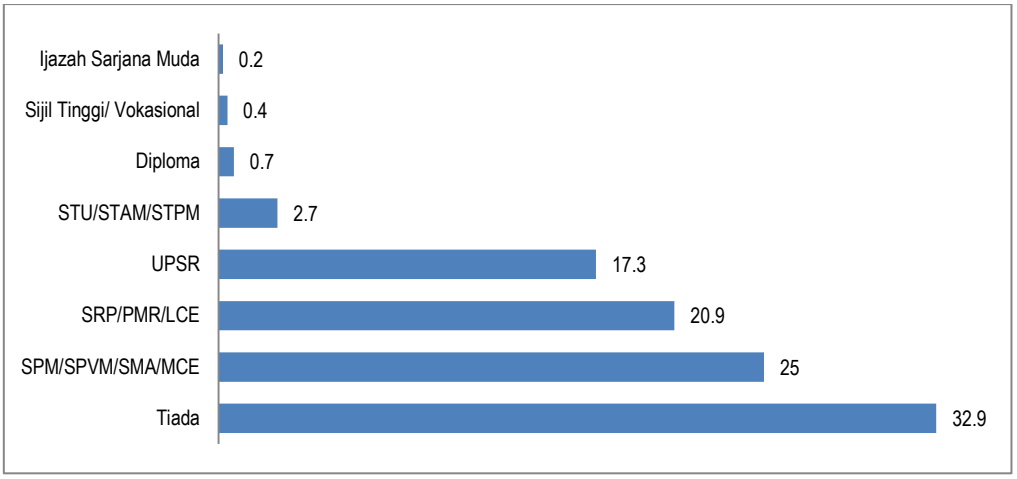

**Carta 2** Kategori Umur KIR.

Carta 3 pula menunjukkan tahap kemahiran 3M KIR, iaitu mengira, membaca dan menulis dalam bahasa Melayu. Hasil kajian mendapati majoriti KIR adalah mahir dalam membaca, menulis dan mengira. Namun, secara relatifnya, terdapat jumlah yang besar KIR tidak mahir dalam kemahiran asas tersebut. Dari satu sudut, kemahiran mereka dalam asas dalam pendidikan ini membolehkan mereka untuk sentiasa mendapatkan maklumat dan ilmu baharu dari persekitaran mereka. Namun, bilangan juga besar yang tidak mahir 3M boleh menyebabkan mereka tertinggal dari sistem arus perdana, khususnya untuk mempelajari perkara baharu.



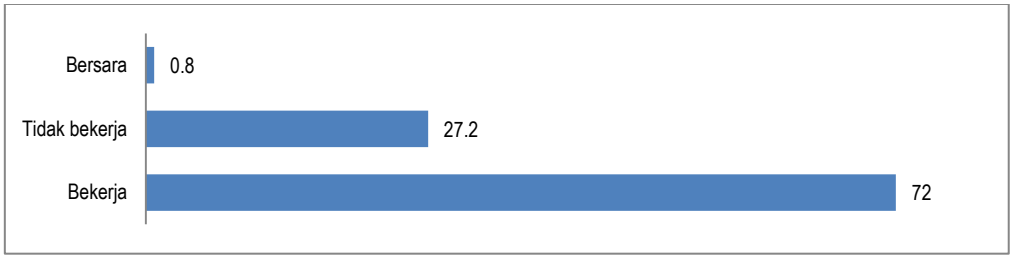

**Carta 3** Tahap Kemahiran 3M (Bahasa Melayu).

Berkaitan dengan pemilikan sijil pendidikan tertinggi KIR pula, Carta 4 menunjukkan secara relatifnya, kebanyakan KIR tidak mempunyai sijil pendidikan tertinggi. Namun, bagi KIR yang mempunyai sijil pendidikan formal peringkat SPM dan PMR adalah paling tinggi dimiliki KIR. Manakala hanya sebilangan kecil sahaja KIR yang mempunyai sijil dalam ijazah sarjana muda, sijil tinggi dan diploma. Pemilikan sijil formal menunjukkan satu petunjuk yang negatif dari aspek keupayaan mereka untuk terlibat dengan industri yang memerlukan sijil bagi menyertai mereka. Namun realiti keadaan KIR tersebut menyebabkan mereka tidak mampu untuk turut menyertai dalam industri dalam bentuk tersebut. Ini akan menyebabkan mereka akan terus terperangkap dalam perangkap kemiskinan. Berbeza pula dengan KIR yang mempunyai sijil formal, mereka mempunyai peluang untuk menyertai sistem ekonomi semasa.

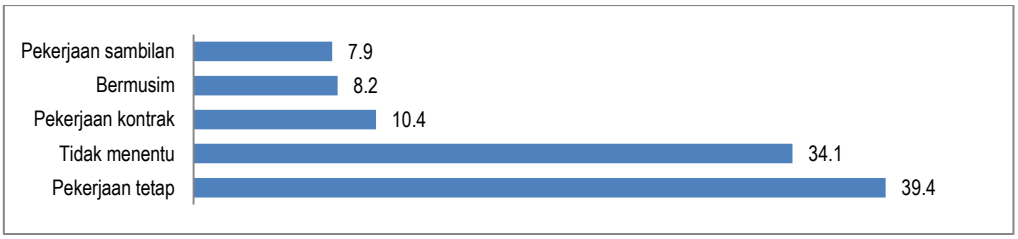



**Carta 4** Pemilikan Sijil Pendidikan Tertinggi KIR.

Dari aspek status pekerjaan pula, hasil kajian dalam Carta 5 menunjukkan kebanyakan KIR adalah bekerja, namun peratus yang tidak bekerja juga besar. Manakala Carta 6 pula menunjukkan status pekerjaan utama KIR adalah kebanyakannya berstatuskan pekerjaan tetap dan tidak menentu. Namun ada KIR yang bekerja hanya sambilan dan bermusim. Walau bagaimanapun, jika dikategorikan status pekerjaan mereka, peratus yang tinggi KIR yang tidak mempunyai pekerjaan yang tetap. Keadaan ini menyebabkan mereka tidak akan mempunyai sumber pendapatan yang konsisten untuk memenuhi keperluan hidup dan menampung kos kehidupan lain.




**Carta 5** Status Pekerjaan KIR.




**Carta 6** Status Pekerjaan Utama KIR.

Jadual 3 menunjukkan pendapatan yang diperoleh oleh KIR mengikut lima (5) kategori, iaitu harian, mingguan, bulanan, musim dan permintaan. Purata pendapatan yang paling tinggi diperoleh oleh KIR adalah bermusim dan bulanan, iaitu RM832.44 dan RM832.09. Namun, jika diperhatikan data median dan mod, median paling tinggi adalah bagi pendapatan bulanan, iaitu RM800 dan modnya adalah RM1,000. Pendapatan bermusim adalah tinggi kerana ia bergantung pada aktiviti ekonomi yang diusahakan, contohnya adalah mengerjakan sawah padi, tembakau atau aktiviti yang bergantung kepada keadaan cuaca seperti musim tengkujuh.

**Jadual 3**. Pendapatan KIR.

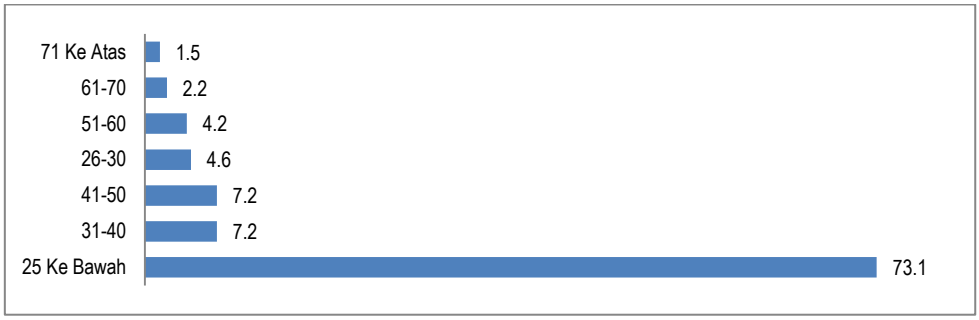
| | Purata | Median | Mod | Sisihan Piawai | Minimum | Maksimum |
|---|---|---|---|---|---|---|
| Harian | 45.75 | 45 | 50 | 29.104 | 10 | 250 |
| Mingguan | 229.48 | 200 | 20 | 164.199 | 20 | 1000 |
| Bulanan | 832.09 | 800 | 1000 | 338.870 | 350 | 3800 |
| Musim | 832.44 | 500 | 300 | 799.889 | 30 | 4000 |
| Permintaan | 435.79 | 300 | 300 | 463.822 | 30 | 2000 |

Jadual 4 menunjukkan bilangan ahli isi rumah (AIR) yang ditanggung oleh KIR. Hasil kajian menunjukkan secara puratanya bilangan AIR yang ditanggung oleh KIR ialah seramai 4 orang, median juga 4 orang dan mod adalah 5 orang.

**Jadual 4** Bilangan Tanggungan KIR.

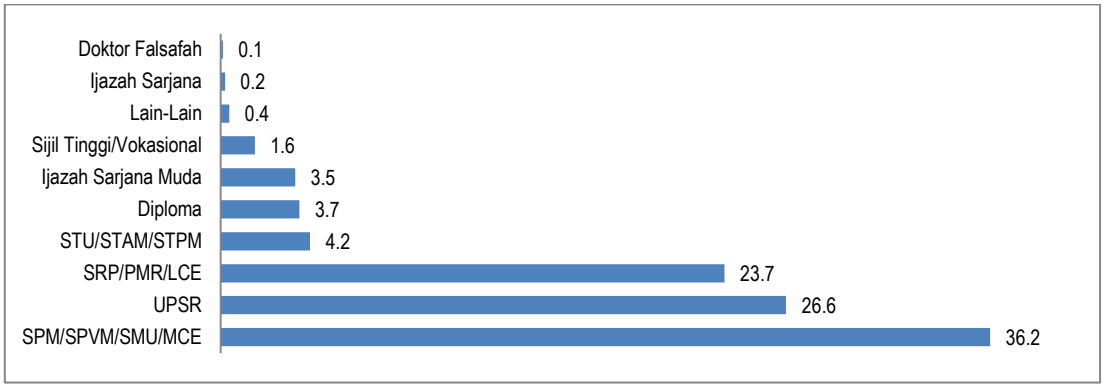
| **Purata** | **4** |
|---|---|
| Median | 4 |
| Mod | 5 |

Dari jumlah tanggungan tersebut, Carta 7 menunjukkan kategori umur AIR yang mana menunjukkan Majoriti kategori umur AIR adalah berumur 25 tahun ke bawah dan bilangan paling kecil adalah berumur 71 tahun ke atas. Selebihnya, AIR adalah dalam kategori umur yang produktif untuk bekerja. Fakta ini memberi satu bentuk harapan untuk keluarga KIR untuk terliat dalam sistem pendidikan dan ekonomi dengan lebih baik berbanding KIR. Dengan umur produktif tersebut, mereka mempunyai peluang yang besar untuk meneroka dan menyertai ke dalam kedua-dua sistem tersebut.

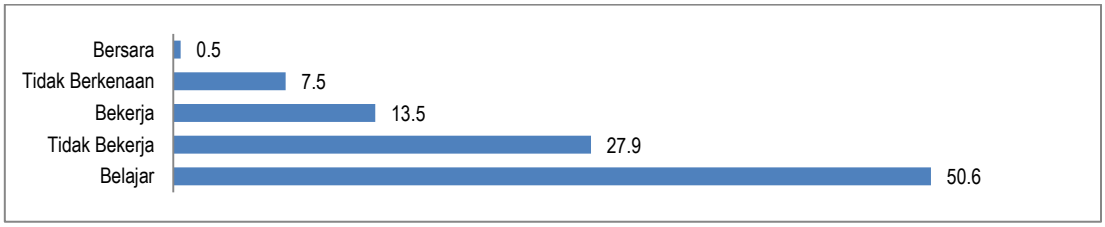



**Carta 7** Kategori Umur AIR.

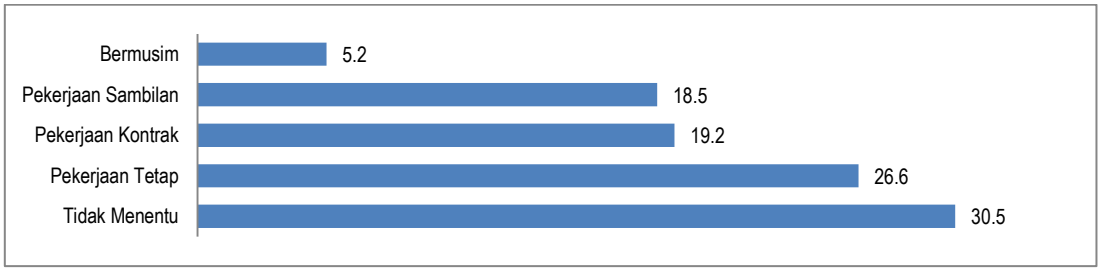
Carta 8 menunjukkan tahap pendidikan tertinggi AIR yang mana menunjukkan kebanyakan AIR mempunyai sijil pendidikan SPM, STAM, UPSR dan setaraf. Manakala sijil pada tahap lain pula juga tinggi dan bilangan UPSR adalah dalam kalangan AIR yang masih lagi belajar di peringkat lain. Namun, berasaskan Carta 9, hasil kajian menunjukkan lebih separuh AIR masih belajar, selebihnya hanya sebilangan kecil AIR yang bekerja. Dalam kalangan AIR yang bekerja, Carta 10 menunjukkan ramai AIR yang mempunyai pendapatan tidak menentu, namun terdapat AIR yang mempunyai pendapatan tetap, secara kontrak, sambilan dan bermusim. Dalam kalangan KIR yang bekerja, hasil kajian menunjukkan majoriti AIR mempunyai pendapatan di bawah RM580 sebulan. Dan hanya sebilangan kecil AIR yang mempunyai pendapatan RM1501 dan ke atas.



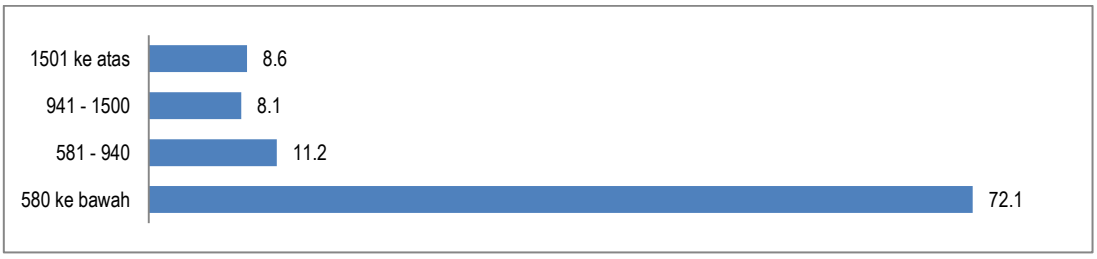

**Carta 8** Tahap Pendidikan Tertinggi AIR.




**Carta 9** Status Pekerjaan AIR.



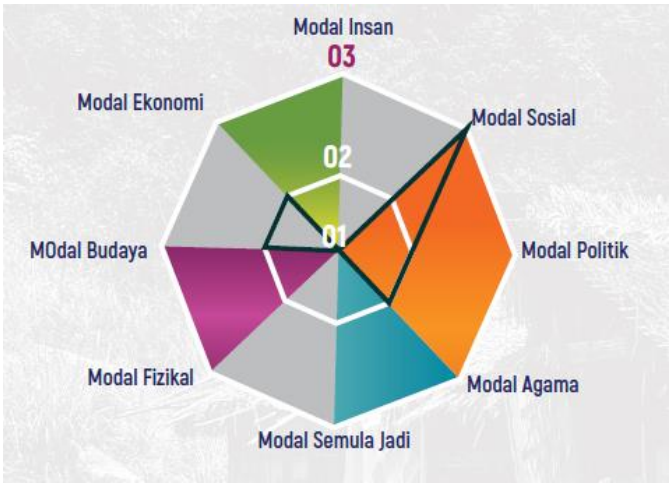

**Carta 10** Status Pendapatan AIR.




**Carta 11** Pendapatan AIR.

**Pemetaan Modal Komuniti**

Carta 12 menunjukkan hasil kajian berkaitan pemetaan modal komuniti orang miskin (KIR) di Kelantan. Hasil kajian menunjukkan bahawa KIR adalah miskin dari semua aspek modal komuniti, khususnya modal insan, modal semula jadi dan modal fizikal. Manakala sederhana pada modal ekonomi, agama, modal budaya dan modal politik. Berkaitan dengan modal insan, ia mengandungi maklumat berkaitan pengetahuan dan kemahiran dalam pelbagai aspek, khususnya berkaitan elemen ekonomi.




Carta 12 Kemiskinan KIR di Kelantan.

**i. Modal Insan**

Miskin modal insan bermaksud, mereka mempunyai pengetahuan dan kemahiran yang rendah. Realiti ini menunjukkan KIR tidak bersedia dan tidak berkemampuan untuk turut terlibat dalam sistem arus perdana, khususnya berkaitan ekonomi. Mereka tidak memiliki kemahiran yang mencukupi, bukan hanya dari aspek sijil, tetapi juga keupayaan dan kemahiran yang diperlukan dalam industri. Selain itu juga, ini memberi gambaran bahawa mereka hanya boleh dikategorikan sebagai buruh separa mahir atau berkemahiran rendah atau tidak mahir. Dengan realiti ini, mereka bukan sahaja sukar untuk memperoleh kerja yang baik, tetapi juga hanya memperoleh kerja yang memberikan hasil pendapatan yang rendah. Atas pertimbangan ini juga, KIR hanya terlibat dalam pekerjaan yang kurang berkesan dan berpendapatan rendah. Dari sudut yang lain pula, ini memberikan gambaran kekurangan kemahiran yang dimiliki mereka, selain dari kemahiran yang terhad, kemahiran tersebut adalah dalam kategori kemahiran yang rendah.

**ii. Modal Sosial**

Hasil kajian menunjukkan KIR mempunyai modal sosial yang tinggi, iaitu mereka mempunyai hubungan yang baik dengan semua individu dan organisasi di sekeliling mereka. Hubungan yang baik dengan pelbagai pihak merupakan kekuatan kepada mereka untuk mendapatkan dan menyampaikan maklumat, dalam masa yang sama peluang untuk mempengaruhi mereka untuk mengubah hidup mereka. Khususnya dengan individu dan organisasi dalam komuniti. Apabila diteliti, hubungan baik tersebut adalah disebabkan oleh pergantungan mereka pada modal sosial tersebut. Pergantungan merupakan salah satu kepada penghalang usaha pendapayaupayaan KIR. Jika keadaan ini berterusan, proses KIR untuk keluar dari kemiskinan boleh menyebabkan hanya berlaku secara perlahan.

**iii. Modal Politik**

Hasil kajian menunjukkan kebanyakan KIR mempunyai tahap modal politik yang sederhana. KIR hanya sederhana boleh akses, mempengaruhi dan menyertai modal politik dalam komuniti. Ini memberi gambaran bahawa mereka tidaklah banyak dapat mempengaruhi sistem dalam persekitaran mereka, malah mungkin boleh

menyebabkan sistem tidak memahami sepenuhnya apa yang realiti berlaku pada hidup mereka dan sistem juga tidak sepenuhnya memahami realiti KIR. Ini boleh menyebabkan mereka untuk terus terpinggir dan usaha untuk menguruskan KIR juga tidak sepenuhnya berkesan.

**iv. Modal Agama**

KIR mempunyai kefahaman yang sederhana berkaitan agama mereka, ini termasuklah aspek asas dan tunjang dalam agama, seperti pegangan dan kepercayaan pada tuhan. Modal agama yang sederhana sudah sepatutnya menjadi pendorong kepada KIR untuk mengubah hidup mereka, kerana nilai agama bukan sahaja mengandungi elemen sabar dan reda, tetapi juga menggalakkan penganutnya untuk hidup lebih baik dan turut menjadi orang yang bermanfaat untuk persekitaran mereka. Namun, perkara sebaliknya berlaku, iaitu mereka tetap miskin. Ini memberikan gambaran bahawa nilai agama tidak sepenuhnya diserap oleh KIR, khususnya berusaha untuk keluar dari kemiskinan.

**v. Modal Semula Jadi**

Hanya sebilangan kecil KIR yang memiliki tahap modal semula jadi yang tinggi. Data ini menunjukkan ketersediaan modal semula jadi di sekeliling KIR kebanyakannya adalah rendah. Maksudnya ialah, hanya sedikit modal semula jadi yang boleh digunakan untuk manfaat KIR. Antara modal semula jadi yang paling tinggi wujud di persekitaran KIR ialah sungai dan sumber untuk pertanian. KIR menunjukan mereka memerlukan kedua-dua jenis modal semula jadi tersebut disebabkan mudah untuk akses, dan mudah untuk memperoleh hasil darinya. Walau bagaimanapun, tidak ramai KIR yang memanfaatkannya. Berbeza pula dengan modal semula jadi laut, meskipun ia paling rendah boleh diakses KIR, lebih tinggi diakses dan dimanfaatkan oleh KIR.

**vi. Modal Fizikal**

Tahap Modal Fizikal KIR adalah pada tahap sederhana yang menunjukkan ketersediaan, akses, keperluan dan pergantungan pada modal fizikal adalah pada tahap sederhana. Modal fizikal asas untuk perhubungan fizikal paling tinggi tersedia dalam kawasan KIR. Namun, liputan Internet, ruang aktiviti kemasyarakatan dan ruang fizikal perhubungan dengan agensi kerajaan adalah sederhana tersedia. Walau bagaimanapun, KIR tetap memerlukan keperluan fizikal lain, sama ada dalam bentuk infrastruktur asas dan kontemporari termasuklah akses kepada Internet.

**vii. Modal Ekonomi**

Tahap Modal Ekonomi KIR adalah rendah dan sederhana, ini memberikan gambaran pemilikan aset KIR adalah rendah dan sederhana, serta berhadapan dengan bebanan ekonomi yang tinggi. Pemilikan aset yang rendah dan sederhana memberi gambaran dari aspek keupayaan untuk menggunakannya sebagai sandaran kepada keadaan yang memerlukan. Mereka tidak memiliki aset yang banyak disebabkan oleh kekangan pendapatan. Dalam masa yang sama, mereka berhadapan dengan bebanan ekonomi menyebabkan mereka tidak mampu untuk mengembangkan aset sedia ada, memenuhi keperluan hidup dan mencapai tahap hidup yang lebih baik.

**viii. Modal Budaya**

KIR mempunyai tahap modal budaya yang sederhana. Ini menunjukkan bahawa nilai, sikap dan pandang hidup positif dalam pelbagai dimensi yang dipegang KIR adalah pada tahap sederhana. Antara enam (6) dimensi modal budaya, lebih separuh KIR adalah tinggi dalam pergantungan dan pendayaupayaan. Selebihnya juga sederhana dalam visi hidup, perubahan, pandangan diri yang positif dan kuasa. Realiti ini memperincikan aspek sikap yang sering dikaitkan dengan faktor utama kepada kemiskinan.

## RUMUSAN, IMPLIKASI DAN CADANGAN

KIR miskin dari semua aspek modal komuniti, khususnya modal insan, modal semula jadi dan modal fizikal. Manakala sederhana pada modal ekonomi, agama, modal budaya dan modal politik. Realiti menunjukkan bahawa KIR adalah miskin hampir kesemua aspek penting dalam hidup mereka. Kemiskinan dalam kategori tersebut meletakkan KIR dalam keadaan sukar untuk keluar dari kemiskinan dan terus memerangkap mereka dalam perangkap kemiskinan. Ini kerana, ia melibatkan kesemua faktor penting yang boleh dimanfaatkan untuk keluar dari kemiskinan. Realiti ini juga menjadikan KIR serba kekurangan dari aspek 1) pengetahuan dan kemahiran, 2) pemilikan aset dan bebanan ekonomi yang tinggi, 3) nilai hidup yang rendah, dan 4) pemanfaatan sumber sekeliling. Bagi mengatasi isu ini, kajian ini mencadangkan agar diwujudkan pelan tindakan khusus untuk menguruskan kemiskinan di Kelantan yang dikenali sebagai "Pelan Induk Pengurusan Kemiskinan di Kelantan, 2020-2025" yang mengambil kira aspek kategori kemiskinan KIR di Kelantan.

Majoriti KIR adalah berumur antara 41 hingga 60 tahun. Umur ini adalah terangkum sebagai populasi yang masih aktif bekerja (working age) menurut penjelasan Organisation for Economic Co-operation and Development (OECD, 2018). KIR kebanyakan tidak ada masalah dari aspek literasi kerana penyertaan mereka dalam sistem pendidikan arus perdana. Namun bilangan KIR yang mempunyai sijil yang tinggi dan penyertaan dalam sistem pendidikan formal adalah rendah. dan diperlukan dalam industri untuk tujuan pekerjaan adalah rendah. Kebanyakan KIR adalah bekerja, dan bilangan KIR yang tidak bekerja juga besar.

Dari kalangan KIR yang bekerja, pekerjaan mereka kebanyakannya adalah tidak menentu, termasuklah dalam bentuk kerja sambilan. Malah terdapat KIR yang tidak mempunyai pekerjaan sampingan untuk menampung kos sara hidup. Punca pendapatan KIR adalah pelbagai yang terbahagi kepada lima (5) kategori, iaitu harian, mingguan, bulanan, musim dan permintaan. Purata pendapatan bulanan KIR adalah RM832.09. KIR masih mempunyai peluang untuk menyertai aktiviti ekonomi semasa, dan boleh memberi sumbangan kepada sistem ekonomi semasa dan sebagai daya yang kuat untuk keluar dari kemiskinan.

Dari aspek yang positif, KIR telah mempunyai keupayaan asas untuk menyertai sistem formal dalam negara, termasuklah untuk mendapatkan pekerjaan. Namun, KIR yang tidak mempunyai sijil, atau sijil yang paling rendah akan berhadapan dengan masalah untuk memperoleh pekerjaan yang lebih baik. Malah dikategorikan sebagai pekerja yang tidak mahir atau separa mahir dan ini memberi kesan kepada pemerolehan pekerjaan yang baik dan pendapatan yang tinggi. Pekerjaan yang dilakukan tidak memberi impak yang besar kepada mereka untuk keluar dari perangkap kemiskinan, selain dari pendapatan yang diperoleh adalah rendah, sumber pendapatannya adalah juga tidak konsisten seperti yang diperlukan untuk perbelanjaan dan menampung kos hidup.

Perlu dipadankan dengan pekerjaan yang sesuai dengan umur mereka, termasuklah mengatur kursus atau program latihan peningkatan kapasiti pekerjaan mereka. Namun, usaha juga perlu ditumpukan kepada golongan belia, yang aman mereka lebih mempunyai masa yang banyak untuk berubah dan termasuklah melalui mengikuti kursus yang kontemporari. Selain itu, perlu dipadankan dengan pekerjaan yang bersesuaian dengan tahap kemahiran mereka. Dua tindakan segera perlu dilakukan, iaitu:

1. Memberi peluang kepada KIR untuk meningkatkan sijil mereka melalui pendidikan formal, termasuklah kursus-kursus yang bersesuaian dengan latar belakang mereka.
2. Menyediakan peluang pekerjaan yang disertakan laluan kerjaya (career path) yang praktikal dalam ruang masa yang relevan.

Inisiatif dalam bentuk strategi perkembangan tenaga buruh perlu diwujudkan dengan mengambil kira pendapatan KIR yang rendah dan pendapatan yang tidak stabil. Berikut adalah antara cadangannya:

1. Inisiatif pekerjaan untuk KIR untuk memperoleh sumber pendapatan untuk keluarga, ini termasuklah bantuan khas KIR OKU dan sangkutan industri.
2. Meningkatkan pekerjaan sedia ada dengan menambah kapasitinya dari aspek kesedaran, kemahiran dan peluang.

3. Strategi untuk meningkatkan kemahiran dan dipadankan dengan industri untuk memperoleh pekerjaan yang bersesuaian.
4. Inisiatif pekerjaan sampingan berasaskan keperluan industri.
5. Kerja bermusim dijadikan sebagai identiti ekonomi yang boleh menghasilkan pendapatan lumayan, namun perlukan usaha pembinaan kapasiti dari aspek teknologi dan peningkatan kemahiran. Contohnya, pesawah moden.

Majoriti kategori umur AIR adalah umur yang produktif untuk bekerja dan kebanyakannya darinya dalah anak kepada KIR yang memiliki tahap pendidikan yang jauh lebih baik dari KIR, malah terdapat AIR yang memiliki sijil PhD. Tidak ramai AIR yang bekerja dan membantu KIR untuk mendapatkan pendapatan untuk keluarga. Malah, pekerjaan yang dilakukan juga adalah tidak menentu seperti kerja secara kontrak, sambilan atau bermusim. Umur AIR kebanyakannya dalam kategori umur produktif untuk bekerja. Bukan itu sahaja, peluang dan upaya mereka untuk meningkatkan pendidikan, kemahiran dan berjaya dalam kerjaya adalah tinggi. Dalam masa yang sama, data menunjukkan berlakunya perubahan kepada generasi kedua KIR, iaitu pemilikan sijil jauh yang lebih baik dari KIR dalam aspek pendidikan formal. Bermakna, mereka mempunyai peluang untuk mendapat pekerjaan dan pendapatan yang lebih baik dari KIR mereka. Umur yang produktif untuk bekerja perlu dimanfaatkan untuk memberi peluang kepada meningkatkan kemahiran dan pemerolehan sijil yang lebih baik. Ini dilakukan boleh dilakukan melalui:

1. Menggalakkan dan mempermudahkan AIR untuk terlibat dalam program peningkatan kemahiran yang disediakan oleh pelbagai pihak, termasuklah program GIAT MARA, penyertaan dalam sistem pendidikan vokasional, dan peluang menyertai pendidikan lebih tinggi di peringkat IPTA/ S.

2. Menyediakan ruang untuk menyertai atau sangkutan dalam industri yang sesuai, sama ada untuk pendedahan atau kerja tetap bagi mendapatkan pendapatan yang tetap.

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# HUBUNGAN ANTARA KEMISKINAN DAN KEPATUHAN BERAGAMA DI KELANTAN

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## ABSTRAK

Kemiskinan lazimnya dihubungkan dengan kegagalan dalam kehidupan. Antara hujah yang sering dipertahankan untuk membenarkan premis ini adalah kemiskinan itu mendekatkan diri kepada kekufuran. Premis ini bermakna fenomena kemiskinan bukanlah permasalahan yang kritikal dalam kelompok yang kuat beragama. Kemiskinan di Kelantan memperlihatkan sebaliknya. Dalam keadaan kepatuhan beragama yang amat tinggi dari sudut kefahaman, pegangan dan amalan, lebih daripada separuh orang miskin di Kelantan adalah miskin tegar. Dalam masa yang sama, kelompok miskin tegar dan miskin di Kelantan mencatatkan bilangan tertinggi di Semenanjung Malaysia. Kertas ini bertujuan untuk meneliti hubungan antara kemiskinan dan kepatuhan beragama khususnya di Kelantan. Seramai 3,000 orang miskin di sepuluh jajahan di Kelantan dipilih sebagai responden menerusi pensampelan berlapis. Penelitian ini telah membuktikan bahawa terdapat dimensi yang tidak dicerakin untuk menjelaskan takrifan sebenar kemiskinan apabila dihubungkan dengan aspek kepatuhan beragama.

**KATA KUNCI:** Kelantan, Kemiskinan, Kepatuhan Beragama

## PENGENALAN

Kemiskinan jarang digambarkan dari sisi yang positif. Ia sering dihubungkan dengan kata kunci seperti kekurangan, kesusahan, keperitan dan kesukaran hidup (Kartini Aboo Talib, 2016). Tidak hairanlah kemiskinan lazimnya dihubungkan dengan kegagalan dalam kehidupan. Kemiskinan juga telah dianggap sebagai musuh kepada pembangunan oleh para Sarjana Barat yang berfahaman sama ada neo-klasikal, marxis atau neo-marxis. Dudley Seers yang merupakan Mantan Pengarah Institut Pengajian Pembangunan Universiti Sussex, United Kindom pernah mengemukakan tiga persoalan mengenai ketidaksamarataan, pengangguran dan kemiskinan. Ketiga-tiga persoalan ini mesti diatasi untuk membolehkan sesebuah negara itu dikategorikan sebagai membangun (Muhammad Syukri Salleh, 1999). Kebanyakan Sarjana Islam kontemporari turut menerima hujah ini dengan pendirian bahawa kemiskinan adalah suatu musibah yang perlu dibasmi (Muhammad Syukri Salleh, 1999). Dalam konteks agama pula, antara hujah yang sering dipertahankan untuk membenarkan kenyataan ini adalah kemiskinan itu mendekatkan diri kepada kekufuran. Kelompok yang kuat beragama tentunya berusaha menghindari kekufuran. Dengan kata lain, fenomena kemiskinan bukanlah permasalahan yang kritikal dalam kelompok yang kuat beragama. Walau bagaimanapun, para Sarjana Barat berpandangan sebaliknya dalam hal ini. Sebagai contoh, kajian Gallup pada tahun 2010 ke atas lebih 100 negara mendapati bahawa semakin miskin sesebuah negara itu, semakin kuat amalan keagamaan penduduknya. Mereka merumuskan bahawa faktor keberagamaan agak kurang dominan dalam negara yang dianggap kaya. Kajian ini juga memperlihatkan sebahagian besar negara Islam berada dalam kategori miskin sebagaimana paparan Rajah 1.

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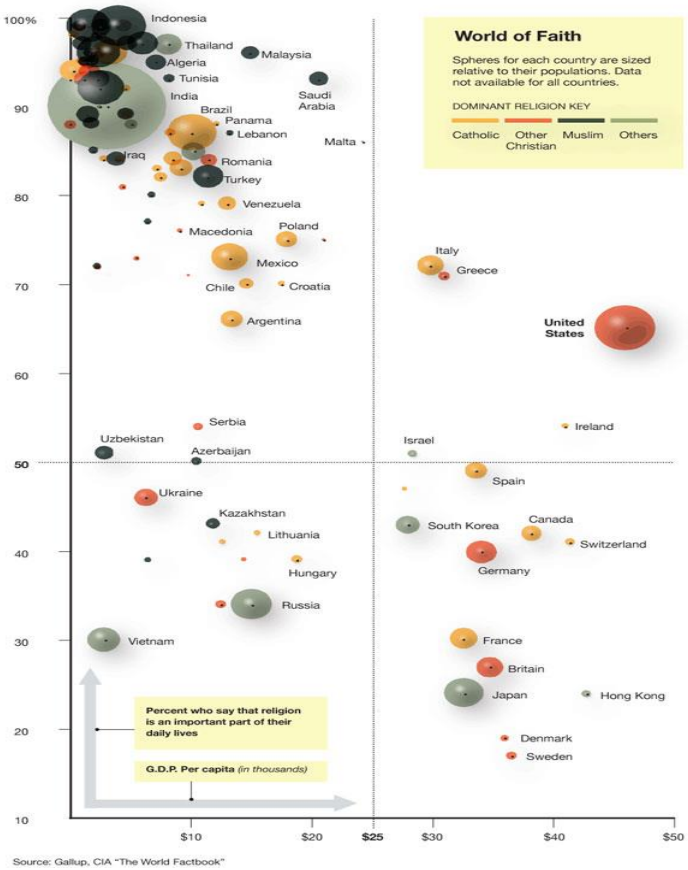
**Rajah 1** Agama dan Kemiskinan mengikut Negara




Sumber: *http://www.ritholtz.com* yang memetik Gallup, CIA: The World Factbook

Realiti ini membawa kita kepada persoalan yang amat penting, iaitu adakah agama yang menyebabkan seseorang itu menjadi miskin atau kemiskinan itulah yang menyebabkan seseorang itu menjadi semakin beragama? Kertas ini cuba menanggapi persoalan ini melalui penelitian di Kelantan, negeri yang terkenal dengan sistem pemerintahan berteraskan Islam dan dalam masa yang sama mencatatkan bilangan tertinggi individu miskin di Malaysia sebagaimana laporan Statistik Status Kemiskinan Nasional 2017. Penelitian ini secara tidak langsung mampu menjelaskan takrifan baharu kemiskinan apabila dihubungkan dengan aspek kepatuhan beragama. Untuk itu, kertas ini terbahagi kepada empat bahagian. Pertama ialah takrifan sedia ada tentang kemiskinan dari perspektif lazim dan Islam. Kedua ialah perkaitan antara agama dan kemiskinan. Ketiga ialah profil kemiskinan dan kepatuhan beragama di Kelantan. Keempat ialah takrifan baharu kemiskinan.

## TAKRIFAN KEMISKINAN

*Perspektif Lazim*

Daripada pelbagai takrifan kemiskinan oleh beberapa cendekiawan seperti Lewis (1966), Kakwani (2006) dan Lotter (2011), kupasan oleh Kartini Aboo Talib (2016) agak inklusif. Berpandukan laporan UNDP (2015), beliau menyebut tentang konsep awal kemiskinan yang meliputi kemiskinan mutlak dan relatif. Meskipun kedua-dua konsep ini dikritik kerana terlalu memberi tumpuan kepada perolehan pendapatan dan kepenggunaan, setidak-tidaknya ia telah memberi kefahaman asas mengenai kemiskinan. Kemiskinan relatif meneliti hubungan status ekonomi individu dalam konteks agihan pendapatan. Ertinya, individu yang memiliki agihan pendapatan yang lebih rendah daripada piawai kehidupan dalam konteks sosial tertentu dikategorikan sebagai miskin. Kemiskinan mutlak pula memfokuskan kepada nasib individu atau isi rumah yang tidak berupaya memenuhi keperluan asas. Dengan kata lain, ia tidak memberi perhatian kepada persoalan kualiti hidup atau ketidakadilan sosial. Merujuk kepada kedua-dua konsep inilah, Kartini Aboo Talib (2016) menyimpulkan bahawa takrifan kemiskinan di

Malaysia sering berpandukan kepada konsep kemiskinan mutlak dengan mengukur pendapatan isi rumah dibandingkan dengan Pendapatan Garis Kemiskinan (PGK). Ertinya, sesebuah isi rumah dikategorikan sebagai miskin jika pendapatan bulanannya lebih rendah berbanding PGK.

Berbanding Kartini Aboo Talib, Nasikun (2001) menambah dua lagi bentuk kemiskinan selain mutlak dan relatif, iaitu kemiskinan budaya dan kemiskinan struktural. Kemiskinan budaya bermaksud hubungan kemiskinan dengan faktor budaya. Kemiskinan struktural pula menghubungkan kemiskinan dengan capaian terhadap sumber daya yang terdapat dalam suatu sistem sosial budaya dan politik.

Daripada pelbagai takrifan yang ada, kemiskinan lebih banyak dibahas dalam dimensi ekonomi. Walhal takrifan kemiskinan boleh berbeza jika dikupas dalam dimensi yang lain seperti insan, sosial, politik, agama, semulajadi, fizikal dan budaya sebagaimana laporan Pemetaan Kemiskinan di Kelantan terbitan Institut Penyelidikan dan Pengurusan Kemiskinan (InsPeK) Universiti Malaysia Kelantan (UMK) pada tahun 2018.

*Perspektif Islam*

Dari segi bahasa, perkataan miskin berasal daripada kata *sakana* yang bermaksud tenang, diam dan tidak bergerak (Al-Razi, 1979). Walaupun perkataan ini diulang sebanyak 69 kali di dalam al-Quran, tiada satu pun ayat yang mengemukakan secara khusus mengenai siapa dan kriteria berkaitan kemiskinan (Rodin, 2015). Oleh sebab itu, muncul pelbagai takrifan kemiskinan dalam kalangan para *fuqaha'* mazhab.

Menurut mazhab Hanafiyyah dan mazhab Malikiyyah, kemiskinan dinisbahkan kepada mereka yang tidak memiliki sebarang harta yang boleh dimanfaatkan. Manakala mazhab Shafi'yyah dan mazhab Hanabilah mentakrifkan kemiskinan sebagai mereka yang memiliki kemampuan harta dan pendapatan yang halal bagi menampung keperluan dirinya dan tanggungannya, namun masih belum mencukupi had kifayah[3] yang sepatutnya. Sebahagian daripada *fuqaha'* lain memperincikan ukuran kemiskinan dengan pemenuhan keperluan sekurang-kurangnya 50 peratus (Zaidan, 2012; Al-Qurahdaghi, 2013).

Yusuf al-Qaradhawi (2011) pula merumuskan tiga ciri yang boleh dikategorikan sebagai miskin. Pertama, individu yang tidak memiliki sebarang harta mahupun sumber pendapatan. Kedua, individu yang mempunyai harta dan pendapatan tetapi tidak mencukupi untuk keperluan dirinya dan tanggungannya. Ketiga, individu yang mempunyai harta dan pendapatan yang dapat memenuhi sekurang-kurangnya 50 peratus keperluan diri dan tanggungannya, namun masih belum mencukupi had kifayah yang sepatutnya. Zaidan (2012) tampil dengan perincian yang berbeza. Ia terdiri daripada lima ciri. Pertama, harta yang dimiliki adalah harta yang tidak berkembang (aset) yang masih dikira sebagai keperluan asasi. Kedua, memenuhi nisab harta yang diwajibkan zakat tapi masih tidak mencukupi had kifayah. Ketiga, memiliki aset yang mencapai nisab namun tidak mencukupi untuk keperluan sara hidup. Keempat, pemiutang yang tidak mencukupi had kifayah meskipun pinjaman yang belum dikembalikan mencukupi nisab zakat dan penghutang yang tidak mencukupi had kifayah. Kelima, mereka yang memiliki emas yang mencukupi nisab tapi belum mencukupi had kifayah.

Dalam konteks Malaysia, takrifan kemiskinan tertakluk kepada pihak berkuasa agama negeri memandangkan hal ehwal Islam terletak di bawah bidang kuasa negeri sebagaimana paparan Jadual 1.

3 Had kifayah merujuk kepada suatu garisan, had atau kadar keperluan asas minimum yang ditetapkan oleh pihak berkuasa agama negeri berdasarkan kos sara hidup masa kini. Had ini juga digunakan bagi mengetahui kadar yang perlu dibantu untuk menepati kecukupan perbelanjaan asasi.

**Jadual 1** Takrifan Kemiskinan Mengikut Negeri di Malaysia

| Pusat Urus Zakat / Lembaga Zakat / Jabatan Zakat/ Baitulmal | Takrifan Kemiskinan |
|---|---|
| Kedah | Mempunyai kemampuan usaha untuk memperoleh keperluan hidupnya tetapi tidak mencukupi sepenuhnya. Sebagai contoh, seseorang miskin itu memerlukan RM10 tetapi hanya memperoleh RM8. |
| Selangor | Orang Islam yang mempunyai harta atau pendapatan yang hanya boleh menampung lebih 50 peratus keperluan dirinya dan tanggungannya tetapi masih belum mencukupi had kifayah. |
| Wilayah Persekutuan | Seseorang yang mempunyai pekerjaan atau hasil usaha yang hanya memenuhi sebahagian keperluan asasinya tetapi tidak mencukupi untuk menampung keperluan harian dirinya dan tanggungannya. |
| Negeri Sembilan | Seseorang yang mempunyai pekerjaan atau hasil usaha yang hanya memenuhi sebahagian keperluan asasi tetapi tidak mencukupi untuk dirinya dan tanggungannya. Sebagai contoh, seseorang yang memerlukan RM300 sebulan tetapi hanya memperolehi sebahagian (50 peratus) atau lebih tetapi tidak sampai memenuhi keperluan asasi sebenar bagi diri dan tanggungannya. |
| Melaka | Orang yang tidak mempunyai harta atau hasil pendapatan yang mencukupi untuk memenuhi keperluan asasi diri dan tanggungannya tetapi tidak mencukupi kadar keperluan asasinya yang secukupnya. |
| Johor | Seseorang yang mempunyai pekerjaan atau hasil usaha yang hanya memenuhi sebahagian keperluan asasi tetapi tidak mencukupi untuk dirinya dan tanggungannya. |
| Pahang | Seseorang yang mempunyai pekerjaan atau hasil usaha atau pendapatan dari sumber-sumber lain yang hanya memenuhi sebahagian keperluan asasi tetapi tidak mencukupi untuk menampung keperluan harian dirinya dan tanggungannya. |
| Terengganu | Orang Islam yang mempunyai sumber pendapatan yang hanya memenuhi sebahagian sahaja dari keperluan asasi secara sederhana untuk diri dan orang-orang yang berada di bawah tanggungannya. |
| Kelantan | Seseorang yang mempunyai pekerjaan atau hasil usaha atau pendapatan dari sumber-sumber lain yang hanya memenuhi sebahagian keperluan asasinya tetapi tidak mencukupi untuk menampung keperluan harian dan juga menampung orang-orang di bawah tanggungannya |
| Perlis | Seseorang yang mempunyai pekerjaan atau hasil usaha yang hanya memenuhi sebahagian keperluan asasinya tetapi tidak mencukupi untuk menampung keperluan harian dan juga menampung keperluan orang-orang tanggungannya. |
| Perak | Seseorang yang memiliki harta, pekerjaan, pendapatan daripada sumber-sumber yang lain yang jumlahnya boleh menampung tetapi tidak mencapai 100 peratus daripada keperluan asasi diri dan tanggungan atau seseorang yang ditimpa musibah atau menjejaskan sumber pendapatannya. |
| Sabah | Seseorang yang memiliki pendapatan melebihi 50 peratus dalam satu hari yang berada di bawah paras had kifayah mengikut perkiraan PGK negeri semasa. |
| Sarawak | Orang yang mempunyai harta dan usaha yang dapat menghasilkan lebih daripada 50 peratus untuk keperluan hidupnya seharian tetapi tidak mencukupi. Pendapatannya tidak mampu memenuhi keperluan harian. |

Sumber: Diubah suai daripada maklumat yang diperoleh menerusi laman web pusat zakat negeri

Jadual di atas menunjukkan bahawa tidak terdapat perbezaan yang ketara dalam takrifan kemiskinan. Ia mempamerkan keselarian pemahaman dalam kalangan pihak berkuasa agama negeri. Sedikit kelainan cumalah pada tafsiran negeri Perak yang melanjutkan perkaitan kemiskinan dengan musibah yang menjejaskan sumber pendapatan seseorang.

## PERKAITAN ANTARA AGAMA DAN KEMISKINAN

Oleh sebab terdapat perbezaan yang ketara dari segi falsafah, struktur dan amalan bagi setiap agama, generalisasi penemuan agak sukar dilakukan. Beyers (2014) misalnya menegaskan bahawa kesukaran itu tidak hanya terhad kepada perbandingan agama yang berlainan, malah perbandingan agama yang serupa mengikut lokasi. Sebagai contoh, Buddhism di Thailand berbeza dengan Buddhism di Afrika Selatan. Beliau menegaskan

bahawa maklum balas kepada kemiskinan boleh diteliti dalam pelbagai bentuk, meskipun affiliasi agama kekal begitu. Walau bagaimanapun beliau percaya bahawa semua agama memartabatkan nilai dan prinsip yang murni dalam sistem ekonomi, obligasi moral mengenai kedermawanan dan budaya saling menghormati antara satu sama lain tanpa mengira kelas sosial. Kesemua perkara ini menjadi remedi penting dalam menangani insiden kemiskinan, sekali gus membuktikan pengaruh agama ke atas kemiskinan.

Berdasarkan premis ini, beliau merumuskan bahawa kemiskinan ekonomi ada kaitannya dengan kemiskinan spiritual.

Pandangan Beyers tampak tiada beza dengan pengkaji Muslim seperti Wardani (2011) yang mengatakan bahawa keberagamaan berhubung erat dengan kemampuan ekonomi. Menurut beliau, Islam tidak hanya mengajar penganutnya taat agama, malah memiliki kekuatan ekonomi. Meskipun Islam mempunyai pelbagai remedi untuk membasmi kemiskinan, ramai umat Islam masih berada dalam kelas sosial yang rendah. Beliau mendedahkan tiga punca kepada terjadinya sedemikian. Pertama, teologi aktivisme. Dalam hal ini, pandangan teologis atau keyakinan yang berorientasi fatalisme perlu diperbaharui untuk membolehkan pandangan teologis yang berasaskan aktiviti dan progresif muncul. Kedua, fiqh pemerkasaan masyarakat miskin. Dalam hal ini, beliau berhujah bahawa insiden kemiskinan hanya mampu ditangani melalui inisiatif 'memberi kail'. Pada masa kini, inisiatif 'memberi makan' lebih banyak ditumpukan menerusi agihan zakat. Ketiga, sufisme baharu. Dalam hal ini, beliau memajukan kritikan Fazlur Rahman mengenai ketidaktepatan banyak ajaran sufisme lama yang sebenarnya berlawanan dengan idea-idea moral al-Quran. Yang jelas, banyak ajaran sufisme menumbuhkan sifat fativisme dan fatalisme. Walhal, ajaran al-Quran tentang pelbagai konsep kunci etika menekankan aspek aktivisme.

## METODOLOGI

*Reka bentuk dan Pensampelan Kajian*

Kajian kuantitatif ini telah melibatkan seramai 3,000 orang miskin, iaitu 300 orang di setiap 10 jajahan di Kelantan. Pengumpulan data telah dilaksanakan ke atas ketua isi rumah (KIR) di 10 Jajahan pentadbiran negeri Kelantan, iaitu Kota Bharu, Pasir Mas, Tumpat, Pasir Puteh, Bachok, Kuala Krai, Machang, Tanah Merah, Jeli dan Gua Musang. Bagi tujuan pemilihan responden, pensampelan berlapis (multistage sampling) telah digunakan. Pensampelan ini merupakan gabungan antara dua jenis pensampelan yang berbeza, iaitu pensampelan berstrata (stratified) dan pensampelan sistematik. Memandangkan populasi miskin di Kelantan dalam tahun yang diperhatikan hanya tergolong dalam dua golongan sahaja, iaitu miskin tegar dan miskin, pemilihan sampel kajian dipecahkan mengikut dua kategori itu juga. Senarai nama yang diperoleh kemudiannya dipecahkan mengikut jajahan yang berbeza. Menggunakan pensampelan berlapis bermakna pemilihan sampel kajian melibatkan dua proses, iaitu proses dalam pensampelan berstrata dan pensampelan sistematik. Kerangka pensampelan telah diperoleh menerusi sistem e-Kasih yang diselia oleh Unit Penyelarasan Perlaksanaan (ICU), Jabatan Perdana Menteri (JPM).

*Pengumpulan Data dan Etika*

Data dikumpulkan menerusi instrumen yang telah dibentuk oleh sekumpulan penyelidik InsPeK berasaskan objektif kajian, teori khusus dan berasaskan latar belakang penyelidik yang berbeza. Instrumen ini mengandungi 12 bahagian yang mengukur setiap konsep utama dalam kajian ini. Bahagian tersebut terdiri daripada (1) Bahagian A- Latar Belakang KIR; (2) Bahagian B- Maklumat KIR, Ahli Isi Rumah dan Tanggungan; (3) Bahagian C- Modal Insan; (4) Bahagian D- Modal Sosial dan Politik; (5) Bahagian E- Modal Agama; (6) Bahagian F- Modal Semula Jadi; (7) Bahagian G- Modal Fizikal; (8) Bahagian H- Modal Budaya; (9) Bahagian I- Modal Ekonomi; (10) Bahagian J- Keberkesanan Bantuan; (11) Bahagian K- Esklusiviti dan Inklusiviti dalam Sistem Sokongan; dan (12) Bahagian L- Keadilan Sosial. Bagi tujuan kertas ini, penelitian hanya tertumpu kepada bahagian A, B dan E. Kajian rintis telah dilaksanakan ke atas 150 orang KIR yang mempunyai ciri-ciri sama dengan responden sebenar untuk menentukan nilai kebolehpercayaan setiap bahagian instrumen Pemetaan Kemiskinan. Hasil kajian rintis tersebut mendapati nilai Cronbach's Alpha bagi setiap bahagian instrumen kajian melebihi 0.85, sekali gus menangani aspek kebolehpercayaan instrumen ini.

## PROFIL KEMISKINAN DAN KEPATUHAN BERAGAMA DI KELANTAN

Data yang diperoleh telah memperlihatkan beberapa penemuan penting yang terbahagi kepada dua bahagian, iaitu (1) profil kemiskinan dan (2) kepatuhan beragama.

*Profil Kemiskinan*
Jadual 2 memaparkan kategori miskin di Kelantan. Ia memperlihatkan kesukaran untuk menangani insiden kemiskinan di Kelantan memandangkan sebahagian besar orang miskin di Kelantan merupakan miskin tegar.

**Jadual 2** Kategori Miskin di Kelantan

| Kategori Miskin | Jumlah | Peratus |
|---|---|---|
| Miskin tegar | 1539 | 51.1 |
| Miskin | 1464 | 48.6 |
| Mudah miskin | 10 | 0.3 |

Jadual 3 menunjukkan agama yang dianuti oleh orang miskin di Kelantan. Ia membuktikan bahawa insiden kemiskinan agak ketara dalam kalangan masyarakat Muslim di Kelantan berbanding masyarakat non-Muslim. Realiti ini tidak begitu pelik kerana Kelantan diketahui padat dengan penduduk Muslim.

**Jadual 3** Miskin Mengikut Agama

| Agama | Jumlah | Peratus |
|---|---|---|
| Islam | 2984 | 99.0 |
| Buddha | 22 | 0.7 |
| Kristian | 2 | 0.1 |
| Hindu | 4 | 0.1 |
| Lain-lain | 1 | 0.0 |

Jadual 4 menunjukkan tahap pendidikan tertinggi orang miskin di Kelantan. Majoriti orang miskin di Kelantan didapati mempunyai tahap pendidikan hanya di peringkat sekolah menengah.

**Jadual 4** Tahap Pendidikan Tertinggi

| Tahap pendidikan tertinggi | Jumlah | Peratus |
|---|---|---|
| Tingkatan 5 | 768 | 30.1 |
| Tingkatan 3 | 627 | 24.5 |
| Darjah 6 | 527 | 20.6 |
| Darjah 3 | 98 | 3.8 |
| Tingkatan 2 | 91 | 3.6 |
| Tingkatan 6 | 81 | 3.1 |
| Darjah 2 | 71 | 2.8 |
| Darjah 4 | 68 | 2.7 |
| Darjah 5 | 57 | 2.2 |
| Tingkatan 1 | 45 | 1.8 |
| Tingkatan 4 | 46 | 1.8 |
| Darjah 1 | 28 | 1.1 |
| Diploma | 20 | 0.8 |
| Sijil | 14 | 0.5 |
| Ijazah | 7 | 0.3 |
| Sekolah Dewasa | 3 | 0.1 |
| Pondok | 2 | 0.1 |
| Sekolah Thailand | 2 | 0.1 |

Jadual 5 memaparkan status pekerjaan utama orang miskin di Kelantan. Hanya sekitar 40 peratus daripada mereka mempunyai pekerjaan tetap.

**Jadual 5** Status Pekerjaan Utama

| Status pekerjaan utama | Jumlah | Peratus |
|---|---|---|
| Pekerjaan tetap | 857 | 39.4 |
| Tidak menentu | 741 | 34.1 |
| Pekerjaan kontrak | 227 | 10.4 |
| Bermusim | 179 | 8.2 |
| Pekerjaan sambilan | 172 | 7.9 |

Pekerjaan sampingan orang miskin pula ditunjukkan oleh Jadual 6. Hampir keseluruhan orang miskin di Kelantan tidak melakukan kerja sampingan untuk menjana pendapatan tambahan.

**Jadual 6** Pekerjaan Sampingan

| Pekerjaan sampingan | Jumlah | Peratus |
|---|---|---|
| Tidak ada | 2583 | 92.6 |
| Ada | 205 | 7.4 |

*Kepatuhan Beragama*

Terdapat pelbagai dimensi utama digunakan untuk memberi gambaran kepatuhan beragama (KB) responden. Ia mencakupi pegangan agama, kefahaman dan pengamalan berkaitan agama. Jadual 7 menunjukkan dapatan berkaitan KB responden mengikut dimensi secara keseluruhan. Orang miskin di Kelantan didapati mempunyai tahap pegangan, kefahaman dan pengamalan agama yang tinggi.

**Jadual 7** Kepatuhan Beragama mengikut Dimensi

| Dimensi | Rendah | Sederhana | Tinggi |
|---|---|---|---|
| Pegangan[4] | 0.2 | 5.5 | 94.3 |
| Kefahaman[5] | 0.1 | 6.5 | 93.4 |
| Pengamalan[6] | 1.5 | 21.0 | 77.5 |
| Pengamalan (Muslim sahaja)7 | 1.1 | 24.8 | 74.0 |

## TAKRIFAN BAHARU KEMISKINAN

Insiden kemiskinan di Kelantan telah menonjolkan beberapa kefahaman baharu mengenai takrifan kemiskinan. Orang miskin di Kelantan ternyata amat baik kepatuhan beragamanya dari segi pegangan, kefahaman dan pengamalan. Penemuan ini kelihatan membenarkan rumusan Gallup bahawa semakin miskin sesebuah komuniti itu, semakin kuat amalan keagamaannya. Ertinya, perubahan status sosial orang miskin di Kelantan kurang menjadi keutamaan dalam konteks isi rumah berbanding motivasi agama. Sesuai dengan dasar membangun bersama Islam, persekitaran di Kelantan diakui sarat dengan tazkirah keagamaan. Motivasi agama dalam setiap tindak tanduk mereka adalah sesuatu yang mudah dijangka.

4 Terdapat enam domain bagi pegangan agama, iaitu (1) percaya adanya Tuhan yang berkuasa, (2) percaya sukar untuk fahami agama jika tanpa ada pesuruh Tuhan, (3) percaya Tuhan memberi ganjaran atau balasan untuk setiap perbuatan, (4) percaya agama memberi panduan dalam kehidupan, (5) percaya adanya kuasa ghaib, dan (6) percaya bahawa segala-galanya ditentukan takdir.

5 Terdapat lima domain bagi kefahaman berkaitan agama, iaitu (1) ilmu ketuhanan, (2) cara beribadat, (3) kitab suci, (4) suruhan agama, dan (5) larangan agama.

6 Terdapat empat domain bagi pengalaman berkaitan agama, iaitu (1) mengamalkan suruhan agama, (2) mendalami ilmu agama, (3) membaca kitab agama, dan (4) meninggalkan larangan agama.

7 Terdapat empat domain bagi pengamalan berkaitan agama oleh responden Muslim, iaitu (1) berpuasa penuh sebulan dalam bulan Ramadan, (2) solat lima waktu sehari, (3) mengeluarkan zakat dan (4) berikhtiar untuk menunaikan haji.

Dalam hal ini, orang miskin di Kelantan berkemungkinan besar didorong oleh unsur-unsur positif kemiskinan yang diketengahkan oleh Muhammad Syukri Salleh (1999). Menurut beliau, setidak-tidaknya terdapat empat unsur positif kemiskinan. Pertama, kemiskinan merupakan hal yang sentiasa didoakan oleh Rasulullah s.a.w. sebagaimana hadis Baginda yang bermaksud: *"Wahai Allah Tuhanku, hidupkanlah aku miskin, matikanlah aku miskin, dan kumpulkanlah aku (di padang mahsyar) dalam golongan orang-orang miskin."*[8] Kedua, kemiskinan adalah ciri-ciri identikal golongan yang soleh dan solehah sebagaimana hadis Baginda yang bermaksud: *"Apabila engkau melihat kefakiran datang menghadap kepada engkau, maka katakanlah: Selamat datang kepada lambang orang-orang yang soleh. Dan apabila engkau melihat kekayaan datang menghadap kepada engkau, maka katakanlah: Dosa yang disegerakan seksaannya."*[9] Ketiga, kemiskinan merupakan asbab memperoleh kasih sayang Allah s.w.t. Dalam hal ini, setiap orang fakir adalah kekasih Allah s.w.t dalam kalangan makhluk-Nya. Inilah jawapan Allah s.w.t kepada pertanyaan Nabi Musa a.s sebagaimana kupasan Imam Al-Ghazali (1980). Keempat, kemiskinan menjadi wasilah kepada ganjaran istimewa di akhirat sebagaimana hadis Baginda yang bermaksud: *"Akan masuk syurga umatku yang fakir sebelum yang kaya dengan lima ratus tahun."*[10]

Penghujahan bahawa perubahan status sosial orang miskin di Kelantan kurang menjadi keutamaan dalam konteks isi rumah kelihatan benar berdasarkan statistik kemiskinan e-Kasih Nasional bagi tahun 2017 dan 2018. Meskipun terdapat penurunan dari segi bilangan individu miskin tegar dan individu miskin, Kelantan masih kekal sebagai negeri tertinggi bilangan individu miskin di Malaysia bagi tahun 2017 dan 2018 sebagaimana Jadual 8.

**Jadual 8** Statistik Kemiskinan e-Kasih Nasional 2017 dan 2018

STATISTIK KEMISKINAN e-KASIH NASIONAL SEHINGGA 16 FEBRUARI 2017

| BIL | NEGERI | MISKIN TEGAR | MISKIN | MUDAH MISKIN | TERKELUAR | JUMLAH | PERATUS BERBANDING PENDUDUK |
|---|---|---|---|---|---|---|---|
| 1 | SARAWAK | 27,810 | 37,162 | 3,725 | 45,367 | 114,064 | 4.16% |
| 2 | KELANTAN | 10,371 | 40,523 | 4,171 | 31,810 | 86,875 | 4.83% |
| 3 | SABAH | 28,569 | 22,021 | 192 | 23,457 | 74,239 | 1.95% |
| 4 | TERENGGANU | 7 | 4,573 | 0 | 47,353 | 51,933 | 4.39% |
| 5 | PERAK | 406 | 2,740 | 0 | 41,204 | 44,350 | 1.79% |
| 6 | SELANGOR | 2,829 | 7,733 | 0 | 23,882 | 34,444 | 0.55% |
| 7 | KEDAH | 2,789 | 6,404 | 5 | 21,857 | 31,055 | 1.46% |
| 8 | PULAU PINANG | 946 | 4,723 | 0 | 21,798 | 27,467 | 1.60% |
| 9 | JOHOR | 190 | 4,140 | 0 | 18,183 | 22,513 | 0.62% |
| 10 | PAHANG | 1,324 | 3,874 | 0 | 16,234 | 21,432 | 1.32% |
| 11 | NEGERI SEMBILAN | 14 | 2,450 | 0 | 16,138 | 18,602 | 1.69% |
| 12 | MELAKA | 1 | 991 | 0 | 15,183 | 16,175 | 1.79% |
| 13 | WP KUALA LUMPUR | 458 | 984 | 0 | 14,690 | 16,132 | 0.90% |
| 14 | PERLIS | 105 | 2,998 | 0 | 10,925 | 14,028 | 5.59% |
| 15 | WP LABUAN | 214 | 674 | 0 | 3,110 | 3,998 | 4.09% |
| 16 | WP PUTRAJAYA | 0 | 2 | 0 | 242 | 244 | 0.29% |
| JUMLAH KESELURUHAN | | 76,033 | 141,992 | 8,093 | 351,433 | 577,551 | 1.82% |

STATISTIK KEMISKINAN e-KASIH NASIONAL SEHINGGA 9 MAC 2018

| BIL | NEGERI | MISKIN TEGAR | MISKIN | TERKELUAR | JUMLAH |
|---|---|---|---|---|---|
| 1 | SARAWAK | 19,558 | 41,172 | 59,893 | 120,623 |
| 2 | KELANTAN | 8,200 | 42,365 | 43,246 | 93,811 |
| 3 | SABAH | 22,466 | 19,771 | 34,311 | 76,548 |
| 4 | TERENGGANU | 25 | 3,992 | 49,262 | 53,279 |
| 5 | PERAK | 176 | 1,722 | 46,205 | 48,103 |
| 6 | SELANGOR | 2,372 | 7,324 | 28,942 | 38,638 |
| 7 | KEDAH | 1,800 | 6,133 | 25,892 | 33,825 |
| 8 | PULAU PINANG | 942 | 4,010 | 23,151 | 28,103 |
| 9 | JOHOR | 139 | 3,768 | 19,993 | 23,900 |
| 10 | PAHANG | 1,523 | 3,758 | 17,371 | 22,652 |
| 11 | NEGERI SEMBILAN | 7 | 2,311 | 17,065 | 19,383 |
| 12 | MELAKA | 0 | 353 | 16,526 | 16,879 |
| 13 | WP KUALA LUMPUR | 648 | 1,425 | 14,191 | 16,264 |
| 14 | PERLIS | 51 | 2,887 | 11,942 | 14,880 |
| 15 | WP LABUAN | 188 | 629 | 3,191 | 4,008 |
| 16 | WP PUTRAJAYA | 0 | 1 | 265 | 266 |
| JUMLAH KESELURUHAN | | 58,095 | 141,621 | 411,446 | 611,162 |

Sumber: Unit Penyelarasan Perlaksanaan (ICU), Jabatan Perdana Menteri (JPM).

Di sebalik kupasan di atas, rumusan bahawa semakin miskin sesebuah komuniti itu, semakin kuat amalan keagamaannya tidak dipersetujui Ziaudin Ahmad (1991), Siddiq Fadhil (1992), Othman Al-Habshi (1993), Beyers (2014) dan Wardani (2011). Oleh sebab kemiskinan ekonomi berkait rapat dengan kemiskinan spiritual, apa yang terjadi kepada kelompok miskin di Kelantan adalah cerminan kekeliruan mereka untuk memahami maksud sebenar ajaran agama.

Dalam hal ini, Wardani memberi contoh kesalahfahaman mengenai doa Rasulullah s.a.w yang berbunyi: *"Wahai Allah Tuhanku, hidupkanlah aku miskin, matikanlah aku miskin, dan kumpulkanlah aku (di padang mahsyar) dalam golongan orang-orang miskin."* Menurut beliau, hadis ini perlu dijelaskan dalam konteks yang sebenarnya kerana pemahaman tekstual terhadap ungkapan itu akan berlawanan dengan semangat umum ajaran Islam. Baginda pernah berkata kepada Sa'd: "Sesungguhnya Allah mencintai hamba yang bercukupan (kaya) yang bertaqwa dan tidak menonjolkan diri." Beliau selanjutnya mengemukakan pendirian Yusuf al-Qaradhawi mengenai takrifan miskin yang sebenarnya merujuk kepada sikap rendah diri dan rendah hati. Beliau meyakini

8 Hadis dirawikan oleh At-Tirmizi dari Anas dan dirawikan oleh Ibnu Majah dan Al-Hakim dari Abi Sa'id, isnadnya sahih.
9 Hadis dirawikan oleh Abu Mansur Ad-Dailami dari Abid-Daarda'.
10 Hadis dirawikan oleh oleh At-Tirmizi dari Abu Hurairah, hadis hasan sahih, dipetik dari Imam Al-Ghazali (1980).

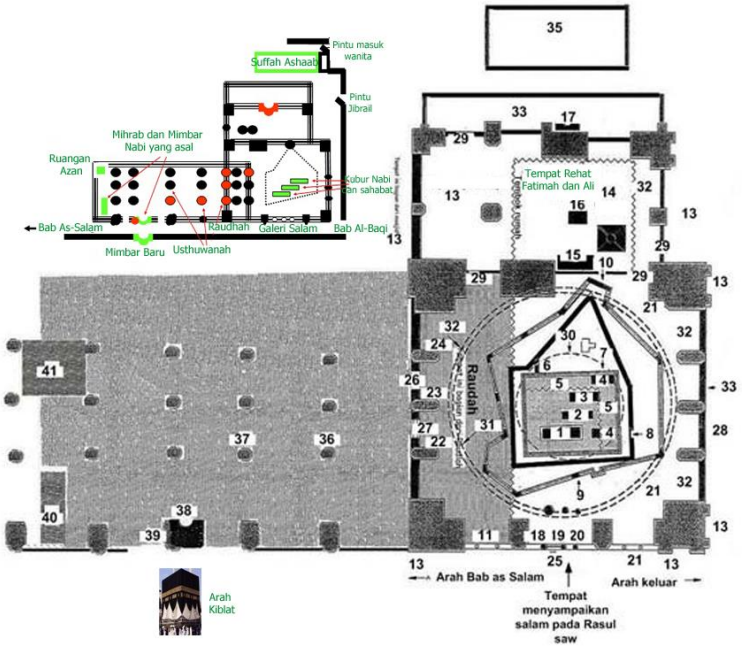
bahawa kemiskinan berpunca daripada kurangnya prestasi kerja, kreativiti dan etika kerja. Semua ini ada kena mengena dengan spiritual.

Perbincangan di atas telah membuktikan bahawa kemiskinan masih boleh dilihat dari sisi yang positif meskipun ia jarang digambarkan sebegitu. Kemiskinan juga tidak tepat dihubungkan secara mutlak dengan kata kunci seperti kekurangan, kesusahan, keperitan dan kesukaran hidup. Apatah lagi dikaitkan secara mutlak dengan kegagalan dalam kehidupan. Terdapat segelintir individu sama ada dalam kelompok miskin tegar atau pun miskin di Kelantan yang berupaya menjalani kehidupan seharian mereka dengan tenang. Kalau pun ada hal yang mengganggu ketenangan mereka, khususnya KIR adalah pada ketika mereka tidak berkesempatan untuk mengerjakan solat berjemaah di rumah ibadat. Situasi ini ternyata menafikan pandangan Siddiq Fadhil (1992) yang mengatakan bahawa kemiskinan mesti dibasmi kerana berpotensi besar menjadi *"time-bomb social"* yang akhirnya akan menjejaskan martabat keinsanan.

Muhammad Syukri Salleh (2000) pernah mengatakan bahawa kalaulah kemiskinan itu sesuatu yang keji dan perlu dibasmi, Rasulullah s.a.w pastinya akan meminta golongan fakir seperti *ahlus-suffah* ini bekerja dan selanjutnya keluar dari kepompong kemiskinan. Namun, tidak pula terjadi hal sedemikian. Sebaliknya, Rasulullah s.a.w memberi perhatian yang amat istimewa kepada kelompok ini. Buktinya, Fatimah r.a pernah meminta seorang pembantu ketika Baginda memperoleh tawanan perang, lalu dijawab Baginda: "Patutkah aku memberi kalian berdua pembantu dan meninggalkan *ahlus-suffah* kelaparan?". Tentulah ada suatu rahsia dalam kelompok ini yang boleh ditekuni untuk memahami takrifan kemiskinan dari perspektif agama, khususnya Islam.

Kelompok *ahlus-suffah* merupakan sekumpulan sahabat Rasulullah s.a.w yang tinggal di hujung Masjid Madinah. Mereka mencurahkan segala perhatian mereka untuk mendalami ilmu, beri'tikaf di Masjid Nabawi dan membiasakan diri hidup dalam keadaan serba kekurangan[11]. Bilangan mereka tidaklah diketahui secara tepat. Namun As-Samhudi menjelaskan bahawa Abu Nu'aim menyebut nama-nama mereka dalam kitab *Hilyatul Auliya'* melebihi 100 orang sebagaimana tercatat dalam *Sirah Nabawiyah* karangan Syaikh Shafiyyurrahman Al-Mubarakfuri yang diterjemahkan oleh Kathur Suhardi. Kedudukan mereka dalam Masjid Nabawi ditunjukkan oleh Rajah 2.

**Rajah 2** *Ahlus-Suffah* dalam Masjid Nabawi




Sumber: Pameran Artifak Rasulullah s.a.w 2018 di Terengganu Trade Centre, Kuala Terengganu

11 Abu Daud dalam Sunannya, Jil. 2 Hal. 237; Ibnu Majjah dalam Sunannya, Jil. 2 Hal. 730.

Petunjuk:

17. Tempat Baginda solat tahajud berjemaah bersama *ahlus-suffah.* Tempat ini berada di belakang kediaman Siti Fatimah.
34. Kawasan setinggi lebih kurang 30 cm, tempat para *ahlus-suffah* berjemaah solat tahajud bersama Baginda.
35. Kawasan setinggi lebih kurang 60 cm, tempat *ahlus-suffah* berkumpul.

Paparan di atas membuktikan bahawa betapa hampirnya kelompok *ahlus-suffah* dengan Baginda secara fizikal. Mereka paling banyak bersua dengan Baginda berbanding sahabat Baginda yang lain sehingga terbina sekurang-kurangnya empat karakter, iaitu beriman dan bertaqwa, berjuang di jalan Allah s.w.t, tidak menyusahkan masyarakat dan tidak bergantung kepada orang lain (Muhammad Syukri Salleh, 2004). Kefakiran dan kemiskinan yang mereka alami tidak pernah menyebabkan ketidaktenteraman awam, malah memupuk budaya kedermawanan dalam kalangan kelompok yang kaya harta.

Ini bermakna, dalam memberikan takrifan kemiskinan, dimensi spiritual berteraskan Islam tidak boleh dikesampingkan. Dimensi inilah yang tidak diambil kira dalam takrifan sedia ada. Dimensi ini jika dihubungkan dengan kemiskinan, wujudlah pengkategorian yang baharu. Selama ini, pengkategorian kemiskinan hanya bersandarkan kepada pemilikan fizikal semata-mata. Justeru, timbullah istilah miskin, miskin tegar dan miskin bandar. Takrifan sebenar kemiskinan menurut perspektif agama perlu bersandarkan dalil naqli. Ia merujuk hadis Rasulullah s.a.w yang bermaksud: *"Bukanlah kekayaan itu kerana banyaknya harta, akan tetapi kekayaan itu adalah kaya hati (jiwa)."*12 Bersandarkan dalil naqli inilah, status sosial manusia boleh dipecahkan kepada empat kategori. Kategori pertama, individu yang kaya harta dan kaya jiwa. Kategori kedua, individu yang miskin harta dan miskin jiwa. Kategori ketiga, individu yang kaya harta tetapi miskin jiwa; dan kategori keempat, individu yang miskin harta tetapi kaya jiwa. Daripada keempat-empat kategori ini, kategori kedua dan ketiga perlu ditangani secara serius kerana kemiskinan dan kekayaan yang dialami kumpulan ini memberi mudarat tidak hanya kepada individu berkenaan tetapi juga masyarakat. Pandangan ini juga pernah dikemukakan oleh Muhammad Syukri Salleh dan Osman Md. Yusoff (1997).

Jika dihubungkan pengkategorian ini dengan insiden kemiskinan di Kelantan, ternyata kelompok miskin tegar dan miskin ini terdiri daripada mereka yang kaya jiwa dan miskin jiwa. Bagi yang miskin jiwa, mereka akan terus selesa sebagai penerima bantuan daripada pihak kerajaan meskipun sudah tidak layak untuk dikategorikan sebagai miskin tegar atau miskin. Profil isi rumah akan dimanipulasikan untuk memastikan pengekalan bantuan. Ditambah pula dengan realiti sebahagian besar daripada mereka memiliki tahap pendidikan yang rendah, tiada pendapatan bulanan yang tetap dan tidak melakukakan sebarang inisiatif untuk menjana pendapatan tambahan. Kelompok inilah yang menjadi punca kegagalan segala intervensi kerajaan dalam menangani insiden kemiskinan. Bagi yang kaya jiwa pula, mereka akan terus selesa dengan segala kekurangan yang ada untuk kelangsungan hidup. Dalam sesetengah kes, mereka terkurang lapor mengenai keperluan isi rumah mereka. Kelompok ini samalah seperti golongan *ahlus-suffah* yang tekal bahagia dalam melayari kehidupan mereka. Kedua-dua situasi inilah yang menjelaskan mengapa bilangan penurunan kelompok miskin tegar tidak selari dengan bilangan penurunan kelompok miskin di Kelantan bagi tahun 2017 dan 2018, sekali gus menjawab persoalan mengapa kadar kemiskinan di Kelantan kekal tinggi.

Pengkategorian ini jelasnya memperlihatkan lompang intervensi kerajaan dalam menangani insiden kemiskinan. Setidak-tidaknya ia muncul dalam dua bentuk. Pertama, strategi merangsang kekayaan jiwa kepada kelompok miskin tidak pernah dirangka secara berstruktur oleh pihak kerajaan melalui agensi berkaitan. Yang selama ini distruktur adalah bantuan berbentuk wang, peralatan dan pengetahuan kepada kelompok ini. Akhirnya, bilangan kelompok yang miskin harta dan dalam masa yang sama miskin jiwa akan terus kekal dan bertambah dari semasa ke semasa. Kedua, apa jua strategi intervensi yang dilakukan sehingga kini, ia disasarkan kepada kelompok miskin. Tidak pernah diusahakan intervensi kepada kelompok yang kaya harta tetapi miskin jiwa. Intervensi ini perlu dilaksanakan untuk merangsang pihak yang memiliki lebihan dana agar aktif membudayakan amalan wakaf, zakat dan derma. Setakat ini, sumbangan kepada dana wakaf universiti awam di Malaysia

12 (Hadis riwayat al-Bukhari, No. hadis : 6446, Muslim, No. hadis : 1051, at-Tirmizi, No. hadis : 2373, Ibnu Majah, No. hadis : 4137 Ahmad, No. hadis : 7015, 7240).

misalnya masih tidak diberi pengecualian di bawah Akta Cukai Pendapatan 1967. Jika dapat dibudayakan amalan ini, insiden kemiskinan dapat ditangani secara kolektif.

## KESIMPULAN

Insiden kemiskinan di Kelantan telah mempamerkan beberapa kefahaman baharu mengenai takrifannya. Ia membuktikan bahawa kemiskinan tidak boleh dihubungkan secara mutlak dengan kegagalan dalam kehidupan. Realiti ini bermakna agama tidak sesekali menyebabkan seseorang itu menjadi miskin. Dalam masa yang sama, kemiskinan juga belum tentu menjadikan seseorang itu semakin beragama. Yang lebih tepat adalah agama yang akan menentukan kekayaan atau kemiskinan jiwa seseorang itu. Selagi mana jiwanya kaya, apa jua status kelas sosialnya akan membawa limpahan rahmat tidak hanya kepada dirinya bahkan masyarakat. Dimensi spiritual berteraskan Islam inilah yang tidak dicerakin selama ini untuk menjelaskan takrifan sebenar kemiskinan.

## PENGHARGAAN

Kertas ini merupakan sebahagian daripada kajian bertajuk Pemetaan Kemiskinan di Kelantan yang dibiayai oleh Universiti Malaysia Kelantan menerusi Institut Penyelidikan dan Pengurusan Kemiskinan (InsPeK).

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# KEMISKINAN: KEKAYAAN MODAL AGAMA SEBAGAI MEKASNISME PEMBASMIAN

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## ABSTRAK

Kemiskinan merupakan satu fenomena yang wujud dalam kalangan masyarakat tanpa mengira bangsa dan agama yang dianuti. Kemiskinan menjadi cabaran utama dalam pembangunan sesebuah negara bangsa. Malaysia tidak terkecuali dalam menghadapi isu ini. Kerajaan telah merangka dan menjalankan pelbagai inisiatif dalam mengatasi permasalahan kemiskinan dan kaedah pembasmian yang sepatutnya. Namun begitu, penyelesaiannya masih belum mencapai matlamat bagi menghapuskan kemiskinan secara total. Oleh itu, kajian ini berobjektif untuk mengenal pasti faktor modal agama sebagai elemen kekayaan dalam proses membasmi kemiskinan kepada masyarakat yang terlibat. Sampel kajian ini diperolehi daripada responden yang terpilih dalam kalangan 10 buah daerah di negeri Kelantan. Data kuantitatif diperolehi berdasarkan borang selidik yang dibentuk berasaskan data kualitatif. Dapatan kajian ini dihuraikan secara analisa diskriptif dengan merumuskan peranan modal agama dari sudut lima (5) dimensi utama, iaitu 1) sumber pendidikan agama formal, 2) sumber pendidikan agama tidak formal, 3) pegangan, 4) kefahaman, dan 5) pengamalan. Kesimpulan kajian ini diringkaskan dalam bentuk cadangan pengukuhan ekosistem modal agama sebagai elemen kekayaan dalam proses pembasmian kemiskinan.

**KATA KUNCI**: Kemiskinan,Agama, Pembasmian, Kekayaan

## PENGENALAN

Kemiskinan merupakan satu fenomena yang wujud dalam kalangan masyarakat. Miskin adalah perkataan dasar yang memberi perspektif yang subjektif dalam menghuraikan fenomena kemiskinan. Menurut Fang et al. (2002), ukuran kemiskinan adalah berbeza mengikut negara di dunia. Bagi negara maju, kemiskinan lebih bersifat relative. Sebaliknya bagi negara yang membangun, kemiskinan lebih bersifat tegar atau meruncing dalam pola kehidupan masyarakat. Individu yang berhadapan dengan keadaan miskin tegar berhadapan dengan masalah ketidakcukupan sumber pendapatan yang paling minimum dalam memenuhi keperluan asas kehidupan.

Walau bagaimanapun, Nor Aini dan Chamhuri (2003), menyatakan bahawa kemiskinan boleh diklasifikasikan dalam dua peringkat. Pertama, kemiskinan bandar, manakala yang kedua ialah kemiskinan luar bandar. Kemiskinan di luar bandar lebih bersifat umum contohnya kekurangan dalam kaedah pengurusan sumber yang boleh dimanfaatkan oleh ahli masyarakat. Manakala kemiskinan bandar pula lebih berfokus kepada kemampuan modal insan untuk memenuhi pasaran pekerjaan dengan gaji dan ganjaran yang setimpal pada kos kehidupan yang terpaksa ditanggung oleh masyarakat.

Namun begitu, agak sedikit kajian mengenai hubungan faktor modal agama dalam konteks kemiskinan masyarakat diketengahkan pada masa kini. kajian ini berobjektif untuk mengenal pasti faktor modal agama sebagai elemen kekayaan dalam proses membasmi kemiskinan kepada masyarakat yang terlibat. Sampel kajian ini diperolehi daripada responden yang terpilih dalam kalangan 10 buah daerah di negeri Kelantan.

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## SOROTAN KARYA

Kemiskinan sering menjadi topik hangat perdebatan dalam kalangan pelbagai lapisan masyarakat. Ahli politik, penggubal dasar, penyelidik akademik menganggap isu kemiskinan adalah sesuatu yang penting untuk diberi perhatian. Dasar ekonomi sesebuah negara pasti meletakkan agenda pembasmian kemiskinan sebagai satu penanda aras yang penting dalam mengukur kemajuan dan prestasi kewangan negara. Rowntree (1901) merupakan ahli sarjana terawal yang membincangkan soal kemiskinan secara terperinci. Menurut beliau, fenomena kemiskinan berlaku apabila individu atau ahli isi rumah tidak berupaya memenuhi keperluan asas untuk meneruskan kelangsungan hidup. Antara keperluan asas yang utama yang perlu dipenuhi ialah seperti makanan, pakaian dan tempat tinggal yang selamat. Dalam masa yang sama Rowntree (1901) turut menyatakan bahawa faktor pendapatan juga merupakan elemen yang merumitkan lagi masalah kemiskinan dalam kalangan isi rumah. Pendapatan yang dimaksudkan ialah ketidakcukupan sumber kewangan bagi memenuhi tuntutan keperluan hidup dalam sebuah keluarga yang sempurna.

Sebaliknya Townsend (1979) menyifatkan kemiskinan sebagai suatu keadaan yang menyebabkan seseorang individu berada dalam keadaan terasing daripada kelompok hidup bermasyakarat yang normal. Menurut beliau, kemiskinan menyebabkan seseorang individu tidak dapat meneruskan upacara adat tradisi seperti individu lain yang berkemampuan kerana kekangan kewangan, kesempitan hidup dan kekurangan sumber asas. Sumber asas dalam konteks ini ialah kegagalan individu untuk memenuhi keperluan seharian seperti makanan dan pakaian. Pendapat ini agak selari dengan Rowntree (1901), tetapi yang lebih kritikal Townsend (1979) menegaskan bahawa, kemiskinan yang dialami oleh individu akan menyebabkan pola adat dan kehidupan tidak dapat diikuti dengan baik dan harmoni samada dipinggirkan oleh sesuatu kelompok individu yang lain atau memilih untuk meminggirkan diri daripada kelompok individu yang dianggap tidak setanding dengan kemampuan dan keupayaan yang terbatas.

Rein (1974) mengutarakan gambaran kemisikinan dalam aspek yang agak berbeza. Menurut beliau, kemiskinan harus dilihat dalam tiga dimensi yang selari. Pertama, kemiskinan wujud kerana manusia tidak dapat memenuhi tahap kecukupan hidup yang normal. Kedua, kemiskinan wujud kerana faktor ketidaksamaan. Ketidaksamaan dalam konteks ini memberi gambaran yang cukup luas, iaitu ketidaksamaan dalam aspek sumber semulajadi, kewangan, pendidikan dan keupayaan fizikal dan mental dalam menguruskan kehidupan. Ketiga, kemiskinan yang memberi akibat kepada masyarakat. Dalam hal ini, kegagalam masyarakat memanipulasikan sumber alam dan kepincangan dalam pentadbiran setempat turut mendorong kepada permasalahan kemisikinan sejagat.

Menurut Harrington (1962), kemiskinan merupakan satu fenomena yang saling memberi kesan antara satu sama lain. Antaranya kemiskinan terhadap ketidak upayaan menguruskan sumber kesihatan dengan sewajarnya. Dalam hal ini, pelbagai pihak menghadapi situasi yang hampir sama, kemudahan kesihatan tidak dapat disediakan oleh pihak kerajaan kerana limitasi kewangan negara. Oleh itu, keadaan ini telah mengakibatkan masyarakat dinafikan haknya untuk mendapatkan kemudahan kesihatan yang sempurna. Jika ada sekalipun, ia perlu dibiaya dengan kos yang tidak mampu untuk dibayar dengan nilai wang. Menurut Harrington (1962) lagi, hal yang sama turut berkait dengan kemiskinan, iaitu aspek perumahan. Masyarakat yang disifatkan sebagai miskin tidak mampu untuk menyediakan kediaman sendiri. Begitu juga dengan pihak kerajaan, peruntukan perumahan bagi masyarakat amat terhad dan tidak mampu dipenuhi secara total. Perbelanjaan kerajaan yang agak mengecil merumitkan lagi masalah kemiskinan yang berlaku, di samping faktor sumber makanan dan infrastruktur pendidikan yang tidak dapat diberikan dan dinikmati secara langsung oleh masyarakat.

Todaro dan Smith (2006) menyifatkan kemiskinan sebagai suatu situasi tragis dalam masyarakat apabila berlakunya permasalah dan ketidakcukupan dalam memenuhi elemen asas kehidupan. Menurut beliau lagi, kegagalan masyarakat untuk mendapatkan bekalan makanan yang mencukupi bagi meneruskan kelangsungan hidup adalah sesuatu yang amat kritikal. Keperluan terhadap makanan menyumbang kepada pembentukan fizikal dan mental individu yang sihat dan mampu menguruskan hal ehwal ekonomi sendiri, keluarga dan masyarakat. Pengabaian terhadap keperluan terhadap kecukupan sumber makanan memberi impak yang besar dalam meneruskan dasar pembagunan masyarakat yang seimbang daripada segi mental dan fizikal. Keperluan terhadap sumber makanan juga harus disusuli dengan tuntutan keperluan dalam penyediaan tempat kediaman dan perlindungan yang selamat dan sesuai untuk dihuni oleh isi rumah di samping keperluan terhadap pakaian.

Griffin dan Khan (1982) sebaliknya menghuraikan bahawa kemiskinan boleh disifatkan seumpama suatu produk yang terdapat dalam sistem sosial kehidupan manusia. Menurut beliau, kewujudan golongan miskin berlaku disebabkan akses kepada sumber daya ekonomi yang agak terhad dan berbeza dalam strata kehidupan masyarakat setempat. Individu yang berkuasa akan mempunyai akses terhadap sumber ekonomi yang lebih baik berbanding individu yang tidak mempunyai sebarang kedudukan dalam sistem pentadbiran masyarakat, akan lebih berjaya dan keluar daripada kelompok kemiskinan. Akses terhadap sumber ekonomi meliputi keupayaan kewangan dalam menguruskan modal perniagaan, sumber semulajadi, keupayaan intelektual dan kecekapan dalam pengurusan. Sekiranya sumber ini tidak dapat diuruskan dengan baik, masalah kemiskinan akan terus berlangsung dan menjadi agenda utama yang perlu diberi perhatian khusus oleh semua pihak.

Syed Husin Ali (1984) sebaliknya memberi gambaran kemiskinan dalam konteks ekonomi yang holistik. Menurut beliau kemiskinan berlaku disebabkan ketidakmampuan seseorang individu daripada segi pendapatan. Kekurangan pendapatan menyebabkan berlakunya kegagalan atau pengabaian dalam memenuhi keperluan penting iaitu keperluan asas dan keperluan sosial. Keperluan asas yang gagal dipenuhi akibat kekangan pendapatan seperti makanan, pakaian dan tempat perlindungan.

Menurut Syed Husin Ali (1984) lagi, pendapatan yang terhad menyukarkan individu untuk memenuhi kesemua keperluan asas yang diperlukan. Hal ini menyebabkan masalah kemiskinan berlaku tanpa dapat dibendung dengan baik. Di samping itu, menurut beliau lagi, faktor keperluan sosial juga merupakan elemen yang saling berkaitan dalam membahaskan aspek kemiskinan. Keperluan sosial yang dimaksudkan ialah ketidakupayaan individu dan pihak berkuasa dalam memenuhi tuntutan pendidikan, kesihatan, bekalan elektrik serta pengangkutan.

Bagi membasmi masalah kemiskinan, keperluan sosial asas ini perlu wujud secara serentak dalam sistem kehidupan masyarakat. Ia merupakan elemen atau modal asas yang boleh dijadikan agen dalam membawa masyarakat keluar daripada kancah kemiskinan. Infrastruktur dan sumber yang baik dalam aspek pendidikan, kesihatan, bekalan elektrik dan pengangkutan berupaya menjadi pemangkin dalam mengurangkan masalah kemiskinan. Hal ini kerana kemiskinan itu wujud akibat kekurangan pendapatan dalam kalangan masyarakat itu sendiri (Syed Husin Ali,1984).

Chambers (1983) dalam kajiannya menyatakan bahawa penyebab kemiskinan merupakan kombinasi lima faktor yang terdapat dalam persekitaran masyarakat itu sendiri. Di antara faktor tersebut ialah kemiskinan, terpencil, tidak berdaya, paling lemah dan ketidakupayaan fizikal. Individu yang dilahirkan dalam sesebuah institusi keluarga yang miskin menghadapi pelbagai kemungkinan dalam hidupnya. Keluarga tersebut mungkin berada dalam kelompok masyarakat yang terpencil malahan tidak berdaya menguruskan kehidupan dengan baik. Hal ini diburukkan lagi dengan kelemahan dalam menguruskan ekonomi keluarga serta tidak dapat menyediakan kemudahan fizikal yang sepatutnya. Oleh itu, menurut Chambers (1983), lima kombinasi faktor ini saling berkaitan dalam kehidupan golongan miskin.

Manakala dalam konteks Malaysia, Kartini (2016) merumuskan bahawa kaedah pentafsiran kemiskinan adalah berdasarkan beberapa konsep. Antara yang sering dijadikan penanda aras ialah dengan menilai pendapatan isi rumah berpandukan PGK (pendapatan garis kemiskinan). Dengan kata lain, sekiranya isi rumah yang diperolehi kurang daripada PGK maka isi rumah tersebut diklasifikan miskin.

Ahli falsafah Islam terkemuka, Yusuf al-Qaradhawi (2006) menyatakan bahawa terdapat tiga faktor yang boleh diklasifikasikan miskin bagi individu yang berkenaan. Antaranya yang pertama ialah, mereka yang tidak mempunyai walau sebarang harta atau punca pendapatan yang boleh menampung keperluan hidupnya. Manakala yang kedua, individu yang berhadapan dengan situasi ketidakcukupan sara diri atau kecukupan hidup untuk menanggung diri sendiri dan keluarga atau tanggunggannya yang lain. Manakala yang ketiga ialah, individu yang belum mampu untuk mencukupkan had kifayah yang sepatutnya ke atas harta yang dimiliki. Oleh sebab itu, golongan miskin ini tersenarai dalam kategori asnaf yang layak menerima zakat.

Berdasarkan sorotan karya yang dihuraikan, dapatlah dirumuskan bahawa aspek kemiskinan diberikan pandangan yang berbeza dalam kalangan para penyelidik. Namun begitu tiada satu definisi khusus tentang kemiskinan yang disepakati oleh para penyelidik tersebut. Walau bagaimanapun, definisi umum yang dapat

dirungkaikan dalam sorotan kajian ini diringkaskan sebagai kurangnya kemampuan dalam memenuhi keperluan asas kehidupan seperti pakaian, makanan dan tempat perlindungan. Hampir kesemua para sarjana tidak membincangkan aspek agama secara spesifik dan kaitannya dengan kemiskinan.

## METODOLOGI

Kajian ini menggunakan kaedah kuantitatif dan kualitatif. Bagi sub kajian ini, hanya data kuantitatif dibentangkan menerusi borang soal selidik. Seramai 3000 orang responden telah terlibat dalam kajian ini yang melangkaui lokaliti 10 daerah dalam Negeri Kelantan. Data kuantitatif menggunakan temu bual berasaskan borang selidik kajian yang dibentuk berasaskan data kualitatif. Dapatan kajian ini dihuraikan secara analisa diskriptif dengan merumuskan peranan modal agama dari sudut lima (5) dimensi utama, iaitu 1) sumber pendidikan agama formal, 2) sumber pendidikan agama tidak formal, 3) pegangan, 4) kefahaman, dan 5) pengamalan.

## DAPATAN KAJIAN

Dapatan kajian ini menghuraikan tentang modal agama dalam kalangan responden iaitu orang miskin di Kelantan. Dalam kajian ini, modal agama merujuk kepada pegangan yang dianuti dan hal-hal berkaitan keagamaan yang dipegang oleh setiap responden. Modal agama juga diperincikan kepada lima (5) dimensi utama, iaitu 1) sumber pendidikan agama formal, 2) sumber pendidikan agama tidak formal, 3) pegangan, 4) kefahaman, dan 5) pengamalan.

Jadual 1 menunjukkan hasil kajian berkaitan modal agama para responden berdasarkan dimensi secara keseluruhan. Hasil kajian menunjukkan bahawa orang miskin yang mendapat sumber pendidikan agama tidak formal berada pada tahap sederhana (47.0%). Selain itu, kurang daripada separuh (40.8%) responden mendapat sumber pendidikan agama tidak formal pada tahap rendah. Selebihnya, 12.2 peratus responden mendapat sumber pendidikan agama tidak formal pada tahap tinggi. Kesimpulannya, responden yang terlibat memiliki modal agama melalui sumber pendidikan agama tidak formal berada pada tahap sederhana. Bagi dimensi pegangan, hampir keseluruhan (94.3%) responden mempunyai pegangan agama pada tahap yang tinggi. Manakala, 5.5 peratus orang miskin mempunyai pegangan agama pada tahap sederhana dan 0.2 peratus orang miskin mempunyai pegangan agama pada tahap yang rendah. Ini menunjukkan bahawa responden mempunyai tahap yang tinggi dalam pegangan agama (Laporan Kajian Pemetaan kemiskinan di Kelantan, InsPEK, 2018).

Seterusnya, hampir keseluruhan (93.4%) responden mempunyai kefahaman agama pada tahap yang tinggi. Manakala, 6.5 peratus responden mempunyai kefahaman agama pada tahap sederhana dan 0.1 peratus responden mempunyai kefahaman agama pada tahap yang rendah. Kesimpulannya, para responden terlibat mempunyai kefahaman agama pada tahap yang tinggi. Bagi dimensi pengamalan, majoriti (77.5%) responden yang melakukan pengamalan agama berada pada tahap yang tinggi. 21.0 peratus responden yang melakukan pengamalan agama berada pada tahap sederhana dan 1.5 peratus responden yang melakukan pengamalan agama berada pada tahap yang rendah. Ini menunjukkan bahawa responden yang melakukan pengamalan agama berada pada tahap yang tinggi (Laporan Kajian Pemetaan kemiskinan di Kelantan, InsPEK, 2018).

Bagi responden yang beragama Islam, majoriti (74.0%) daripada mereka yang melakukan pengamalan agama berada pada tahap yang tinggi. Manakala, 24.8 peratus daripada mereka yang melakukan pengamalan agama berada pada tahap sederhana dan 1.1 peratus responden beragama Islam yang melakukan pengamalan agama berada pada tahap yang rendah. Kesimpulannya, responden beragama Islam di Kelantan yang melakukan pengamalan agama adalah berada pada tahap yang tinggi (Laporan Kajian Pemetaan kemiskinan di Kelantan, InsPEK, 2018).

**Jadual 1** Modal Agama mengikut dimensi

| Dimensi | Rendah | Sederhana | Tinggi |
|---|---|---|---|
| Sumber pendidikan agama tidak formal | 40.8 | 47.0 | 12.2 |
| Pegangan | 0.2 | 5.5 | 94.3 |
| Kefahaman | 0.1 | 6.5 | 93.4 |
| Pengamalan | 1.5 | 21.0 | 77.5 |
| Pengamalan (muslim sahaja) | 1.1 | 24.8 | 74.0 |

Sumber: Kajian Pemetaan kemiskinan di Kelantan, (InsPEK, 2018)

Jadual 2 merumuskan tentang sumber pendidikan. Sumber pendidikan dalam konteks ini ialah sumber pendidikan agama formal yang diterima oleh para responden dalam kajian ini. Secara umumnya, dapatan kajian mendapati majoriti para responden mendapat pendidikan agama secara formal semasa mengikuti pengajian di peringkat sekolah rendah (78.8%). Manakala sumber pendidikan agama formal yang paling sedikit diikuti oleh para responden ialah di peringkat pengajian kolej atau universiti (2.9%). Hal ini kerana, majoriti responden kajian hanya mengikuti pengajian formal di peringkat sekolah rendah sahaja. Manakala bagi sumber pendidikan agama formal yang lain adalah diperolehi daripada sekolah menengah (54.4%), pra sekolah (24.1%), manakala daripada pondok pula sebanyak (8.0%).

**Jadual 2** Sumber pendidikan agama formal

| Sumber pendidikan agama formal | Tidak ( % ) | Ya ( % ) |
|---|---|---|
| Sekolah Rendah | 21.2 | 78.8 |
| Sekolah Menengah | 45.6 | 54.4 |
| Pra sekolah | 75.9 | 24.1 |
| Pondok | 92.0 | 8.0 |
| Kolej/ Universiti | 97.1 | 2.9 |

Sumber: Kajian Pemetaan kemiskinan di Kelantan, (InsPEK, 2018)

Bagi mendapatkan dapatan yang tuntas, kajian ini juga turut meneliti sumber pendidikan agama yang diperolehi secara tidak formal oleh para responden yang terlibat. Jadual 3 di bawah ini merumuskan dapatan yang berkaitan sumber pendidikan agama secara tidak formal yang diikuti oleh para responden. Hasil dapatan menunjukkan majoriti responden kerap mendapat pendidikan agama secara tidak formal menerusi program ceramah di rumah ibadat (35.0%). Kajian juga mendapati sumber pendidikan tidak formal daripada internet (50.9%) tidak pernah diikuti oleh para responden. Kajian ini juga menyenaraikan beberapa sumber tidak formal yang lain seperti melalui kelas/usrah/persatuan dan juga bahan daripada sumber media massa. Secara ringkasnya dapatlah dirumuskan bahawa responden yang terlibat tidak mendapat sumber pendidikan agama secara tidak formal khasnya melalui akses internet. Pelbagai faktor yang menyumbang kepada keadaan ini. Antaranya, kesedaran, pengetahuan, akses liputan rangkaian internet dan sebagainya. Dapatan dalam jadual 3 menggambarkan trend yang siknifikan dalam dapatan pada jadual 2.

Jadual 3: Sumber pendidikan agama tidak formal

| Sumber pendidikan agama tidak formal | Tidak pernah ( % ) | Jarang ( % ) | Kadang-kadang ( % ) | Kerap ( % ) | Sangat kerap ( % ) |
|---|---|---|---|---|---|
| Ceramah di rumah ibadat | 4.4 | 21.3 | 28.2 | 35.0 | 11.0 |
| Kelas/ Usrah/ Persatuan | 18.0 | 22.4 | 26.4 | 24.5 | 8.7 |
| Bacaan media massa | 34.9 | 25.1 | 19.1 | 15.0 | 5.9 |
| Bacaan sumber Internet | 50.9 | 20.8 | 14.2 | 9.7 | 4.3 |

Sumber: Kajian Pemetaan kemiskinan di Kelantan, (InsPEK, 2018)

Jadual 4 di bawah ini pula merumuskan tentang pegangan terhadap agama dalam kalangan responden yang terlibat. Berdasarkan enam (6) domain dimensi pegangan agama yang diuji mendapati hampir kesemua domain dalam kategori yang menepati dan sangat menepati. Bagi kategori menepati, peratus dapatan dalam nilai di antara (48.1% - 49.6%). Manakala bagi kategori sangat menepati, peratus dapatan adalah dalam nilai di antara (45.0% - 50.9%) untuk kesemua domain yang diuji. Kajian juga mendapati, majoriti responden percaya bahawa tuhan memberi ganjaran atau balasan untuk setiap perbuatan yang dilakukan (50.9%). Dapatan kajian juga merumuskan bahawa tidak semua responden percaya adanya kuasa ghaib (45.0%). Oleh itu, dapatlah disimpulkan bahawa pegangan agama dalam kalangan responden yang terlibat sangat signifikan dengan kepercayaan mereka terhadap domain berkaitan balasan yang diterima daripada tuhan atas setiap perbuatan yang dilakukan.

**Jadual 4** Pegangan terhadap agama

| Pegangan | Sangat tak menepati saya ( % ) | Tak menepati saya ( % ) | Menepati saya ( % ) | Sangat menepati saya ( % ) |
|---|---|---|---|---|
| Percaya adanya Tuhan yang berkuasa | 0.4 | 0.5 | 49.2 | 50.0 |
| Percaya sukar untuk fahami agama jika tanpa ada pesuruh Tuhan | 0.3 | 1.3 | 48.1 | 50.3 |
| Percaya tuhan memberi ganjaran atau balasan untuk setiap perbuatan saya | 0.3 | 0.4 | 48.4 | 50.9 |
| Percaya agama memberi panduan kepada hidup saya | 0.4 | 0.6 | 49.8 | 49.2 |
| Percaya adanya kuasa ghaib | 3.6 | 4.8 | 46.7 | 45.0 |
| Percaya bahawa segala-galanya ditentukan takdir | 0.2 | 0.5 | 49.6 | 49.8 |

Sumber: Kajian Pemetaan kemiskinan di Kelantan, (InsPEK, 2018)

Jadual 5 merumuskan tentang kefahaman responden dalam modal agama yang berkaitan dengan kefahaman. Kajian mendapati sebanyak (68.1%) orang miskin menunjukkan bahawa mereka memahami ilmu ketuhanan dan diikuti dengan 67.5 peratus responden memahami cara beribadat, 66.9 peratus responden memahami kitab suci, 66.8 peratus responden memahami suruhan agama, dan 66.1 peratus responden yang memahami larangan agama. Berdasarkan dapatan ini, dapatlah dinyatakan bahawa responden terlibat mempunyai kefahaman dalam ilmu ketuhanan dan segelintir daripada responden sangat memahami tentang aspek larangan atau sesuatu perkara yang ditegah dalam agama (32.7%).

**Jadual 5** Kefahaman terhadap agama

| Kefahaman | Sangat tak faham ( % ) | Tak faham ( % ) | Faham ( % ) | Sangat faham ( % ) |
|---|---|---|---|---|
| Ilmu ketuhanan | 1.0 | 3.8 | 68.1 | 27.1 |
| Cara beribadat | 0.1 | 1.2 | 67.5 | 31.2 |
| Kitab suci | 0.3 | 4.4 | 66.9 | 28.4 |
| Suruhan agama | 0.1 | 1.2 | 66.8 | 32.0 |
| Larangan agama | 0.1 | 1.1 | 66.1 | 32.7 |

Sumber: Kajian Pemetaan kemiskinan di Kelantan, (InsPEK, 2018)

Jadual 6 dalam kajian ini merumuskan dapatan tentang pengamalan responden dalam aspek pengamalan terhadap agama. Majoriti daripada responden yang ditemui menyatakan bahawa mereka kerap mengamalkan suruhan agama (55.9%). Walau bagaimanapun terdapat juga dalam kalangan responden yang ditemui menyatakan mereka kerap meninggalkan larangan agama (48.8%). Oleh itu, bolehlah diringkaskan bahawa responden yang ditemui tidak ingkar mengamalkan suruhan agama dan sebahagian daripada responden mengakui bahawa mereka mendalami ilmu agama (55.0%).

**Jadual 6** Pengamalan terhadap agama

| Pengamalan | Tidak pernah ( % ) | Jarang ( % ) | Kadang-kadang ( % ) | Kerap ( % ) | Sangat kerap ( % ) |
|---|---|---|---|---|---|
| Mengamalkan suruhan agama | 0.2 | 1.0 | 4.4 | 55.9 | 38.5 |
| Mendalami ilmu agama | 1.0 | 5.9 | 12.9 | 55.0 | 25.3 |
| Membaca kitab agama | 1.1 | 7.2 | 13.4 | 53.7 | 24.5 |
| Meninggalkan larangan agama | 5.8 | 7.1 | 5.5 | 48.8 | 32.9 |

Sumber: Kajian Pemetaan kemiskinan di Kelantan, (InsPEK, 2018)

Jadual 7 pula merumuskan tentang pengamalan terhadap agama dalam kalangan responden muslim. Kajian mendapati majoriti responden terlibat menjalani ibadah puasa dengan berpuasa penuh sebulan dalam bulan Ramadhan (52.8%). Manakala daripada segi solat lima waktu sehari pula, hampir 50.6 peratus para responden menjalankan tanggungjawab sebagai muslim dengan sewajarnya. Dari sisi yang berbeza, dapatan kajian ini memberi gambaran bahawa responden yang terlibat, walaupun miskin masih berikhtiar untuk menunaikan rukun Islam kelima iaitu mengejarkan ibadah haji di tanah suci (40.2%). Kajian ini juga mendapati dalam kalangan responden yang ditemui kerap menunaikan tanggung jawab mengeluarkan zakat (46.0%). Secara keseluruhannya, dapatan ini menggambarkan bahawa sebahagian besar responden yang beragama Islam masih menunaikan amalan yang dituntut oleh agama Islam walau berdepan dengan masalah kemiskinan.

**Jadual 7** Pengamalan terhadap agama (muslim sahaja)

| Pengamalan (muslim sahaja) | Tidak pernah ( % ) | Jarang ( % ) | Kadang-kadang ( % ) | Kerap ( % ) | Sangat kerap ( % ) |
|---|---|---|---|---|---|
| Berpuasa penuh sebulan dalam bulan Ramadan | 0.3 | 0.7 | 3.0 | 52.8 | 43.2 |
| Solat lima waktu sehari | 0.2 | 0.8 | 2.7 | 50.6 | 45.7 |
| Mengeluarkan zakat | 6.6 | 9.9 | 13.9 | 46.0 | 23.6 |
| Berikhtiar untuk tunaikan haji | 8.4 | 14.4 | 15.6 | 40.2 | 21.4 |

Sumber: Kajian Pemetaan kemiskinan di Kelantan, (InsPEK, 2018)

## KESIMPULAN

Berdasarkan kajian yang dijalankan, dapatlah dirumuskan bahawa faktor agama bukanlah isu yang dominan dalam memahami fenomena kemiskinan dalam kalangan masyarakat. Namun begitu, kajian mendapati bahawa modal agama dari sudut lima (5) dimensi utama, seperti 1) sumber pendidikan agama formal, 2) sumber pendidikan agama tidak formal, 3) pegangan, 4) kefahaman, dan 5) pengamalan merupakan faktor yang saling berkaitan dalam menambahkan kekuatan rohani dan insaniah dalam kalangan masyarakat bagi mendepani masalah kemiskinan. Malahan lima dimensi ini merupakan aset kekakayaan rohani yang boleh dimanipulasikan untuk tujuan pengurangan serta pembasmian kemiskinan secara holistik dalam kalangan masyarakat. Oleh itu, suatu ekosistem yang kukuh perlu diperkemaskan di antara masyarakat, agensi kerajaan dan badan bukan kerajaan dalam menangani isu kemiskinan yang begitu mencabar.

## PENGHARGAAN

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# MAPPING POVERTY FOR BETTER GOVERNANCE IN NORTHEASTERN MALAYSIA: REMEASURING HUMAN CAPITAL IN KELANTAN

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## ABSTRACT

This paper reports part of the findings of a larger study remapping poverty in Kelantan, a northeastern state in Peninsular Malaysia. The overall goal of this study was to redefine and remeasure human capital capacity of the Kelantan poor. We identified nine job areas that were relevant and available to the Kelantan community, along with specific sub-skills in the respective areas. These nine job areas were translated into quantifiable items represented in an instrument we named "The Poverty Mapping Instrument" (MyIPO registration number: LY2018002119). Overall results indicate that the Kelantan poor were low in human capital assets where most family heads do not have the required knowledge and necessary skills to partake in mainstream economical endeavours which in turn make it hard for them to overcome poverty. Of the nine job areas measured, the Kelantan poor were most skilled in agri-related activities whereas human capital in the dimensions of management, handicrafts, acquiring forest-related goods, fishery and technical and carpentry were significantly very low. Family heads of the Kelantan poor were mainly interested in maintaining to exercise traditional methods of agriculture which reflects their lack of readiness and awareness to participate in more impactful means of economic generation through modern agriculture. On the contrary, the family heads were also unskilled in traditional agricultural methods despite showing significantly higher interests towards the job area. The Kelantan poor were both largely uninterested and unskilled in the other areas of human capital identified and measured within this study. Taken together, we can conclude that there is a dire need for the upskilling of family heads of the Kelantan poor as low human capital will have direct implications on their readiness and accessibility to participate in the current and future workforce which is seeing an evident shift towards maximizing digital economy.

**KEYWORDS**: Mapping Poverty, Human Capital, Community Development, Underserved Communities

## INTRODUCTION

Eradicating poverty in all its forms remains one of the greatest challenges facing humanity. While the number of people living in extreme poverty dropped by more than half between 1990 and 2015 – from 1.9 billion to 836 million – too many are still struggling for the most basic human needs (UNDP, 2007). Through the Sustainable Development Goals (SDGs) initiative, the global community pledges to commit to end poverty in all forms and dimensions by 2030. Mainstreaming poverty eradication according to the SGD involves targeting the most vulnerable, increasing access to basic resources and services, and supporting communities affected by conflict and climate-related disasters. Evidently, investments in human capital – the knowledge, skills, competencies and attributes embodied in individuals that facilitate the creation of personal, social and economic well-being (OECD, 2007) – is also transparently related with the alleviation of poverty. A systematic investment in human capital is important to every country as expenditures on schooling, educational attainment, skills and other knowledge have been found to become crucial determinants of a person's and a nation's productivity. It has in fact been commonly accepted that the primary determinant of a country's standard of living is how well it succeeds in developing and utilizing the skills, knowledge, health, and habits of its population (Becker, 2010). It is estimated that up to 80 percent of an advanced country's wealth comes from its assets of human capital which clearly indicates that human capital can be neglected only at a country's peril (World Bank, 2018).

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At the national level, Malaysia has successfully halved poverty – from 17% in 1990 to 8% in 2000; below 4% in 2009 and a further 1.7% in 2012 (The Malaysian Insight, 2017). However, Kelantan, a northeastern state of Peninsular Malaysia bordering south of Thailand with a total population of 1.6 million (Census 2016) remains one of the very few Malaysian states that are most challenged with persistent poverty issues. Despite having almost doubled its Gross Domestic Product (GDP) per capita during the period 2005-2015, the average Kelantanese living in Kelantan earns just one-third of the national GDP per capita. According to the Department of Statistics Malaysia, workers in Kelantan only receives RM12,075 on average for 2015 – which is eight times lesser than that was averagely received for those in Kuala Lumpur for the same year. It was argued that states with higher dependency on agricultural and natural resources are low-income states whereas those that fare better are the ones that maximizes their human capital by offering higher rates of service-based economy (The Malaysian Insight, 2017) – that including knowledge-based and digital-based economies. It was therefore deemed high time for a new poverty index to be developed, tested and be put to use to better understand and provide better governance for poverty management and mainstreaming poverty eradication in Kelantan as past measures were too economy-centric (UNFPA, 2008) resulting in overgeneralized standards of poverty which was ineffective to be translated operatively into deliverable policies.

The overall goal of this study therefore was to develop a more current, generalizable poverty index to measure human capital capacity and factors associated with human capital that could lead to the cyclical poverty issues in Kelantan. Specifically, in the current study we sought to 1) form a new poverty indicator in the context of human capital relevant to the Kelantan poor community; 2) determine levels of interests of the Kelantan poor and perceived skills in the nine job areas identified in the new indicator; and 3) examine the extent to which job interests of the Kelantan poor matched with their perceived skills in the identified nine job areas. This paper focuses on reporting results for research objectives 2 and 3.

## METHODS

### Research Design

To meet our research goals, we employed a quantitative descriptive study design to gather the needed data. The instrument used – The Poverty Mapping Instrument (MyIPO registration number: LY2018002119, W. A. Amir Zal et. al, 2018) – was designed by a panel of social science experts from various disciplines after having reviewed instruments from past poverty mapping studies which were first carefully reviewed and validated. The quantitative design was justified on the basis that it allows for a wide range of data to be collected efficiently from a large number of respondents.

### Instrument and Procedure

The Poverty Mapping Instrument consists of 12 sections that measures different dimensions of identified components of poverty. This paper reports on sections A and C: the descriptive background of the respondents sampled and measures on their human capital assets respectively. We measured family heads' knowledge and skills by researching on nine different domains of human capital, measured based on their perceived interests and skills as well as the family head's access and involvement in capacity building training programs.

The instrument has been pilot tested on 150 family heads with similar descriptions as the targeted sample to establish validity and reliability of the items. A team of 80 trained enumerators were involved in gathering data from the 3000 respondents. We ensured ethics was strictly complied whilst collecting data by making sure that 1) all respondents involved willingly volunteered to partake in the study and that 2) their anonymity be remained. Results show a reliability score of Cronbach's Alpha 0.85 indicating steady internal consistency of all domains to be measured. Actual data gathered were then inputted, cleaned, and analysed using IBM statistics for descriptive measures reported in this paper.

**Participants of the Study**

The study surveyed all 10 districts in Kelantan with a total of 3000 respondents identified and verified by the e-Kasih database as poor. Of the 3000 selected, 300 family heads were sampled on probability basis from each district. Probability sampling allows for the results obtained to be generalized to the sample population as samples were chosen by random and have equal chances of being selected. Specifically, we employed the multistage sampling technique to select respondents for the study as the sampling frame was obtained from the e-Kasih system overseen by the Implementation and Coordination Unit (ICU) of the Prime Minister's Office (PMO). Data sampled was obtained from an up-to-date e-Kasih database as of July 2017. Table 1 displays the distribution of head of families of those sampled in this study based on two poverty categories: 1) Poor and 2) Hardcore Poor.

**Table 1** Poverty Categories in Kelantan

| Poverty category | Total (N) | Percentage |
|---|---|---|
| Hardcore Poor | 1539 | 51.1 |
| Poor | 1474 | 48.9 |

Half of the respondents were Hardcore Poor (51.1%) while a significant half falls under the Poor category (48.9%). Less than 20.0% of the family heads were below 40 years of age as compared to over 80% of the family heads that were sampled were over 40. This comes to show that most families identified and verified as poor came from homes of middle-aged family heads with slightly over 70.0% percent reported to be in a marriage, while the remaining 30% were either widowed, divorced, single or estranged. The specific breakdown of age groups and marital statuses of family heads are listed in Tables 2 and 3.

**Table 2** Age Categories

| Age Category | Total Respondents | Percentage |
|---|---|---|
| 25 and under | 13 | 0.4 |
| 26-30 | 59 | 2.0 |
| 31-40 | 419 | 13.9 |
| 41-50 | 922 | 30.6 |
| 51-60 | 815 | 27.0 |
| 61-70 | 415 | 13.8 |
| 71 and above | 370 | 12.3 |

**Table 3** Marital Status

| Marital Status | Total Respondents | Percentage |
|---|---|---|
| Married | 2221 | 73.7 |
| Widowed | 560 | 18.6 |
| Divorced | 158 | 5.2 |
| Single | 54 | 1.8 |
| Estranged | 20 | 0.7 |

Most of the family heads sampled were males (71.5%) while 25.5% were female family heads. They were mainly Malays (98.7%). Chinese, Others, and Indians represented 0.7%, 0.5% and 0.2% of the study sample respectively. Most received some level of formal schooling (84.8%) while the remaining 15.2% did not. Of the 84.8% that did, less than 2.0% attained tertiary level education while over 40.0% have dropped out from school by 13 years old. This is reflected by the high total number of family heads without any school diplomas. Table 4 outlines the highest education level attained by the family heads.

**Table 4** Highest Educational Attainment

| Highest Educational Attainment | Total (n) | Percentage (%) |
|---|---|---|
| Religious School (*Pondok*) | 2 | 0.1 |
| Adult School | 3 | 0.1 |
| Thailand School | 2 | 0.1 |
| Year 1 | 28 | 1.1 |
| Year 2 | 91 | 3.6 |
| Year 3 | 98 | 3.8 |
| Year 4 | 68 | 2.7 |
| Year 5 | 57 | 2.2 |
| Year 6 | 527 | 20.6 |
| Form 1 | 45 | 1.8 |
| Form 2 | 71 | 2.8 |
| Form 3 | 627 | 24.5 |
| Form 4 | 46 | 1.8 |
| Form 5 | 768 | 30.1 |
| Form 6 | 81 | 3.1 |
| Certificate | 14 | 0.5 |
| Diploma | 20 | 0.8 |
| Bachelor's | 7 | 0.3 |

The poor overall level of educational attainment is also reflected by their generally below-average mastery of the three basic skills of reading, writing and counting. Over 30% of the respondents sampled reported to be less skillful or unskilled in the three basic skills, a percentage which is higher than the national average (Refer to Max Roser and Esteban Ortiz-Ospina, 2018).

The majority of the poor people of Kelantan have jobs and working (72.0%), 27.1% do not, 0.8% were retirees and a small 0.1% of them were still studying. Of those that were working, 39.4% were on permanent jobs while a significant 34.1% have uncertain work. This is followed by 10.4% on contract job basis, 8.2% on seasonal jobs, and 7.9% were part time workers. 92.6% of the family heads do not have other means of income while only an insignificant few (7.4%) also earns from side incomes apart from their main incomes. Of the 7.4% that do have side incomes, an even insignificant few (0.8%) have more than one side income while the majority 99.2% only has one job as a side income.

## RESULTS

### Human Capital Measures of the Kelantan Poor

This section details results on the perceived skills and potentials of the Kelantan poor and their dependency on human capital capacity. Table 5 shows the studied sample of 3000 family heads' overall levels of human capital in three categories: 1) Low, 2) Average, 3) High.

**Table 5** Overall human capital measures of the Kelantan poor

| Type of Capital | Low (%) | Average (%) | High (%) |
|---|---|---|---|
| Overall Human Capital | 58.4 | 40.8 | 0.8 |

More than half of the respondents were in the low human capital category whereas only a very small few (0.8%) were in possession of high capacity of human capital. Human capital in this study was further measured by gathering empirical data on nine related job areas deemed relevant to the Kelantan community: 1) agriculture, 2) technical and carpentry, 3) fishery, 4) farming, 5) food processing, 6) forest-related activities, 7) entrepreneurship, 8) handicrafts, and 9) administration and professional work. We also measured capacity

building training programs the respondents partook within the past five years (2012-2017). Table 6 details the nine areas of job skills, each categorized into three levels: high, average, and low possessions of the said skills.

**Table 6** Reported skills in nine job areas available in the state of Kelantan

| Human Capital | Low (%) | Average (%) | High (%) |
|---|---|---|---|
| Agriculture | 26.4 | 39.5 | 34.1 |
| Technical and Carpentry | 47.6 | 42.3 | 10.2 |
| Fishery | 53.4 | 38.2 | 8.4 |
| Farming | 38.1 | 42.3 | 19.6 |
| Food Processing | 47.8 | 38.0 | 14.2 |
| Forest-related activities | 53.9 | 37.5 | 8.7 |
| Entrepreneurship | 48.0 | 39.3 | 12.7 |
| Handicraft | 56.2 | 37.8 | 6.0 |
| Administration and Professional Services | 54.6 | 36.3 | 9.2 |

The overall results indicate that the Kelantan poor possess mixed levels of perceived skills across all nine job areas. Contrary to general assumption, more than 50 percent of the respondents reported to have zero to low skills in fishery (53.4%), skills involving acquiring forest goods (53.9%) and handicraft (56.2%). Over half of them also reported to have zero to low skills in administration and professional services (54.6%). Almost half of the respondents reported to have zero to low skills in technical and carpentry (47.6%), food processing (47.8%), and entrepreneurship (48.0%). The two job areas that the Kelantan poor fare slightly better were in agriculture and farming with 34.1% and 19.6% respondents having reported to be highly skilled in these two areas respectively. While the percentage seems high in comparison to the other seven job areas, a significant 65.9% of the Kelantan poor do not have adequate agricultural skills and another significant 80.4% do not have adequate farming skills. Taken together, this shows that the human capital skills of the Kelantan poor are generally low and below average in all nine identified job areas available within the state.

Based on the nine identified job areas available within the state of Kelantan, we also measured the Kelantan poor's human capital capacity in the form of their sub-skills in each of the nine job areas and their relative interests in those sub-skills. Tables 7 and 8 display binary and categorical data respectively on respondents' relative interests and perceived possession of agricultural sub-skills. More than half prefer to cultivate plants traditionally and were less in favor of developing commercial agriculture or cultivating crops through modern agricultural techniques.

**Table 7** Human capital on interest towards agricultural sub-skills in binary percentages

| Type of agricultural interests | Not Interested | Interested |
|---|---|---|
| Cultivating crops using traditional agricultural techniques | 45.2 | 54.8 |
| Cultivating crops for commercial purposes | 55.3 | 44.7 |
| Cultivating crops using modern agricultural techniques | 58.6 | 41.4 |

Although their interests lean more toward traditional methods of agriculture, less than half of the respondents were actually skilled or highly skilled in the said area (49.4%). Consistent with their perceived lower interests in Table 7, more than half of the respondents declared themselves to be either unskilled or very unskilled in cultivating crops for commercial purposes or using modern agricultural techniques (62.9% and 65.7% respectively). Details of the percentages of respodents' skills in agriculture is outlined in Table 8.

**Table 8** Human capital in agricultural sub-skills in percentages

| Sub-skills | Very Unskilled | Unskilled | Skilled | Very Skilled |
|---|---|---|---|---|
| Cultivating crops using traditional agricultural techniques | 21.9 | 28.6 | 36.3 | 13.1 |
| Cultivating crops for commercial purposes | 26.6 | 36.3 | 26.3 | 10.8 |
| Cultivating crops using modern agricultural techniques | 28.5 | 37.2 | 24.3 | 10.0 |

Interests in regard to technical and carpentry skills are shown in Table 9. The studied sample generally was not significantly interested in this skill. Binary results show that respondents displayed the most interest in homebuilding (38.1%), followed by repairing vehicles and machinery (22.4%), electrical wiring (20.3%) and repairing electronic devices (19.5%).

**Table 9** Human capital on interest towards technical and carpentry sub-skills in binary percentages

| Interests in technical and carpentry sub-skills | Not interested | Interested |
|---|---|---|
| Homebuilding | 61.9 | 38.1 |
| Electrical wiring | 79.7 | 20.3 |
| Repairing electronic devices | 80.5 | 19.5 |
| Repairing vehicles and machinery | 77.6 | 22.4 |

Results of perceived possession of the sub-skills appear to be much lower than respondents' declared interests in this area. For example, only 33.1% of the studied sample were skilled or very skilled in homebuilding as opposed to 38.1% stating they were interested in this sub-skill. Only 14.0%, 13.0%, and 15.8% perceived themselves to be either skilled or very skilled in electrical wiring, repairing electronic devices and repairing vehicles and machinery respectively, as opposed to a higher 20.3%, 19.5% and 22.4% of the same respondents having declared they were interested in these sub-skills. These come to show that while their attitude towards a certain skill may be positive, their declared interests do not match with the skills they possess needed to partake the job. Table 10 outlines respondents' perceived levels of sub-skills in the technical and carpentry dimension.

**Table 10** Human capital in technical and carpentry sub-skills in percentages

| Sub-skills | Very Unskilled | Unskilled | Skilled | Very Skilled |
|---|---|---|---|---|
| Homebuilding | 36.6 | 30.4 | 23.3 | 9.8 |
| Electrical wiring | 47.9 | 38.1 | 10.6 | 3.4 |
| Repairing electronic devices | 47.8 | 39.2 | 10.3 | 2.7 |
| Repairing vehicles and machinery | 46.2 | 38.0 | 11.9 | 3.9 |

Human capital of the Kelantan poor in terms of their interests toward fishery sub-skills are outlined in Table 11. The sub-skills comprise of 1) capturing marine resources, 2) processing marine resources, and 3) producing new marine-based products. Interest-wise, the respondents were by large uninterested in all sub-skills of fishery with expressed disinterest of over 80.0% in all three skills.

**Table 11** Human capital on interest towards fishery sub-skills in binary percentages

| Interests in fishery sub-skills | Not interested | Interested |
|---|---|---|
| Capturing marine resources | 80.3 | 19.7 |
| Processing marine resources | 86.1 | 13.9 |
| Producing new marine-based products | 87.1 | 12.9 |

Reported perceived skills of the three listed sub-skills tally with respondents' unfavorable interests towards fishery. Majority of the respondents (84.4%) are either unskilled or very unskilled in capturing marine resources, a significant 89.2% were unskilled or very unskilled in processing marine resources, and an even higher percentage of 91.0 deemed themselves unskilled or very unskilled in producing new marine-based products. Table 12 outlines the respondents' perceived possession of sub-skills in fishery.

**Table 12** Human capital in fishery sub-skills in percentages

| Sub-skills | Very Unskilled | Unskilled | Skilled | Very Skilled |
|---|---|---|---|---|
| Capturing marine resources | 48.0 | 36.4 | .4 | 4.2 |
| Processing marine resources | 52.6 | 37.2 | '.8 | 2.5 |
| Producing new marine-based products | 52.6 | 38.4 | ).7 | 2.2 |

Table 13 displays the empirical data gathered on the Kelantan poor's interest towards farming sub-skills in binary percentages. Farming in the present study was measured in terms of three domains: 1) Rearing animals for commercial purposes, aquaculture farming, and 3) Marketing farming harvests. Results show only less than half of the respondents were interested in all three domains.

**Table 13:** Human capital on interest towards farming sub-skills in binary percentages

| Interests in farming sub-skills | Not interested | Interested |
|---|---|---|
| Rearing animals for commercial purposes | 61.2 | 38.8 |
| Aquaculture farming | 71.4 | 28.6 |
| Marketing farming harvests | 68.4 | 31.6 |

These results however, do not reflect actual skills possessed by the Kelantan poor. While 38.8% were interested in rearing animals for commercial purposes, only 30.1% were skilled and very skilled in the area. 20.8% were skilled and very skilled in aquaculture farming as opposed to 28.6% having reported to have interest in the domain, and only 24.0% were skilled and very skilled in marketing farming harvests as opposed to a significant 31.6% having reported interests in the domain. Altogether, these results show that human capital in terms of farming skills are still very low among the Kelantan poor. Table 14 outlines results on human capital in farming sub-skills in binary percentages.

**Table 14** Human capital in farming sub-skills in percentages

| Sub-skills | Very Unskilled | Unskilled | Skilled | Very Skilled |
|---|---|---|---|---|
| Rearing animals for commercial purposes | 33.0 | 36.9 | 23.5 | 6.6 |
| Aquaculture farming | 39.5 | 39.7 | 16.0 | 4.8 |
| Marketing farming harvests | 37.2 | 38.8 | 18.7 | 5.3 |

Tables 15 and 16 displays results on human capital on interest towards food-processing sub-skills in binary percentages and perceived sub-skills in food-processing respectively. Food-processing in this study was further measured in three domains: 1) producing traditional food, 2) producing food for commercialization purposes, 3) selling food produced. Results show that the Kelantan poor were largely uninterested in food-processing activities as 80 percent of the family were not interested in any of the three domains. This is reflected by the low percentage of family heads having reported to be skilled and very skilled in the areas. The majority of the Kelantan poor do not have the skills to produce traditional food, produce food for commercialization purposes, nor the skills to sell food produced.

**Table 15** Human capital on interest towards food-processing sub-skills in binary percentages

| Interests in food-processing sub-skills | Not interested | Interested |
|---|---|---|
| Producing traditional food | 79.1 | 20.9 |
| Producing food for commercialization purposes | 80.8 | 19.2 |
| Selling food produced | 80.0 | 20.0 |

**Table 16** Human capital in food-processing sub-skills in percentages

| Sub-skills | Very Unskilled | Unskilled | Skilled | Very Skilled |
|---|---|---|---|---|
| Producing traditional food | 44.2 | 38.5 | 12.6 | 4.7 |
| Producing food for commercialization purposes | 46.8 | 38.1 | 10.8 | 4.3 |
| Selling food produced | 46.2 | 37.8 | 11.5 | 4.4 |

Table 17 shows the Kelantan poor's human capital on interests towards acquiring forest goods as measured in three domains: 1) finding forest resources, 2) processing forest resources, and 3) producing new products from forest goods. A much higher majority of the sampled family heads were not interested in any of the three domains (percentages >80.0% for all domains). Of the very few that did have interests in these areas, their skills do not tally with their level of interest shown. 15.1% reported to be interested in finding forest goods but only

2.8% were very skilled and 10.1% skilled in doing so. Of the 12.8% who were interested in processing forest goods, only 10.0% were skilled and very skilled to execute the task competently. And of the 11.4% that showed interest in creating new products from forest goods, only 8.9% were skilled in doing so. The breakdown of perceived levels of skills in acquiring forest goods are displayed in Table 18.

**Table 17** Human capital on interest towards acquiring forest goods sub-skills in binary percentages

| Interests in acquiring forest-goods sub-skills | Not interested | Interested |
|---|---|---|
| Finding forest resources | 84.9 | 15.1 |
| Processing forest resources | 87.2 | 12.8 |
| Creating new products from forest goods | 88.6 | 11.4 |

**Table 18** Human capital in acquiring forest goods sub-skills in percentages

| Sub-skills | Very Unskilled | Unskilled | Skilled | Very Skilled |
|---|---|---|---|---|
| Finding forest resources | 49.8 | 37.4 | 10.1 | 2.8 |
| Processing forest resources | 52.2 | 37.9 | 7.9 | 2.1 |
| Creating new products from forest goods | 52.6 | 38.4 | 7.0 | 1.9 |

Table 19 shows results on the interests of family heads toward entrepreneurial sub-skills in three domains: 1) creating new jobs for others, 2) observe current economic trends to generate new products, and 3) take risks to increase income through business. The majority of the Kelantan poor were interested in neither domains of entrepreneurship. This is translated to higher numbers of perceived lack of skills in each category where 84.6% were unskilled or very unskilled in creating new job opportunities, 84.7% were unskilled or very unskilled in observing current economic trends to generate new products and 84.7% reported to be unskilled or very unskilled in taking risks to increase income through business as shown in Table 20. Of the slightly over 20.0% who reported to have interests in all three domains of entrepreneurial skills, much lesser of the family heads perceived themselves to have possessed adequate skills to execute the tasks competently.

**Table 19** Human capital on interest towards entrepreneurial sub-skills in binary percentages

| Interests in entrepreneurial sub-skills | Not interested | Interested |
|---|---|---|
| Creating new jobs for others | 79.5 | 20.5 |
| Observe current economic trends to generate new products | 79.5 | 20.5 |
| Take risks to increase income through business | 79.6 | 20.4 |

**Table 20** Human capital in entrepreneurial sub-skills in categorical percentages

| Sub-skills | Very Unskilled | Unskilled | Skilled | Very Skilled |
|---|---|---|---|---|
| Creating new jobs for others | 44.5 | 40.1 | 12.7 | 2.6 |
| Observe current economic trends to generate new products | 46.0 | 38.7 | 12.3 | 2.9 |
| Take risks to increase income through business | 45.8 | 38.9 | 12.3 | 3.0 |

The Kelantan poor were also largely uninterested in handicraft as over 85.0% of the respondents were not interested in any of the three measured sub-skills for this domain. Table 21 outlines human capital on interest towards handicraft sub-skills in binary percentages which includes 1) garment sewing skills, 2) creating traditional handcrafts, and 3) creating modern handcrafts. This is reflected by the low levels of perceived skills in these related areas where less than 10.0% of the family heads were skilled or very skilled in each handicraft sub-skill as outlined in Table 22.

**Table 21** Human capital on interest towards handicraft sub-skills in binary percentages

| Interests in handicraft sub-skills | Not interested | Interested |
|---|---|---|
| Garment sewing skills | 86.4 | 13.6 |
| Creating traditional handicrafts | 88.5 | 11.5 |
| Creating modern handocrafts | 89.0 | 11.0 |

**Table 22** Human capital in handicraft sub-skills in categorical percentages

| Sub-skills | Very Unskilled | Unskilled | Skilled | Very Skilled |
|---|---|---|---|---|
| Garment sewing skills | 52.3 | 38.3 | 6.8 | 2.5 |
| Creating traditional handicrafts | 54.9 | 37.8 | 5.7 | 1.6 |
| Creating traditional handicrafts | 54.6 | 38.8 | 5.0 | 1.6 |

The same pattern can be observed in terms of human capital on interest towards administration and professional services sub-skills, as measured in binary percentages. This dimension was measured in terms of three sub-skills: 1) managing organizational affairs at work, 2) managing personnel, and 3) making plans for the organization. About 85.0% of the respondents were not interested in any of these domains which is reflected in their reports of perceived skills (see Table 24).

**Table 23** Human capital on interest towards administration and professional services sub-skills in binary percentages

| Interests in administration and professional services sub-skills | Not interested | Interested |
|---|---|---|
| Managing organizational affairs at work | 85.2 | 14.8 |
| Managing personnel | 84.8 | 15.2 |
| Making plans for the organization | 84.9 | 15.1 |

**Table 24** Human capital in administration and professional services sub-skills in categorical percentages

| Sub-skills | Very Unskilled | Unskilled | Skilled | Very Skilled |
|---|---|---|---|---|
| Managing organizational affairs at work | 52.1 | 37.8 | 9.1 | 1.1 |
| Managing personnel | 52.8 | 37.4 | 8.8 | 1.1 |
| Making plans for the organization | 52.5 | 37.5 | 8.8 | 1.2 |

Of the training programs for capacity building offered by the government to upskill the Kelantan poor in various disciplines, less than 5.0% of the family heads attended these trainings within the past five years to advance their job skills as evident in Table 25. While there have been various efforts by the government in providing digital jobs to aid the poor in generating side incomes e.g. e-Rezeki, only 1.0% of the family heads participated in an internet-related training program. A large majority deemed the trainings offered to be either unnecessary or very unnecessary to them (see Table 26).

**Table 25** Training programs attended by the respondents within the past five years in percentages

| | Training Programs | Never Attended (%) | Attended (%) |
|---|---|---|---|
| **1.** | Agricultural-based training programs | 95.7 | 4.3 |
| **2.** | Technical-based training programs | 97.8 | 2.2 |
| **3.** | Farming-based training programs | 97.8 | 2.2 |
| **4.** | Fishery-based training programs | 98.1 | 1.9 |
| **5.** | Food-processing-based training programs | 98.2 | 1.8 |
| **6.** | Handiwork-based training programs | 98.6 | 1.4 |
| **7.** | Entrepreneurial-based training programs | 96.2 | 3.8 |
| **8.** | Financial management and accounting-based training programs | 98.4 | 1.6 |
| **9.** | Internet-based bussiness training programs | 99.0 | 1.0 |
| **10.** | Motivational training programs | 97.4 | 2.6 |
| **11.** | Manufacturing-based training programs (culinary/handicrafts) | 98.6 | 1.4 |

**Table 26** Need for training programs to upskill human capital capacity in percentages

| Training Programs | Very Unnecessary (%) | Unnecessary (%) | Necessary (%) | Very Necessary (%) |
|---|---|---|---|---|
| Agricultural-based training programs | 22.4 | 38.5 | 32.0 | 7.1 |
| Technical-based training programs | 24.6 | 42.1 | 28.1 | 5.1 |
| Farming-based training programs | 23.5 | 39.0 | 31.5 | 6.0 |
| Fishery-based training programs | 27.4 | 43.6 | 24.7 | 4.4 |
| Food-processing-based training programs | 24.3 | 42.9 | 26.7 | 6.0 |
| Handiwork-based training programs | 25.9 | 44.7 | 24.6 | 4.8 |
| Entrepreneurial-based training programs | 23.4 | 37.8 | 31.6 | 7.2 |
| Financial management and accounting-based training programs | 27.3 | 41.0 | 26.1 | 5.6 |
| Internet-based bussiness training programs | 28.7 | 41.7 | 24.0 | 5.5 |
| Motivational training programs | 28.0 | 40.3 | 25.6 | 6.1 |
| Manufacturing-based training programs (culinary/handicrafts) | 29.1 | 41.8 | 23.0 | 6.1 |

## DISCUSSION

The overall goal of this study was to redefine and remeasure human capital capacity of the Kelantan poor. We identified nine current job areas that were relevant and available to the Kelantan poor community, along with specific sub-skills in the respective areas. These nine job areas were translated into quantifiable items represented in an instrument we named “The Poverty Mapping Instrument” (MyIPO registration number: LY2018002119). Overall results indicate that the Kelantan poor are low in human capital possession where most family heads do not have the required knowledge and necessary skills to partake in mainstream economical endeavours. Although the percentage still does not represent the majority, it can be noted that the Kelantan poor were most skilled in agro-related activities whereas human capital in the dimensions of management, handicrafts, acquiring forest-related goods, fishery and technical and carpentry were significantly very low.

Family heads of the Kelantan poor were mainly interested in maintaining to exercise traditional methods of agriculture which reflects their lack of readiness and awareness to participate in more impactful means of economic generation through agriculture. On the contrary, the family heads were also unskilled in traditional agricultural methods despite showing significantly higher interests towards the activity. Their large involvement in agriculture as their main routine work reflects their accessibility and possession of economic resources within this area. However, since the majority do not possess adequate levels of skills to be considered as skilled or partially skilled workers in this domain, this could also indicate that the Kelantan poor are inept to contribute to the skilled and partially-skilled workforce which is deemed as the basis to overcoming poverty.

Only a certain few of the family heads were interested in acquiring new skills, especially human capital that requires specific training to acquire those skills. They were more interested in skills that could be practically acquired and those that can be easily acquired through experience. This then tallies with their low skills in all human capital related to technical and carpentry. In this dimension, majority of the family heads were unskilled in all of the listed sub-skills regardless of whether the skill needed to be acquired through systematic training or only via casual observations. This directly shows their limited ability to participate and higher tendency to miss out in the relevant workforce. An insignificant few were interested in fisheries. And even if they were, many of the family heads were interested to partake without having to formally learn the specific techniques needed for successful fishing endeavours. They were reluctant if formal training were required to fully acquire the fishery-related skills.

The family heads sampled in this study shows significant interests in farming especially of those with commercial value in the current market. However, most of the family heads were unskilled in farming except for the sub-skill

of rearing animals to acquire direct profits in return. This sub-skill, fortunately, does not require high-level skills to be mastered and can be learned fairly easily. In terms of food-processing, of those that were interested in this domain, family heads who reported to have possessed such skills and partake in such activities were mainly doing them for personal consumption only and not for commercialization purposes. They were also not interested in selling them despite the potential monetary gains.

Most of the family heads do not show significant interests in acquiring forest goods despite Kelantan being a state rich with natural resources from its vast primeval rainforests especially in the southern parts of the state. This may be so because this human capital requires for the goods to have significant added value to become marketable enough for economic purposes which means more work is needed on the part of the family heads to first process the goods before they become sellable. Majority of the family heads were not interested in entrepreneurial activities and only an insignificant few were skilled in this area as it involves risk-taking, seizing opportunities from current trends and delving into new economic endeavors for the common good; skills that not only require extensive training, effort and experience on the part of the entrepreneur, but also skills that are largely absent in the studied sample.

Only a significant few of the family heads were interested in handiwork especially those that were used in their daily lives. The majority of the Kelantan poor as sampled from these family heads do not have adequate skills in this area regardless the need for such skills to save up on living costs e.g skills of garment sewing. Majority of the Kelantan poor were not interested in managing people and jobs and fare worse to be directly involved in organizational management activities. Only a significant few of the family heads were skilled in managing organizations and personnel. The majority of the Kelantan poor were not familiar with the structured working environments and therefore unskilled in human capital involving organizational managements.

In terms of involvement in capacity building training programs, a large majority of the Kelantan poor never partook in any form of training programs organized by the government. The highest two areas of training that the family heads partook were programs in upskilling agricultural and entrepreneurial skills. Even so, this is relatively low compared to the total sample of the current study. Most of the family heads deemed the skill-based trainings offered in various job disciplines as unimportant and irrelevant including internet-based trainings. With a mindset as such, the Kelantan poor are missing out on vast income-generating opportunities powered by the government through digital economy. One such initiative is the e-Rezeki program that enables Malaysian citizens, especially from low-income groups to generate additional income by doing digital assignments via an online crowdsourcing platform in which participants will be matched with digital work in line with their respective skills. Nonetheless, family heads of the Kelantan poor noted the highest need for upskilling in the following three areas: agriculture, entrepreneurship and farming.

## IMPLICATIONS FOR FUTURE RESEARCH

The reported findings in this paper did not take into account possible age, gender and highest educational attainment effects on the measures of interests and skills of the nine identified job areas. We also did not cross tabulate their perceived interests and declared skills of different job areas with their actual jobs and job statuses for the current report which could significantly alter our interpretations of the current data, but this will be addressed in our subsequent reports. However, the results presented in this paper demonstrate empirical, unbiased measures of human capital capacity of the Kelantan poor regardless of the social and economical statuses the respondents were attached to.

## CONCLUSION

Taken together, the descriptive results show that family heads of the current study have inadequate human capital capacity to compete in today's workforce especially in terms of contemporary human capital which requires one to undergo a more systematic training process to master – a process that the Kelantan poor yet needs to learn to foster and habitualize to. Lack of mastery and undermining the importance of acquiring these skills in turn has direct implications on the Kelantan poor's readiness and accessibility to participate in the current and future workforce which is seeing an evident shift towards maximizing digital economy.

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**MULTIDIMENSIONAL POVERTY**

# COMPARISON OF MULTIDIMENSIONAL POVERTY INDEX (MPI) BETWEEN RURAL AND URBAN AREA IN KELANTAN

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## ABSTRACT

Malaysia is moving forward to becoming a nation of the first class country like US and UK, hence poverty has to be at a minimum level so that there is no group of people left out in tasting the country's development as a whole. This study is conducted in order to investigate the level of poverty in Kelantan, one of the states in Malaysia which has been detected as having big numbers of the acute poor people. The respondents of this study are 300 people with 150 of them who represent the urban and another 150 representing the rural area in Kelantan. The methodology used in this study is questionnaire and the data obtained is then computed using MPI calculation and descriptive evaluation was made. It is found that using the MPI, there is no acute poverty in urban area of Kelantan while in rural area, the acute poverty is very minimal. It is recommended that this study is extended into broader areas of the state in order to get the exact number of poverty and some of the questions and determinants can be added or adapted to suit the reality of need and condition of the local people. This is important so that the measurement of poverty can be seen as a whole and more comprehensive.

**KEYWORDS:** Poverty, Multidimensional Poverty Index (MPI), Urban Area, Rural Area, Descriptive Statistics

## INTRODUCTION

The issue of poverty in Malaysia has drawn a constant attention to most of the leaders, policy makers as well as the social sciences researchers in this country. Hassan (2010) mentioned that Kelantan has the third highest poverty rate after Sabah and Terengganu and added that it potentially will score the highest frequency of poverty soon based on less natural resources and revenue as compared to the other two states which receive Federal Government's oil royalties. On a different account, finding from the Household Income Survey 2012 conducted by Department of Statistic Malaysia (2012) has shown that the incidence or relative frequency of poverty in 2009 for urban and rural areas has decreased from 1.7 % to 1.0 % and from 8.4% to 3.4% respectively in 2012. Hence, many researches had been conducted through the years, on the study of comparing factors affecting poverty in rural and urban areas especially in Malaysia, but they are scarcely reported in literature. Therefore, this study intends to compare determinants of Multidimensional Poverty Measurement in Jeli and Kota Bharu which represents the urban and rural part of Kelantan and to discuss the roles or initiatives in eradicating poverty for both areas. It is therefore hypothesized that factors such as health, level of education and standard of living factors are related to the poverty rate in Kelantan.

Plentiful researches on poverty's determinants have been carried out all these years and numerous models had been developed. However, there is not a single model which is considered perfect and can be used to determine how poor a poor is, due to consideration needs to be given basically to the economic, geographical and social factors of the people involved in the study. Poverty measurement such as Human Poverty Index (HPI) and Poverty Line Income (PLI) and other previous models focused on particular determinants and these have been the main contributor to the development of a more concise and comprehensive models of poverty measurement. Saladin and Ariffin (2014) argued that due to the

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inability of present monetary approaches in reflecting the various dimensions of poverty, the non-monetary approaches should and have also been adopted by most countries in measuring the poverty of their people, aside from the income-based model.

According to Alkire and Santos (2010), the Multidimensional Poverty Index (MPI) is developed in order to measure two main elements of poverty which is the incidence (frequency) and also the intensity (how poor a household can be). It combines all sorts of the deprivations from dimensions of health, education and most importantly standard of living. The indicators (items asked in the questionnaire) would best describe what is owned by a family and what they do not own and this can be implied meaning to the family's real ability in term of income earned. There are altogether ten indicators designed under MPI namely health (two items), educational (two items) and living standards (six items). These ten indicators are carefully chosen based on previous studies and discussions from the experts of each relative dimension. Each indicator comes with the weight and thresholds as shown in Table 1. Through this study, the relative impact of education, health, standard of living could be used as a basis to determine the poverty level and the MPI determinants' relationship.

**Table 1** MPI components

| Components | Indicators | Weight |
|---|---|---|
| Education | Years of schooling : deprived if no household member has completed five years of schooling | 1/6 |
| | School Attendance : deprived if any school –age child is not attending school in years 1 to 8 | 1/6 |
| Standard of Living | Electricity : deprived if the household has no electricity | 1/18 |
| | Drinking water : deprived if the household does not have access to clean drinking water or clean water is more than 30 minutes walk from home | 1/18 |
| | Sanitation : deprived if the household lacks adequate sanitarian or if their toilet is shared | 1/18 |
| | Flooring : deprived if the house has a dirt, sand, or dung floor | 1/18 |
| | Cooking Fuel : deprived if the household cooks with wood, charcoal or dung | 1/18 |
| | Asset Ownership: deprived if the household does not own more than one of : bicycle, motorcycle, radio, refrigerator, telephone or television; and does not own a car or truck | 1/18 |
| Health | Nutrition : deprived if any adult or child for whom there is nutritional information is malnourished | 1/6 |
| | Child Mortality : deprived if any children has died in the family | 1/6 |

## PROBLEM STATEMENT

Plentiful researches on poverty's determinants have been carried out all these years and numerous models had been developed. However, there is not a single model which is considered perfect and can be used to determine how poor a poor is, due to consideration needs to be given basically to the economic, geographical and social factors of the people involved in the study. Poverty measurement such as Human Poverty Index (HPI) and Poverty Line Income (PLI) and other previous models focused on particular determinants and these have been the main contributor to the development of a more concise and comprehensive models of poverty measurement. Due to the inability of present monetary approaches in reflecting the various dimensions of poverty, the non-monetary approaches should and have also been adopted by most countries in measuring the poverty of their people, aside from the income-based model. According to United Nation (1995), poverty is more than having

insufficient income and resources for a sustainable living. Among the indicators are hunger and malnutrition, financially and physically unable to get proper education and other basic services, being discriminated socially and economically and being left out as well as little contribution for any decision making. The former measures poverty in relation to the amount of money needed to consume the basic needs such as food, clothing and shelter and does not concern with other related life issues or with the overall level of inequality in society. On the other hand, the latter is defined based on its relationship to the economic status and well-being of other people in each respective region. A person or a group of family is considered poor if they are relatively unable to attain the level of general living standards which are based on each society's unique context. Therefore, this study intends to compare determinants of Multidimensional Poverty Measurement in Jeli and Kota Bharu which represents the urban and rural part of Kelantan and to discuss the roles or initiatives in eradicating poverty for both areas. It is therefore hypothesized that factors such as health, level of education and standard of living factors are related to the poverty rate in Kelantan.

## METHODOLOGY

The target population for this study is Kelantanese in Jeli and Kota Bharu area. Jeli is selected as it represents the hardcore of Poverty Line Income (Abdullah *et al.,* 2016) while Kota Bharu is selected as it represents urban areas in Kelantan. Collection of relevant data of this study was made through several quantitative method such as questionnaire and face to face method. Questionnaire is a common method that used in the survey and can be distributed to a large number of people. People will take a couple of minutes to answer the provided questions given and people may respond seriously in some controversial issues related privately because the despondences are anonymous and the data will be remain confidential. Face-to-face interview is another method that can help researchers to help and deeply understand the respondent throughout the survey session. The advantage is that researchers could get more honest and truthful data. It also makes the respondent become more comfortable to answer the questions with right method of communications.

The sampling method used in data collection is convenience sampling method. The rational of using this method is to obtain the sample at convenience. The procedure is not random where the certain areas are chosen for the distribution of the survey questionnaire. Among the advantages of using this convenience sampling is that it offers least cost and least time consumption as compared to other sampling techniques. Researchers decided to choose the respondents according to the recipient of e-kasih program. It can be said that all of the people that included in e-kasih program is poor. The list name of the recipient of e-kasih program was obtained from Jabatan Pembangunan Persekutuan (JPP) in each area. For Kota Bharu, there are 21,335 recipients while for Jeli, it is divided into 3 zones which are Kuala Balah, Air Lanas and Bukit Bunga. The recipients for Kuala Balah zone are 637 people, Air Lanas are 759 people and Bukit Bunga are 556 people.

From the total number of recipients of e-kasih program in Kota Bharu, 150 recipients were chosen. Meanwhile for Jeli (rural area), 50 recipients for each 3 zones have made up 150 recipients altogether. Simple random sampling method is used to select all the respondents. There are four parts constructed in this questionnaire. The first part comprises items related to the demographic profiles. The second part is about the education of the household. The third part is about the standard of living of the household. Fourthly, it is about the health of the household.

This study applies descriptive and inferential analysis to identify the relationship between causes of poverty and poverty level. In order to analyse data, this study used the Statistical Package for Social Science (SPSS 20). Multidimensional Poverty Index (MPI) are assessed based on ten indicators namely incidence of mortality, nutritional information, completion of schooling years, school attendance, types of cooking fuel, toilet condition, access to clean water, electricity, flooring of the house and asset ownership. Every single indicator is weighted equally within and among each dimension. The formula of MPI calculation is as follows:

$$MPI = H \times A$$

Where,
H is the percentage of people who are MPI poor (incidence of poverty)
A is the average intensity of MPI poverty across the poor (%)

There are steps to be followed in determining the cut-offs for each dimension and items asked in the questionnaire. The steps are shown in Table 2.

**Table 2** Steps of Calculating MPI by Alkire and Santos (2011)

| |
|---|
| Step 1: Choose unit of analysis |
| Step 2: Choose dimensions |
| Step 3: Choose indicators |
| Step 4: Set deprivation cut-off |
| Step 5: Apply poverty line |
| Step 6: Count the number of deprivations for each person |
| Step 7: Set the second cut-off |
| Step 8: Apply cut-off k to obtain the set of poor persons and censor all non-poor data |
| Step 9: Calculate the headcount, H. Divide the number of poor people by the total number of |
| Step 10: Calculate the average poverty gap, A. A is the average number of deprivations a poor |
| Step 11: Calculate the adjusted headcount, M0. If the data are binary or ordinal, |
| Step 12: Set weights. |

## RESULTS AND DISCUSSION

Based on the data obtained from the questionnaire survey for both Jeli and Kota Bharu area, an analysis of number and percentage had been computed. They are summarized in the table 3 below.

**Table 3** The percentage of indicators under each component between Jeli and Kota Bharu

| Location / MPI indicators | Jeli (x %) | Kota Bharu (x %) |
|---|---|---|
| **Education** | | |
| Everyone complete six years of schooling | 4/150 *100 = 2.67% | 0 |
| All children enrol in school | 0 | 0 |
| **Standard of living** | | |
| Has electricity | 0 | 0 |
| Has access to clean drinking water | 78/150*100 = 52% | 2/150*100= 1.33% |
| Is sanitation facility shared with others | 0 | 0 |
| Has imperfect floor | 4/150 *100 =2.67% | 1/150*100 = 0.67% |
| Household cook with dung, firewood or charcoal | 0 | 0 |
| Household owned more than one bicycle, motorcycle, radio, refrigerator, telephone or television and owned a car or truck | 22/150 *100 = 14.67% | 61/150*100 = 40.67% |
| **Health** | | |
| At least one member malnourished | 0 | 0 |
| Have children who died because of malnourished | 0 | 0 |

Based on the table above, among the three dimensions of deprivation investigated, respondents from Jeli faced two dimensions of poverty with bigger score than Kota Bharu namely the education and standard of living. However, none of the respondents from Jeli are deprived in term of health dimension. For the education component, there are 4 out of 150 families or 2.67% of the respondents having members in the house who did not finish their six years of schooling. For the question of “all children enroll in school”, all of the respondents from this area (Jeli) ticked “Yes” so there is none of them considered as ‘deprived’ from education. Next, for the standard of living, in term of electricity, sanitation facility and household cook, all of the respondents ticked for “not deprived” of it. However, for other components like “having access to clean drinking water” and “has imperfect floor”, there are few percentage of them who are deprived. 4 out of 150 respondents or 2.67% of them have imperfect floor at their house while 78 out of 150 or 52% of the respondents are deprived of clean drinking water. Another item asked in this MPI model is “whether the household owned more than one bicycle,

motorcycle, radio, refrigerator, telephone or television and owned a car or truck". In this case, 22 out of 150 respondents or 14.67% of them have more than one unit of vehicle or communication devices.

On the other hand, few of the respondents of Kota Bharu only have one dimension in which they are deprived of. None of the respondents from Kota Bharu are deprived in term of health and education dimension. However for Standard of Living, 2 out of 150 or 1.33% of them are deprived of clean drinking water. For the question of "having imperfect floor", 1 out of 150 respondents or 0.67% of them are deprived of good flooring in the house they live. For the last question of "whether the household owned more than one bicycle, motorcycle, radio, refrigerator, telephone or television and owned a car or truck", about 40.67% or 61 out of 150 respondents do have more than one unit of vehicle or communication devices. This number is greater than those who live in Jeli in term of ownership of communication belongings.

In line with the table of summary above, the calculation of MPI for both areas are then computed. Data are taken from the same feedback table prepared in the excel sheet. Therefore, the result of the calculation is presented in table 4.

**Table 4** The MPI calculation for both Jeli and Kota Bharu

| MPI INDEX | JELI | KOTA BHARU |
|---|---|---|
| H | H = 2 + 2 / 699 = 4 /699 = 0.00572 | H = 0 |
| A | (0.333 x 2) + (0.333 x 2) / (2 + 2) = A = (0.666 + 0.666 ) / 4 = 0.333 | A = 0 |
| MPI = H x A | 0.333 x 0.00572 = 0.001904 | 0 |

It is found that the number of acute poverty from multi dimensions faced by respondents from both urban and rural areas is really small. Out of 300 respondents being investigated, only 2 families from Jeli (rural area) experienced multidimensional poverty. Meanwhile, none of the respondents from Kota Bharu is found multi-dimensionally poor.

Therefore, based on the findings obtained, the education level in Malaysia is overall not deprived. Nowadays, Malaysia government has introduced the plan for poor people who have children so that they are given financial aid to send their children and finish their school till they reach form 5. This is proven by 64.3% of the respondents in this study have completed their secondary level while 29.3% have completed their primary school. Children who did not finish the school until form 5 usually because of the children themselves are not motivated to learn and influence from their surroundings.

Based on the findings obtained, the health standard in Malaysia in term of having enough nutritional food is not deprived. Based on survey conducted by the National Health and Morbidity (2015), it is found that hypertension, high cholesterol level and diabetes among Malaysians was increasing to an alarming level. Therefore, this study tries to relate this fact with the implication it may bring from poverty's point of view. The consequence from spending a sum of money to treat the chronic diseases suffered by one or more members in a family can indirectly affect their daily expanses. Even though the government does provide medicine and routine check-up services, some of the cost of having operation and surgeries might still be paid by the family on their own. Other than that, the inability of the patients to take care of themselves has caused other family members to be in charge of them and this can as well affect their productivity. In a broader scope of country's productivity, they are not able to contribute their skills and knowledge to the fullest in the economic and business development as they might only work as part time, temporary or on their own.

Based on the findings obtained, the standard of living among the respondents is mixed in term of deprivation. Due to the fact that this study aimed for group of poor people, some of them may face problems in term of owning basic house appliance or vehicle, not having access to clean water and not having good flooring at their house. These are common problems faced by the poor especially those who live in rural area like Jeli. Other than that, utilities like electricity and access to buy goods near their house is not considered deprived. For access to clean drinking water, the score is quite high due to the fact these people in rural areas are used to using water

taken from the well and also the stream nearby their house. Access to pipe water is therefore not considered crucial for them and they can spend money more on other utilities. There is also possibility that not much effort in promoting the use of water pipe in this rural area by the water company in charge. For poor flooring, if the house is built using wood, then year to year, the wood might grow fragile. Therefore, this study believes that houses in Malaysia do have floors but the type of materials that construct the floor that matters.

## CONCLUSION

In conclusion, even though the MPI index for both urban and rural areas is very small in score, it does not mean the effort to identify and help the acute poor should be stopped. The fact that a few families with deprivation of multiple dimensions still exist in that part of rural area can be a clear indicator that poverty is still happening in Kelantan. This study should be expanded to a greater scale of sample size in order to have the right statistics for further research. Urban poverty should be given more attention. Living a life in the city or suburban areas require more spending than the rural ones. Even though these people have stable job, they are not able to live a comfortable life like others with high monthly salary. For instance, a clerk at a company who has constant wage but due to the spending for the house rent, logistic and petrol gas which are pricey has caused one to reduce the spending from other aspects like clothing and food. Even if the cost of these stuffs can be adjusted, still one will not have the money balance to save for emergency cases or to spend for insurance payment. This all happened due to the amount of income which is very limited in order to cover up all necessary spending in general. For those poor group of people in rural areas, the cost of living might not be the main issue, however, this study seek to relate the factor of poverty as the not having knowledge or exposure on how to improve one's life using the communication media and finding more chance and opportunities to market the technical skills possessed. For example, one who works not only as a home builder but also know how to fix home pipes and other home appliances like ceiling fan, kitchen sink etc. supposedly able to use the social media to market his service. However, due to lack of resources in promoting his service, his income raising will be limited. This study believes that factors leading to acute poverty may be reduced if there are many more programmes conducted in order to expose them with the platforms which help their income to increase and at the same time, teaching them on how to manage the money well.

## RECOMMENDATION

Based on the study conducted, there are a few suggestions made in order to manage poverty issues in Kelantan. Firstly, facilitating the lesson and skills' development for the locals by the government and educational institutions. For example, the vocational certificate of skills from level 1 to 5 has been provided before by the government so this effort must be continued because it can help this group of learners to expand the knowledge that they learned from the centres like Giat MARA, Technical Vocational High Schools or Polytechnic Colleges by offering paid services or work with private companies when they finished their study. Through this, the income obtained can help to risen their standard of life.

Secondly, by offering more job opportunities to the locals especially in the fields that require technical skills and business services. This is because these kind of skills are marketable and being regularly needed in our daily life. For example, the skills of fixing electronic or electrical devices or cooking skills. This will then assist the target group to improve their standard of life when they have aims for their life and long term career.

Thirdly, by opening up more business opportunity and motivational programmes in entrepreneurship, it is hoped that this target group can use well the assistance given by the government and business agencies involved for betterment of their life. Nevertheless, this kind of effort needs a serious and sincere participation from the locals as it deals with a lot more money investments. Therefore, it is crucial to instil awareness among them so that they are highly motivated to raise their income for a better life. Awareness campaigns and programmes can be given to this target group so that their minds are more open in accepting changes and fully ready to contribute their own energy and time.

Other than that, ministries and agencies of government should work hand in hand to in distributing the monetary aid to the needy people in each state and ensure there is constant update of the poor family's status of progress on their financial spending. Constant feedback on their activities and standard of living would be really helpful in understanding these poor people's factors of poverty.

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# THE INFLUENCE OF POVERTY AND CULTURE ON WOMEN POLITICAL PARTICIPATION AND SUSTAINABLE SOCIETY IN NIGERIA

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## ABSTRACT

Poverty is a kind of deprivation which influences the lives of those affected by it and denies the affected person from living a decent life. Culture is the way of life and it exerts a lot of influence on the lives of people in a given environment. In Nigeria, the poverty incidence has been increasing and permeates many strata by the day. Women are major victims of this social malaise and are more influenced in many respects. This study examined the influence of poverty and culture as two major correlated variables in influencing the level and dimension of women participation in politics and its effect on a dream of sustainable society. The study used phenomenological qualitative type of data/ method of data collection and analysis. Primary and secondary data were collected from the relevant sources. The primary sources included an in-depth interview with some selected informants from various categories that have first hand information on the subject matter of study. The secondary sources consisted of books, journals, internet sources and reports. The data collected was discussed and analysed using thematic analytic interpretations and application of the theoretical framework for the findings. The study discovered most women fall under the category of the poorest; hence their chances of participating in active politics have been greatly eroded due to money-driven nature of Nigerian politics. The work recommends community-based women empowerment policies as solution.

**KEYWORDS:** Culture; Political Participation, Poverty, Sustainable Society; Women

## INTRODUCTION: BACKGROUND OF THE STUDY

Poverty is a form of deprivation which denies the poor or those affected by it from living a decent and acceptable reasonable life in the society. Poverty deprives an individual of his human dignity, human right, political relevance in terms of participation and, subjects him to hunger, malnutrition, illness and social exclusion which in turn makes his life miserable and hopeless (Sen, 1999:18). Poverty is a phenomenon that exposes an individual in an unacceptable means of livelihood through deprivation of an opportunity to economic empowerment and political association (Mahbub Ul Haq, 1999:7). Poverty is an unacceptable condition of destitution that any serious government will not tolerate because it deprives those affected by it from living as human beings with equal rights in accessing the natural resources of their environment (Sachs, 2000:3).

Nigeria is known for many decades as one of the countries affected by the incidence of high level of poverty which cuts across the nation in various dimension from absolute, to subjective and relative poverty incidences. The 2017 statistics revealed that about 70% of the total population of Nigeria was living in the poverty line and the most affected sections were women and children. It is estimated that 70% of women lived below the poverty line as at 2017 (National Bureau of Statistics, 2017). The case of Nigerian poverty incidence is ironical because the country is a rich nation endowed with diverse natural resources. Nigeria is the 7th most populous country in the world with an estimated population of 200 million as at 2018, the biggest country in Africa and the largest black nation on earth, 10th largest oil producing country in the world in addition to the possession of vast arable agricultural land and other mineral resources such as cocoa, gold, iron, zinc, limestone and numerous resources (http://www.who.int/gho/countries/nga/country_profiles/en/). The human and material resources in the country should have set the potential for national development in the country, unfortunately, poor management, lack of

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good leadership and corruption denies the country a good standard of living and deprives the country from overall national development.

Culture is a way of life and values of any given society including norms, tradition, and mode of dress, food, language, perception and other related issues. Every society has its own culture that it values, and this culture can be either negative or positive. Sometimes the habits and actions of the individuals in the society also form part of their culture (Haralambos & Heald, 2005:197). Nigeria, especially its northern axis, is a highly patriarchal society, and shares the culture society that confines women within the realm of domestic household services, and which curtails their advances towards societal functions and political participation. Many women are denied access to education, particularly Western education because ignorance and other cultural practices within the realm of religion. With these tales of pauperization, marginalization, and exclusion of women, the stage is set for depriving women the right to active political participation, in which case they are reduced to mere onlookers. They are subjected to decisions and policies they hardly have any input in contributing in making them. Since most the women lack the basic requirements, only a few of them are gainfully employed, either in the public or private sectors of the economy. In short, the women are deliberately schemed out of profitable ventures and compelled to depend on their men counterpart, thus maintaining the man's dominant ego of superiority in society.

Nigeria's political culture is highly monetized where the highest bidder always buys his way to political power at the expense of issue-based politics. The issues of merit, service delivery, accountability and gender parity/equality hardly counts. The nature and permeated level of chronic poverty in the country established the culture of money politics where money influences who seeks for power or elective/political position. Women have been the most affected by poverty in Nigeria, which means they have a lesser advantage in the competitive money politics. This is the major reason why only very few women can make it to electoral offices and higher appointive political positions in the country because the influence of culture and money politics have affects their chances and blocks their opportunities. The level of political participation of women in Nigerian politics ranges from 2% from 1960 to the highest share of 10% in 2014 (Innocent, Anthony & Chimaraoke, 2014). These figures are discouraging and may have been the major reason why women are poor and marginalised in the political participation process in Nigeria.

It is against the background of the above issues that this paper examined and analysed the influence of culture and poverty on women political participation in Nigeria politics. In doing so, some relevant literatures were critically reviewed and a theory was adopted to explain the context of the work. The literature was reviewed in a thematic form as discussed below.

## LITERATURE REVIEW/CONCEPTUAL CLARIFICATION

In this section, some relevant issues were discussed critically on the subject matter of study to enable for the identification of the existing literature gap and contribution to knowledge. This section reviewed issues including the concept of poverty, culture and political participation.

### The concept of Poverty

The term poverty is a difficult concept to define precisely or to be given a sacrosanct definition because of the complexity, different dimensions, incidence and variant indicators and perception of the term by numerous scholars, analysts and the affected persons themselves. However, a certain level of agreement has been reached by some of the scholars in describing the term 'poverty' or who is poor, using some indicators that are set as the minimum condition that will qualify an individual to be categorised in a poverty line or below it. Poverty is a phenomenon that subjects a person to an economic, social and political deprivation for a life of destitution and inconvenience (Myrdal, 1947:12). Poverty is a time-bomb that is prevented from explosion during the stable time of economic prosperity and defusion in the period of economic hardship or recession when opportunities are deprived from some individuals to improve their income and realise their full productivity (Mahbub Ul Haq, 1999: 4). Thus, from the above two conceptualisations, one can simply establish that poverty is all about deprivation from a better condition of living but, the problem with the above two scholastic submission is absence of reliable indicators that will explain who a poor person is or who is deprived or denied an opportunity.

Poverty is a circle that easily traps its victim in a continuous circular flow of chain of misery because it is as a result of low productivity, low income, low demand, low savings and low investment which keep on constantly circulating in the same manner making a poor to remain perpetually a poor continuously (Nurkse, 1967:4). Poverty is perceived as either absolute, relative or subjective (Haralambos et al. 2005: 267). Absolute poverty is measured in terms of the acceptable United Nations' standard of $1 dollar per day. Relative poverty is measured by the total number of those in poverty in the society out of the total population in a given area. Subjective poverty is a perceptual condition of the feeling of being poor even when the real condition might not have indicated that and, this is occurring because of a comparable position of income or standard of living from different perspectives.

Poverty is a term that expanded to have gone beyond monetary measurement and income in recent times with the incorporation of other indicators in determining who is a poor such as political participation and social exclusion (Davis & Martinez, 2014). The above view summarised that poverty is multidimensional and multifaceted in its nature because denying an individual from political participation is depriving him of his fundamental human right and democratic freedom which will socially exclude him from active participation in the decision-making process as observed by Sen (1999:7) that absence of human rights and freedom of democracy is another form of poverty. The Nigerian women are excluded from most of the economic activities because of culture which imposed purdah or prevention from public appearance in many parts of the country and this has contributed in subjecting many of them in poverty situation which in return denied them access to active political participation because the culture of Nigerian politics is that of money politics where a contestant must use money to secure the votes of the electorates.

**Culture**

The term culture is many things to many people depending on perception, environment, history and societal influences. Famously, culture has been defined by sociologist as the entire process of the life of an individual including his upbringing, values, training, norms, perceptions and an all-encompassing method and style of living of a particular people in a given society. culture differs from one society to another and from one group to another. Although, there are cultural assimilation in recent times due to the globalisation forces, still, the cultures of the world are unique in their differentiations from one place to another. What is conceived as a culture in this society or an abomination can be valued in another place because of cultural perception (Haralambos et al. 2005:197).

This study gives emphasis on political culture and as such the focus of analysis will be on political culture and not culture in general. Magstadt (2006:76) emphasised that culture has many meanings and dimensions and that has made its observation easier for the experts to narrow down their analysis within their area of academic sentiments. Political culture is not a total explanation of the entire political process in a society. this is because of a varying nature of mankind which is changeable in different circumstances and experiences. A political culture is easily understood if a nation's political culture is examined. A nation's political culture is the orientation of the citizens towards three major political issues: the political system including elections, political parties, political participation and leadership, second is the policy-making process and the third issue is the policy output and outcomes. For example, what is the perception of the public on the performances of their leaders? Is the government popularly accepted by the public? Are the citizens offered an opportunity to participate equally in the political process of their country and many other related questions and issues of political system and political process (Almond, Powell, Strom and Dalton, 2005:19)?

Political culture is the sentiments, behaviours, perceptions and other related terms which heralded the political settings of any society which can be independent but, coordinated in diversity in every society (Pye, 1962:34). Political culture is a term that has come to explain the national values, political ideology, psychology and fundamental values of the people (Pye & Verba, 1965:19). The above views are inductive and all-encompassing nature of national values which by extension is the national culture. Almond and Verba (1963) defined the term political culture as the particular distribution of patterns of orientation toward political objects among the members of a nation. Thus, according to the above definition, political culture concerns the psychological dimension of political systems, including all politically relevant beliefs, values and attitudes. Focusing on different reference populations, one can examine elite cultures and masscultures as well as local, regional and national cultures,

including the sub-cultures of specific groups. Yet, in every case the concept refers to some collective unit of which people are aware and have some feeling of belonging.

Nigerian political culture can be clearly understood as the product of history. The enduring effects of pre-colonial events still play an important role in the political culture of Nigeria today. The political culture of Nigeria is extremely heterogeneous and complex. Analysis of it must consider a Western value system overlaid on those of its various pre-colonial traditions. It must assess the impact of a variety of religious beliefs and of the continuing effects of Christian and Muslim proselytising efforts. The whole range of modern political ideologies is found among the belief systems of the politically active population. Ethnic identity became a major factor in Nigerian political culture after political independence, with elections and politics entirely divided along Hausa/Fulani in the North, Yoruba in the West and Igbo in the East. Religion is the second dominant factor in the Nigerian political culture (Mundt Aborishade, 2005).In some other time, politics of money influence voters' behaviour. The politics of give and take is very much influential in the emergence of winners in any election in Nigeria. Politicians indulge in the habit of giving out money during campaign and elections in order to secure the votes of the electorates and this culture seems to have been legitimized to the extent that, no matter how good a candidate is, if he cannot give out money he may likely lose out in the election (Sule, Azizuddin & Mat 2017 and Sule, Azizuddin & Mat 2018).

The above explanation indicates how the influence of the culture of money politics affects women political participation in Nigeria because most of them fall within the category of the population that is living in poverty and that has made them to become a vulnerable group that is disadvantageous in terms of active political participation. It can be established that poverty and political culture of the Nigerian environment deprived women and excluded them from political participation. By implication, depriving women from political participation can lead to lack of sustainable society or sustainable development because women possesses the larger number in Nigerian society than men according to the 2006 population census with 51% as against 49% of men population.

**Political Participation**

Political participation is the process of involvement in the political system from the grassroots to the national level and from the commencement of political activities to the final stage of voting and after the election through monitoring and constructive criticisms. Political participation can be in form of voting, protest, consultation, belonging to a political party, campaigning and mobilizing the electorates, contesting for a political position, awareness creation, public commentary and political analysis, and other related activities (Almond et al. 2005:29).
Political participation is not necessarily that one must be involved in party active participation or contesting for an elective position. There are series of pre-election activities, during the elections and after the elections. A good citizen is expected to be enlightened, participate in the policy-making process, opposition, watchdog, and law enforcement process. Almond & Verba (1965) identified three major forms of political participation as follows: active political participation, subject political participation and parochial political participation.

Active political participation is in an open state precisely democratic where process of policy-making is open for participation and inputs are welcomed from all the concerned citizens. The citizen in this type of political participation possesses the culture of political awareness, they are conscious of the government around them and they monitor closely the decision-making procedures with criticisms and inputs. Political participation could also be passive, in which case the citizens are passive and submissive to the will of the government without much concern on their contribution towards policy-making and decision-making process. Parochial political participation is a situation where the citizens are not enlightened, the process of participation is blocked, and citizens are compelled to unquestionably comply with the decisions of the government. This type of political participation is obtainable in totalitarian societies such as under military dictatorship.

From the above categorisation of political participation, the Nigerian situation can fall within the second category in general but, the case of Nigerian women falls within the last category because majority of the women are hardly aware of what may be happening in the political arena, mainly because the enabling environment is either not provided or is skewed and limited by inhibiting factors and sometimes they are outrightly blocked from active political participation through the societal culture of confining them within the domestic household activities and

the political culture of money politics. Since the women are poor and cannot afford the financial requirements to vie for elective political positions, they remain passive and parochial in their political participation within the Nigerian political terrain.

## THEORETICAL FRAMEWORK

The work adopted the Theory of Social Exclusion to explain the context of the research work and the literature used in the work as well as to help in the discussion of the findings. The term 'Social Exclusion' is seen as a more comprehensive term that is now used to replace terms like poverty, deprivation, social division and inequality (Muddiman, 1999 retrieved from https://core.ac.uk/download/pdf/11879329.pdf). The theory of Social Exclusion emerged from the scholastic debates in the 1990s as an approach that differs from the use of the terms such as poverty and social division making it more comprehensive and all-encompassinging in approach.

The Theory of Social Exclusion is concerned with the analysis of a combination of social issues including unemployment, low literacy level, low income, poor shelter, poor healthcare services delivery and destitute family life (Duffy, 1995). The Theory of Social Exclusion emphasises for an approach that is broader than poverty and which should be all-encompassing not only in monetary or material terms but, through the examination of the other factors such as inability to effectively participate in economic productivity, social engagement, political participation, cultural affiliation and an alienation or withdrawal from the mainstream of societal life (Walker, 1997).

From the framework of the Theory of Social Exclusion, the term is generally applied in explaining persistent and systematic dominant multiple deprivations rather than a mere concern with the issue poverty or any other societal backwardness factor that is just experienced for a short period of a time. Exclusion is given priority and comprehensiveness because it captures the entire process of deprivation, disempowerment, alienation and social stagnation in the society (Hill, 1998). Social Exclusion Theory gives much emphasis on social polarization of the society in the social structure and opportunities for a better means of livelihood. The theory presents the following basic assumptions:

1. Identifying the multidimensional nature of poverty and disadvantage;
2. Identifying political, social, racial, ethnic, gender, and religious/beliefs restriction and exclusion;
3. Determining the persistent deprivation and inequality levels among social groups over time;
4. The extreme effects of such deprivation on relatively concentrated social groups and geographical locations and
5. The desirability of including such groups in mainstream society.

Social Exclusion Theory is a classical and a practical explanation of the contents of this work especially the literature and it will serve as a good guide in the explanation of the data and analysis. In the first place, the phenomenon of culture and poverty of Nigerian women can only be explained using a broader approach of Social Exclusion Theory which goes beyond mere explanation of poverty only or deprivation. This is because women constitute most of the population and a strong chunk of the electorates in Nigeria but, are perpetually and constantly in poverty which deprives them of a decent means of livelihood and the ability to seek for political power in an environment of money politics. The poverty and disadvantage position of the women is a good determinant of the nature of the persistent deprivation in the specific social group which is women in the country. This necessitates for an attempt to include them in the mainstream society as advocated by the Theory of Social Exclusion which is exactly what this research work is trying to achieve. The aim of this work is to identify the nature of the disadvantage, deprivation and the particular group, which is, women with an emphasis on how to restore their dignity through empowerment by poverty reduction which will enable them to compete for power and push for fairness in appointments into political offices in a money-haven political system like that of Nigeria.

## METHODOLOGY

The research used a qualitative method of data collection and analysis. It's based on phenomenological qualitative research paradigm because it seeks to examine the phenomenon of the impact of culture and poverty on a particular group and their situation of the group or their phenomenon in terms of political participation in

Nigeria (Creswell, 2014:6). The research used both primary and secondary sources of data collection. The primary source is the use of an in-depth interview with some selected informants from specific groups that are related to the subject matter.

A total number of 28 informants were selected from six groups as follows. The first group is four (4) senior officials from the Federal Ministry of Women Affairs. Five (5) academicians who are authorities in gender issues were selected from the five public universities across the country, three from the northern part of the country and two from the south. Eight (8) members of different groups of Human Rights and Civil Societies organizations were selected for the interview. Six (6) members of international donor agencies were selected from six organisations as follows: UNICEF, Save the Children, ICRC, USAID, UNDP and Commonwealth Group; and five (5) senior officials were selected for the interview in the Office of the National Poverty Eradication Programme (NAPEP). This made a total number of twenty-eight (28) which is an average number of informants suggested for a qualitative interview by Sharan (2002) to enable for validation and reaching of saturation point in the interview process. The secondary source consists of books, journals, government's statistics and internet sources.

The data obtained was presented and analysed using thematic analytical interpretations and content analysis where themes and sub-themes were identified and discussed. The discussion used tables, charts and maps were obtainable in the data analysis for an easier and more scientific clarification. The results were discussed using the theoretical framework adopted in the work.

## DISCUSSION AND ANALYSIS

In this section, efforts were made to discuss in detail and analyse the subject matter of study by examining the direct relationship between culture, poverty and the level of political participation of women in Nigerian politics and its implications on sustainable society. Themes were designed, and maps, charts and graphs were used in addition to statistical reports from government agencies and international organisations. In addition, the theory adopted in the work was referred to in the discussion together with the views of the informants that were interviewed in the field survey.

### Influence of Culture on Women's Political Participation in Nigeria

As observed by Almond et al. (2005), every society has its own set of culture and political norms that turns into parts of its political system and political process permanently. In Nigeria, there is still the culture of confining women in domestic activities without allowing them to freely interact outside with men because of religion, history, culture and perception in addition to the patrimonial nature of the Nigerian society. The Nigerian society has the cultural character that makes it hostile for women to participate in politics because of early marriage and religious practice and this has made many of women to fall within the poverty line (Ademuson, 2010).

Many of the informants agreed that culture is an impediment to women participation in Nigerian politics. For instance, one of the informants in the category of human right activists narrated that:

> *"Women are deliberately restricted from political participation because of our culture of male domination and identification of women as mere pawns in the hands of men for domestic services only. Although, some religions provided them with constitutional rights, we tend to favour our culture ahead of religious practices because of the selfish nature of man and deprive them from active political participation. Their only given role seemingly in the political process is just to go and vote for contestants and, even that one started recently after a huge effort from us and other organisations that operate nationally and at the grassroots"* (Personal in-depth interview with an informant in the category of Human Rights activists on 12th June 2018 in Abuja).

In another view from an informant, he narrated the consequences of the marginalisation of women from active political participation because of culture as follows:

> *"Our culture or political culture specifically, deprive women of their status in terms of political participation that is why we are still recording a low number of women in elective and appointive*

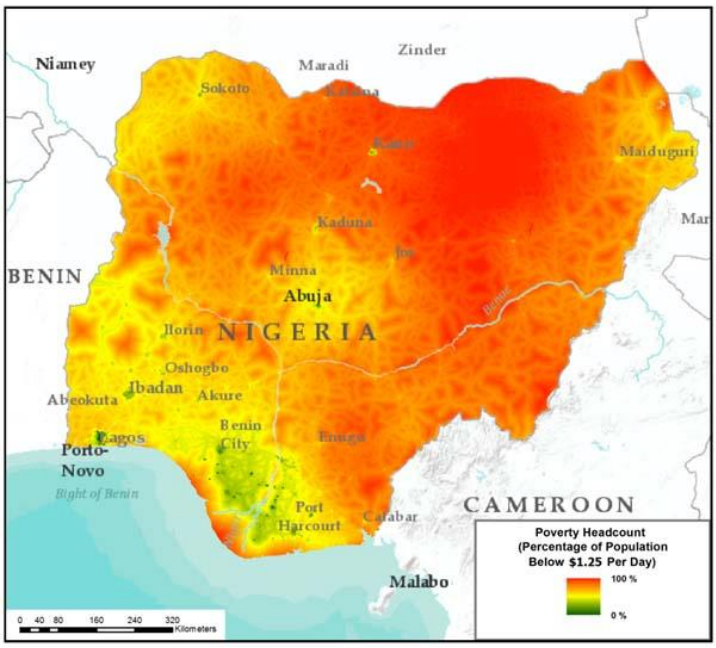
> *political positions. And the implication of this culture of denying women from political participation is lack of sustainable national development because no society can prosper which failed to empower women since they constitute the majority in the case of Nigeria and in most parts of the world"* (Personal in-depth interview with a senior official from the Federal Ministry of Women Affairs on 18th June 2018 in Abuja).

There are many literatures that supports the above position such as Aigbokhan (2000), Nkirukah & Felicia (2012), Innocent et al. (2014) and Ngozi, Florence & Justine (2015). In addition, the theory of Social Exclusion can explain clearly the above views of the informants and the supporting literature in the sense that the Nigerian culture which neglects the role of women and emasculates them as domestic servants is a form of deprivation and an exclusion that is unjustly meted on them and that has been the genesis of their inability to participate in politics.

In addition, Nigeria has the political culture of money politics where the politicians bribe their way into power through vote buying and since, about 70% of women are in the poverty line, this political culture of money politics automatically excludes and deprives them from active participation except as voters only. Sometimes where the use money fails to yield expected results, violence is resorted to, as means to political power acquisition or sustenance. Few of the woman are able to make it amidst a competitive situation with their seemingly superior male counterparts in the Nigerian environment.

**Influence of Poverty on Women's Political Participation**

Nigeria's poverty profile is pervasive, chronic and permeative as examined earlier with a total number of the 70% of the population in absolute poverty or below the poverty line of $1 dollar per day. A map below shows the geographical distribution of absolute poverty in Nigeria.




Source: National Bureau of Statistics 2018

**Figure 1** Map Showing Absolute Poverty Distribution in Nigeria

The most alarming issue is the nature of the distribution which disclosed that 70% of those who fall in this category are women and the level of inequality in the national distribution is terrible taking the Gini Index percentage as shown below in figure 2.

Source: National Bureau of Statistics 2015

**Figure 2** Nigeria's Gender Inequality across the Six Geopolitical Zones in the country in 2013.

Apart from the statistics above, many of the informants supported the figures in their views. For instance, one of the informants revealed that:

> *"The level of political participation of women is low because of poverty. Majority of those who are poor are rural dwellers and women and children as well as other weak and vulnerable groups. Nigerian politics is the issue of money if you don't have no matter how good you are nobody will vote for you that is why women found it very difficult to penetrate the file and rank of the Nigerian politicians since they don't have the financial strength to sponsor their political ambition except the very few lucky ones who made it through their godfathers"* (Personal in-depth interview with an informant from the category of the academicians on 27th June 2018).

Another informant in a different category narrated his different views as follows:

> *"It is not only women that are influenced by poverty in the political participation process in Nigeria. Even the men, are dragged from active and full participation if you are poor. All the gender is affected in this regard. However, the phenomenon of women participation in politics is more pronounced because they are the most affected by the poverty incidence in the country"* (Personal in-depth interview with an informant in the category of academicians on 29th June 2018).

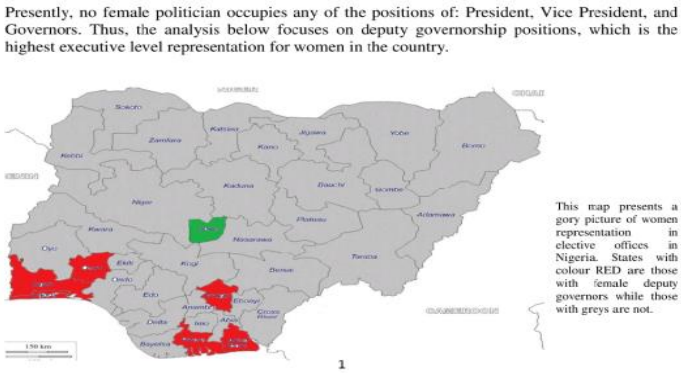
In addition, there are literatures (Aigbokhan 2000, Nkirukah & Felicia 2012, Innocent et al. 2014 and Ngozi et al. 2015) that support the notion that poverty is an influencing factor in depriving women from political participation in Nigerian politics. However, these previous studies did not exhibit statistically the level of the pronounced nature of the poverty and inequality of women. Furthermore, they also did not use the theory of Social Exclusion to explain or support their findings. This is one of the major areas of contribution to knowledge in this work. The theory of Social Exclusion is applicable here to support both the informants' views and the existing literature in the field of study because it is a plausible explanation of the nature of deprivation and exclusion that a gender is facing in some societies particularly that of Nigeria. Women are in abject penury making them unable to participate in politics which in return leads to exclusion from political activities.

**Women Political Participation and Impact on Sustainable Society in Nigeria**

The level of women participation in Nigerian politics is discouraging and alarming. For instance, While 47 million Nigerians registered as eligible voters in the 1999 elections, of this figure, 27 million were women representing 57.4% of registered voters. In the first Republic, no woman was able to win election into the federal legislature, though three women were elected into the Eastern House of Assembly in the 1961 regional elections. In the Second Republic, only a female Senator, Franca Afegbua, was elected into the Senate in 1983. She however served for only three months before the Republic was terminated by a military putch on December 31, 1983. In 1992, out of the 300 gubernatorial aspirants during the transition programme of General Ibrahim Babangida, only 8 were women, representing a paltry 2.6%. None of them was able to make it to any of the Government Houses,

as all the states were won by men. Also, for the executive positions of the parties that existed then, women had only4% (Innocent et al. 2014).

In 1999, there were a total of 11,117 electable positions available, out of this number, only 631 women contested which is a mere 5.6%, of the 631 female contestants, only 180 managed to win. Out of the 180 that won, 143 were elected at the ward levels as councilors. The 180 elective positions occupied by women during this period represented only 1.6% of the total number of elective positions available during this era. In Obasanjo's first term (1999-2003), only 1.6% of elective positions were occupied by women. In 2003, no woman occupied the government House of any of the 36 states as the Chief Executive. For the State House of Assembly, only 3.54% of the seats were occupied by women. For the House of Representatives, only 6.11% of the seats were occupied by women and in the Senate, they had only 3.67% of the seats. Though the percentage of women elected into the State House of Assembly rose from 3.54% in 2003 to5.4% in 2007; 6.11% to 7.2% (for House of Representatives; and 3.67% to 8.3% (for Senate), it is still very far behind that of men judged against the 30% international benchmark (Innocent et al. 2014).




Source: National Bureau of Statistics 2018.

**Figure 3** A Map Showing Distribution of Political Office by Gender in Nigeria in 2018

In addition, other statistics indicate practically the low level of women participation in Nigerian politics from 1999 to date as shown in table 1, 2 and figure 6 below.

**Table 1** Showing the Level of Women Participation in Nigerian Politics at the House of Representatives

Table 6: Women Representation in the HoRs (1999-2015)

| | | | | | |
|---|---|---|---|---|---|
| | 348 | 12 | 360 | 96.67 | 3.33 |
| | 339 | 21 | 360 | 94.17 | 5.83 |
| | 335 | 25 | 360 | 93.06 | 6.94 |
| | 334 | 26 | 360 | 92.78 | 7.22 |
| | 338 | 22 | 360 | 93.89 | 6.11 |

Sources: 2015 Nigeria Election Observation Report, retrieved at http://www.iri.org/2015%20Nigeria%20Election%20Observation%20Report/1/assets/basic-html/page40.html; National Assembly Website, www.nassnig.org; and http://www.shineyoureye.org/position/senator/

Data analysis

1. There are 22 women out of 360 members of House of Representatives (HoRs). Thus, women constitute 6.11% of the total number of legislators in HoRs.
2. The number of female members of HoRs grew by 2.5% from 3.33% in 1999 and 5.83% in 2003. This further increased to 6.94% in 2007 and 7.22% in 2011.
3. 6.11% recorded in 2015 represents a decline of 0.83% and 1.11% compared to figures in 2007 and 2011 respectively but an increase of 0.28% and 2.78% in 2003 and 1999 respectively.
4. South South recorded the highest representation of 14.5% in proportion to its 55 representatives in 2015.

Source: International Republican Institute 2015

**Table 2** Showing the Level of Women Participation in Nigerian Politics at the Senate

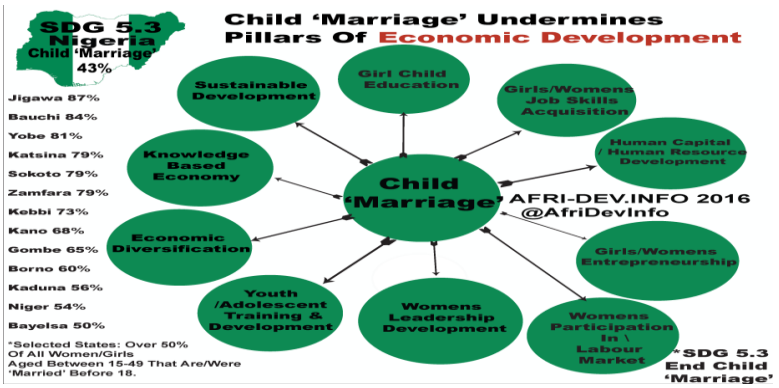
Table 3: Women and geopolitical zone representation: The Senate

| Geo-political zone | Number of available seats | Number of seats occupied by women | The percentage in Proportion to allocated seats |
|---|---|---|---|
| Northern Region | | | |
| Northern | 58 | 1 | 1.7% |
| North Central | 19 | 0 | 0% |
| North West | 21 | 0 | 0% |
| North East | 18 | 1 | 5.6% |
| Southern Region | | | |
| Southern | 51 | 6 | 11.8% |
| South-South | 18 | 1 | 5.6% |
| South West | 18 | 4 | 22.2% |
| South East | 15 | 1 | 6.7% |
| TOTAL | 109 | 7 | 6.4% |

Source: CDD 2018

Source: International Republican Institute 2015.

This by implication affects sustainable national development in Nigeria in many ways. This is because women play significant roles that require empowerment to ensure a sustainable society. Failure to empower them leads to a backward society like that of Nigeria as indicated by the figure below.




Source: Africa Development Information 2016.

**Figure 4** How Women Poverty Affects Sustainable Society in Nigeria

In addition to the statistics above, many of the informants agreed that lack of women empowerment and political participation at the national level leads to a poor society and denies the country opportunity of achieving sustainable society. Some of the views are presented below:

> *"Absence of a well-designed policy to empower women, extricate them from poverty and to offer them the freedom and opportunity to participate in politics created our social problem today and denied the society from achieving its sustainable development goals agenda and that phenomenon may continue until the culture of money politics is totally eschewed which seems actually to be difficult to do"* (Personal interview with an informant in the category of International Donor Agencies in Nigeria in Abuja Nigeria on 7th June 2018).

In another view, another informant revealed that:

> *"Nigeria is seriously lagging behind in women empowerment and women participation in politics and it is difficult to achieve the objectives of the Millennium Development Goals by the year 2020of eradication of poverty and gender empowerment in the country if care is not taken to make strategic policies that will carry women along with men in opportunities"* (Personal interview with an informant in the category of International Donor Agencies in Abuja Nigeria on 8th June 2018).

The above views are also supported by the literature used in the work ((Aigbokhan 2000, Nkirukah & Felicia 2012, Innocent et al. 2014 and Ngozi et al. 2015). The views are also supported by the theoretical framework adopted in the work. The theory of Social Exclusion revealed that in any society where a certain section or gender is discriminated either politically or economically, there will be imbalance and inequality and such a society will find it difficult to achieve a sustainable development target or goal as in the case of Nigeria.

## CONCLUSION AND RECOMMENDATION

The study concludes that Nigerian culture and poverty levels influenced/influences the participation of women in Nigerian politics in terms of electoral and appointive positions. This is because the culture confines women as mere domestic household servants. 70 percent of those in the total number of those in poverty in the country are women. And the political culture in Nigeria is that of money politics where the highest bidder has his way with the electorates. Those with financial muscles are the only ones with the advantage of contesting for an elective office through bribery, vote buying and other forms of electoral fraud/malpractices. Thus, it is concluded that lack of active political participation of women led to an issue of development in Nigeria where the country is finding it difficult to achieve a sustainable society and development since women constitute most of the total population of the country. The work concluded that such a phenomenon must not be allowed to continue, and it should be tackled through practical feasible ways and as such, the following recommendations are hereby suggested.

1. A comprehensive poverty alleviation programme should be designed which will target all those that are in the poverty line in the country for poverty reduction but, most especially, women who are the most affected;
2. A model that works should be borrowed like the Malaysian women economic and educational empowerment because of the similarity of culture and religious beliefs which may likely work well as expected;
3. International donor agencies should identify the women that are in absolute poverty and engage in empowering them at the grassroot level with the little resources that they have instead of other programmes that are less relevant;
4. Women activists should guide women groups and other vulnerable groups to desist from the culture of money politics and vote for candidates that will serve the interest of advancing the opportunity of women in Nigerian politics and
5. Political parties should be compelled by women groups to reserve a reasonable percentage of electoral seats and appointive political positions before supporting them or voting them into power.
6. Adverse cultural practices should be discouraged. Men should be educated to see women as partners in progress. Political education for both men and women, which stresses the importance of political liberties for women and equitable wealth distribution across gender barriers, should be aggressively pursued by both the government and Non-Governmental Organizations (NGOs).

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# POVERTY ERADICATION IN MALAYSIA: A RESPONSIBILITY TO THE POOR

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## ABSTRACT

Poverty and growth are the two main concerns of economic development of a nation. Eradicating poverty is the greatest global challenge today and it is an important requirement for sustainable development, particularly in developing a country. This concept paper serves several purposes; providing brief description of poverty in Malaysia, explaining the importance of education and employment in eradicating poverty and explaining the challenges in continuous efforts of poverty eradication in Malaysia. Governments are responsible to eliminate poverty. However, governments' responsibilities alone are insufficient. They must also be proper partnership between the state, citizens and other actors, including the private sector.

**KEYWORDS:** Poverty, Poverty Eradication, Education, Employment and Social Responsibility

## INTRODUCTION

Conceptually defining poverty is easier compared to defining it operationally. Poverty is perceived as a combination of various aspects which exceeds the argument on lack of income and is confined to a multifaceted phenomenon. The term poverty refers to different adverse social and psychological repercussions include domestic violence, crime, perceived inadequacy of social investments and problems in expansion of human capital, unfair service delivery and feeble political participation (Hatta & Ali, 2013). Hence, it can be said that the definition of poverty is ultimately specific to a country in which selected repercussions occur.

Poverty is a complex phenomenon and different cultures have different views on poverty. Poverty can be generally categorized into three groups: absolute poverty in which one has less than objectively-defined thresholds and is in a serious situation of deprivation, relative poverty in which a person has less than others in the same society and subjective poverty in which one feels wanting due to the sense of not having enough to get along (Kumaran, 2013).

Malaysia is a country with multi ethnic groups and religions that has a population of 32 million. The ethnic groups include Malays, Chinese, Indians, and other indigenous groups. Since her independence in 1957, Malaysia has successfully transformed herself from a poor nation to a middle-income nation. As Malaysia strives toward becoming a high-income nation, there will inevitably be clusters in the society that will have to struggle to be on par with others. Thanks the remarkable growth of the average between six and seven percent annually in the nation's poverty reduction efforts that have provided abundant opportunities for employments and business creations among the people. The poor too has benefited from variations in the sources of household income, which include an increasing portion of non-farm income and remittance from family members working in urban centers and industrial areas (Musalmah, 2005).

## POVERTY REDUCTION IN MALAYSIA

Malaysia's success in reducing poverty has been due to the policy of poverty eradication that has been made an integral part of the National Economic Plan (NEP). In May 2013, the Asian Development Bank (ADB) acknowledged that Malaysia had the biggest reduction amongst other ASEAN countries on the percentage of population below the poverty income line, recording a 55.3% reduction. The World Bank Report's Economic

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Monitor 2014 stated Malaysia "a success story in shared prosperity", meaning all households experienced income growth, but the growth was higher for those households at the bottom of the distribution, a pattern that led to lower inequality. In the report, the World Bank commended Malaysia for drawing on its natural resources over the last 40 years to nearly eradicating absolute poverty, from 49% in 1970 to 1% in 2014 (JPM, 2015a).

Sustainable development required that growth enablers must be delivered to all citizens whether they live in urban areas or rural settings. On that note, NKRA Rural Development has been hard at work in the far reaches of the nation to deliver an equitable standard of living for all Malaysians. Efforts under GTP 2.0 have resulted in 345,665 households nationwide now having access to clean and treated water, and 143,899 households having 24-hour electricity as of December 2015, under both the Water Delivery and Electricity Delivery initiatives. Both initiatives hope to cater to 99% of Malaysian households by 2020 (JPM, 2015b).

Malaysia is actually a good example in term of poverty reduction especially among the Southeast Asia countries: the country reduced its poverty rate from 49.3% in 1970 to 17% in 1990 to 3.9% in 2008 and only 1.7% in 2012 - a decrease of nearly 97%. Hard core poverty has virtually been eradicated by 2010. Overall poverty incidence declined from 49.3% (1970) to 1.7% (2012); urban poverty from 21.3% (1970) to 1.1% (2012); rural poverty from 58.7% (1970) to 3.4% (2012). Average household income was increased from RM264 (1970) to RM5,000 (2012) and the MDG target (1990 - 16.5%) to halve the overall poverty rate by 2015 – achieved in 2000 (8.5%). In aggregate terms, Malaysia was ahead of the 2015 deadline on all goals when it concerned the Millennium Development Goal (MDG) achievements (Raja & Zaib, 2013).

However, on that note, a global goal of zero poverty would require eliminating poverty in each and every country. This can be rather challenging and taxing to be achieved because poverty in some countries remains deep and widespread, and it is not that realistic to eliminate poverty in these countries by 2030 (World Bank Group, 2015).

## THE ROLE OF EDUCATION AND EMPLOYMENT IN POVERTY ERADICATION

Studies in the link between poverty and lack of education have increasingly becoming more common in the last decade. Education plays a central role and has been used as a benchmark for individuals' achievement and advancement of human capital. It is commonly accepted that education greatly contributes to the enhancement of wellbeing in a way that education is a catalyst to securing 'better jobs' and earning higher incomes (Rippin, 2016). This is based on the theory that education has been identified as an important mechanism to break and escape from poverty (Zhang, 2014 & Rasch, 2015). Moreover, people with higher education level tend to have a higher bargaining power (Malloy, 2016). Thus, to many low-income families, higher education is regarded as a mechanism to break the poverty trap (Zhang, 2014) and secure their economic future (Mihai, Titan & Manea, 2015). In short, education is a bridge to employment opportunities and eventually, reduces poverty and enhances the economy growth of individuals as well as a nation.

Numerous literatures and empirical studies have supported the positive links between education and employment. Cappelli (2000) & Pitts and Kroncke (2014) have proved that an individual's educational attainment leads to positive career outcomes such as salary level, promotions, development opportunities and job mobility. Among other factors, education has been used as one of the benchmarks in processing and assessing job applications (Heyne & Gebel, 2016). Thus, job seekers often seek more education to stay ahead in the job market. It is undeniable that individuals with more education, have, on average, a better labour market position than their lower educated counterparts (Ng, Eby, Sorensen & Feldman, 2005).

There are several studies conducted to examine the existing relationship between education, employment and poverty. Zuluaga (2007) has found a negative relationship between education and poverty. However, Lindsey (2009) has indicated that people with limited access to employment are most vulnerable to poverty. Thus, (Okpych & Courtney (2014) have stated that completion of a degree is associated with substantial earnings and low unemployment rates.

## CHALLENGES FOR POVERTY ERADICATION IN MALAYSIA

One of the challenges for poverty reduction in Malaysia lies in the issues concerning migrant employees. The current development policies of Malaysia are influenced by globalization and liberalizing which lead to the implications on activities related to poverty. The decrease in employment opportunities affects the urban poor and migrant workers. The demand for skilled human resources in capital intensive activities are huge since Malaysia is restructuring its economy. An increase in the number of overseas employees has caused negative effects toward the IOP in the post repercussion of 2008.The contribution of overseas employees for local economy, remittance for their country origin, expected competition in the local labor market between local and migrant workers and the potential of massive amount of overseas labors contribute to this issue.

Ethnic issues would be the second challenge for poverty reduction in Malaysia due to the educational and achievements of Bumiputera students in major disciplines of the economy are lower than the non-Bumiputera students. This led to an academic gap between the two groups. Social unrest can transpire if gaps in education among the ethnic groups exist. Therefore, it is the responsibilities of the authority or the government to create policies that ensure all interests especially concerning the education among the ethnic groups are taken care of. Education should be the main focus in transforming the nation into a high income country regardless of the people's ethnic groups.

The gap that exists between the rural and urban dwellers in term of economy should also be addressed by the authority. A balanced and fair development should be ensured of so that the gaps can be reduced. In the context of Malaysia, the Malays in the rural areas are dominant when it comes to poverty. This should be a good and constant reminder to the policy makers in addressing the issues among the poor Malays in the rural areas. Among the effort that has been taken by the government is the New Economic Plan 2010 poverty eradication that was mainly focused on the Malay rural population. Other than this, more innovative strategies and policies should also be planned and implemented to guarantee that both rural and urban poverty are managed and reduced gradually but surely.

To manage and reduce poverty effectively, the government must ensure that directed goals of and issues involved in poverty eradication must be realigned with the changes that take place in terms of economy and social over time. For example, while in the past the bottom 40% of the population was defined to be in relative poverty, it is the bottom 30% of the population under the current plan. However, there is an ambiguity behind the redefinition of relative poverty from the bottom 40% of the population to 30%. This kind of temporary adjustment of definition on relative poverty makes comparisons difficult. The selection criterion for financial assistance has been set as of RM1200 that is 2.3 times more than the PLI of Peninsular Malaysia (Nair, 2010).

Last but not least, climate change is a global issue that has significant implications on Malaysia. Carbon dioxide ($CO_2$) from fuel combustion and deforestation activities contributes to global warming and has caused a shift in the climate system. Malaysia will have to adopt a dual strategy in addressing the impact of climate change. First, the nation should adapt approaches to protect the growth and development of economy from the effects of climate change; and second, Malaysia should also have the mitigation plans to reduce emission of greenhouse gases (GHGs) (Economic & Planning Unit, Malaysia, 2010).

## CONCLUSION: POVERTY ERADICATION IS A RESPONSIBILITY TO THE POOR

In Islam, the eradication of poverty is one of the primary goals in its economy system (Chapra, 2008) and it falls under the concepts of social justice and benevolence. Hence, this effort of eliminating poverty should be enhanced by the Malaysian government. It is the responsibilities and accountabilities of the authority or the government to eliminate poverty that has the potential to destroy a nation not only in terms of economy and social, but her reputation too in the international scene. Economy strategies, plans and policies should be realigned, recreated or redirected in the way that they will benefit all the people regardless of their ethnic groups or religions. The government should embrace the concept of social justice and benevolence in reducing and eliminating poverty in rural and urban areas. The poor relies on the government to assist them in living a life that is decent so that they are able to perform their duties as caliphs. This is the concept that should be embraced by all Malaysians. We actually help ourselves when we help others.

Besides economy, education also plays a crucial role in eradicating poverty in Malaysia. Thus, the government needs to ensure that the poor too is given equal and fair opportunities to get decent education and so that in the end, they are able to have better life. Education should be accessible to all in both rural and urban areas. Everyone regardless of being under privileged or otherwise should be given the opportunity to develop their potentials and assist the country in achieving high-income status by having employment and knowledge that are gained through education.

In carrying out its duties in helping the poor, the Malaysian government should also be more sensitive and adaptive to the changes that are taking place in the environment. Global warming and climate change are affecting the world at an alarming rate. Therefore, it is high time that the governments to take matters such as deforestation and unsustainable development projects in both rural and urban areas more seriously so that poverty can eventually be stopped when matters like these are put to an end.

The economic growth and achievements of the Malaysian government in recent years indicate the decline of poverty rates among the people. However, it does not mean that poverty is no longer around and all citizens are living poverty free. It is important to acknowledge the reality that many people are still living under the poverty line. Thus, while many Malaysians are starting to enjoy the economy growth, they must also care for the poor because eradicating poverty is a social responsibility for all citizens and the major priority of the government.

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# USAHA PEMBASMIAN KEMISKINAN DALAM KOMUNITI MUSLIM MELALUI PELAKSANAAN PENGAJARAN ILMU AKIDAH ISLAMIAH DI MASJID-MASJID: SATU KAJIAN DI NEGERI KELANTAN

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## ABSTRAK

Kemiskinan yang melanda komuniti Muslim dewasa ini merupakan satu gejala yang perlu ditangani oleh semua pihak, khususnya melalui pendekatan pengajaran ilmu akidah Islamiah kepada komuniti Muslim. Masjid memainkan peranan penting dalam menyebarkan ilmu dan maklumat kepada komuniti. Di Kelantan, pihak masjid bergiat aktif melaksanakan pelbagai program dan majlis ilmu kepada komuniti setempat. Kajian ini bertujuan meninjau pelaksanaan pengajaran ilmu akidah Islamiah dan kefahaman Islam di masjid-masjid dalam usaha pembasmian kemiskinan dalam kalangan komuniti Muslim. Persoalannya, adakah masjid memainkan peranan dalam pembasmian kemiskinan dalam kalangan komuniti Muslim melalui pengajaran ilmu akidah Islamiah. Objektif utama kajian ini untuk mengenal pasti pelaksanaan pengajaran ilmu akidah Islamiah dan kesannya kepada masyarakat yang terlibat dengan masalah kemiskinan dalam kehidupan mereka. Kajian ini menggunakan dua kaedah penyelidikan iaitu kuantitatif dan kualitatif. Kaedah pertama adalah kaedah kuantitatif yang menggunakan borang soal selidik dan diedarkan kepada 200 responden. Responden terdiri daripada pelbagai latar belakang, tahap umur, pekerjaan, status, pendidikan dan dikhususkan kepada masyarakat Kelantan. Perisian Statistical Package for the Social Sciences (SPSS) pula digunakan untuk menganalisis data secara deskriptif. Data dikemukakan mengikut min, frekuensi dan peratus. Kaedah kedua pula adalah kualitatif yang menggunakan kaedah temu bual mendalam. Seramai 22 responden yang terdiri daripada imam dan bilal masjid telah ditemu bual berkaitan isu-isu dalam kajian ini. Hasil dapatan mendapati majoriti responden bersetuju bahawa masjid memainkan peranan penting dalam pembasmian kemiskinan. Malah, tajuk yang diperbincangkan di masjid turut menyentuh perihal kemiskinan dan majoriti responden mengiakan bahawa terdapat pengajaran akidah Islamiah dikaitkan dengan kemiskinan. Kajian ini juga menyenaraikan lima tajuk berkaitan kemiskinan yang dicadangkan oleh responden agar diajar di masjid-masjid. Kesimpulannya, kajian ini mampu menjadi panduan kepada para murabbi supaya menekankan isu pembasmian kemiskinan dalam kuliah serta aktiviti keagamaan di masjid.

**KATA KUNCI:** Usaha, Pembasmian Kemiskinan, Akidah Islamiah, Institusi Masjid

## PENGENALAN

Kemiskinan adalah isu global yang berterusan berlaku dari dahulu sehingga kini dan tidak pernah berakhir. Gejala kemiskinan sering melanda manusia khasnya komuniti Muslim sama ada masyarakat yang tinggal di bandar atau luar bandar selagi ada sikap dalam diri seseorang itu malas berusaha. Pepatah Melayu yang masyhur "Beras secupak takkan jadi segantang" telah lama dibahaskan oleh para cendikiawan sebagai pepatah yang membawa kepada sikap negatif. Masyarakat Islam tidak digalakkan mengagongkan pepatah ini. Tambahan ia berlawanan dengan konsep Islam. Islam sangat menggalakkan umatnya berusaha dalam apa jua bidang kehiduapan bagi mencapai kemajuan. Dalam al-Quran, ada disebut agar manusia berusaha dan berikhtiar mencari rezeki di bumi Allah setelah selesai beribadat kepada Allah (Solat). Allah berfirman yang bermaksud: "Apabila telah selesai solat (Jumaat) maka bertebaran1ah di bumi dan carilah kelebihan (rezeki)". (Surah al-Jum'ah: 10).

Galakan mencari rezeki ini kurang disambut secara positif oleh sebahagian komuniti Muslim sendiri walhal hubungan yang baik dengan Allah sebenarnya menjadikan seseorang itu dimurahkan rezeki. Dalam surah at-Talaq ayat ayat 2-3, Allah berfirman yang bermaksud: "Barang siapa yang bertakwa kepada Allah SWT nescaya

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Dia akan mengadakan baginya jalan keluar. Dan memberikannya rezeki dari arah yang tidak disangka-sangka. Dan barang siapa yang bertawakal kepada Allah nescaya Allah SWT akan mencukupkan (keperluan) nya. Sesungguhnya Allah SWT melaksanakan urusan (yang dikehendakinya. Sesungguhnya Allah SWT telah mengadakan ketentuan bagi tiap-tiap sesuatu".

Oleh itu, institusi masjid perlu memainkan peranan yang aktif dalam menyebarluas maklumat tentang pembasmian kemiskinan dalam kalangan komuniti muslim. Pihak masjid tidak seharusnya hanya memfokuskan ilmul-ilmu fekah, tafsir, hadis dan tawauf sahaja dalam penyampaian ilmu kepada masyarakat Islam setempat, bahkan perlu memperbanyakkan kelas pengajian ilmu akidah Islamiah yang sentiasa menekan kemantapan akidah muslim kepada Allah Yang Maha Esa serta mendorong umat Islam supaya berusaha mendapatkan kekayaan dalam hidup sama ada di dunia dan juga akhirat. Namun, sejauhmana masjid benar-benar memainkan peranan dalam pembasmian kemiskinan yang wujud dalam kalangan komuniti muslim. Justeru, kertas kerja hasil kajian ini akan memberi sumbangan ilmu dengan membawa dapatan-dapatan daripada hasil kajian. Hasil kajian ini sudah pasti akan menyedarkan golongan agama yang terlibat secara langsung dengan institusi masjid agar memberi penekanan kepada pembansmian kemiskinan melalui pengajaran akidah Islamiah.

Negeri Kelantan merupakan negeri yang didiami oleh majoriti umat Islam dan sebuah negeri daripada 13 buah negeri di Malaysia yang kaya dengan sumber asli tempatan. Mempunyai keluasan lebih kurang 14,922 km, terletak di timur laut Semenanjung Malaysia, berhadapan dengan Laut China Selatan, dan bersempadan dengan Provinsi Narathiwat, Thailand. Kelantan ialah sebuah negeri agraria (pertanian) yang mempunyai banyak kawasan tanaman padi dan perkampungan nelayan. Kelantan mempunyai KDNK per kapita pada tahun 2006 sebanyak RM7,985, iaitu kira-kira sebahagian kecil daripada negeri kaya lain seperti Selangor dan Pulau Pinang. Laporan Sosioekonomi Negeri 2017 yang diterbitkan pada 26 Julai 2018 melaporkan bahawa Kelantan mempunyai KDNK per kapita sebanyak RM13,593 pada 2017. Berdasarkan pada Bancian Tahun 2000, Kelantan mempunyai seramai 1,313,014 orang penduduk. Kaum Melayu merupakan kaum yang terbesar dengan 95%, diikuti dengan kaum Cina 3.8%, kaum India 0.3% dan lain-lain kaum 0.9%. Berdasarkan bancian tersebut, 95% beragama Islam, diikuti dengan agama Buddha 4.4%, Kristian 0.2%, Hindu 0.2% dan lain-lain agama 0.2%.

**Objektif Kajian**

a) Mengenalpasti persepsi-persepsi yang ada terhadap hubungan ilmu akidah Islamiah dan kefahaman Islam dalam usaha pembasmian kemiskinan tegar dalam komuniti Muslim.
b) Menganalisis fungsi dan peranan ilmu akidah Islamiahn serta kefahaman Islam yang diajarkan kepada komuniti Islam melalui institusi masjid dalam usaha membasmi kemiskinan tegar dalam kehidupan komuniti muslim.
c) Mengenalpasti tajuk-tajuk yang dicadangkan oleh peserta untuk diajar dimasjidmasjid yang mempunyai kaitan dengan kemiskinan.

**Persoalan Kajian**

a) Adakah masjid memainkan peranan dalam pembasmian kemiskinan
b) Adakah tajuk pembasmian kemiskinan dibincangkan dalam ceramah-ceramah di masjid
c) Adakah pengajian aqidah yang diajar di masjid menyentuh hubungannya dengan kemiskinan
d) Apakah tajuk-tajuk yang dicadangkan oleh responden untuk diajar dimasjid-masjid yang mempunyai kaitan dengan kemiskinan.

**SOROTAN LITERATUR**

Allah SWT sesungguhnya telah menciptakan manusia, sekaligus menyediakan rezeki kepadanya. Allah tidak menciptakan makhluk yang pelbagai dengan membiarkan begitu sahaja tanpa menyediakan rezeki bagi mereka. Allah berfirman yang bermaksud: Allah-lah yang menciptakan kamu, kemudian memberimu rezeki, kemudian mematikanmu, kemudian menghidupkanmu (kembali). Adakah di antara yang kamu sekutukan dengan Allah itu yang dapat berbuat sesuatu dari yang demikian itu? Maha sucilah Dia dan Maha Tinggi dari apa yang mereka persekutukan. (Surah ar-Rum: 40).

Pendidikan agama harus di tanamkan dalam diri anak seawal sewaktu dalam kandungan lagi. Dengan harapan, pada masa hadapan mereka mampu menanggani cabaran sosial yang semakin rancak dan salah satunya adalah isu kemiskinan. Anak-anak yang dididik dengan sempurna akan menggunakan saluran yang pelbagai dalam menangani isu yang timbul antaranya merancakkan fungsi masjid. Masjid adalah institusi umat Islam yang sangat penting, berperanan sebagai pusat ibadat serta tempat melaksanakan aktiviti lain demi mengumpulkan umat Islam khususnya komuniti setempat (Abdul Halim Nasir, 1984). Tidak dapat dipertikaikan bahawa masjid adalah tempat utama pembentukan akidah khususnya melalui ceramah, tazkirah, kuliah atau seumpamanya (Azyumardi Azra, 2003). Di masjidlah tempat pembentukan akidah dan pembentukan akidah bukan satu usaha yang mudah. Ia memerlukan pengorbanan pihak yang bertanggungjawab seperti golongan ulamak, asatizah dan agamawan menanam aqidah yang betul dalam diri komuniti muslim. Cara menyampaikan aqidah Islamiyyah kepada masyarakat perlu menggunakan pendekatan yang mudah, santai tetapi difahami (Mahmood Zuhdi Abdul Majid, 2009). Terdapat dapatan kajian yang telah dilakukan berkaitan maklumbalas masyarakat terhadap aktiviti-aktiviti masjid di Semenanjung Malaysia membuktikan keberkesanan aktiviti yang dianjurkan oleh pihak masjid sekaligus menunjukkan kepentingan peranan masjid sebagai institusi yang memberi impak tinggi dalam penyampaian mesej dakwah terhadap masyarakat (Yusmini & Mohd Anwarulhaq 2004). Kajian tentang peranan masjid turut disentuh oleh Ab. Aziz Mohd Zin (2004). Beliau membahaskan bagaimana mesej dakwah dipelbagaikan selari dengan firman Allah SWT yang bermaksud: Ayat tersebut mengemukakan cara berdakwah yang harus dilakukan oleh setiap pendakwah mahupun institusi dakwah seperti masjid dalam penyampaian mesej dakwah iaitu dengan hikmah, cara nasihat yang baik serta perbincangan, dialog atau perbahasan dengan cara yang paling baik. Kajian yang menganalisa tajuk-tajuk ceramah di masjid sangat kurang. Justeru, kajian ini memfokuskan tajuk berkaitan akidah Islamiah yang dikhususkan kaitan aqidah dengan pembasmian kemiskinan.

## METODOLOGI

Kajian ini adalah kajian tinjauan yang menggunakan kaedah kuantitatif. Dianalisis secara deskriptif melalui perisian SPSS. Dapatan dibentangkan mengikut min, frekuensi dan peratus. Data dikumpul melalui soal selidik yang terdiri dari 3 komponen, biodata dan dua pembolehubah untuk menjawab objektif kajian. Responden seramai 200 orang yang terdiri dari pelbagai latarbelakang, pelbagai tahap umur, pekerjaan, status, pendidikan dan dikhususkan kepada masyarakat Kelantan. Kaedah kedua pula adalah kualitatif yang menggunakan kaedah temu bual mendalam. Responden yang terdiri daripada imam dan bilal masjid telah ditemu bual berkaitan isu-isu dalam kajian ini.

## DAPATAN DEMOGRAFI RESPONDEN

Kajian ini adalah kajian tinjauan yang menggunakan kaedah kuantitatif. Dianalisis secara deskriptif melalui perisian SPSS. Dapatan dibentangkan mengikut min, frekuensi dan peratus. Data dikumpul melalui soal selidik yang terdiri dari 3 komponen, biodata dan dua pembolehubah untuk menjawab objektif kajian. Responden seramai 200 orang yang terdiri dari pelbagai latarbelakang, pelbagai tahap umur, pekerjaan, status, pendidikan dan dikhususkan kepada masyarakat Kelantan.

Data dipersembahkan mengikut susunan item soal selidik dimulai dengan data demografi diikuti dengan objektif kajian. Objektif kajian dipersembahkan mengikut persoalan kajian.

### Demografi Responden

**Jadual 1** Data Mengikut Daerah

| | Kekarapan | Peratus |
|---|---|---|
| **Tempat** | | |
| Tumpat | 3 | 1.5% |
| Bachok | 60 | 30% |
| Tanah Merah | 5 | 2.5% |
| Kota Bharu | 22 | 11% |
| Kuala Krai | 2 | 1% |

| | | |
|---|---|---|
| Machang | 13 | 6.5% |
| Pasir Puteh | 31 | 15.5% |
| Pasir Mas | 27 | 13.5% |
| Luar Kelantan | 29 | 14.5% |
| Missing | 8 | 4% |
| **Status** | | |
| Berkahwin | 80 | 40% |
| Duda | 7 | 3.5% |
| Janda | 6 | 3.0% |
| Belum kahwin | 102 | 51% |
| Missing | 5 | 2.5% |

Jadual 1 mencatatkan peratus responden mengikut kawasan yang dibahagikan kepada daerah-daerah di Kelantan dan luar Kelantan. Majoriti responden adalah dari Bachok sebanyak 30%. Diikuti daerah Pasir Puteh 15.5%, dan Pasir Mas 13.5%. Terdapat juga responden daripada luar Kelantan iaitu sebanyak 14.5%. Di samping itu, sebanyak 4% merahsiakan tempat tinggal meraka. Berkaitan dengan status, responden terdiri daripada pelbagai status. Antaranya yang paling ramai adalah golongan remaja yang belum berkahwin iaitu sebanyak 51%. Seterusnya kumpulan yang telah berkahwin sebanyak 40%, Dan paling sedikit adalah janda sebanyak 3.0%. Terdapat juga sebanyak 2.5% yang merahsiakan status mereka.

**Jadual 2** Demografi Umur, Bangsa dan Pekerjaan

| | **Kekarapan** | **Peratus** |
|---|---|---|
| **Umur** | | |
| 20-30 | 101 | 50.5% |
| 31-40 | 18 | 9.0% |
| 41-50 | 23 | 11.5% |
| 51-60 | 31 | 15.5% |
| 61 ke atas | 23 | 11.5% |
| Missing | 4 | 2.0% |
| **Bangsa** | | |
| Melayu | 192 | 96% |
| Cina | 3 | 1.5% |
| India | 1 | 0.5% |
| Lain-lain | 2 | 1.0% |
| Missing | 2 | 1.0% |
| **Pekerjaan** | | |
| Kerja sendiri | 69 | 34.5% |
| Kerja kerajaan | 22 | 11% |
| Kerja swasta | 10 | 5% |
| Pelajar | 91 | 45.5% |
| Missing | 8 | 4% |

Jadual 2 menjelaskan tentang umur responden. Majoriti yang terlibat adalah umur dalam lingkungan 20-30 tahun sebanyak 50.5% dan diikuti masing-masing sebanyak 11.5% bagi umur dalam lingkungan 41-50 dan 61 ke atas. Paling sedikit adalah lingkungan umur 31-40 dan ada sebanyak 2% yang merahsiakan umur mereka. Data bagi bangsa mencatatkan bangsa melayu paling ramai sebanyak 96% diikuti bangsa cina (1.5%). Manakala lain-lain sebanyak 1%. Kategori pekerjaan pula menunjukkan responden teramai adalah dalam kalangan pelajar iaitu sebanyak 45.5% diikuti dengan kerja sendiri 34.5% dan kerja kerajaan sebanyak 11%.

**Jadual 3** Pendapatan dan Taraf Pendidikan

| | **Kekarapan** | **Peratus** |
|---|---|---|
| **Pendapatan** | | |
| RM 600 | 66 | 33% |
| RM 699 – RM 1200 | 62 | 31% |
| RM 1201 – RM1800 | 31 | 15.5% |

| | | |
|---|---|---|
| RM 1801 – RM 2400 | 13 | 6.5% |
| RM 2401 | 27 | 13.5% |
| Missing | 8 | 4% |
| **Taraf Pendidikan** | | |
| SPM | 61 | 30.5% |
| STPM/Diploma | 27 | 13.5% |
| Ijazah | 88 | 44% |
| Master | 3 | 1.5% |
| PhD | 6 | 3% |
| Missing | 15 | 7.5% |

Jadual 3 menunjukkan bahawa pendapatan tertinggi bagi responden adalah bagi pendapatan di bawah 600 diikuti dengan pendapatan antara 699-1200. Ini selari dengan pekerjaan responden iaitu yang paling ramai adalah dalam kalangan pelajar. Manakala taraf pendidikan yang paling ramai terlibat adalah lepasan SPM dan ke bawah iaitu sebanyak 30.5% dan paling sedikit adalah golongan pemegang PhD. Namun agak mengecewakan kerana ada sebanyak 7.5% responden yang merahsiakan taraf pendidikan mereka.

***Dapatan Persoalan Kajian 1***

Persoalan kajian satu mengenalpasti peranan masjid dalam pembasmian kemiskinan dan dapatan seperti dalam jadual 4:

**Jadual 4** Peranan Masjid Dalam Pembasmian Kemiskinan Tegar

| Skala | Ya | Tidak | Missing |
|---|---|---|---|
| **Dapatan/item** | | **Kekerapan (Peratus)** | |
| B1 | 189 (94.5 %) | 10 (5 %) | 1 (0.5 %) |
| B2 | 185 (82.5 %) | 14 (7 %) | 1 (0.5 %) |
| Total | (93.5 %) | (6 %) | (0.5 %) |

Jadual 4 menunjukkan pengakuan responden tentang peranan masjid dalam membasmi kemiskinan tegar dalam komuniti muslim. 93.5% responden mengaku dan mengiakan bahawa masjid memainkan peranan penting dalam pembasmian kemiskinan. Hanya 6% sahaja tidak bersetuju dengan kenyataan tersebut.

***Dapatan Persoalan Kajian 2***

Persoalan kajian dua, mengenal pasti adakah tajuk pembasmian kemiskinan dibincangkan dalam ceramah-ceramah di masjid. Dapatan seperti dalam jadual 5:

**Jadual 5** Adakah tajuk pembasmian kemiskinan dibincangkan dalam ceramah-ceramah di masjid

| Skala | Ya | Tidak | Missing |
|---|---|---|---|
| **Dapatan/item** | | **Kekerapan (Peratus)** | |
| B3 | 111 (55.5%) | 88 (44 %) | 1 % |
| B4 | 99 (49.5 %) | 100 (50 %) | 1 % |
| Total | 199 (52.2 %) | (47 %) | (0.5 %) |

Jadual 5 mencatatkan dapatan tentang tajuk yang diperbincangkan dalam ceramah-ceramah di masjid. Dapatan menunjukkan bahawa hampir sama jawapan antara YA dan TIDAK apabila disoal tentang tajuk yang diperbincangkan di masjid menyentuh tentang kemiskinan atau sebaliknya. 52.5% mengiakan manakala 47% menafikannya.

***Persoalan Kajian 3***

Untuk menganalisis fungsi dan peranan ilmu akidah Islamiayyah serta kefahaman Islam yang diajarkan kepada komuniti muslim melalui institusi masjid dalam usaha membasmi kemiskinan tegar dalam kehidupan komuniti

tersebut. Persoalan kajian adalah "Adakah pengajian akidah yang diajar di masjid menyentuh hubungannya dengan kemiskinan. Dapatan kajian seperti dalam jadual 6.

**Jadual 6** Adakah pengajian akidah yang diajar di masjid menyentuh hubungannya dengan kemiskinan

| Skala | Min | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|---|
| **Dapatan/item** | | | | **Kekarapan** | | |
| C3 | 3.6 | 6 (3 %) | 15 (7.5 %) | 60 (30 %) | 97 (48.5 %) | 22 (11 %) |
| C4 | 3.7 | 7 (3.5 %) | 13 (6.5 %) | 43 (21.5 %) | 11 (55.5 %) | 26 (13 %) |
| C5 | 4.4 | 0 | 2 (1 %) | 7 (3.5 %) | 92 (46 %) | 99 (49.5 %) |
| Total | 3.9 | (2.2 %) | (5 %) | (18.3 %) | (50 %) | (24.5 %) |

Nota: 1.Sangat tidak setuju; 2. Tidak setuju; 3. Tidak pasti; 4. Setuju 5; Sangat setuju

Jadual 6 memberi jawapan bahawa 74.5% responden mengakui (setuju dan sangat setuju) bahawa pengajian akidah yang dibincangkan di masjid ada disentuh kaitannya dengan kemiskinan. Namun ada juga yang tidak pasti iaitu sebanyak 18%. Hanya 2.7% sahaja yang sangat tidak dan tidak setuju bahawa isu kemiskinan disentuh dalam pengajaran akidah Islamiah.

***Persoalan Kajian 4***

Responden diberi kebebasan mencadangkan tajuk-tajuk yang berkaitan pembasmian kemiskinan tegar yang sesuai diajar di masjid-masjid. Pengkaji menganalisa tajuk-tajuk cadangan dan mengambil 5 tajuk tertinggi sahaja. Tajuk-tajuk adalah seperti dalam jadual 7:

**Jadual 7** Cadangan Tajuk Pengajaran di Masjid

| Tajuk | Peratus cadangan |
|---|---|
| Mengurus harta dalam Islam | 28% |
| Harta yang barakah | 21% |
| Ekonomi Islam menjana keuntungan | 18 % |
| Bahayanya miskin | 15 % |
| Berniaga cara Islam | 14 % |

Jadual 7 menunjukkan cadangan yang ditulis dalam kertas soal selidik. 5 cadangan yang terbanyak telah disenarai pendek. Sebanyak 28% responden mencadangkan agar tajuk "mengurus harta dalam Islam" diajar di masjid-masjid agar dapat dikaitkan dengan pembasmian kemiskinan. Tajuk-tajuk lain telah tersenarai di jadual 7.

**ANALISIS JAWAPAN SOALAAN LISAN**

a) Imam Mohamad Sabri Bin Abdul Ghani, Imam Tua Masjid Sultan Muhammad III, Bandar Pasir Mas.

Islam menitik beratkan umatnya untuk mencari rezeki dan melarang meminta-minta. Indiviidu yang kaya boleh membantu umat Islam yang miskin melalui amalan sedekah. Tiada silibus yang khusus berkenaan pembasmian kemiskinan melaui kuliah agama yang disampaikan di masjid Besar Bandar Pasir Mas ini. Pendedahan berkenaan kemiskinan dan usaha yang perlu umat Islam lakukan untuk mencapai kesejahteraan hidup hanya diberitahu secara umum. Miskin agama adalah punca manusia miskin harta.

Ceramah secara khusus tentang kemiskinan jarang disentuh dalam pengajian di masjid. Cuma pihak masjid kerap melakukan program untuk memberi bantuan kepada golongan asnaf. Contoh menjemput asnaf untuk memberi bantuan kewangan dan keperluan dapur. Melaksanakan kursus kemahiran untuk golongan asnaf. Geran tahunan digunakan untuk membuat program dan memberi sumbangan kepada masyarakat miskin. Pihak masjid kerap melakukan program-program keagamaan dan pihak AJK sedaya upaya memberi maklumat kepada jemaah bagi memastikan jemaah dapat mengikuti setiap program yang dianjurkan. Masyarakat miskin jarang datang kemasjid. Masyarakat asnaf ramai datang apabila program agihan bantuan dilaksanakan.Setiap minggu, masjid melakukan ceramah agama tentang pelbagai topik tetapi topic kemiskinan tidak diberi penekanan secara

khusus. Kaedah yang paling sesuai untuk memberi kesedaran kepada masyarakat tentang pembasmian kemiskinan adalah melalui kefahaman terhadap ilmu agama (fardhu kifayah).

Masyarakat juga perlu kerap berusaha dan menghadiri kursus-kursus kemahiran yang diadakan secara percuma dimasjid bagi mempertingkatkan kualiti hidup mereka. Kursus yang biasa diadakan adalah kurusus bahasa inggeris, perniagaan, kemahiran, pengurusan jenazah, sembelihan, memasak dan sebagainya. Masyarakat tidak meminta untuk melaksanakan program Cuma meminta bantuan daripada pihak masjid.Tiada pihak lain datang untuk memberi pendedahan tentang pembasmian kemiskinan kepada masyarakat setempat.

b) Ustaz Rosli Che Soh, Imam Masjid Besar Muhammadi, Kota Bharu

Islam menitik beratkan tentang usaha umatnya untuk mencari rezeki demi kelangsungan dan kesejahteraan hidup. Pendedahan berkenaan kemiskinan dalam islam ada dijelaskan hanya secara umum dalam pengajian. Tiada kitab khusus digunakan untuk membicarakan tentang kemiskinan. Penceramah hanya menggunakan dalil al-Quran dan hadis sahaja. Program dimasjid banyak melibatkan agihan keperluan harian, agihan zakat, ceramah agama, kursus-kursus kemahiran. Pihak masjid juga mengadakan kerjasama dengan pihak lain untuk memberi pendedahan kepada masyarakat tentang perniagaan. Sebagai contoh, kerjasama dengan Jabatan Pembangunan Persekutuan (JPP), negeri Kelantan. Mengadakan kursus untuk orang miskin dan menawarkan pinjaman perniagaan kepada yang layak. Kerjasama denga koperasi dan pihak masjid bercadang untuk menubuhkan koperasi masjid. Tabarua'at-sumbangan masyarakat setempat digunakan untuk disedekahkan kepada golongan miskin. Menyediakan asrama sementara untuk golongan mualaf. Mengadakan kerjasama dengan MAIK untuk memberi bantuan perniagaan bagi memulakan dan membesarkan perniagaan. MAIK turut member dana untuk mengadakan kursus-kursus kemahiran seperti jahitan, memasak, membaiki motor.

Masyarakat miskin kerap datang untuk meminta bantuan daripada pihak masjid. Kaedah untuk meberi kesedaran kepada masyarakat adalah melalui khutbah jumaat, laman web masjid dan fb. Hal ini supaya masyarakat faham dan sedar tentang islam menggalakan pencarian harta untuk kesejahteraan hidup. Pihak masjid juga membantu masyarakat luar contoh masyarakat Rohingya melalui agihan sumbangan. Mendapat kerjasama daripada Mohd Gana dalam membantu saudara baru yang miskin. Masyarakat tidak meminta untuk mengadakan ceramah atau pengajian berkenaan kemiskinan, Cuma masyarakat meminta untuk mengadakan agihan sumbangan kepada golongan asnaf.

c) Ustaz Ahmad Bin Yunoh, Imam Tua Masjid Sultan Muhammad Ii, Telipot, Kota Bharu.

Islam memandang serius tentang kemiskinan dan mengalakkan umatnya untuk mencari harta kekayaan supaya dapat membantu golongan yang memerlukan. Penggunaan pembasmian tidak sesuai digunakan dan perlu digantikan dengan mengurangkan kemiskinan. Pendedahan berkenaan kemiskinan ada dijelaskan dalam ceramah agama cuma secara umum. Setakat ini pengajian akidah islamiah berkenaan kemiskinan belum ada dilakukan. Tiada Kitab yang membincangkan secara khusus berkenaan kemiskinan. Penceramah hanya menyentuh beberapa ayat dalam al-Quran dan hadis.

Pihak masjid banyak membantu golongan asnaf melalui sumbangan. Pihak masjid juga membantu mencari penyelesaian. Sebagai contoh, member sumbangan makanan, sumbangan kewangan (tabung masjid). Pihak masjid cuba mencari dana daripada orang perseorangan, membuat program kitar semula. Dana yang diperoleh digunakan untuk disumbangkan kepada masyarakat miskin. Memberi bantuan secara berkala hasil daripada sumbangan orang ramai dan jualan barangan kitar semula. Program bantuan kemiskinan banyak dilakukan. Semasa program ini dilakukan turut diselitkan ceramah tentang galakan islam terhadap usaha untuk mencari rezeki. Pihak masjid juga menggalakan masyarakat untuk bersedekah bagi membuka rezeki. Konsep dosa dan pahala melalui sampah. Program kitar semula dijalankan dikawasan telipot. Masyarakat memberi kerjasama yang baik dengan menderma barangan kitar semula. Dana yang diperoleh diserahkan kepada pihak masjid untuk diuruskan. Dana digunakan untuk membeli keperluan asas dan diagihkan kepada golongan asnaf. Kesungguhan pihak masjid dalam membantu golongan miskin agar nasib mereka terbela. Bantuan turut diberikan kepada pelajar untuk sambung belajar dan bantuan baju sekolah untuk pelajar sekolah rendah dan menengah. Menurut pendapat saya, cara paling baik untuk memberi kesedaran kepada masyarakat adalah

melalui pendekatan ilmu agama. Namun, masyarakat miskin dilihat kurang menitiberatkan hal ini. Malah jarang datang ke masjid untuk solat berjemaah dan menghadiri kuliah-kuliah agama.

d) Ustaz Hanafiah, Imam II Masjid Ibrahimi, Pasir Puteh

Islam menyeru umat Islam supaya rajin berusaha tanpa putus asa. Orang yang rajin berusaha akan mencapai kejayaan. Dalam azan misalnya menyeru umat Islam supaya "Mari Menuju Kejayaan". Mengadakan kerjasama dengan pihak MAIK untuk mengagihkan sumbangan zakat kepada golongan asnaf.Pihak masjid turut mengadakan kerjasama dengan JKM dan MARDI untuk membantu masyarakat. Masyarakat perlu bekerja keras untuk mencari rezeki dan mengelak daripada meminta-meminta. Islam melarang umatnya meminta-meminta. Miskin harta boleh menyebabkan umat Islam dipandang hina.

Tiada kitab khusus yang membincangkan berkenaan kemiskinan dan pembasmian kemiskinan. Penceramah hanya menyentuh berkenaan kemiskinan hanya secara umum.Pihak masjid akan mengadakan lebih banyak ceramah-ceramah agama untuk memberi kesedaran kepada masyarakat tentang kemiskinan. Sambutan daripada masyarakat setempat mengalakan apabila pihak masjid mengadakan program-program keagamaan.

e) Haji Zin Arif Bin Hasan, Imam Tua Masjid Selising, Pasir Puteh.

Islam menitikberatkan supaya umat Islam berusaha mencari rezeki yang halal. Namun, masyarakat Islam kurang kesedaran. Kebanyakan masyarakat islam yang datang meminta-minta di masjid. Pihak masjid pernah mengadakan ceramah berkenaan kemiskinan pada awal tahun. Tetapi hanya sekali sahaja isu ini dibincangkan secara khusus. Tiada kitab rujukan berkenaan kemiskinan secara khusus. Penceramah memetik ayat dari alquran dan hadis serta sirah-sirah Rasulullah dan para sahabat.

Penglibatan Masyarakat setempat mengalakkan apabila pihak masjid mengadakan program dan kuliah-kuliah agama. Menurut pendapat saya, pihak masjid perlu lebih kerap mengadakan program-program keagamaan untuk member pendedahan berkenaan kemiskinan kepada masyarakat. Namun, pihak masjid kekurangan dana untuk mengadakan program secara kerap. Pihak masjid terpaksa mencari dana sendiri. Pernah meminta dana daripada beberapa agensi tetapi tidak berjaya. Kebanyakan dana masjid adalah sumbangan daripada orang ramai. Pengajian akidah islamiah berkenaan kemiskinan memang dapat memberi kesedaran kepada masyarakat. Masyarakat itu sendiri perlu berusaha untuk hadir ke kuliah-kuliah agama.

Masyarakat tidak meminta untuk mengadakan program-program agama. Pihak masjid yang berusaha untuk sentiasa mengadakan program-program keagamaan untuk masyarakat. Pihak masjid dengan kerjasama Jabatan agama Islam Kelantan pernah mengadakan program kemiskinan. Agihkan sumbangan kepada masyarakat setempat dan ceramah agama.

f) Encik Zulkifli bin Yaacob, Ahli Jemaah basjid besar Bandar Tanah Merah

Program pengajian agama dan kuliah-kuliah agama sememangnya di adakan di masjid ini sama adan pada setiap pagi jumaat atau pun malam-malam tertentu sepanjang minggu. Kelas pengajan ilmu akidah Islamiah juga turut diajar di sini.Tetapi pengajarannya lebih kepada penekanan kepeda beriman kepada Allah dan ketakwaan kepada-Nya. Isu-isu yang dibincangkan lebih kepada pengukuhan akidah bagi setiap individu dan masyarakat Muslim. Dalam pengajian ini ditekankan beriman kepada Allah, beriman kepada rasul, beriman kepada para melaikat, neriman kepada Kitab-kitab, beriman kepada hari akhirat serta beriman kepada qada' dan qadar. Guru agama yang menyampaikan kuliah agama berkaitan akidah Islamiah serta juga pengajian Islam turut menekankan betapa pentingnya komuniti muslim berusaha untuk membebaskan diri dari belenggu kemiskinan tegar. Kera Islam sendiri menghendaki umatnya cemerlang dalam kehidupan dunia dan akhirat. Oleh itu kekayan dan kesenangan dalam kehidupan antara tuntutan Islam keatas umatnya.

## PERBINCANGAN DAN RUMUSAN

Hasil daripada dapatan yang telah dipaparkan, pengkaji dapat menyimpulkan bahawa dalam hal pembasmian kemiskinan, semua pihak perlu bersama-sama menangganinya. Pihak pemerintah sudah jelas berusaha menghapus kemiskinan dengan mengaktifkan peranan institusi zakat. Pihak lain juga perlu sama-sama

berusaha dengan menggunakan pendekatan berbeza. Masjid antara institusi yang boleh memainkan peranan besar dalam pembasmian kemiskinan melalui pendekatan dakwah. Golongan agamawan boleh menyampaikan pesanan, nasihat dan cadangan kepada masyarakat terlibat melalui pengajaran akidah Islamiah di masjid-masjid atau di mana-mana yang sesuai. Berkaitan hal ini, dapatan kajian dalam objektif kedua telah membuktikan bahawa masjid memainkan peranan penting dalam pembasmian kemiskinan apabila majoriti daripada mereka mencatatkan setuju dan sangat setuju dengan kenyataan tersebut. Kesesuaian pemilihan pendekatan serta medium perlu dititikberatkan agar usaha dakwah yang dilaksanakan berupaya disampai dan diterima oleh masyarakat multi etnik khususnya dan masyarakat Malaysia amnya pada hari ini. Berasaskan kepada kekuatan peranan dan kepelbagaian pendekatan inilah, dakwah Islam yang diasaskan oleh seluruh para rasul telah berjaya sampai ke seluruh muka bumi (Siti Fazidatul Zahariah, Hamdi Rahman, 2008). Oleh itu, amatlah diharapkan agar masjid-masjid dapat mengaitkan dalam ceramah-ceramah mereka isu yang berkaitan kemiskinan sama ada, kelebihan keluar dari kemiskinan, cara-cara mengelak kemiskinan dan yang paling utama mengaitkan hubungan antara aqidah dengan kemiskinan. Dapatan kajian berkaitan tajuk perbincangan di masjid dikaitkan dengan kemiskinan atau tidak telah mencatatkan bahawa jumlah responden yang bersetuju dan tidak bersetuju hampir sama ramai. Dapatan ini agak membimbangkan.

Persoalan yang perlu kita fikirkan bersama, berapa banyak masjid yang mengaitkan pengajaran agama khususnya pengajian aqidah dengan isu semasa seperti kemiskinan. Dapatan kajian ini menunjukkan majoriti responden mengakui (setuju dan sangat setuju) bahawa pengajian aqidah yang dibincangkan di masjid ada disentuh kaitannya dengan kemiskinan. Ini sangat bertepatan dengan apa yang ada di dalam al-Quran. Dalam al-Quran ada disentuh tentang kemiskinan dan dikaitkan dengan aqidah. Seperti firman Allah yang bermaksud: Ayat di atas yang dikaitkan dengan aqidah adalah “Kamilah yang akan memberi rezeki kepada kamu”. Maksudnya yakin dengan Allah (akidah), Allah akan keluarkan dari kemiskinan. Sebagaimana cantiknya ayat al-Quran yang sudah jelas mengaitkan isu semasa dengan aqidah, maka sangat elok, jawatankuasa masjid menetapkan tajuk-tajuk khusus Dan janganlah kamu membunuh anak-anakmu karena takut kemiskinan. Kamilah yang akan memberi rezeki kepada mereka dan juga kepadamu. Sesungguhnya membunuh mereka adalah suatu dosa yang besar. (Surah al-Isra’: 31 dan al-An’a’m: 151).

Maksud ayat al-Quran di atas yang dikaitkan dengan aqidah adalah “Kamilah yang akan memberi rezeki kepada kamu”. Maksudnya yakin dengan Allah (aqidah), Allah akan keluarkan dari kemiskinan. Sebagaimana cantiknya ayat al-Quran yang sudah jelas mengaitkan isu semasa dengan aqidah, maka sangat elok, jawatankuasa masjid menetapkan tajuk-tajuk khusus Dan janganlah kamu membunuh anak-anakmu karena takut kemiskinan. Kamilah yang akan memberi rezeki kepada mereka dan juga kepadamu. Sesungguhnya membunuh mereka adalah suatu dosa yang besar. (Surah al-Isra’: 31 dan al-An’a’m: 151) 47 mengikut fenomena permasalahan masyarakat setempat dan dikaitkan dengan aqidah. Semua maklum aqidah adalah perkara pokok dalam kehidupan. Imam Sahl bin Abdullah At Tastari, seorang ulama sufi menyatakan bahawa “Sesiapa yang mengenali Allah, dia akan menegnali dirinya” dan dalam kitab tauhid pula mnekakankan bahawa perkara pertama dalam agama ialah perlu mengenali Allah. Memandangkan kepentingan aqidah ini, maka disarankan kepada jawatankuasa masjid mula memantapkan kuliah di masjid dengan menagaitkan aqidah dengan isu semasa. Kajian ini pada pengkaji memberi impak yang besar kepada pihak pengurusan masjid. Semoga masjid menjadi institusi yang diminati oleh masyarakat setempat untuk dikunjungi.

Dalam usaha pembasmian kemiskinan dalam komoniti muslim ini semua pihak perlu bersama-sama menangganinya. Pihak pemerintah sudah jelas berusaha menghapus kemiskinan dengan mengaktifkan peranan institusi zakat. Pihak lain juga perlu sama-sama berusaha dengan menggunakan pendekatan berbeza. Masjid antara institusi yang boleh memainkan peranan besar dalam pembasmian kemiskinan melalui pendekatan dakwah.

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# LITERASI TERHADAP PERANCANGAN KEWANGAN ISLAM DALAM KALANGAN KUMPULAN B40 DI KOTA BHARU

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## ABSTRAK

Literasi yang lemah dalam perancangan kewangan dikenalpasti sebagai salah satu faktor utama rakyat Malaysia mempunyai daya tahan kewangan yang lemah dan mudah terjejas oleh kejutan kewangan. Kesan kepada kurangnya literasi dalam perancangan kewangan didapati lebih 75% rakyat Malaysia mengalami kesukaran untuk mendapatkan wang tunai sebanyak RM1,000 ketika kecemasan. Dalam kajian ini, kaedah temubual dilaksanakan dalam kalangan golongan B40 di sekitar Kota Bharu Kelantan. Didapati semua informan yang ditemubual tidak mempunyai pengetahuan secara formal berkaitan dengan perancangan kewangan menyebabkan golongan ini ketinggalan dalam program pembasmian kemiskinan. Penemuan ini perlu dipandang serius oleh pelbagai pihak untuk memastikan kelangsungan amalan tadbir urus dalam pengurusan kewangan dengan baik. Kesan secara keseluruhannya akan terlihat melalui implikasi ekonomi yang mampan, berdaya saing dan kehidupan yang sejahtera.

**KATA KUNCI**: Literasi Kewangan; Perancangan Kewangan Islam; B40.

## ABSTRACT

Iliteracy in financial planning has been identified as one of the key factors why Malaysians have weak financial vulnerability, thus are easily affected by financial shock. The impression of iliteracy in financial planning is that more than 75% of Malaysians experience difficulty to provide cash of RM1,000 during emergency. In this study, interview method was conducted among the B40s who live in Kota Bharu, Kelantan. It was found that all interviewed informants did not have formal knowledge related to financial planning which led them to miss out the poverty eradication program. The findings should be taken seriously by various parties to ensure the continuity of governance practices in financial management. By doing so, its impact would be seen in terms of sustainable and competitive economic implication as well as prosperous life.

**KEYWORDS:** Financial Literacy; Islamic Financial Planning; B40.

## PENGENALAN

Ilmu pengetahuan ekonomi Islam telah dibincangkan secara teliti oleh ulama terdahulu dan ditambah baik oleh pakar ekonomi moden melalui pelbagai kitab seperti Abu Yusuf melalui kitabnya *Al-Kharaj* yang ditulis semasa pemerintahan Harun Ar-Rasyid dan Umar Chapra dengan pendekatan terkini. Sumber dalam perbincangan ini adalah bersandarkan sumber utama dalam Shariah Islam itu sendiri, Al-Quran dan Sunnah dan sumber sekunder seperti ijma' dan qiyas (Khan, 1994). Kelangsungan ini memberikan hasil yang positif, dimana dari sudut mikro, sistem kewangan Islam di Malaysia telah mengalami kepesatan yang signifikan dan kompetetif melalui kekuatan produk-produk berasaskan patuh Shariah (Awang, Borhan, Abdullah, & Jusoh, 2014).

Sesungguhnya, perancangan kewangan juga adalah satu bahagian kecil daripada industri perkhidmatan kewangan samada konvensional ataupun Islamik. Perancangan adalah urusan yang sangat penting dalam semua urusan kehidupan seharian lebih-lebih lagi berkaitan dengan harta atau kewangan. Tanpa perancangan yang tersusun boleh menyebabkan keadaan ekonomi individu mahupun negara akan menjadi tidak stabil (Karl

20 Pensyarah di Fakulti Keusahawanan dan Perniagaan

E, Case & Ray C, 1999).

Melihat pada konteks Malaysia, pihak kerajaan telah melaksanakan pelbagai inisiatif bagi meningkatkan taraf hidup rakyat berpendapatan rendah. Walaupun pelaksanaan inisiatif ini telah melalui banyak fasa, masih banyak kelemahan dan kekurangan yang menyebabkan golongan berpendapatan rendah ini masih ketinggalan berbanding golongan lain (Ab Aziz, Nooh, Khairi, & Johari, 2014). Antara faktornya ialah pengetahuan dan kemampuan dalam memahami ataupun literasi terhadap sistem kewangan yang kompleks ini masih rendah (Hui Boon, Siew Yee, & Woan Ting, 2011).

**Faktor yang menyumbang kepada tahap literasi kewangan**

Berdasarkan kajian lepas, terdapat beberapa faktor yang menyumbang kepada tahap literasi kewangan. Kajian ini membahagikan faktor-faktor tersebut kepada dua kategori. Kategori tersebut ialah faktor individu dan persekitaran.

Dari sudut individu, kebanyakan golongan berusia mempunyai pengetahuan yang rendah berkaitan kewangan (Jappelli & Padula, 2013). Turut menjadi perhatian ialah tahap pendidikan yang memberi kesan terhadap literasi kewangan (Banerjee & Sain, 2016 ; Mandell & Klein, 2009). Tambahan, Jappelli & Padula (2013) mendapati individu yang mempunyai kemahiran matematik sejak awal usia mempunyai tahap literasi kewangan yang tinggi dan pengumpulan kekayaan (Jappelli & Padula, 2013).Tambahan lagi, literasi kewangan bergantung pada keperluan kewangan dan gelagat individu (Banerjee & Sain, 2016).

Manakala, persekitaran yang baik memberi kesan terhadap tahap literasi kewangan kerana persekitaran merupakan salah satu medium pendidikan kewangan (Lachance, 2014). Contohnya, persekitaran melalui pendidikan sekolah boleh membantu memberikan pendedahan berkaitan pengurusan kewangan kepada pelajar-pelajar (Lusardi, Mitchell, & Curto, 2010). Selain itu, pihak majikan juga dilihat tidak memberikan pendedahan kepada pekerja-pekerja mereka tentang literasi kewangan (Lusardi & Mitchell, 2014). Hal ini menyebabkan pekerja-pekerja gagal menguruskan kewangan dengan baik dan menjejaskan prestasi kerja mereka.

**PENYATAAN MASALAH**

Perancangan kewangan yang mapan perlu diuruskan dengan baik bagi memastikan kelangsungan kehidupan yang sejahtera dalam sesebuah institusi keluarga. Ali, Rahman, & Bakar (2013) menyelidiki perkaitan antara elemen literasi atau pengetahuan kewangan terhadap kesejahteraan kewangan keluarga mendapati individu yang mempunyai tahap pengetahuan kewangan yang baik dapat meningkatkan taraf kehidupan melalui perbelanjaan yang efisien.

Menurut Timbalan Gabenor semasa ucapan di Persidangan FOMCA 2017, beliau menyatakan berdasarkan kaji selidik Keupayaan dan Rangkuman Kewangan yang dijalankan pada tahun 2015, didapati lebih 75% rakyat Malaysia mengalami kesukaran untuk mendapatkan tunai sebanyak RM1,000 diwaktu kecemasan (Ghaffour, 2017). Ini menunjukkan bahawa daya tahan kewangan rakyat malaysia yang rendah dan mudah terjejas oleh kejutan kewangan. Hal ini juga disebabkan oleh kurangnya literasi dalam perancangan kewangan.

Perkara ini memberi satu anjakan kepada kerajaan untuk menggerakan kerja-kerja bagi meringankan kos sara hidup rakyat dengan mengkategorikan rakyat Malaysia mengikut pendapatan mereka seperti kelompok yang berpendapatan isi rumah 40 peratus terendah (B40) iaitu RM3,860 ke bawah. Manakala, kelompok yang berpendapatan 40 peratus sederhana (M40) pula berpendapatan daripada RM3,861 hingga RM8,300 (Malaysia, 2016).

Justeru itu, kajian ini ingin melihat perspektif dalam kalangan individu berpendapatan rendah (B40) dalam menguruskan kewangan peribadi secara holistik. Kajian ini memberi tumpuan kepada informan dalam kalangan individu berpendapatan rendah kerana peningkatan dalam kadar inflasi didapati lebih signifikan serta memberi kesan kepada kos hidup kumpulan berpendapatan rendah dan sederhana (Abdul Rahman, 2017). Tambahan lagi mengikut Ahmed & Salleh (2016), perlunya wujudnya usaha untuk mendekati golongan berpendapatan

rendah oleh Perancang kewangan Islam dimana sebelum ini tumpuan hanya diberikan kepada golongan pendapatan tinggi dan tengah. Tujuan mendekati golongan ini adalah untuk memberikan pededahan literasi terhadap perancangan kewangan Islam.

## METODOLOGI

Reka bentuk dan instrumen kajian ini adalah melalui pendekatan kualitatif di mana temu bual separa berstruktur dan pemerhatian dijalankan. Bagi maksud kajian ini, reka bentuk kajian yang akan digunakan adalah kajian kes. Kajian kes bukan merupakan pilihan ke atas metodologi tetapi pilihan ke atas apa yang hendak dikaji. Melihatkan kepada matlamat kajian kes, didapati ia bersesuaian dengan objektif yang hendak dicapai dalam kajian ini. Objektif tersebut adalah untuk mengenal pasti dan menganalisis fenomena B40 dalam kalangan individu berpendapatan rendah. Dalam erti kata lain, kajian ini cuba untuk menganalisis fenomena B40 dalam kalangan individu berpendapatan rendah dari perspektif perancangan kewangan Islam.

Sebenarnya, kajian terhadap dalam kalangan individu berpendapatan rendah (B40) tidak banyak diteroka sebelum ini. Apatah lagi kajian yang dilihat dari sudut perancangan kewangan Islam. Sedikit kajian yang dilakukan tapi lebih tertumpu pada golongan berpendapatan rendah secara umum sahaja, tetapi tidak memfokuskan kepada bagaimana golongan ini boleh menjadi miskin akibat daripada perancangan kewangan yang tidak teratur.

Bagi maksud kajian ini, hanya data primer yang digunakan. Kajian ini menemubual seramai 5 orang informan yang mempunyai latarbelakang bersesuaian dengan tujuan kajian ini iaitu golongan B40. Informan yang dipilih adalah ditemubual berdasarkan kaedah pensampelan bertujuan (*purposive sampling*) melalui data e-Kasih yang diperolehi daripada pihak INSPEK. Data yang diperoleh dimurnikan berdasarkan objektif kajian iaitu melihat fenomena B40 dalam kalangan individu berpendapatan rendah berdasarkan perspektif perancangan kewangan Islam.

Hasil temu bual separa berstruktur bersama informan yang terdiri dari individu berpendapatan rendah (B40) dan pakar telah ditranskrip bagi tujuan analisis. Hasil temu bual tersebut penyelidik memperolehi data yang tidak berstruktur, telah dianalisis melalui kaedah pengekodan, tema dan kategori (Jebreen, 2012).

Dalam kajian ini, penyelidik telah memilih untuk menggunakan perisian kualitatif. Tujuan penggunaan perisian ini adalah untuk mencari kod dan tema dalam sesuatu teks dan seterusnya menentukan hasil dapatan dalam kajian ini. Dengan penghasilan kod dan tema yang diekstrak daripada teks akan memudahkan dalam membuat analisis dan rumusan berkaitan fenomena B40 berdasarkan perspektif perancangan kewangan Islam.

## KEPUTUSAN DAN PERBINCANGAN

Berdasarkan persoalan kajian berkaitan dengan pengetahuan dalam perancangan kewangan Islam dan penelitian secara tematik telah membolehkan pengetahuan dalam perancangan kewangan Islam dibahagikan kepada ilmu pengetahuan formal dan tidak formal.

### Pengetahuan Formal

Aspek pengetahuan formal merujuk kepada ilmu-ilmu yag diperolehi oleh individu-individu daripada kalangan B40 ini dengan menghadiri kelas, seminar, kursus dan tunjuk ajar secara langsung oleh pihak yang berkaitan daripada mana-mana institusi kewangan di Malaysia atau daripada mana-mana badan NGO.
Contohnya IF1 melalui IF1 – 07:38 menyatakan bahawa beliau tidak mengetahui perkara-perkara berkaitan perancangan kewangan secara terperinci.

> IF1, melalui IF1 – 07:38 Soalan : Perancangan kewangan ni la hok dasar ekonomi gapo ni jadi nak tanya abe serba sikit lah deh. Gapo ni abe tahu ko kalu loni ko ore caro pasa gapo kito panggil simpanan BSN, ASN ko ASB ko ASD ko?
> Jawapan: Armmm ermmm tu meme tahu doh dia ada urusetia bahagie bumi pon ado tu tapi terhad la tu tapi kena mintok dua kali mintok pon tok leh jugok.

IF3 – 1:1 :- Soalan : Ni kalu perancangan kewangan ni kalu kiro gak, beso dengar dop perancangan kewangan ni?
Jawapan : Saya umumnya adalah dengar tu.

Dapat dijelaskan bahawa dalam kajian ini didapati kesemua informan yang ditemubual tiada pengetahuan formal terhadap perancangan kewangan Islam. Empat daripada lima informan menyatakan pengetahuan mereka terhadap perancangan kewangan Islam sekadar mengetahui secara umum sahaja. Manakala seorang informan (IF4) menyatakan tidak mengetahui langsung perkara-perkara berkaitan perancangan kewangan.

IF4 – 1:18:- Soalan: Pernah dengar perancangan kewangan ? Jawapan : Tak dop dengar lagi nih.

**Pengetahuan Tidak Formal**

Pengetahuan tidak formal adalah satu ilmu yang diperolehi secara tidak langsung tanpa menghadiri kelas atau latihan secara formal. Ilmu dipupuk melalui perkembangan kognitif dari pengalaman, kematangan akal fikiran, kepintaran individu untuk menilai dan membuat keputusan atau pilihan. Perkara ini disokong oleh teori pembelajaran sosial (Bandura, 1997), yang mana menekankan peranan persekitaran dalam pembentukan peribadi manusia.

Berikut dipetik beberapa pandangan informan yang telah menyebut pengalaman sebagai satu sumber sandaran pengetahuan tidak formal mereka berkaitan dengan perancangan kewangan. Bagi IF1, menerusi IF1-7:12 beliau mengatakan pengalaman beliau sebagai penghantar surat ataupun dokumen ke institusi kewangan seperti bank dan syarikat Takaful memberikan pendedahan secara langsung berkaitan dengan perancangan kewangan.

IF1- 7:12:- Kijo dia tu bare-bare berkaitan dgn bank tiap-tiap hari berkaitan dengan bank kijo nyoo jadi benda nyo dia oyk insuran laa gotu laa gonim la, kata nok masuk lagu mana ni kalu nk simpan.

IF2 pula menceritakan pengetahuan beliau terhadap perancangan kewangan adalah melalui pengalaman bekerjanya sejak awal lagi. Majikan IF2 membuat bayaran gaji bulanan melalui akaun di bank. Beliau bekerja sebagai pemandu bas di Syarikat Kenderaan Melayu Kelantan bermula sejak daripada tahun 1992. Sehingga kini beliau menyatakan terpaksa membuka akaun di pelbagai bank bergantung kepada arahan daripada pihak pengurusan Syarikat bagi memudahkan bayaran gaji dibuat. Beliau juga menyatakan pilihan akaun yang dibuat adalah berasaskan akaun patuh Syariah.

IF2 – 6:25:- Bukok akaun ni masa start kijo.

Seterusnya melalui IF3 – 1:2, IF3 menyatakan bahawa pengetahuan beliau mengenai perancangan kewangan maklumat-maklumat itu diperolehi daripada pergaulan dengan ahli keluarga ataupun perbualan secara tidak formal bersama rakan-rakan. Berkerjaya sebagai pemandu JKR, IF3 mendapat banyak maklumat melalui perbualan dengan orang ramai atau kenalan beliau.

IF3 melalui IF3 – 1:2 :- Biasa laa, kita jenis saing. Kade-kade tu family. hmmmm ada belako laa hop tu.

IF3 melalui IF3 – 1:3 :- Hop perbualan tidak formal gak kedai-kedai kopi… Hoolaa macam-macam la perancangan, perlaksanaan.

Manakala IF5 menyatakan beliau membuat bajet secara sendirian mengikut keperluan dan pengalaman sendiri. Beliau menegaskan pelaksanaan perancangan kewangan peribadi beliau sangat terhad berdasarkan situasi bulanan. Ini disebabkan tanggungan beliau terhadap keluarga sangat besar, mengakibatkan proses simpanan beliau sering tergendala.

IF5 – 1:17:- Haaaaaaa, kita bajet sendiri laaa
IF5 – 1:1 :- Tahu laaa moga kita buat adjustment sendiri la.

Justeru, majoriti informan yang dikemukakan di atas menyatakan pengetahuan mereka terhadap perancangan kewangan adalah datangnya daripada pengalaman hidup dan hasil pergaulan mereka sejak dari alam pekerjaan. Temubual dalam kajian ini menunjukkan semua informan tidak pernah berpeluang untuk menghadiri kelas, pembelajaran rasmi atapun kursus yang diperlukan dalam membuat keputusan serta perancangan dalam kewangan seharian.

**Perbincangan**

Hasil kajian menemui semua informan yang telah ditemubual mendapat pendidikan rasmi setakat Sijil Pelajaran Malaysia sahaja dan tiada memperolehi pengetahuan formal terhadap ilmu dalam perancangan kewangan Islam setakat ini. Dapatan ini sesuai dengan kajian yang dilakukan oleh Jappelli & Padula (2013) mendapati bahawa kebanyakkan golongan berusia mempunyai pengetahuan yang rendah berkaitan dengan kewangan. Kenyataan ini mempunyai kolerasi dengan data demografi informan dimana rata-rata umur mereka adalah melebihi 40 tahun.

Tambahan pula, pengetahuan formal terhadap perancangan kewangan memerlukan seseorang itu menghadiri kursus yang tertentu disediakan oleh agensi-agensi tertentu. Tambahan pula pengetahuan ini juga tidak dipelajari di sekolah rendah ataupun sekolah menengah. Perkara ini menjadi satu keterbatasan ke atas golongan berpendapatan rendah.

Namun begitu, kajian telah menemui satu sub tema baharu dalam kajian ini iaitu pengetahuan secara tidak formal yang diperolehi oleh semua informan yang telah ditembual. Pengetahuan ini sebenarnya berkait rapat dengan kemahiran seseorang dalam menaakul kaedah merancang kewangan masing-masing. Dapatan ini telah disokong oleh kajian yang dilakukan oleh Lachance (2014) dimana beliau mengatakan persekitaran memberi kesan terhadap tahap literasi kewangan kerana persekitaran merupakan medium pendidikan kewangan. Ini terbukti iaitu melalui urusan kerja dan pergaulan harian ditempat kerja ataupun bersama rakan-rakan diluar tempat kerja menjadikan mereka mengetahui secara tidak langsung perkaitan dengan perancangan kewangan.

Justeru, persoalan berkaitan pengetahuan melalui tema dan sub tema yang telah dikemukakan telah membuktikan bahawa memiliki pengetahuan dalam perancangan kewangan sangat penting dalam memastikan agenda merancang kewangan mengikut kaedah yang efektif.

**KONKLUSI, IMPLIKASI DAN CADANGAN**

Melalui penelitian yang dibuat terhadap gaya hidup dan pandangan daripada semua informan didapati majoriti informan secara tidak langsung mengharapkan perubahan dalam gaya hidup mereka. Pendedahan kepada pengetahuan kewangan amat penting dalam menentukan kesejahteraan kehidupan. Namun sekiranya pendedahan kepada literasi terhadap perancangan kewangan tidak diterokai terutamanya dikalangan golongan B40 akan membantutkan perubahan yang diharapkan.

Mengikut Ghaffour (2017) walaupun pendidikan kewangan memainkan peranan penting dalam meningkatkan tahap celik kewangan, namun pendidikan kewangan sahaja masih belum mencukupi. Penyataan ini disokong oleh Lusardi, Samek, Karteyn, & Glinert (2016) mendapati tahap literasi kewangan dapat ditingkatkan melalui program pendidikan yang melibatkan fizikal atau emosi dan pengalaman berbanding program pendidikan yang bersifat membaca dan pasif.

Khidmat nasihat sangat diperlukan untuk mendapatkan khidmat nasihat kewangan dimasa hadapan untuk tujuan perancangan kewangan, pelaburan dan simpanan persaraan (Calcagno & Monticone, 2015 ; Gerrans & Hershey, 2017). Hal ini disebabkan pelanggan mengharapkan nasihat yang berinformasi dan membuat keputusan kewangan yang tepat (Calcagno & Monticone, 2015). Penasihat kewangan juga perlu meneroka kaedah baru dalam menyebarkan pengetahuan berkaitan pengurusan kewangan melalui jaringan komunikasi iaitu media sosial seperti *Facebook, Whatapps, Twitter* dan *Instagram* (Lee, 2017).

Memberikan pendedahan terhadap perancangan kewangan juga perlu melibatkan pihak yang lain seperti majikan, masyarakat setempat, pihak NGO (Non-Government Organisation), organisasi agama, agensi koperasi

dan universiti (Babiarz & Robb, 2014 ; Okello Candiya Bongomin, Ntayi, Munene, & Nkote Nabeta, 2016). Sokongan daripada pelbagai pihak dapat memberikan pengetahuan dan informasi yang jelas berkaitan keperluan literasi kewangan dan dapat membantu masyarakat dalam pengurusan perbelanjaan.

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# KAJIAN IMPAK PROJEK PEMBANGUNAN KOMUNITI DAN PEMBASMIAN KEMISKINAN; KOLABORASI STRATEGIK YAYASAN SEJAHTERA DAN PUSAT PENGAJIAN BAHASA DAN PEMBANGUNAN INSANIAH UMK

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## ABSTRAK

Projek Pembangunan Komuniti dan Pembasmian Kemiskinan adalah suatu inisiatif strategik antara pihak Yayasan Sejahtera (YS) dan Pusat Pengajian Bahasa dan Pembangunan Insaniah (PBI), UMK untuk komuniti terpilih di kawasan Bachok dan Pasir putih. Projek ini telah berjalan selama 2 tahun yang melibatkan sebanyak 55 keluarga, 110 sukarelawan pelajar dan 24 orang pensyarah. Projek ini memberi penumpuan kepada 3 bidang pekerjaan iaitu pertanian, perniagaan kecil-kecilan dan jahitan. Kajian ini bertujuan untuk mengetahui tahap keberkesanan projek terhadap enam aspek iaitu pendapatan, tabungan pendidikan, kesihatan, perhubungan kekeluargaan dan amalan kerohanian. Di samping itu, kajian ini juga ingin melihat impak program terhadap cara dan gaya berfikir, nilai dan budaya hidup para peserta yang terlibat. Kajian ini menggunakan tiga pendekatan mengikut dimensi dan skop kajian yang telah ditetapkan iaitu kajian perpustakaan, kajian lapangan tinjauan dan kaedah temuduga secara mendalam. Berdasarkan data yang dianalisis, projek ini telah berjaya memberi impak kepada kualiti kehidupan peserta melibatkan dimensi pendapatan, tabungan, pendidikan, kesihatan, perhubungan, infrastruktur dan amalan kerohanian. Kesemua dimensi menunjukkan impak yang tinggi kecuali dimensi pendapatan dan kerohanian yang menunjukkan tahap yang sederhana. Fenomena ini dijelaskan lagi melalui kajian kualitatif yang menunjukkan bahawa mereka memahami konsep kekayaan dari dua sudut iaitu fizikal dan non-fizikal tetapi gagal mengaitkannya dengan perubahan sikap dan kekayaan jiwa. Justeru, kajian ini mencadangkan agar program pembasmian kemiskinan memberi penekanan kepada pendekatan yang berimbang antara aspek kerohanian, pemikiran dan fizikal. Bantuan berbentuk material dan kerohanian seharusnya bergerak bersama dalam usaha pembasmian kemiskinan.

**KATA KUNCI:** Pembangunan Komuniti, Pembasmian Kemiskinan, Cara Berfikir, Perubahan, Aspek Kerohanian

## ABSTRACT

Community Development and Poverty Eradication Project is a strategic initiative between Yayasan Sejahtera (YS) and Centre for Language Studies and Generic Development (PBI), UMK for selected communities in Bachok and Pasir Putih districts. The project was conducted for 2 years involving 55 families, 110 volunteer students and 24 lecturers. This project focused on 3 fields of work which are agriculture, small business and sewing. The aim of this study is to identify the effectiveness of the project on six aspects, namely income, education savings, health, family relationship and spiritual practice. In addition, this research also investigated the impact of the program on the thinking style, values and culture of the participants. This study applied three research methods according to the dimensions and scope of the research that have been set up which are library research, survey and in depth interview. Based on the analyzed data, this project has a significant impact on the quality of life of the participants in many aspects which are income, education savings, health, relationships, infrastructure and spiritual practices. All dimensions showed a high impact except the dimensions of income and spirituality that show a moderate level. This phenomenon is further explained through a qualitative study that showed that the participants understood the concept of wealth from two angles physical and non-physical but fail to associate it with a change of attitude and wealth of soul. Hence, this study suggests that poverty eradication program should emphasize a balanced approach involving spiritual, mental and physical aspects. In other words, material and spiritual assistance should move together in the way to eradicate poverty.

**KEYWORDS:** Community Development, Poverty Eradication, Way Of Thinking, Change, Spiritual Aspect.

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## PENDAHULUUAN

Banyak kajian menunjukkan bahawa kadar kemiskinan di Kelantan masih lagi tinggi. Banyak usaha dan inisiatif telah diadakan oleh pelbagai pihak yang melibatkan pelbagai kementerian, agensi kerajaan, organisasi berasaskan komuniti, NGO dan lain-lain untuk mengubah situasi tersebut. Sebahagiannya mencapai objektif dan sebahagiannya gagal. Salah satu projek yang dilaksanakan untuk membantu komuniti berkenaan ialah Projek Pembangunan Komuniti antara pihak Yayasan Sejahtera (YS) dan Pusat Pengajian Bahasa dan Pembangunan Insaniah (PBI), UMK. Projek kolaborasi strategik ini bermatlamatkan untuk meningkatkan taraf hidup satu kumpulan sasaran yang telah dikenalpasti tahap status sosioekonomi. Kajian ini dijalankan di Jajahan Bachok dan Pasir Puteh yang melibatkan sebanyak 55 keluarga. Kumpulan sasaran ini dikenalpasti melalui data *e-kasih* yang telah dikeluarkan oleh Implementation Coordination Unit (ICU). Projek ini mengambil masa selama 2 tahun. Seramai 110 sukarelawan pelajar telah terlibat yang dibahagikan kepada dua fasa. Mereka kemudiannya dikelompokkan kepada 12 kumpulan dan diselia oleh 2 orang pensyarah bagi setiap kumpulan. Projek ini memberi penumpuan kepada 3 bidang pekerjaan iaitu pertanian, perniagaan kecil-kecilan dan jahitan. Pihak Yayasan Sejahtera telah meletakkan tiga objektif yang perlu dicapai dari projek tersebut iaitu :

1. Peningkatan kemahiran teknikaltermasuk penggunakan peralatan moden;
2. Peningkatan pendapatan;
3. Peningkatan kemahiran pengendalian perniagaan (pengurusan kewangan dan pemasaran); dan
4. Peserta dapat mencari saluran pasaran yang betul.

## PERMASALAHAN KAJIAN

Banyak pihak mempersoalkan kejayaan setiap projek pembasmian kemiskinan yang dilaksanakan oleh pelbagai pihak. Sebahagian projek mencapai objektif yang ditetapkan dan sebahagiannya adalah sebaliknya. Pada umumnya, petunjuk kejayaan atau kegagalan sesuatu projek banyak ditentukan oleh faktor ekonomi yang berasaskan pendapatan dan perbelanjaan (Mohamed Saladin et al. 2011). Walau bagaimanapun, terdapat banyak kejadian yang berulang di mana peserta yang telah berjaya keluar dari belenggu kemiskinan akhirnya kembali semula ke lubuk kemiskinan. Ia menunjukkan bahawa perubahan yang berlaku dalam aspek ekonomi belum memadai untuk mengeluarkan mereka dari lingkaran kemiskinan (Wijaya Kamal Ramlan et. al. 2011). Perubahan yang lebih bermakna ialah berlakunya peningkatan pendapatan dan disusuli pula dengan perubahan dan anjakan minda, emosi, sikap dan akhlak yang berpaksikan kepada ajaran Islam selaku satu cara hidup yang sempurna.

Kajian ini dijalankan untuk melihat impak projek Pembangunan Komuniti Yayasan Sejahtera-UMK untuk membasmi kemiskinan dalam dimensi yang lebih luas dan komprehensif dengan menjadikan ajaran Islam sebagai kerangka rujukan penilaian. Dimensi yang akan dilihat ialah perubahan yang berlaku kepada peserta program dalam aspek-aspek berikut:

1. Keberkesanan projek terhadap perubahan sosio-ekonomi peserta yang melibatkan beberapa dimensi seperti pendapatan, tabungan, pendidikan, kesihatan, perhubungan, infrastruktur dan amalan kerohanian.
2. Keberkesanan projek terhadap perubahan cara berfikir, nilai dan budaya hidup terhadap harta kekayaan, taqdir dan usaha, perancangan dan amalan dan budaya kehidupan seharian.
3. Perubahan yang berlaku dalam aspek sosio-ekonomi dan perubahan cara berfikir, nilai dan budaya hidup seharian terhadap kesejahteraan hidup keseluruhan para perserta menurut perspektif Islam.

## TUJUAN DAN OBJEKTIF

Kajian ini bertujuan untuk mengetahui impak atau tahap keberkesanan projek pembangunan komuniti YS-UMK terhadap enam aspek iaitu pendapatan, tabungan pendidikan, kesihatan, perhubungan kekeluargaan dan amalan kerohanian. Di samping itu, kajian ini juga ingin melihat impak program terhadap cara dan gaya berfikir, nilai dan budaya hidup para peserta yang terlibat. Kesemua impak ini akan dilihat menerusi kerangka atau tasawwur Islam sebagai satu cara hidup yang sempurna dan sejahtera kepada individu dan masyarakat. Secara lebih khusus, objektif kajian ini adalah sebagaimana berikut:

a) Mendapatkan pengertian dan konsep kemiskinan serta cara penyelesaiannya menurut perspektif Islam.
b) Mengetahui impak projek terhadap kehidupan peserta dalam aspek sosio-ekonomi meliputi aspek pendapatan keluarga, tabungan, pendidikan, kesihatan, perhubungan kekeluargaan dan amalan kerohanian.
c) Meninjau secara mendalam impak projek terhadap cara berfikir, nilai dan budaya kehidupan seharian para peserta khususnya kefahaman mengenai harta kekayaan, taqdir dan usaha, perancangan dan pelaksanaan.
d) Mengesan hubungan dan perkaitan antara kedua-dua dimensi impak projek terhadap kualiti kesejahtera hidup para peserta menurut perspektif Islam.

## METODOLOGI

Kajian ini menggunakan tiga pendekatan secara integratif mengikut dimensi dan skop kajian yang telah ditetapkan. Pendekatan pertama menggunakan kaedah kajian perpustakaan untuk mendapatkan pandangan Islam terhadap pengertian dan konsep kemiskinan serta cara penyelesaiannya. Pengkaji merujuk sumber wahyu (al-Quran dan hadis) dan *turath* yang berkait dengan kemiskinan dan perkara yang berhubungan dengannya yang dihasilkan oleh para ulama seperti Yusuf al-Qaradhawi dan lain-lain. Data dari kajian perpustakaan akan dianalisis menggunakan kaedah deduktif (istinbat) dan induktif (istiqra') bagi membentuk kesimpulan dan rumusan penting. Gabungan proses deduktif dan induktif akan menghasilkan pengertian dan konsep kemiskinan serta panduan wahyu untuk menyelesaikan masalah kemiskinan. Pendekatan kedua adalah kajian lapangan yang menggunakan pendekatan kuantitatif tinjauan menggunakan soalselidik. Soalselidik itu dibina sendiri oleh pengkaji berdasarkan objektif kajian. Pengkaji dibantu oleh lima orang enumerator yang menemui dan membantu setiap responden untuk menjawab semua soalan dalam soalselidik tersebut. Responden yang boleh membaca akan dibiarkan menjawab sendiri soal selidik berkenaan. Bagi yang tidak mampu membaca dan menulis, enumerator akan membantu mereka menjawab semua soalselidik berkenaan. Semua data kemudiannya dianalisa dengan menggunakan Pakej Statistik untuk Sosial Sains atau "*Statistical Package for Social Sciences*" (SPSS Versi 13.0). Kaedah statistik deskriptif digunakan di mana data akan dihuraikan dalam bentuk taburan kekerapan, peratusan, min dan korelasi. Manakala pendekatan ketiga pula adalah kajian lapangan yang menggunakan pendekatan kualitatif melalui kaedah temuduga. Enam orang peserta dari dua daerah yang dibahagikan kepada tiga kategori iaitu peserta paling berjaya, paling lemah dan pertengahan antara keduanya diwawancara secara mendalam. Catatan dari pemerhatian juga akan dilakukan. Penganalisisan data akan melibatkan beberapa proses iaitu transkripsi, organisasi data, koding, tema dan akhirnya membuat laporan. Analisis data dari tiga peringkat sebelumnya akan dikumpul, digabung dan dianalisis sekali lagi menggunakan kaedah deduktif dan induktif bagi membina kesimpulan dan rumusan akhir bagi mencapai tujuan penyelidikan.

## DAPATAN DAN PERBINCANGAN

Perbincangan dimulakan dengan melihat konsep kemiskinan dan kaedah penyelesaiannya menurut perspektif Islam. Kemiskinan adalah satu sunnatullah (fenomena alam aturan Allah) yang mempunyai fungsi dan hikmahnya yang tersendiri.Ia adalah ujian untuk si miskin dan juga si kaya. Banyak usaha pembasmian yang dilaksanakan pada hari ini dilihat secara terpisah dari pedoman wahyu. Kajian ini berusaha untuk membongkar hikmah dan rahsia dari sumber wahyu untuk mendepani isu kemiskinan secara tuntas. Islam tidak menyucikan kemiskinan bahkan menuntut penganutnya agar berusaha untuk keluar dari garis kemiskinan. Islam meletakkan bahawa orang kaya pemurah lebih baik dari orang miskin yang sabar. Kelebihan ini adalah berdasarkan kepada aspek manfaat yang mampu diberikan oleh golongan kaya berbanding dengan golongan miskin. Walau bagaimanapun Islam tidak menghina golongan miskin kerana ia juga memiliki peranan dan kelebihan tertentu jika disorot dari perspektif tertentu (Al-Qaradhawi,1985).

Perbincangan tentang kemiskinan memerlukan paradigma kefahaman baru dalam kalangan umat Islam akhir zaman. Realiti hidup umat Islam hari ini menunjukkan bahawa mereka lebih cenderung untuk melihat kekayaan dan kemiskinan berdasarkan kepada konsep pemilikan harta atau pengiktirafan sosial berbanding dengan penekanan terhadap aspek pembangunan kerohanian. Penilaian manusia di sisi Tuhan adalah komprehensif dengan memberi penekanan kepada aspek kerohanian dan akhlak yang terbit daripadanya; bukan terbatas

kepada aspek luaran semata-mata.Islam tidak membeza-bezakan taraf manusia berdasarkan kepada aspek luaran seperti keturunan, warna kulit, taraf sosio-ekonomi dan sebagainya. Dalam konteks kemiskinan, Islam mengemukakan solusi yang berbentuk akhlak rabbani untuk menyelesaikan masalah kemiskinan iaitu penyelesaian yang berbentuk 'dari dalam ke luar' (Al-Kharsyi, 2002). Akhlak rabbani terhadap kemiskinan boleh dibahagikan kepada dua sektor iaitu:

a) Akhlak orang fakir/miskin terhadap dirinya sendiri
b) Akhlak orang berada terhadap orang fakir/miskin.

Berdasarkan dapatan yang diperolehi, Islam melihat kemiskinan dari beberapa dimensi. Pertama, kemiskinan boleh dibahagikan kepada dua bahagian iaitu a) kemiskinan lahiriah (ketidakmampuan seseorang memiliki material) dan b) kemiskinan dalaman (ketidakmampuan memiliki hati dan jiwa yang kaya). Untuk menjadikannya lebih jelas, pengkaji mengkategorikan dua pembahagian tersebut kepada pecahan-pecahan lebih kecil sebagaimana berikut:

a) Miskin lahiriah harta dan pemilikan
b) Miskin lahiriah sijil pengetahuan dan kemahiran/kompetensi
c) Miskin lahiriah perwatakan dan kawalan emosi
d) Miskin lahiriah amalan ibadat teras
e) Miskin dalaman dari aspek keilmuan dan cara berfikir
f) Miskin dalaman dari aspek kejiwaaan dan personaliti diri (hidup bergantung, tiada keyakinan, motivasi rendah dll)
g) Miskin dalaman aspek kerohanian (iman yang longgar dan jiwa yang lemah)

Islam melihat kemiskinan dalaman inilah punca yang menyebabkan lahirnya sikap dan emosi yang lemah dan mendorong pula kepada pemikiran yang lemah serta tingkahlaku yang negatif. Ia bermula dari dalam dan bergerak ke luar.

Dari sisi yang lain, kemiskinan dalam Islam juga boleh dilihat dari sudut tahap integriti/maruah diri iaitu:

a) Orang miskin yang meminta-minta
b) Orang miskin yang tidak meminta.

Dua kategori ini kemudiannya boleh dibahagikan lagi kepada pecahan lebih kecil sebagaimana berikut:

a) Orang miskin yang meminta-minta (al-sail)
   i) Terlalu dhaif dan terpaksa meminta-minta untuk meneruskan kehidupan
   ii) Suka meminta-minta kerana ia jalan mudah untuk meneruskan kehidupan yang melarat
   iii) Suka meminta-minta kerana sudah menjadi tabiat/budaya hidup yang bergantung ihsan dengan pihak lain.
   iv) Meminta-minta walaupun cukup keperluan diri dengan tanggapan mencuba nasib dan mengejar peluang yang terhidang. (ópportunis)
b) Orang miskin yang tidak meminta-minta (al-mahrum)
   i) Tidak tahu dan tiada maklumat mengenai cara dan sumber yang boleh dihubungi mendapatkan bantuan.
   ii) Merasa malu dan menjaga maruah diri.

Kedua-dua kategori besar ini boleh digabung untuk membentuk profil kemiskinan yang tersendiri. Gabungan profil tersebut adalah sebagaimana di bawah:

| No | Ciri 1 | Ciri 2 | Ciri 3 |
|---|---|---|---|
| 1 | al-Sail | Miskin **lahiriah** harta dan pemilikan | i) Terlalu dhaif yang terpaksa meminta-minta untuk meneruskan kehidupan (1,2,3,4,5,6,7) Semua ciri lahiriah & dalaman |
| 2 | | Miskin **lahiriah** sijil pengetahuan dan kemahiran/kompetensi | |
| 3 | | Miskin **lahiriah** perwatakan dan kawalan emosi | ii) Suka meminta-minta kerana ia jalan mudah untuk meneruskan kehidupan yang melarat (1,2,3,4,**5,6**,7) Semua ciri lahiriah & dalaman terutama pada ciri 5 & 6 |
| 4 | | Miskin **lahiriah** amalan ibadat teras | |
| 5 | | Miskin **dalaman** dari aspek keilmuan dan cara berfikir | |
| 6 | | Miskin **dalaman** dari aspek kejiwaaan dan personaliti diri | iii) Suka meminta-minta kerana sudah menjadi tabiat/budaya hidup yang bergantung ihsan dengan |

| | | | |
|---|---|---|---|
| 7 | | Miskin **dalaman** kerohanian | pihak lain. (1,2,3,4,5,**6**,7) Semua ciri lahiriah & dalaman terutama pada ciri 6<br><br>iv) Meminta-minta walaupun cukup keperluan diri dengan tanggapan mencuba nasib dan mengejar peluang yang terhidang. (ópputunis) (2,3,4,**5,6,7**) Semua ciri lahiriah & dalaman kecuali 1 dengan keutamaan pada ciri 5, 6 & 7<br>*Tidak layak diberikan bantuan |
| 1 | al-Mahrum | Miskin **lahiriah** harta dan pemilikan | i) Tidak tahu dan tiada maklumat mengenai cara dan sumber yang boleh dihubungi untuk mendapatkan bantuan. (1,2,3,4,5,6,7) Semua ciri lahiriah & dalaman<br><br>ii) Merasa malu dan menjaga maruah diri. (1,2,5,) Tiada ciri 3, 4, 6 & 7. |
| 2 | | Miskin **lahiriah** sijil pengetahuan dan kemahiran/kompetensi | |
| 3 | | Miskin **lahiriah** perwatakan dan kawalan emosi | |
| 4 | | Miskin **lahiriah** amalan ibadat teras | |
| 5 | | Miskin **dalaman** dari aspek keilmuan dan cara berfikir | |
| 6 | | Miskin **dalaman** dari aspek kejiwaaan dan personaliti diri | |
| 7 | | Miskin **dalaman** kerohanian | |

Profil ini boleh memberi petunjuk tentang keperluan pendekatan atau kaedah yang berbeza dan paling sesuai bagi setiap kategori untuk mengeluarkan mereka dari garis kemiskinan. Profil ini juga boleh memberi petunjuk tentang golongan manakah yang perlu diberi keutamaan kerana mempunyai potensi yang besar untuk berjaya jika diberi peluang sewajarnya. Yang lebih penting, profil ini juga boleh membantu pihak tertentu untuk mengasingkan golongan yang tidak layak sama sekali untuk menerima bantuan (pemberian wang/material) bahkan boleh dikenakan denda atau hukuman yang setimpal kerana mengambil hak dan peluang orang lain.

Berdasarkan data yang dianalisis, projek ini telah berjaya memberi impak kepada semua pihak khususnya kepada peserta projek. Dapatan menunjukkan bahawa kajian ini memberi impak kepada kualiti kehidupan peserta melibatkan dimensi pendapatan, tabungan, pendidikan, kesihatan, perhubungan, infrastruktur dan amalan kerohanian berbanding dengan sebelum menyertai projek tersebut. Aspek yang mendapat impak yang tinggi adalah pendidikan, kesihatan dan hubungan kekeluargaan. Manakala komponen pendapatan, tabungan dan kerohanian menunjukkan impak yang sederhana.Dapatan juga menunjukkan bahawa impak pada pendapatan dan tabungan (pada tahap sederhana) telah memberi kesan yang baik kepada tiga komponen lain iaitu pendidikan, kesihatan dan hubungan kekeluargaan. Dengan wang lebihan yang diperolehi hasil dari projek tersebut, para peserta dapat memberi penumpuan yang lebih sedikit kepada aspek-aspek sebelumnya yang dahulunya terpaksa dikorbankan. Namun demikian, impak projek dalam aspek kerohanian para peserta adalah sederhana sahaja. Dapatan tersebut menunjukkan bahawa peningkatan aspek pendapatan tidaklah begitu berkait dengan aspek kerohanian. Aspek kerohanian juga kelihatan terpisah dari komponen yang lain.

Melalui kajian kualitatif, pengkaji cuba memahami impak projek yang bersifat lebih halus dan abstrak terhadap peserta. Dapatan menunjukkan bahawa peserta memahami makna harta kekayaan dalam dua bentuk iaitu material (lebihan pendapatan, pemilikan rumah yang selesa, keperluan makan dan minum) dan non-material (kejayaan anak dalam pendidikan dan kesihatan tubuh badan). Mereka mengakui bahawa projek YS-UMK telah memberi pengetahuan dan kemahiran yang dapat meningkatkan pendapatan mereka. Para peserta juga memahami konsep takdir dan usaha. Mereka tahu bahawa usaha diperlukan untuk merubah kehidupan. Walau bagaimanapun, kefahaman tersebut tidak bersambung dengan aspek amalan dan tindakan yang sepatutnya. Mereka mengemukakan pelbagai alasan untuk menjustifikasikan kegagalan mereka untuk berubah. Mereka juga gagal untuk belajar dari kegagalan dan kesilapan yang telah dilakukan. Meskipun mereka redha dengan keadaan yang dihadapi dan bersyukur dengan apa yang ada, mereka terus mengharapkan bantuan berbentuk kewangan atau material. Mentaliti kebergantungan kepada bantuan masih lagi menebal dari kalangan peserta projek. Malah terdapat peserta yang mengharapkan bantuan dari aspek kewangan secara bulanan berbanding dengan kaedah lain untuk meningkatkan kehidupan mereka. Para peserta juga menyatakan bahawa mereka melaksanakan aspek perancangan. Namun perancangan yang dinyatakan berbentuk impian yang tidak konkrit. Akibatnya, pelaksanaannya tidak berjaya kerana kesilapan atau ketidaktelitian dalam membuat jangkaan dan

tiada perancangan alternatif/kontigensi. Bila berlaku kegagalan, sekali lagi strategi helah bela diri digunakan untuk menjustifikasikan segala kegagalan yang berlaku.

Pengkaji melihat gejala ini dari perspektif psikologi dan keagamaan.Kemiskinan lahiriah dan dalaman (rohani) mempunyai kesan psikologi khususnya tekanan dan emosi negatif seperti kesedihan dan kemarahan yang boleh menjejaskan produktiviti seseorang individu. Kajian ini menunjukkan bahawa kemiskinan yang melanda keluarga bukan sahaja memberi impak kepada keadaan dan persekitaran seseorang, tetapi juga kepada cara mereka berfikir dan membuat keputusan. Ada individu yang seolah-olah sudah selesa dengan keadaan kemiskinan yang melanda diri dan keluarga.Manakala ada juga individu yang menyalahkan pihak-pihak tertentu. Dari sisi yang lain, terdapat sebilangan keluarga miskin yang membelanjakan wang mereka untuk perkara yang tidak penting atau diperlukan seperti makanan ringan dan permainan anak-anak yang tidak mendidik. Contoh seperti ini menunjukkan bahawa kemiskinan boleh mempengaruhi cara individu merasa, berfikir, dan bertindak. Kemiskinan menyebabkan tekanan dan emosi negatif, yang membawa kepada pembuatan keputusan yang tidak berpandangan jauh dan memburukkan lagi kemiskinan yang dihadapi.

## RUMUSAN DAN CADANGAN

Justeru, kajian ini mencadangkan agar program pembasmian kemiskinan memberi penekanan kepada pendekatan yang berimbang antara aspek kerohanian dan kejasadan. Rohani peserta perlu dibangunkan secara tepat di samping meneruskan bantuan berbentuk fizikal dan peralatan, keilmuan dan kemahiran. Bahkan fokus program tidak seharusnya terhad kepada bantuan material semata-mata malah perlu meluaskanya kepada aspek transformasi cara berfikir, nilai dan budaya hidup, pandangan terhadap nafkah keluarga, harta kekayaan, taqdir dan usaha menurut perspektif Islam. Islam menggalakan umatnya bekerja untuk menyara diri dan tanggungannya. Ia dianggap sebagai satu ibadah dan jihad jika memenuhi syarat-syaratnya. Bantuan berbentuk material dan kerohanian seharusnya bergerak bersama dalam usaha pembasmian kemiskinan. Bantuan berbentuk kerohanian boleh dikemukakan dalam bentuk pengajaran al-Quran, solat berjamaah bersama komuniti, zikir, pengajaran fardhu ain untuk membentuk pandangan alam yang tepat terhadap kehidupan. Program kerohanian dan keilmuan sangat penting untuk mereka memahami hakikat kehidupan, hakikat usaha, konsep nafkah dan juga perkaitan hidup dengan qadha dan qadar dengan lebih mantap.

Projek yang julung kalinya dilaksanakan dengan kerjasama UMK ini telah memberi banyak manfaat secara langsung dan tidak langsung kepada pelbagai pihak iaitu peserta projek, pelajar dan penyelia UMK serta pihak Yayasan Sejahtera sendiri. Projek yang baik ini perlu dicontohi oleh badan-badan bukan kerajaan yang lain. Pasukan pengkaji mengambil kesempatan untuk mengucapkan jutaan terima kasih kepada semua pihak khususnya pihak Yayasan Sejahtera kerana menaja perbelanjaan penyelidikan ini. Semoga ia memberi manfaat kepada banyak pihak terutama untuk menambaik projek-projek yang bakal dilaksanakan pada masa hadapan.

Meskipun program ini telah berjaya mencapai objektif yang disasarkan, masih banyak ruang yang boleh disemak untuk melakukan penambahbaikan pada masa hadapan. Berikut dinyatakan cadangan-cadangan penambahbaikan tersebut. Pertama, sistem pemilihan peserta projek haruslah dikaji semula bagi mendapatkan peserta yang benar-benar layak mengikuti projek ini dari mula lagi. Ini kerana terdapat sebilangan kecil peserta yang mempunyai pendapatan yang melebihi taraf kemiskinan yang dikeluarkan oleh Jabatan Kebajikan Masyarakat. Ini memberi gambaran bahawa terdapat segelintir mereka tidak layak tetapi turut mendapat bantuan dan pada yang sama golongan yang layak dibantu tidak mendapat apa-apa bantuan kerana tercicir. Pemilihan peserta projek untuk seterusnya patut diberi penekanan dan dikaji tahap kelayakan mereka.

Kedua, pengisian projek haruslah menekankan kedua-dua aspek, rohani dan jasmani. Secara keseluruhannya, projek ini hanya memberi penekanan terhadap penilaian material dan aspek keilmuan serta kemahiran secara terpisah dengan kerohanian. Ada baiknya, jika projek seterusnya memberi penilaian yang seimbang di antara keperluan fizikal dan keperluan rohani. Peserta seharusnya didedahkan dengan ajaran agama dan disarankan supaya menjalani kehidupan berdasarkan saranan agama secara komprehensif dan bersepadu. Mereka perlu didedahkan bahawa sikap meminta-minta dan terlalu bergantung kepada bantuan makhluk adalah tidak digalakkan dalam Islam. Jika ini berlaku, projek akan berjaya mengubah persepsi dan pandangan alam peserta secara holistik. Ketiga, keperluan untuk membuat pengisian kepada budaya fikir dalam bentuk program atau aktiviti yang kreatif kepada para peserta di sepanjang projek dijalankan. Ini bagi membolehkan program ini

berupaya melahirkan insan yang ”bermaruah” dan tidak mudah lemah apabila menghadapi cabaran dalam kehidupan selepas berakhirnya sesuatu projek bantuan. Selain itu, program bantuan juga perlu untuk menghasilkan pemikiran dan budaya inovasi di kalangan peserta melalui penggunaan bahan di persekitaran bagi tujuan penjanaan pendapatan. Oleh itu, program pembangunan komuniti juga perlu menerapkan kursus mudah yang berkaitan dengan inovasi.

## PENUTUP

Inisiatif yang dipelopori oleh Yayasan Sejahtera dengan kerjasama UMK ini memberi manfaat yang cukup besar kepada pelbagai pihak yang terlibat dalam projek ini, sama ada kepada Yayasan Sejahtera dan pihak Khazanah sebagai penyumbang utama dalam menunaikan tanggungjawab CSR mereka kepada komuniti yang memerlukan. Ianya juga dapat menyumbangkan ke arah kelestarian komuniti dalam arus pembangunan negara yang sedang berkembang. Selain itu, dari aspek Pusat Bahasa dan Pembangunan Insaniah, UMK, ia sebahagian dari fokus untuk memasyarakatkan Universiti, sama ada untuk memberi impak yang positif kepada pembangunan komuniti yang berada di persekitaran Universiti seperti di Bachok dan Pasir Puteh mahupun yang berada di luar persekitaran Universiti. Sehubungan itu, juga, projek sebegini dapat menyediakan jalinan yang erat antara universiti dengan Organisasi Bukan Kerajaan (NGO’s) seperti Yayasan Sejahtera sebagai rakan strategik yang turut menyumbang pelbagai kemahiran dan meningkatkan pembudayaan penyelidikan di kalangan staf dan peningkatan kemahiran insaniah kepada sukarelawan pelajar yang telah menyertai projek ini sepanjang tempoh dua tahun. Pasukan pengkaji mengambil kesempatan untuk mengucapkan jutaan terima kasih kepada semua pihak khususnya pohak Yayasan Sejahtera kerana menaja penyelidikan ini. Semoga kajian ini memberi manfaat kepada banyak pihak. Usaha murni ini perlu diteruskan terutama dengan perkembangan semasa (kejatuhan nilai matawang ringgit dan kenaikan harga barangan dan perkhidmatan semasa) yang mungkin boleh menyebabkan berubahnya purata garis kemiskinan dan akan menyukarkan lagi kehidupan para peserta dan orang miskin secara amnya.

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# PERSISTENT OF POVERTY: ISSUES AND CHALLENGES

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## ABSTRACT

Poverty is part of the global issues that difficult to get rid of it. Even statistics shown by World Bank, the numbers of poor people increasing especially in rural areas. Nowadays, we cannot look poverty from the perspective of rural areas only because poverty also get involve in urban areas. Therefore, this paper aiming to seek what are the issues and challenges to alleviate persistent poverty. Qualitative method has been used in this research to get a deeper solutions regarding on the issues and challenges hence, some of the issues and challenges might help government and any organizations to take part collaborating to alleviate persistent poverty.

**KEYWORDS:** Persistent Poverty; Economic Growth

## INTRODUCTION

Poverty is the inability of individual to fulfil their goods and needs. This poverty issues are very serious when it giving an impact to individual's living conditions. We look back at year 1979 where Peter Townsend defined poverty as individuals, families and groups in the population who lack of resources to obtain the types of diet, lack in participating in the activities in the societies to which they are belong. This poverty issues continue up until now where there are some people who stays in poverty for a period of time who cannot afford their life needs. Their resources are so seriously below those average individual or family that they are, in effect, excluded from ordinary living conditions, customs and activities. Office of National Statistic, (2015) in United Kingdom defined persistent poverty as individuals who experiencing relative poverty if they lived in household with disposable income that falls below 60 percent of the national median in the current year. This is called relative low income and that individual experiencing being in that situation in the current year and at least two of the three preceding years.

Regarding to Martin Biewen, (2014), in most countries, only a portion of people who are currently poor are persistently poor. Experiencing cycle into and out of poverty should be the main focus of anti-poverty policies. Martin Biewin also remind that government also need to look back at the people who are falling back into poverty because once poor, the probability of being poor in the future increase. The main problem of poor people is they lack of basic needs like source of income, education and so on. Based on statistic from 2002 until 2014 by Department of Statistics Malaysia (DOSM), the percentage of poverty decrease drastically. For example, in the article mentioned that poverty rate declined from 13.5 percent to 1.6 percent in rural areas while in urban areas fell from 2.3 percent to 0.3 percent. Other than that, poverty incidence by strata reported by the DOSM and the Economic Planning Unit (EPU) in the official portal showed a downturn in rural area from 1.6 percent in 2014 to 1 percent in 2016. At urban areas, poverty incidence by strata also showed a decreasing in number from 0.3 percent in 2014 to 0.2 in 2016. Individuals are trying to get rid of themselves and households into successful and get out from poverty.

In Malaysia for example, to ensure the successful of eradicating poverty the Malaysian government has set up many agendas toward the development of poor people. These can be seen in the study by Normaliza Abdul Manaf et al., (2017) where there are lot of initiatives taken by Malaysian government to eradicate poverty. For example, eKasih, 1Azam, FELDA, Kedai Rakyat 1 Malaysia, 1Malaysia Concept, PR1MA, KAR1SMA, AS 1Malaysia and Pemandu. These includes, the initiatives taken by state's zakat institution to set up lot of program

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toward the development of poor people and also to help government of Malaysia to eradicate poverty. Zakat is believing can help to eradicate poverty as a system of welfare. Zakat played a role in eradicating poverty, purifying the soul through the purification of the wealth (Sheriff Muhammad Ibrahim, 2015), can solve the problems of poor people (Wahid Damilola Olanipekum et al., 2015), believed to solve unemployment and poverty (Chams-Eddine Djaghballou et al., 2018).

Also other initiatives taken by other country worldwide to eradicate poverty. As studied by Edwin M. Agwu et al., (2014) there is a lot of programs launched by government but still cannot have the full ability to reduce number of poor people and poverty in the societies. On behalf of that, governments need to think other way to solve this problem. It could be linking between non- governmental organizations and government organizations to introduce new mechanisms in poverty alleviation. Also (Kevin McKague et al., 2015; Zhang Tao, 2017) saw the ability of private sectors in reducing poverty. While in Indonesia, there are several direct aids to help poor people directly in short term and also long term (Dewa K.S. Swastika et al., 2008).

Even though more involvement from various institutions or even non-governmental organizations to help government to eradicate poverty, the number of poor people in worldwide still being an issues as the objectives of World Bank is to ending extreme poverty by 2030. As $1.90 per day stated by World Bank, huge number of poor people still live in poverty especially in Sub-Saharan Africa. The region now has the largest number of extreme poor in the world with 389 million of people. In between, while poverty rates have declined in all regions, progress has been uneven where a vast majority of the global poor live in rural areas and are poorly educated, mostly employed in the agricultural sector and over half are under 18 years of age. The credibility of zakat institutions also yet undetermined because poverty rates as mentioned in the DOSM is decreasing in number. Yet, there are still increase in number of poor people registered under the eKasih system until October 12, 2017. This figure is very worrying because out of the total number, 28,978 household heads were in urban areas. In the official portal of Pengurusan Maklumat Zakat dan Baitulmal Malaysia, we can see the number of recipients especially poor and hardcore poor in every states. As mentioned by Zunika Mohamed et al., (2013) the probability of people to be persistent in Malaysia are household's characteristics, present economics and spatial disadvantages influence the chances to be in poverty for a period of time. Therefore, this paper attempts to give a basic information about the issues and challenges in the persistent poverty when it comes to alleviate them.

## LITERATURE REVIEW

Persistent poverty is defined as experiencing poverty within a period of time with several deprivations. Apparently, poor peoples who remained in poverty for a long time are because of experiencing several deprivations, then make them difficult to get out from poverty. When we look back at how previous researcher Cynthia M. Duncan, (1996) defined persistent poverty with other perspectives where, societies will look at individual who trapped in poverty due to the background of their poor family. With that behaviour of the people towards the poor led to their lack of involvement in any social activities (Sam Hickey et al., 2007; Brian Nolan et al., 2009).

According to the recent studies by World Bank, after the new poverty line have been made by $1.90 per day, the percentage of poor people shows decreasing in number to 10.7 percent in 2013 compared to 12.4 percent in 2012. Despite the successful progress in reducing poverty, the number of people living in extreme poverty globally remains unacceptably high. Even, global growth forecasts poverty reduction may not be fast enough to reach the target of ending extreme poverty by 2030. It might be happened because of households moving into and out of poverty frequently (Jing You, 2016). These people remain poor for much or all of their lives driven by constraints that are external to the individual. Examples of such constraints are credit or insurance market imperfections, coordination problems, institutional or governmental failures, malnutrition, neighbourhood effects or even the family system (Patricio S. Dalton et al., 2014). Also there are studies by Didier Yelognisse Alia et al., (2016) who found strong evidence of households remain in poverty made a rapid turnover into and out of poverty. This situation led them experiencing various types of shocks that push them back into poverty.

Yet, poverty is a challenging issues in worldwide. Part of that, eliminating poverty is crucial. China is the world's most populous developing country and on top of that, there still have harsh natural condition, backward economic development level and large number of people who living in poor conditions in the rural of China

(Yansui Liu et al., 2018). Over the past decades, the Chinese government has preserved the antipoverty to alleviate poverty. As poor people cannot afford to fulfil their needs, the international communities never stopped to alleviate poverty (Anandi Mani et al., 2013; Johannes Haushofer et al., 2014; Ke Zhang et al., 2015; Jeff Tollefson, 2015). For the poverty alleviation, every organization should take part to eliminate poverty. As mentioned by Jiajie Zhang, (2016), large number of studies show that anti-poverty program plays a great role in poverty alleviation. Not only improved the income of local residents in the poor counties, but also narrowed the gaps between poverty areas and developed areas. As in Indonesia, cooperation between sectors play an important role in the poverty alleviation included the unit of local working (SKPD), private parties, and universities will make poverty alleviation more successful (Anak Agung Ayu Dewi Larantika et al., 2017).

## ISSUES

Persistent and chronic poverty remain as a sensitive issue around the world. As stated in the official portal of World Bank, they organization who in a mission to cut poverty rate by half by 2015, mentioned that despite the progress in reducing poverty there are still number of poor people who living in extreme poverty. Even the given global growth forecasts poverty reduction may not be fast enough to reach the target of ending extreme poverty by 2030. World Bank, half of the extreme poor live in Sub-Saharan Africa where they living below than US$1.90 per day in 2013. This is because the difficulty to reach out those remaining in extreme poverty who often live in remote areas. Moreover, for those who have been able to move out from poverty, it always end up temporarily due to economic shocks, food insecurity and climate change threaten and force them back into poverty. While a lot is known about how to end extreme poverty, much less is known about how to include the poorest into development process Andrew Shepherd, (2015). Shepherd mentioned in his study, issues around the persistent poverty are measurement, economic growth, politics and governance and lastly the nature of poverty traps.

### Poverty Measurement

When World Bank set up a poverty line with income below than USD 1.25 per day, the world can declare as a winner for having reached the first Millennium Development Goal (MDG) target by halving the number of poor people from extreme poverty (OECD, 2013). But there is an issue for having such poverty measurement. In the report mentioned few problems when using USD 1.25 per day because poverty as for now not only looking at income personally. The question is whether this USD 1.25 international poverty indicator still relevant cut-off point for the number of poor people who are living in middle-income countries, where their consumption and national poverty probably above the USD 1.25 per day. Poverty is now widely accepted to be a multidimensional phenomenon where it could be affect by either healthcare or education (Stephan Klasen, 2000). In Klasen studied, several attempts have been made to measure poverty not only referring on income only such as Human Development Index, Human Poverty Index or the Physical Quality of Life Index.

Many studies are now focusing on multidimensional deprivation (Darlington Mushongera et al., 2015; Maria Emma Santos et al., 2015; Sabina Alkire et al., 2016). The Multidimensional Poverty Index has been developed by Alkire & Santos, (2014) for Human Development Report (Caroline Dotter et al.,2017). This index is focussing on other human welfares instead of income such as education and healthcare. Multidimensional poverty index allows governments and other policymakers to understand the various sources of poverty (Sabina Alkire et al., 2010).

### Economic Growth

Economic growth is important for poverty reduction. The impacts of economic growth on poverty in developing countries has emphasized that, the role played by population urbanization (Gaurav Datt et al., 2016) where most of the development experts, economist, and policy makers agree that by expanding the value of goods and services in any economy sectors will enhance the growth (Joel D. Moore et al., 2016). Because of that, much of this shifting wealth has furthermore been translated to increasing human development such as poverty reduction (Augustin Kwasi Fosu, 2017).

However, we need to understand that growth in most developing countries may have contributed to improving human development, especially poverty reduction. But it is also crucial to understand the role of inequality as this

can give an effect towards the growth and poverty reduction as well. That inequality will influence and affected directly towards growth's transformation (Augustin Kwasi Fosu, 2017; Peter Lorenzi, 2016; Hasna Khemili et al., 2018). As what Peter Lorenzi, (2016) mentioned in his study is, the economic growth will increase income inequality. Other factors also can facilitate economic growth and equality including political freedom, property rights, rule of law, education, social mobility and wealth transfers. Tom Kennedy et al., (2017) highlighting that, as inequality increases, so does the pressure for governments to use taxes and transfer payments to redistribute income, which in turn, impedes economic incentives.

**Politics and Governance**

As we can see in a country like Africa is poor because it has poor institutions for example dictatorship, lack of property rights, weak courts, contract enforcement, high corruption, political instability, violence and hostile regulatory environments for private business (Simplice Asongu et al., 2014). To end African poverty, they need a "big push" as an aid to make sure a good governance. The findings in study by Theodore J. Davis, (2016) the measures of good governance are related to the improvement of human development. All the good governance measures were shown strongly related with the quality of life indicators such as life expectancy, health, education and income.

But, in the poor countries, it is generally because of bad governance and political issues will give an effect towards poverty. Mick Moore, (2001) questioning how closely poor governance and poverty are connected, but using an evidence to explain why there is exists poor people due to ineffective governance and arbitrary system. This kind of political underdevelopment is a major cause of global poverty and ill-being for many of the world's poorer people. Evidence for bad governance shown by George Cain, (2015) when gross violations of property rights, corrupt politicians restrictive business regulations and an abysmal monetary policy would be detrimental to an economy and kept people in poverty and inhibited their country from undergoing development.

Adeleke Adegbami et al., (2016) also proved that when with the availability of all the resources in Nigeria, the nation should not have an issues with poverty. But because of bad governance, the inability to utilise incomes realised judiciously and appropriately, yet the abandonment of skilled peoples in Nigeria make the problem of poverty so far from being solved. There is also evidence shown by Rasaki Stephen Dauda, (2016) where poverty is one of the fundamental challenges of our contemporary world, and when poverty is happening it will slow the economic growth, and unequal income and wealth distribution.

**Nature of Poverty Traps**

Persistent poverty based on Christopher B. Barrett et al., (2013) may reflect towards slow growth from a low initial standard of living, such that the observed household is poor throughout the period of observation. Some poverty traps may be characterized by a single state or multiple state (Christopher B. Barrett et al., 2013). Single state kind of poverty trap can be understood as the result of a technology where insufficiently productive to generate the standards of living. While multiple equilibrium poverty traps characterized by multiple stable states accessible to individual households with at least one equilibrium associated with a poor standard of living.

While poverty traps by Chris Desmond, (2017) are attributed when if you do not earn enough to invest in increasing future earnings while in poor, you will never earn enough for such an investment. It means, when you living in poor conditions, you have to struggle to get out from poverty otherwise you will remain in that persistently poor conditions. Other than this, poverty traps defined by (Munenobu Ikegami et al., 2017; L. Jamila Haider et al., 2017) as a self-reinforcing mechanism which causes poverty to persists by keeping people or communities below a certain asset threshold. Various studies have focussed specifically on identifying these mechanisms, and mostly focused on preclude the household from moving above a poverty level for example poor health, low levels of education, lack of collateral for loans, social exclusion and geographic location Marisa von Fintel, (2017).

**CHALLENGES**

Poverty is global challenges and difficult to eradicate. This is because, few challenges appear when government want to remove them. There are few important challenges based on Yansui Liu et al., (2018), first, coexistence of

chronic and transient poverty and second, identification of the poor people need to be further targeted. These are challenges that could give an effect towards anti-poverty mechanisms.

**Coexistence of Chronic and Transient Poverty**

A study by Raul Pitoro, (2017) defined chronic poverty as the living status which household's incomes fall below the poverty line within a period of time while transient poverty is when household's incomes move below and above poverty line repeatedly depends on economic situation. In other words, vulnerable peoples are tending to live in a transient poverty as they do not have strong financial to prevent them from economic shock. To make it clear the relationship between poverty and vulnerable, it is very clearly studied by Patrick S. Ward, (2017) found that majority of the characterization of poor households are similar with characteristics of vulnerable households. They not even have lower income but on average, nearly 65 percent of their income from agriculture. Moreover, majority of the chronic and transient poverty is higher for larger households, households headed with lower educational level, households without nongovernment organizations or cooperatives and households who lived in areas with conflict (Connie Bayudan-Dacuycuy et al., 2013). There is evidence by Sabina Alkire et al., (2017) that the socioeconomic covariates of poverty vary between chronic and transient poverty experiences and it is depending on the duration of poverty itself. Sabina Alkire et al., (2017) said if transient poverty rather reflects vulnerability to occasional undesirable in well-being, while chronic reflects to a more fundamental inability to raise a long term standard of living.

**Identifying the Poor Households Needs to be Further Targeted**

Identifying the poor is a must to separate between poor and rich people to measure the poverty. While Sharan, (2018) mentioned that to identify poor households is a two-step process: first, it requires the creation of household-based indicators that proxy poverty; second, measurement of indicators should be sufficiently simple. However, to reach this kind of target is very challenging where a large part of the population works in the informal sector and there are no official income registries Adama Bah et al., (2017). Experiment done by Vivi Alatas et al., (2016) in Indonesia for self-targeting aid programs for poor people shows that even the programs inviting all the poor to apply is still not enough to ensure that every candidate gets benefits. It even shows in the study, only about 60 percent of the very poor apply under the self-targeting. Yet, targeting poor households is difficult because the criteria for eligibility may be hard to define and to verify (Dean Karlan et al., 2015). There are three methods proposed by Dean Karlan et al., (2015) as solutions for the challenges of verification. First, geographic targeting; second method is a proxy means test (PMT); and third option is selection by village member themselves. Generally, the poorest members, typically are then eligible for the anti-poverty program.

**METHODOLOGY**

This study aims to explain the possibilities why poverty still exists especially in Malaysia. It could be the issues happen or there are any challenges appear during the anti-poverty mechanisms distributed. According to Chamhuri Siwar et al., (2016), Malaysian government has made a great job in alleviating poverty last few years. This is proved by the percentage of incidence poverty where has been declined from 52.4 percent in 1970s to 0.6 percent in 2014 reported by Economic Planning Unit, (2017) in The Malaysian Economy in Figures 2017. However, despite this successful alleviating programs, there still remain pockets of poverty in different states of the country.

So this paper collected data based on previous research on poverty. It is important to have a systematic method for conducting research. Qualitative have been used to conduct this study. Researcher using qualitative in this study because it is suitable with the cases, as researcher want to find what are the issues and challenges when poverty persists. Data collection typically began with collecting all the secondary data information about why poverty is persists, their issues and related challenges. Then researcher sorting out all the related information to make study easier.

Respondents in this study are including numbers of organizations that responsible in helping government to alleviate poverty. The respondent was chosen to represent the anti-poverty mechanisms to alleviate poverty itself where it has been identified through purposive sampling method which are, Amanah Ikhtiar Malaysia (AIM),

Jabatan Kebajikan Masyarakat (JKM) and zakat institutions. From the anti-poverty mechanisms itself, what are the issues and challenges happen when alleviating poverty.

## CONCLUSION

There are lot of things need to be done in alleviating poverty in Malaysia as the vision of World Bank to reduce poverty by half before 2030. Since, Malaysia has a lot of initiatives to develop the poor people and turn them out from poverty, all the organizations need to collaborate each of their efforts. Even companies also can team up with poor people and develop new products and put in the market. From the literature review, it is clear stated that many issues and challenges occur in alleviating poverty. We can see that some of the issues and challenges appear within poor people itself when they did not put any effort on them to make sure they will get out from poverty.

Malaysian government also can look at the ASEAN countries how they collaborate within their organizations to make sure poverty can be reduced. Some of the initiatives may be similar with our country initiatives but we can improve it anywhere. The finding from this study should be a base information for any policy makers or any organizations to have an understanding about the issues and challenges in poverty alleviation and also answering why poverty still persists for further academic research and perspectives.

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HEALTH AND SOCIAL WELL BEING

# PROXIMATE COMPOSITION OF *SESAMUM RADIATUM* LEAVES COLLECTED AROUND KELANTAN

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## ABSTRACT

*Sesamum radiatum* (bijan hitam), is one of the many neglected and underutilized leafy vegetables and its become an important vegetable that consumed in some parts of African countries and many other parts of the tropics. However, this species is not well utilized in Malaysia. This study investigated the effect of maturity on some nutrient factors of *Sesamum radiatum* leaves. *Sesamum radiatum* seeds were sown in polybags and placed inside nursery at University Malaysia Kelantan. The leaves were harvested on weekly basis from the fourth to the six weeks after planting. The moisture, crude protein, fat and ash of the plant were determined using A.O.A.C standard methods. The results obtained showed the maximum value for moisture content (88.03 %) was observed at the fourth week after planting while the minimum value 87.26 % was observed at the fifth week after planting, the high ash content which decreased from the fourth week after planting until the six weeks (22.19 % - 8.82 %). The crude protein content was the highest in the fourth week (18.17%) and reduced to -0.62% in the six weeks after planting, fat content ranges increased with the harvesting week from 1.69 % in the fourth week to 8.0 % in the six weeks after planting. The protein content in this plant is higher compared to other leafy vegetables such as Spinach (6.1%) and Moringa leaf (4.2%). The study indicated that the fourth week after planting was the optimum time for harvested this leafy vegetable.

**KEYWORDS:** *Sesamum radiatum*, Leafy Vegetables, Plant Maturity, Proximate Composition.

## INTRODUCTION

The Pedaliaceae R. Br. is a small family of flowering plants which consist of 12 to 13 genera and 74 species. The family is widely distributed in Old World tropics and sub-tropics from Africa south of the Sahara, Madagascar, the Arabian Peninsula, India, Sri Lanka, throughout Malesia to North Australia (Brummitt, 2007). One genus, *Sesamum*, which consist of approximately 19 species (Brummitt, 2007), mostly native to arid parts of Africa south of the Sahara, with some native to India and Sri Lanka (Yao, 2010) and only two species such as *S. radiatum* and *S. indicum* were recorded as naturalized species in Malaysia (Turner, 1995).

*Sesamum* is annual or perennial herbs with attractive tubular flowers (Figure 1). The best-known member of the genus is sesame (*S. indicum*) which widely cultivated for its edible oily sesame seeds and was ranked eleventh in the world production of vegetable oils in 2007 (http://faostat.fao.org). Another species of *Sesamum* is *S. radiatum* known by the common names as benniseed, black benniseed, black sesame or vegetable sesame, while in Malay is known as bijan hitam. Not like *S. indicum,* the *S. radiatum* is consider as one of the many neglected and underutilized leafy vegetables that grow wildly in small patch quantities by the road sides and become a weedy species of arable land in some part of the country (Oduntan, Olaleye, Akinwande & Fasoyiro, 2014), and received low attention by local people of Kelantan despite of its medicinal contribution and numerous nutritional benefits and it has been cultivated since ancient times in Africa, and become an important vegetable consumed in some parts of African countries and many other parts of the tropics (Oduntan & Olaleye, 2012).

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**Figure 1** *Sesamum radiatum* plant showing some leave, stem and flower details

*Sesamum radiatum* has several medicinal and cosmetic uses. A cold leaf infusion is drunk to ease childbirth. A leaf infusion is used as a shampoo to kill head lice, while a mixture of paste from pounded seeds, shea butter and other ingredients is applied as a treatment for rectal prolapse (Gills, 1992). Filtrate of crushed leaves is drunk to treat metrorrhagia and leaves maceration is used for bathing for the same purpose (Bedigian, 2004). Macerated fresh leafy stems are drunk as an antidote for scorpion stings; they also applied externally to treat sprains (Bedigian, 2004). The leaves are also used for treating various sickness including stomach ailments, eye pains, bruises and erupted skins (Ogunlesi et al., 2010). The leaves extract also used for treating cardiovascular diseases (Konan et al., 2008) and correcting male sterility (Shittu et al., 2007 and Ogunlesi et al., 2010).

Leafy vegetables such as *Sesamum radiatum* are important items of diet in some parts of African countries and many other parts of the tropics (Adeoti, Dansi, Ahoton, Vodouhe, Ahohuendo, Rival & Sanni, 2012) and they are valuable sources of nutrients especially in rural areas where they contribute substantially to protein, minerals, vitamins fiber and other nutrients which are usually in short supply in daily diets (Oduntan, Olaleya & Akinwande, 2012). However, this species is not well utilized in Malaysia especially in Kelantan area. Efforts to encourage the utilization of crops like *Sesamum radiatum* vegetable require information on its proximate composition and the relationship between its stages of maturity.

The present study was thereby aimed at examining the best harvesting time for the leaves of *Sesamum radiatum* for optimal benefit to the consumer.

## PROBLEM STATEMENT/ ISSUE OF STUDY/ CONCEPTUAL STUDY

*Sesamum radiatum* has the potential to improve nutrition, boost food security and foster rural development. It can be also used to combat malnutrition, especially among infants and nursing mothers. Since *S. radiatum* can grow on poor, rocky soils and it flowers even through drought conditions, it may provide a versatile, nutritious food source throughout the year. However, data about the nutritional composition of *S. radiatum* are scarce and their value is often underestimated.

*Sesamum radiatum* is a nutraceutical traditional leafy vegetable that highly consumed in many areas in Africa, India, Sri Lanka and South America (Guyana), however, this species is not well utilized in Malaysia. In spite of its

importance for food security, nutrition and income generation, very little is known about the scientific community and it falls into the group of so-called neglected and under-utilized species. That is why it is a need to document well the nutritional composition of the plant hence it can be used to increase the conviction and confidence in the consumption of the plant. If S. radiatum is utilized as an alternative food supplement, samples should be examine periodically to understand the best harvesting time for the leaves and also to ensure that the optimal benefit to the consumer are being reached.

## METHODOLOGY

### Sample Preparation

The study was carried out at the Agropark nursery, Universiti Malaysia Kelantan, Jeli Campus, Kelantan. The experiment was conducted using a randomized complete block design (RCBD) with three replicates and each replicate was sub-divided into 10 sub plots. The seeds were sown in polybag and the polybags were arranged 30 cm inter and intra spacing (Figure 2). Normal agronomic practices were applied on the field.

The *Sesamum radiatum* seeds were collected around UMK Jeli Campus, Kelantan. The seeds were cleaned, sorted to remove damage seeds and sown on compos soil in the polybag. Three seeds were sown per polybag.

In the experiment, dates of shoot emergence from the seeds were noted and only shoots that emerge within the first week after the first emergence were tagged. This treatment was carried out to ensure some measure of uniformity in age of sample plants. Plants were randomly sample at weekly interval from the fourth week after sowing until the sixth week. The leaves (without stalk) that harvest were washed with water, drain and dry at a temperature of 50°C for 16 to 24 hours. The dried leaves were milled to flour using blender, pack in polyethylene bag and seal for further analyses. The composition of moisture, fatty acids, ash and crude protein were determined. All the procedures of extraction and analysis were performed in triplicate and the results were expressed as mean of three assays.

**Figure 2** Experiment was conducted in Agropark nursery, Universiti Malaysia Kelantan, Jeli Campus, Kelantan

### Determination Moisture Content

Moisture content of *Sesamum radiatum* was estimated using the standard method for food analysis (SIRIM, 1991) as shown in equation. A stainless steel dish was dried for 3 hours in an oven at 105$\pm$ 2°C. The stainless steel was cooled to room temperature in a desiccator and weighed (W). 5 gram of powder of *S. radiatum* was transferred into dish ($W_1$) and the dish was placed in oven at 105$\pm$ 2°C for 5 hours. After drying was completed, the dish was removed and cooled at room temperature and weighed. The dish was heated once again at 105$\pm$ 2°C for 1 hour and let cooled at room temperature in desiccator before the dish being weighed. The process of

heating for one hour was repeated and the dish was cooled in similar procedure before being weighed ($W_2$). The moisture content was calculated using the formula given below:

$$\text{Moisture, per cent by mass} = \frac{(W_1 - W_2)}{(W_1 - W)} \times 100$$

Where;
$W$ = mass in gram of the empty dish
$W_1$= mass in gram of the dish with the material before drying
$W_2$= mass in gram of the dish with the material after drying

**Determination Ash Content**

Ash content of the *S. radiatum* was determined by using established method (AOAC, 2002) as shown in equation. A crucible was placed into furnace at about 550°C for 1 hour. The crucible was then removed from the furnace and was allowed to cool down. After cooling down, the crucible was weighted (W). A 5 gram of *S. radiatum* sample was placed into crucible and transferred into muffle furnace and ignited at about 550 °C until the plant sample in the crucible becomes grey ash. The crucible then was removed from the furnace and left to cool down at room temperature in a desiccator. After cooling, the weight was measured as ($W_2$). The ash content was calculated using the formula given below:

$$\text{Ash, per cent by mass} = \frac{(W_1 - W_2)}{(W_1 - W)} \times 100$$

Where;
W = the mass in gram of the empty crucible
$W_1$= mass in gram of the crucible with the material before ashing
$W_2$= mass in gram of the crucible with the material after ashing

**Determination Fat Content**

Fat content of *S. radiatum* was determined via soxhlet method (FAO, 1986) as shown in equation. Beads of 1-2 glass were placed into the extraction flask and dried in an oven to constant weight which is at about 1 hour at 100 ± 2°C. After that, the extraction flask was placed into a desiccator and was allowed to cool to room temperature at about 30 minutes. Then the flask containing the beads was weighed. For the plant extraction which is a liquid form plant sample, 20ml of the liquid plant sample were transferred into an extraction thimble and mixed with sand and anhydrous sodium sulphate. Using a cotton swab moistened with extraction solvent, the sample was wiped and placed into the extraction thimble. The extraction thimble was transferred into soxhlet extractor. Sample was extracted at about 6-8 hours using petroleum ether as the extraction solvent. After completion of the extraction process, thimble containing sample was removed and the solvent will be left until most of the solvent was evaporated and condensed. The flask was placed in a fume hood until all the petroleum ether was evaporated. The flask and its content were dried in an oven at 100 ± 2°C for 2 hours. Upon drying, the flask was cooled in a desiccator and then weighed. The fat content was calculated according to the following formula:

$$F\ (\%) = \frac{m_2 - m_1}{E} \times 100$$

Where;
$m_1$ = weight of the dry empty vessel, in gram, including the anti-bumping granules,
$m_2$= weight of the vessel, in grams, containing the anti-bumping granules and fat residue after evaporating of the solvent
E= sample weight in grams

**Determination of Protein**

The amount of protein present in *Sesamum radiatum* was calculated from the nitrogen concentration using Kjeldahl method (AOAC, 2001). Sample of *S. radiatum* was added into 250 ml digestion tube. Kjeltab tablet and 12 ml of concentrated $H_2SO_4$ were added and placed in the digestion block. Samples was digested at 420°C until the solution turns clear. Upon completion of the digestion,it was leave to cool. The cooled digested was diluted with 75 ml of $H_2O$. Boric acid which was pre-added with methyl red indicator solution of 25 ml and 40 % NaOH of 50 ml were added into the digestion tube. The digested was distilled and titrated with 0.1 M HCl. The amount of nitrogen content was estimated based on the number of moles of acid used to neutralize the ammonium borate complex. The protein content was calculated by multiplying a 6.25 factor with the percentage of nitrogen in the sample.

$$\%\text{Kjedahl Nitrogen} = \frac{(\text{Vs}-\text{Vb}) \text{ x N x } 14.01}{W \ x \ 10}$$

Vs : HCL used for Sample
Vb : HCL used for blank
N : Molarity of HCL
W : Weight of sample

% Crude Protein = %Kjedahl Nitrogen x F
F : Factor = 6.25 (for leave)

**RESULTS AND DISCUSSION**

Proximate analysis is a system of analysis of nutrient in which the gross component or proximate (water, carbohydrate, dietary fibres, fatty acids, ash, protein) are determined.

**Moisture Content**

Figure 3 shows that leaves of *Sesamum radiatum* have high moisture content which decreased in the maturity of the plant from the fourth weeks after planting (22.19%) to sixth weeks after planting (8.82%). The similar trend also reported in Ibadan, Nigeria by Oduntan & Olaleye (2012). Stage of maturity had significant effect on the moisture content of the plant. Moisture content is a widely used parameter in the processing and testing of food. It is an index of water activity of many foods. The observed value implies that the leaf may have a medium shelf life since microorganisms that cause spoilage thrive in foods having high moisture content and also indicate low total solids (Adepoju, Onasanya & Udoh, 2006). The possibility of spoilage however reduces with maturity of the leaves as indicated by the decrease in moisture content (Oduntan & Olaleye, 2012). In general, leafy vegetables with high moisture content are tender and succulent, while those with low moisture have a harder texture. These results are in agreement with those reported by other authors related to dry matter content (in a range of 7–29%) for different species of wild leafy vegetables (Guil, Rodrı´guez-Garcia & Torija, 1997; Escudero, de Arellano, Fernandez, Albarracin & Mucciarellim, 2003).

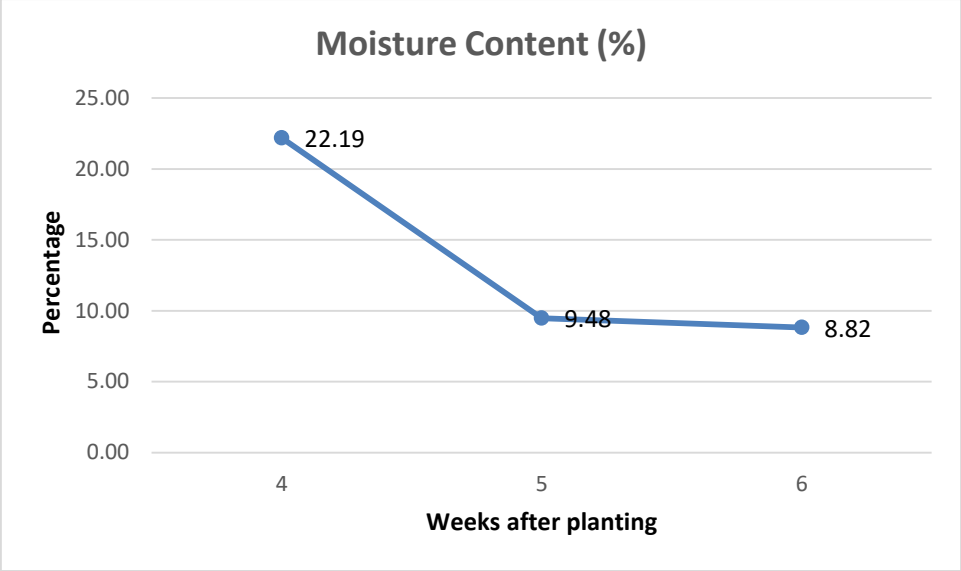


**Figure 3** Moisture content of *Sesamum radiatum* leaves with maturity

**Ash Content**

Figure 4 shows the ash content of the leaves with maturity. There was no significant difference in percentage of ash content from fourth week to sixth week after planting. Ash content, which is an index of mineral content in biota is very high in *Sesamum radiatum* leaf that grown around UMK Jeli campus, Kelantan compared to the value reported in *S. radiatum* leaves in Ibadan, Nigeria (13.92%-16.57%) by Oduntan & Olaleye (2012), however similar value was recorded in Southern Benin, West Africa (88.30%) by Agbanke, Bankole, Dougnon, Yehouenou, Hounmanou & Baba-Moussa (2015). This value was also much higher compared to *Moringa oleifera* leaves (11.1%) in Ouagadougou, Burkina Faso by Yameogo, Bengaly, Savadogo, Nikiema & Traore (2011).

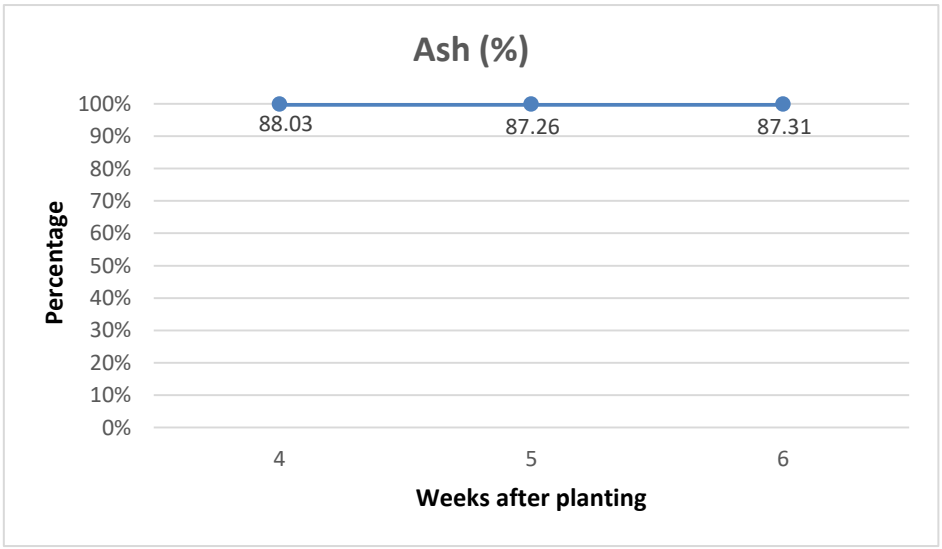


**Figure 4** Ash content of Sesamum radiatum leaves with maturity

**Fat Content**

Figure 5 shows the fat content of the leaves with maturity. It increased from fourth week after planting (1.69%) to sixth week after planting (8.0%). There was significant difference in the fat content between fourth and sixth week after planting. The value revealed that the plant is lower in fat content compared to that of *Chrysnathellum indicum* (2.76%) (Jiman et al., 2015), but higher than value reported for *Brassica oleraceae* (0.26%) (Emebu &

Anyika, 2011). Previous studies have shown that diet providing between 1 and 2% of its caloric energy as fat could be sufficient to human beings, as excess fats consumption lead to some abnormal conditions including cardiovascular, cancer and aging (Davidson, 1975).

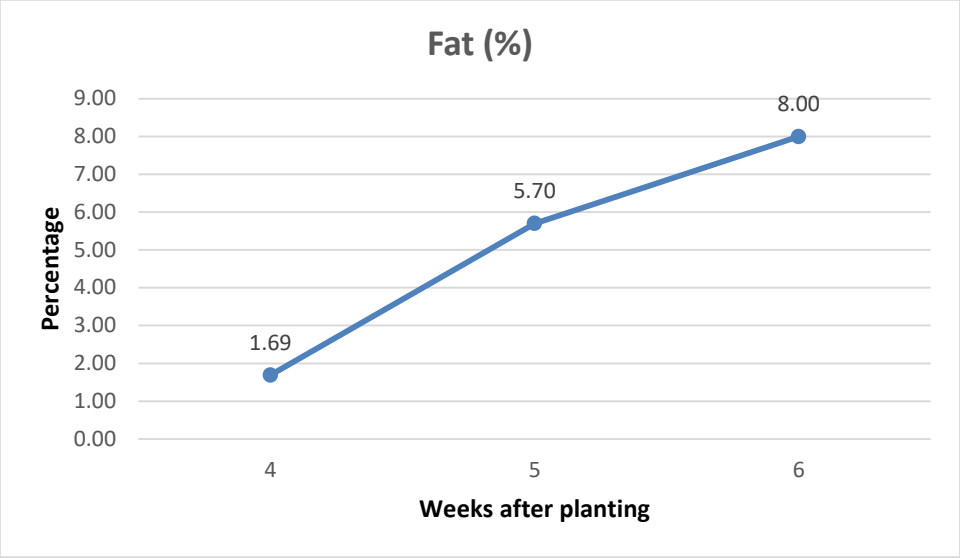


**Figure 5** Fat content of *Sesamum radiatum* leaves with maturity

**Crude Protein Content**

The crude protein content in fourth week after planting was high (18.18%) and reduced sharply in the week fifth (1.91%) and sixth (0.62%) after planting (Figure 6). The protein value observed in the fourth week is higher than 3.3% recorded by the USDA Nutrient Database for Standard Reference (Hall, 1998). This makes the plant advantageous as a rich source of vegetable protein over some vegetables such as raw cocoyam leaf (3.4%), cooked cocoyam leaf (2.1%) and *Amaranthus* (6.1%) as reported by Adepoju et al. (2006). Jiman et al. (2015) also reported 18.3% of crude protein was recorded from *Sesamum radiatum* in Plateau State. Crude protein is particular nutritional significance as it may meet men's protein and energy requirements and boost the immune system against diseases (Jiman et al., 2015) Lack of protein, either in quality or quantity, contributes to low body mass, growth retardation in children and developmental deficiency during pregnancy (Afolayan & Jimoh, 2009).

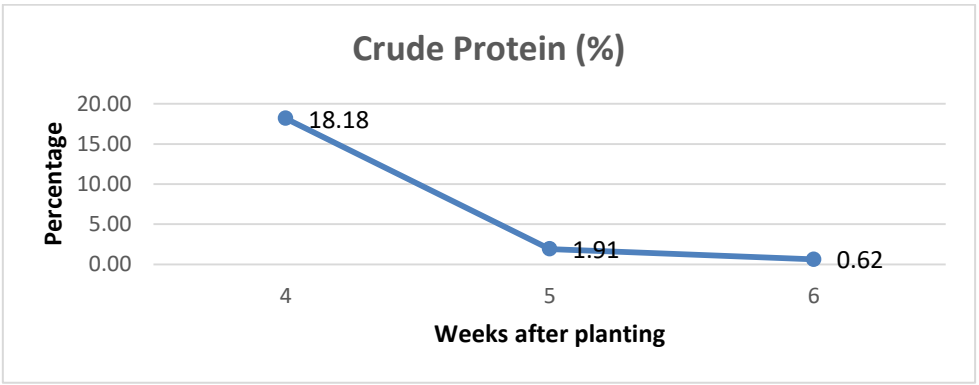


**Figure 6** Protein crude content of *Sesamum radiatum* leaves with maturity

**CONCLUSION**

This study represents a preliminary survey to obtain nutritional data of *Sesamum radiatum* leafy vegetable. This study showed that the *S. radiatum* leaves content nutrient that can be useful in human diet and for ethno-

therapeutic purposes. The study also indicated that the fourth week after planting was the optimum time for harvested this leafy vegetable.

More research is needed to investigate other aspects of the chemical composition (nutritional and pharmacological value) and agronomic potential of these neglected and underutilized plant genetic resources.

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# KEAGAMAAN DAN RESILIENSI SEBAGAI PERAMAL KESEJAHTERAAN DIRI (WELL-BEING) REMAJA PANTAI TIMUR: PEMBINAAN MODEL STRUKTUR DAN MODEL PENGUKURAN (CFA)

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## ABSTRAK

Kesejahteraan diri adalah suatu konstruk multidimensional yang melibatkan keadaan di mana individu mendapat ketenangan, mempunyai hidup yang bermakna, mempunyai matlamat hidup, autonomi, mempunyai kualiti hidup yang memuaskan dari segi fizikal, psikologi dan sosial. Keagamaan dan resiliensi pula adalah faktor-faktor penting yang perlu dimiliki oleh remaja untuk menghadapi cabaran hidup. Kajian ini ingin melihat sama ada kedua-dua faktor tersebut menyumbang kepada kesejahteraan diri remaja di Pantai Timur Semenanjung Malaysia. Artikel ini juga membincangkan mengenai pengujian secara empirikal terhadap model pengukuran/CFA dengan menggunakan '*Structural Equation Modeling' (SEM)*. Kajian ini telah dijalankan ke atas 450 orang remaja. Kajian *preliminary* telah dijalankan untuk melihat goodness of fit untuk setiap model pengukuran. Di antara instrumen yang digunakan dalam kajian ini adalah *Well-Being Scale, Religiosity Scale* dan *Resiliency Belief Scale*. Item-item dalam instrumen ini dihipotesiskan sebagai *a priori* dan mempunyai '*non-zero loading'* bagi semua dimensi dalam model. Analisis ke atas item-item menunjukkan bahawa model pengukuran bagi ke semua instrumen merupakan *'well-fitting model'*, '*multidimensional*' dan '*second-order factor'*. Analisis *'goodness of fit'* juga memenuhi criteria yang telah ditetapkan oleh Bryne (2010). Keagamaan dan resilien didapati menyumbang kepada kesejahteraan diri remaja dengan nilai R square adalah 72% daripada varians.

**KEYWORDS:** Kesejahteraan Diri, Keagamaan, Resiliensi, Structural Equation Modeling

## PENGENALAN

Rancangan Malaysia Ke 9 telah mewujudkan Pelan Induk Pembangunan Pendidikan (PIPP) 2006-2010 yang dirangka untuk merealisasikan sistem pendidikan yang holistik, progresif dan bermoral. Antaranya adalah mengembangkan potensi individu secara menyeluruh supaya seimbang dari segi jasmani, emosi, spiritual dan intelek. Pembangunan modal insan yang berteraskan kekuatan iman dan kesejahteraan hidup akan melahirkan generasi baru yang kuat fizikal dan mentalnya, di samping menerapkan sikap positif dan membina disiplin dalam kalangan pelajar. Di samping itu, Falsafah Pendidikan Negara (FPN) menggariskan bahawa pelajar yang diimpikan adalah pelajar yang seimbang dalam aspek intelek, spiritual, emosi dan jasmani atau kesejahteraan diri.

Kesejahteraan diri sering dikaitkan dengan kebahagiaan. Kebahagiaan adalah suatu keadaan kesejahteraan diri yang melibatkan ketenangan di mana ia adalah penilaian dan pengalaman positif dalam kehidupan seseorang. Kebahagiaan juga didapati mempunyai kesan positif terhadap emosi, kognitif dan '*physical functioning*' (Borrello, 2005). Kemunculan gerakan Psikologi Positif (*positive psychology*) yang diperkenalkan oleh Seligman dan Csikszentmihalyi pada tahun 2000 telah menarik minat ahli psikologi untuk mendalami aspek-aspek tersebut. Di samping itu, kesejahteraan diri juga diberi penekanan dalam Psikologi Transpersonal (*transpersonal psychology*). Psikologi transpersonal merupakan perspektif ke empat selepas psikoanalisis, behaviorism dan psikologi humanistik yang berpengaruh dalam psikologi (Nakashima, 2002). Sehubungan itu, kajian mengenai kesejahteraan diri ini meneruskan arah tuju penyelidikan dan memantapkan dasar Psikologi Positif .

*'Structural Equation Modeling'* (SEM) adalah metodologi statistik yang menggunakan pendekatan pengujian hipotesis (*confirmatory*) kepada analisis teori struktur dalam suatu fenomena. Penggunaan SEM semakin meningkat dalam analisis data yang bukan berbentuk eksperimen (Bentler & Dudgeon, 1996). Ia juga telah

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menjadi metod yang popular bagi kajian bukan eksperimen bagi menguji teori tang tidak begitu mantap (Byrne, 2010). SEM adalah suatu teknik dalam multivariat yang menggabungkan komponen regresi berganda dan juga analisis faktor (Hair et.al, 1998). Dua aspek dalam SEM adalah ; proses sebab atau punca (*causal*) diwakili oleh *structural equation* (regresi); hubungan struktur boleh dibuat model secara grafik supaya mendapat gambaran yang jelas.

Model yang terhasil melalui SEM adalah berdasarkan kepada pelbagai pembolehubah dan saling berkaitan antara pembolehubah yang boleh dianggarkan secara serentak. Kaplan (2000) telah mencadangkan SEM sebagai satu metodologi statistik yang sepatutnya digunakan untuk membina model statistic untuk mengesahkan apa yang dijangka secara teori dan juga untuk memahami situasi sebenar yang menjana data yang dikaji. SEM sangat berkesan untuk melihat pelbagai permasalahan kajian (Byrne, 2010).

Model yang dibuat hipotesis boleh diuji secara statistik dengan menggunakan analisis serentak bagi semua sistem konstruk untuk menentukan sejauh mana ia konsisten dengan data. Jika '*goodness of fit'* sesuai, model menunjukkan hubungan yang munasabah antara faktor-faktor yang dikaji. Sehubungan ini, model dapat dibentuk hasil daripada perkaitan antara pembolehubah dengan menggunakan SEM. SEM juga boleh menunjukkan anggaran yang jelas bagi *error variance parameter*. SEM boleh menggabungkan ke dua-dua faktor *unobserved (latent*) dan *observed variables*. Konstruk teori yang tidak boleh dilihat secara langsung adalah faktor (pembolehubah tersirat) atau '*latent variable'*, di mana ia tidak boleh diukur secara langsung. Ia perlu diukur melalui item-item yang digabungkan melalui indikator. Di samping itu, model boleh ditunjukkan secara grafik untuk diuji.

CFA (*Confirmatory Factor Analysis*) pula sesuai digunakan apabila pengkaji mempunyai pengetahuan atau gambaran struktur-struktur bagi pembolehubah *latent*, sama ada berdasarkan teori atau kajian empirikal. Model kemudiannya dinilai melalui pendekatan statistik untuk menentukan '*goodness of fit'* bagi data sampel. Oleh kerana model CFA memberi fokus kepada perkaitan antara faktor dan pembolehubah (indikator) yang diukur, dalam rangka SEM, ia dinamakan model pengukuran (*measurement model*).

Model SEM terdiri daripada dua submodel, iaitu model pengukuran (*measurement model*) dan model struktur (*structural model*). Model pengukuran melibatkan hubungan di antara *observed* dan *unobserved variables*, di mana ia menggambarkan model CFA. Model struktur pula melibatkan hubungan di antara *unobserved variables*, iaitu antara *latent* dengan *latent*.

Model pengukuran mesti disahkan terlebih dahulu sebelum melakukan penilaian kepada model struktur (Byrne, 2010). Prosedur CFA digunakan dalam menguji kesahan indikator bagi faktor-faktor. Jika model ditolak oleh data, pengkaji perlu mengenalpasti kelemahan dalam model yang dibentuk dan bagaimana model tersebut boleh diubahsuai dengan data sampel dengan cara terbaik (Hoyle, 1995).

## PERNYATAAN MASALAH

Manusia terdiri daripada elemen seperti spiritual, psikologi dan biologi (Frame, 2003). Kesejahteraan diri dalam kajian ini melibatkan kesejahteraan dari segi fizikal, psikologi dan sosial. Dalam kajian ini, pengkaji ingin menentukan sama ada faktor-faktor keagamaan benar-benar menyumbang kepada kesejahteraan diri remaja Islam memandangkan kebanyakan kajian lepas dijalankan ke atas sampel beragama kristian dan mereka tidak menggabungkan faktor dalaman dan persekitaran individu. Sehubungan ini, Holmes (2006) pernah menyatakan bahawa kajian akan datang perlu melibatkan beberapa aspek faktor pelindung secara keseluruhan.

Faktor keagamaan merupakan elemen penting dalam proses perkembangan manusia yang menyumbang kepada resilien dan kesejahteraan hidup terutama zaman berlakunya perubahan diri yang drastik dari segi fisiologi dan sosial. Di samping itu, kesejahteraan diri akan membawa kepada kecemerlangan akademik dan menghalang remaja daripada terlibat dalam permasalahan tingkahlaku dan penyalahgunaan bahan (Ritt-Olsen et al, 2004). Keagamaan juga mempengaruhi seseorang dalam menghadapi kesukaran dalam kehidupan seharian seperti ketidakupayaan, kesakitan dan kematian (Siegel et.al, 2001). Secara umum, konsep keagamaan memberi penekanan kepada tingkahlaku dan perbuatan manakala konsep spiritual lebih bersifat intrinsik (Good & Wlloughby, 2006). Institusi keagamaan juga boleh menyumbang kepada kestabilan dan

kesepaduan dalam hidup sesorang (Graham, 2001). Beberapa pengkaji mendapati bahawa penglibatan dalam aktiviti keagamaan mengurangkan tekanan di kalangan remaja (Barcus, 1999; Boswell, 2003).

Kajian–kajian berkenaan resilien telah mendapati bahawa di antara faktor yang menggalakkan resilien di kalangan remaja adalah hubungan sosial dan kebolehan remaja mencari 'kekuatan emosi' di mana keagamaan adalah elemen penting dalam kekuatan emosi (Clarke, 2000). Sepertimana keagamaan, resilien juga berakar umbi daripada perspektif kekuatan dalaman yang memberi fokus kepada pertumbuhan manusia (Holmes, 2006). Terdapat hubungan antara keagamaan dan spiritual tetapi ia dikaitkan dengan kesan ke atas kesejahteraan hidup (Boswell, 2003). Keagamaan sering juga dikaitkan dengan pencapaian di sekolah dan komitmen terhadap sekolah di samping memberi pengaruh yang positif dalam kalangan remaja (Good & Willoughby, 2006; Trammel, 2003).

Kajian-kajian lepas menunjukkan terdapat perbezaan kesejahteraan diri di antara jantina. Sebagai contoh, kajian Prottas (2008) medapati golongan wanita mempunyai tahap kesejahteraan diri yang lebih rendah daripada lelaki. Kajian oleh Gore (2007) pula mendapati terdapat perbezaan mengenai cara reaksi terhadap persekitaran di antara lelaki dan wanita. Golongan wanita didapati lebih bergantung kepada penerimaan orang lain untuk membina efikasi kendiri mereka. Mereka juga lebih cenderung memberi perhatian terhadap penilaian sosial dalam kehidupan seharian. Ini akan menjadikan mereka lebih cenderung mengalami kemurungan dan mempengaruhi kesejahteraan diri. Walau bagaimanapun, dari aspek keagamaan, majoriti golongan wanita didapati mempunyai tahap keagamaan yang lebih tinggi daripada lelaki (Sehgal et.al, 2007).

Kajian ini dilakukan kerana kajian yang memberi penjelasan dan ramalan (*explanation and prediction*) merupakan kajian yang sangat perlu dilakukan, sebagaimana dinyatakan oleh Elliot (1994);

> *"A review of substantive studies using structural equation modeling shows that once goodness of fit is established, rarely are the structural parameters interpreted….if the goal of the model is to move beyond explanation and toward utilizing the model to address specific substantive questions, then interpretation of the parameters is crucial"*
>
> (Sumber : Kaplan, 2000, m.s.34).

Di samping itu, kajian-kajian lepas didapati lebih banyak memberi penekanan terhadap faktor risiko berbanding faktor yang memberi kekuatan kepada remaja (Borman & Rachuba, 2001). Penyelidik-penyelidik juga menghadapi masalah dalam menentukan faktor-faktor yang benar-benar menyumbang kepada kesejahteraan diri manusia (Borrello, 2005).

Faktor-faktor yang menyumbang kepada kesejahteraan diri remaja perlu dikaji memandangkan kesejahteraan diri boleh mengurangkan permasalahan tingkah laku, mengurangkan kes penyalahgunaan bahan, menguatkan kesihatan mental, hubungan sosial yang baik dan merupakan sebahagian daripada proses pencegahan serta penting dalam proses adaptasi dalam kalangan remaja (Jenkins, 2000; Boswell, 2003; Chan, 2006). Kesejahteraan diri juga boleh mengurangkan masalah kesihatan fizikal (Hamdan & Marmash, 2007). Di samping itu, seseorang yang mempunyai kesejahteraan diri didapati masih memiliki kebahagiaan dan mendapat kepuasan dalam hidup walau pun menghadapi pelbagai masalah (Kim, 2000). Ini bermakna kesejahteraan diri memberi kesan positif terhadap kepuasan hidup dan kebahagiaan (Raleigh, 2001). Kajian ini juga memenuhi tuntutan Wawasan 2020 yang meletakkan kemajuan seimbang dari segi sosial, kerohanian dan kebudayaan, mampu bersaing dan berdaya tahan di samping memenuhi teras ke empat misi nasional iaitu meningkatkan kemampanan kualiti hidup (Kementerian Pelajaran Malaysia, 2006). Kajian ini adalah berdasarkan teori *'cognitive social learning'* di mana aspek personal, tingkahlaku dan persekitaran saling mempengaruhi dalam proses perkembangan manusia *(reciprocal determinism).*

Objektif kajian ini adalah;

i. Menguji CFA bagi konstruk keagamaan, resiliensi dan kesejahteraan diri
ii. Mengkaji sama ada keagamaan dan resiliensi menyumbang kepada kesejahteraan diri remaja di Pantai Timur Semenanjung Malaysia
iii. Mengenalpasti model kesejahteraan diri yang *well-fitted* bagi remaja di Pantai Timur Semenanjung Malaysia.

## METODOLOGI

Sebelum menjalankan kajian, model pengukuran mesti disahkan terlebih dahulu sebelum melakukan penilaian kepada model struktur (Byrne, 2001). Prosedur CFA (*confirmatory factor analysis*) digunakan dalam menguji kesahan indikator bagi faktor-faktor. Jika model ditolak oleh data, pengkaji perlu mengenalpasti kelemahan dalam model yang dibentuk dan bagaimana model tersebut boleh diubahsuai dengan data sampel dengan cara terbaik (Joreskog, 1993).

Di antara proses-proses yang terlibat dalam kajian ini adalah seperti ujian kebolehpercayaan instrumen, ujian kesahan instrumen dan proses pembinaan model melalui model persamaan struktur dengan menggunakan dua perisian, iaitu perisisan SPSS (*Statistical Package for Social Sciences*) dan perisian AMOS (*Analysis of Moment Stuctures).*

### Sampel

Sampel dalam kajian ini adalah sampel *homogeneous* di mana pengkaji memilih individu yang tidak banyak berbeza dari segi ciri-ciri peribadi mereka. Terdapat dua pendapat mengenai ratio bagi bilangan sampel yang mencukupi dan kesesuaian jumlah konstruk dalam kajian, iaitu 20:1 dan 10:1 (Kline, 2005). Menurut Kline lagi, bagi model yang sukar dan mempunyai banyak konstruk, sampel yang lebih besar diperlukan iaitu minimum adalah 200 orang sampel. Jika ratio dalam suatu kajian adalah 5:1, maka dapatan kajian tersebut boleh dipertikaikan (Kline, 2005). Dalam kajian 'preliminary', sampel terdiri daripada 308 orang remaja beragama Islam (16 tahun) yang kemudian dibahagikan kepada sampel '*calibration'* dan *'validation'*, iaitu 160 dan 148 orang.

### Kaedah Kajian

Kaedah kajian ini adalah berdasarkan pendekatan kuantitatif dan konvensional s*tructural equation modeling.* Peringkat permulaan, teori yang sesuai ditentukan, kemudian sampel dipilih dan proses pengukuran dilakukan ke atas sampel. Pada peringkat ini, model pengukuran boleh diestimasi. Ini diikuti dengan pengukuran *goodness of fit* bagi model diikuti proses modifikasi jika perlu. Biasanya proses ini berlaku berulang kali dan berterusan sehingga keputusan menunjukkan model mencapai *standard fit* yang dikehendaki (Kaplan, 2000). Proses analisis data akan dijalankan dengan menggunakan perisian SPSS dan AMOS sebelum penulisan dibuat.

### Instrumen

Di antara instrumen yang digunakan dalam kajian ini adalah ; *Religiosity Scale* (RS) (diadaptasi dari Boswell ,2003) *Resiliency Belief Scale* (RBS) telah direkabentuk oleh Mrazek & Mrazek (1987) dan diadaptasi daripada Trammel (2003); *Well-Being Scale* (WBS*)* pula diadaptasi daripada Boswell (2003). Kesemuanya telah dijalankan proses *back to back translation* daripada versi Bahasa Inggeris kepada versi Bahasa Melayu dengan merujuk kepada pakar-pakar bahasa.

### Analisis Data

Sebelum dijalankan analisis, data akan disaring untuk melihat sifat data. Data yang dikumpul akan dianalisis menggunakan dua perisian statistik iaitu *Statistical Package for Sosial Science* (SPSS) versi 15.0 dan *Analysis of Moment Structures* (AMOS) versi 7.0. Data dimasukkan terlebih dahulu menggunakan perisian SPSS. Ia melibatkan proses *coding, transform data* dan *recode data*. Penyaringan data dilakukan untuk melengkapkan data yang hilang dan data yang tidak munasabah (*outlier*).

Dalam proses '*goodness of fit'*, nilai GFI (*Goodness of Fit Index*) dan AGFI (A*djusted Goodness of Fit*) adalah daripada 0 hingga 1.00, dengan nilai hampir kepada 1.00 sebagai *good fit* (Byrne, 2009). Asalnya nilai > 0.90 dianggap sebagai *well-fitting model* (Bentler, 1992), walau bagaimana pun, nilai yang menghampiri 0.95 diterima pakai pada masa ini (Hu & Bentler, 1999). Sehubungan ini, Byrne (2009) berpendapat bahawa CFI patut menjadi indeks pilihan.

Kes seperti *outlier* dilihat dan dibuang jika perlu. Pengkaji juga melihat jika model-model menunjukkan taburan normal atau *skewed*. Dalam '*goodness of fit*', selain daripada nilai CFI dan GFI, nilai RMSEA (R*oot Mean Square Error of Approximation*) dan Hoelter juga diambilkira. RMSEA telah diperkenalkan oleh Steiger dan Lind dalam tahun 1980. Kini ia dikenalpasti sebagai salah satu kriteria yang paling memberi maklumat dalam model struktur kovarian. RMSEA penting kerana ia mengambilkira anggaran *error* dalam populasi. Nilai RMSEA kurang daripada 0.05 adalah dianggap sebagai *'good fit'*, manakala nilai 0.08 merupakan '*reasonable error'* (Browne & Cudeck, 1993).

Statistik '*goodness of fit'* yang terakhir dipaparkan dalam output AMOS adalah *Hoelter*. Ia memberi fokus secara langsung kepada ketepatan saiz sampel, bukan kepada *model fit*. Ia memberi anggaran saiz sampel yang mencukupi bagi suatu model yang *fit* untuk ujian *chi-square*. Sehubungan itu, nilai Hoelter yang menunjukkan suatu model mewakili data sampel adalah melebihi 200 (Hoelter, 1983).

## DAPATAN KAJIAN DAN PERBINCANGAN

Analisis *composite reliability* (CR) digunakan bagi semua model CFA untuk menguji *internal consistency* dalam kajian ini. Jadual 1 menunjukkan *k*e semua instrumen dalam kajian ini mempunyai *'internal consistency.* Ini juga menunjukkan bahawa ke semua instrumen adalah stabil dan konsisten (Creswell, 2008). Formula CR adalah;

$$\frac{(\text{sum of standardized loadings})^2}{(\text{Sum of standardized loadings})^2 + \text{sum of indicator measurement error}}$$

Jadual 2 menunjukkan *cross validation* yang dilakukan ke atas sampel bagi ke semua instrumen kajian yang mengukur konstruk-konstruk dalam kajian ini. '*Cross validation'* telah dijalankan bagi ke semua instrumen dan didapati menepati nilai-nilai yang ditetapkan bagi CFI dan GFI (Byrne, 2010). Oleh itu, analisis '*goodness of fit'* menepati *standard fit* yang dikehendaki dan ke semua CFA merupakan '*well-fitting model'.*

**Jadual 1** Kebolehpercayaan Instrumen

| Instrumen yang mengukur konstruk | Composite Reliability |
|---|---|
| Keagamaan | 0.81 |
| Resiliensi | 0.86 |
| Kesejahteraan diri | 0.78 |

Dua analisis telah dijalankan ke atas *calibration sample* dan *validation sample*. Model yang paling sesuai untuk sampel *calibration* menjadi model yang dihipotesiskan di bawah pengujian sampel kesahan. Instrumen yang telah disahkan bermaksud skor bagi instrumen dapat difahami, bermakna dan boleh dibuat rumusan yang baik berdasarkan data sampel (Creswell, 2008). Nilai *'goodness of fit'* bagi ke tujuh-tujuh model pengukuran (CFA) menunjukkan model yang dipostulasi adalah konsisten dengan data (well-fitting model).

**Jadual 2** : Statistik dalam analisis '*goodness of fit'* bagi *cross validation*

| Konstruk | *Cross validation* N = 308 | | | |
|---|---|---|---|---|
| | $\chi^2$/ *df* | CFI | GFI | RMSEA |
| Keagamaan | 2.29 | .99 | .99 | .05 |
| Resilien | 1.52 | .94 | .90 | .04 |
| Kesejahteraan Diri | 2.18 | .97 | .98 | .05 |

Keputusan analisis terhadap 69 item menunjukkan semua item mempunyai *non-zero loadings.* Ini bermakna ke semua item *'loaded significantly'* kepada faktor-faktor dalam Kesejahteraan Diri. (N=450: $\chi^2$/df = 1.042; p = .406; GFI = .92; CFI = .93; RMSEA = .011). Data ini menunjukkan kedua-dua indikator didapati sesuai, GFI dan CFI melebihi tahap .90, iaitu standard yang dianggap penting untuk model yang fit (Byrne, 2010). Nilai *p* yang tinggi

adalah bagus dalam SEM kerana ia menunjukkan model yang dipostulasi tidak berbeza secara signifikan daripada apa yang dijangka (Hoe, 2008). Tambahan lagi, *root mean square error of approximation* (RMSEA <0.05) menunjukkan *well fitted hypothesized model.* Oleh itu, dapatan kajian ini telah menjawab semua soalan kajian iaitu;

a. CFA bagi konstruk keagamaan, resiliensi dan kesejahteraan diri didapati mencapai nilai goodness of fit.
b. Keagamaan dan resiliensi menyumbang kepada kesejahteraan diri remaja di Pantai Timur semenanjung Malaysia dengan menjelaskan 72% varians.
c. Model struktur bagi kesejahteran diri remaja di Pantai Timur semenanjung Malaysia yang dipostulasi adalah well-fitted model.

Berkenaan dengan dimensi bagi instrumen keagamaan, resiliensi dan kesejahteraan diri, penemuan semasa menunjukkan bahawa skala adalah faktor *multidimensional* dan *second-order factor.*

Salah satu tujuan kajian ini dijalankan adalah untuk menilai kepentingan agama dan daya tahan kendiri dalam membina kesejahteraan diri untuk pembangunan mampan dalam kalangan remaja. Hasil kajian ini menunjukkan bahawa keagamaan dan resiliensi memberi sumbangan besar kepada kesejahteraan diri di mana kedua-duanya menjelaskan 72% varians. Dalam erti kata lain, variasi 72% menunjukkan bahawa keagamaan dan daya tahan diri sangat menyumbang kepada kesejahteraan diri dalam jangka masa ini. Penemuan ini memberi sokongan kepada dakwaan bahawa agama adalah penting untuk ketahanan diri. Ia membantu semasa krisis dan tekanan. Ia juga menyediakan koheren, kepercayaan, tujuan, kestabilan dan sikap positif. Keagamaan juga boleh membantu memupuk daya tahan pada remaja. Sehubungan itu, kajian ini menghasilkan hasil yang selaras dengan dapatan kajian lain mengenai keagamaan dan ketahanan (Eubanks, 2004; Griffing 2002; Chase, 2001).

Selain dari faktor keagamaan, resiliensi juga harus disemai dalam kalangan remaja kerana ia dapat melindungi mereka daripada tingkah laku berisiko seperti cubaan bunuh diri (Mizuno et.al, 2018). Di samping itu, resiliensi dapat berfungsi sebagai pemacu dalaman untuk meningkatkan motivasi, menghadapi tekanan hidup, keupayaan untuk bangkit semula, pulih daripada kesukaran dan kesejahteraan diri dalam kalangan remaja (Reis, 2017;Thomson, 2005). Konsep keagamaan dan resiliensi ini juga sangat elok diamalkan oleh kaunselor dalam sesi kaunseling terutama kepada golongan remaja di sekolah, dalam usaha membantu mereka mendapat kesejahteraan diri. Nilai yang dipegang oleh kaunselor mempengaruhi setiap fasa dalam proses kaunseling yang dijalankan bermula daripada falsafah dan teori personaliti, strategi penilaian, matlamat sesi, pemilihan teknik dan intervensi, serta penilaian hasil sesi kaunseling.

Di samping itu, hasil kajian ini membuktikan kesahan konstruk untuk faktor keagamaan, resiliensi dan kesejahteraan diri. Selain itu, ke tiga-tiga instrumen kajian menunjukkan kewujuduan *internal consistency reliability* . Penemuan ini juga menunjukkan bahawa RBS, RS dan WBS adalah instrumen yang boleh dipercayai dan sah untuk digunakan dalam menilai daya tahan, keagamaan dan kesejahteraan diri remaja Melayu di Malaysia. Jelas sekali, kajian ini yang menggunakan instrumen-instrumen dalam versi Bahasa Melayu telah menghasilkan penemuan yang konsisten dengan kajian sebelumnya yang menggunakan versi Bahasa Inggeris.

Kajian terdahulu juga mendapati bahawa terdapat hubungan yang signifikan antara masalah psikologi dan kesejahteraan fizikal dan sosial [Stevenson]. Ibu-ibu yang mempunyai tahap kesejahteraan diri yang rendah didapati tidak berpuas hati dengan peranan keibubapaan mereka dan dinilai rendah oleh anak mereka [Hamdan-Mansour, 2007]. Kesejahteraan bukan sekadar kekurangan penyakit atau ketiadaan kemurungan. Kesejahteraan adalah keadaan kesihatan mental, fizikal dan sosial yang lengkap. Kesejahteraan juga merupakan peramal kejayaan akademik dan melibatkan elemen kognitif dan psikososial [Borello, 2005].

## RUMUSAN

Kesejahteraan diri sangat penting kepada remaja kerana ia menyumbang kepada pengurangan masalah fizikal, di mana kajian lepas menunjukkan bahawa kesejahteraan diri mempunyai hubungan secara negatif dengan masalah kesihatan (Hamdan & Mansour, 2007). Kajian ini juga lebih memberi fokus kepada faktor kekuatan remaja berbanding aspek kelemahan kerana kajian yang memberi penekanan terhadap aspek kekuatan akan membantu memberi maklumat kepada masyarakat mengenali potensi yang ada dalam diri individu (Turner, 2017). Kesejahteraan diri telah diberikan penekanan khusus dalam kajian kualiti hidup manusia. Ia melibatkan hidup yang bermakna, kepuasan hidup, kestabilan dan kebahagiaan dalam kehidupan (Portsmouth City Council, 2017). Kesejahteraan juga berkaitan dengan kepuasan terhadap keperluan fizikal, psikologi, dan sosial seseorang (Zikmund, 2003). Sehubungan itu, faktor keagamaan dan resiliensi perlu ditanam dalam kehidupan remaja kerana faktor-faktor tersebut didapati menyumbang kepada kesejahteraan diri remaja di Malaysia. Oleh itu, diharapkan dapatan kajian ini akan menjadi sebahagian daripada proses memperkasakan golongan remaja di samping membantu menjana remaja yang sihat fizikal dan mental. Usaha untuk meningkatkan kesejahteraan diri remaja perlu diberi perhatian kerana mereka adalah aset masa depan sesebuah negara.

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# CORPORATE SOCIAL RESPONSIBILITY AND SUSTAINABLE DEVELOPMENT

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## ABSTRACT

Pakistan being a third world nation terribly suffers from poverty, having 29.5%[26] of its population (over 60 million people) living below the national poverty line. The 67.5%[27] people residing in the rural areas are mainly deprived of their basic human necessities. Being landless farmers, and illiterate, they live under inter-generational debt traps, economic shocks, feudal systems, natural catastrophes, political instability, etc. It is very difficult for these people to lift their families out of the debt cycle and so they remain in debt and misery all their lives. Organization for Social Development Initiatives (OSDI) was formed to study the causes of poverty and to work on the methods for sustainable development of the rural communities in Pakistan. We believe that by providing suitable guidance and enhanced capacity for livelihoods, along with limited intervention to the under privileged, we can sustainably uplift these communities out of poverty. OSDI designed a two pronged approach to cater to the basic needs of these poor people by increasing their income levels and decreasing their living expenses, and lowering the risks of external shocks. The impact was gradual, but the communities were able to start savings and improve their living conditions. I will discuss on the changes created by us through our interventions, and the learning and experiences over the years working with the rural communities.

**KEYWORDS:** Poverty Alleviation, Sustainable Development, Health Care & WASH, Llivelihood Assistance, Food Security

## INTRODUCTION

We aim to improve the living conditions of the poor and help communities fight the inter-generational cycle of poverty through increased economic activities, community development and food security projects. Our mission is to help the rural community to achieve sustainable livelihoods and be able to elevate themselves out of poverty.

Organization for social development Initiatives - OSDI is a right-based organization aiming at equal and unbiased distribution of resource to people. Its focus is the ultra-poor, marginalized and vulnerable groups of society in the rural areas of Sindh, Baluchistan and Khyber Pakhtunkhwa - KPK. We facilitate and empower the people in acquiring their basic needs, like education, health, income generation etc.

Besides intensifying its work in the traditional rural Sindh and KPK districts i.e. Khairpur, Matiari, Jacobabad, Shikarpur and Mardan, OSDI expanded its outreach and established a presence in district Lasbela, Baluchistan. During work in these areas, OSDI has set a pace for itself without compromising on its foundational principles, approach and high quality.

Since 2009, OSDI responded to multiple natural and man-made disasters in various parts of the country. Emergency relief was provided during the floods of 2010 – 2011 in rural Sindh. OSDI is currently working in two districts in KPK and Baluchistan with prospects for expansion to the other provinces in Pakistan to replicate its approach of Rights Based Development.

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The present report builds on the work carried out in rural Pakistan but goes beyond it in a number of ways. First, it updates, analyses and makes assessments from the earlier work. Second, projects executed district wise gives detailed analyses of the issues and their action plans along with the impact. Thirdly, it also provides a frame work for monitoring and follow-up of key elements in the strategy.

The report describes the projects completed under the Livelihood Assistance, Community Development and Food Security programs since the inception of OSDI and discusses the implementation and post-implementation details of these projects. The main components of the Livelihood Assistance Programs are the Agricultural Development Program (ADP), the Livestock Development Program (LDP) and Small Rural Enterprise Program (SREP). In the Community Development Program, OSDI focused on implementing interventions in health, education and the provision of safe drinking water. Through the Food Security Program, kitchen gardens were established in the focused districts.

Altogether, households from 26 focused villages benefited from these programs. The ADP program had a total of 1,916 beneficiaries in the 6 districts. 308 beneficiaries participated in the LDP program and there were 20 beneficiaries in the Small Rural Enterprise Program. The total number of health interventions described in the report is 93,532. For the provision of safe drinking water, 1,795 households were facilitated with aqua tabs, 471 households were helped through the provision of jerry cans and lifestraw family filters were distributed to 954 households. In the Food Security program, 1,487 beneficiaries were assisted in making kitchen gardens.

There were 1,608 enrollments in the focused villages for out-of-school children. In addition to this, OSDI has also renovated government schools and constructed two concrete primary school facilities in District Shikarpur and Jacobabad. These two schools have been handed over to the Sindh Education Foundation for financial and operational management of the facilities. A donation was also made for the construction of an academic section in the FC Awaran Militia school in District Lasbela.

In the Natural Resource Management (NRM) project, 800 trees were planted in District Lasbela of Baluchistan. OSDI has also initiated Solar Water Projects in five villages of the district. Through these projects, a plentiful supply of drinking water has become available in villages where women previously travelled long distances to fetch water.

Since inception, OSDI has spent more than PKR 376 million in different programs and projects implemented in rural settlement of Sindh, KPK and Baluchistan

**METHODOLOGY**

In order to empower the under-privileged house-holds to overcome the inter- generational debt trap and improve their living conditions OSDI has adopted a three facet methodology to provide socio-economic sustainability to the rural communities of Pakistan.

Each program of OSDI has been woven artistically by experts identifying gaps which result in economic shocks to ensure long-term benefits and sustainability in the lives of the marginalized communities.

Livelihood Assistance Program (LAP) is a capacity building and income generation program which revolves around three key areas Agriculture Development Project (ADP), Livestock Development Project (LDP) and Small Rural Enterprise Project (SREP). Each of these projects further strengthens the cause of OSDI by ensuring that beneficiaries send their children to school to acquire education.

Community Development Program (CDP) enables rural households to realize the significance of education, sanitation, health-care & hygiene for better living. Focus is also made on energy and infrastructure development to improve the living conditions.

Food Security Program (FSP) provides a food safety net to the vulnerable households to overcome their chronic hunger. Kitchen Garden Project (KG) assists the marginalized communities by providing healthy and easy access to nutritious vegetables from their courtyard or backyard minimizing their food expense.

Before initiating any program within the targeted community, OSDI consults the local inhabitants of the area to identify their fundamental needs and gaps. Based on the initial need assessment, OSDI's three facet programs are initiated to mutually facilitate and work in collaboration with the local community to increase their sense of ownership.

OSDI has successfully participated in the eradication of poverty by providing inputs and trainings to the beneficiaries lacking expertise on topics ranging from agriculture, livestock rearing and breeding practices, micro-financing the skilled, unemployed, educated youth to ensuring food security by kitchen gardening.

## PROGRAMS AND STATISTICS

1. Livelihood Assistance Program Lap

| Project | Beneficiries | Population Benefited |
|---|---|---|
| Agriculture Development Project | 1916 | 14,317 |
| Livestock Development Project | 308 | 2,122 |
| Small Rural Enterprise Project | 20 | 160 |

2. Community Development Program

- Education

**1608**

**Population Benefited**

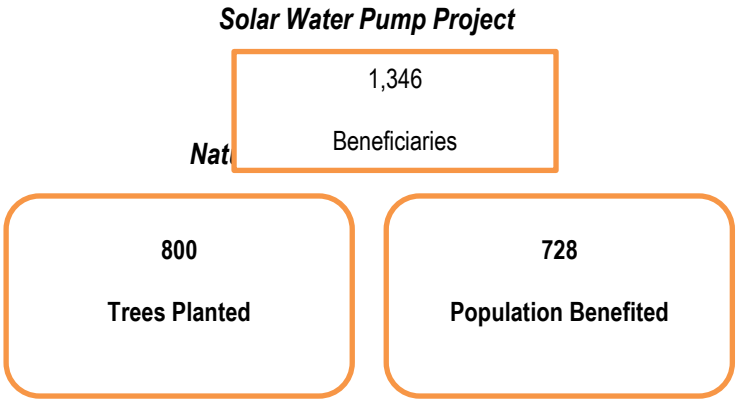
- Healthcare

| Program | Patients Treated |
|---|---|
| General Medical Camps | 11,932 |
| Malaria Prevention & Control Program | 2,246 |
| Assisted Children For Polio Inoculation | 2,503 |
| Extended Program For Immunization | 886 |
| School Based Physical Education | 6,611 |
| Primary Health Centre | 13,981 |
| Tuberculosis (Tb) | 614 |
| Hepatitis Prevention & Control Program Screening | 9,340 |
| Health & Hygiene Beneficiaries | 34,922 |
| Maternal & Child Healthcare Project | 1,826 |
| School Based Deworming Project | 8,234 |

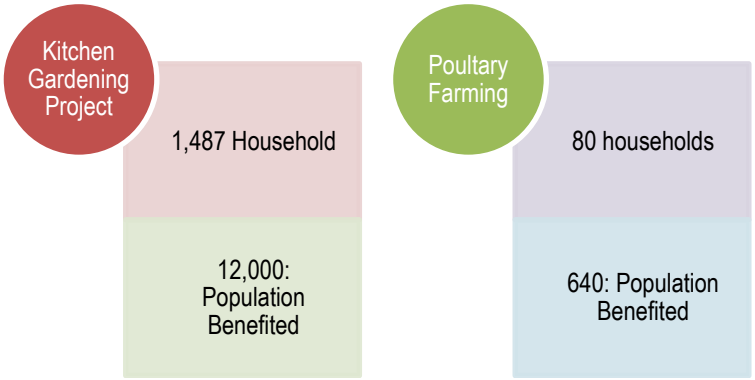
- Water And Sanitation & Hygiene - Wash

***Safe Drinking Water***

| Solution | Household | Pouplation Benefited |
|---|---|---|
| Aqua Tabs | 1,795 | 11,819 |
| Life-Straw Filters | 954 | 6,139 |
| Jerry Cans | 471 | 3,409 |




3. Food Security Program




## CONCLUSION

There has been an overall positive impact from OSDI for the livelihood, education, health and safe drinking water interventions. The food security interventions have led to flourishing kitchen gardens which supply fresh vegetables. In agriculture, beneficiaries indicated in end line surveys that their agricultural income has increased, there is an increase in their knowledge of farming methods and through this their land preparation process is also now much better. In addition to this, they are now using high yielding varieties of seeds. These measures have increased their overall production for the rice and wheat crops relative to baseline. This has resulted in an increase in their monthly income relative to baseline even though input costs are higher now than at baseline.

Through the Livestock Development Program, the share of the income from livestock has increased and asset creation has taken place. The SREP beneficiaries now have a regular monthly income from their small business enterprises.

OSDI's health interventions in its focused villages were focused on the areas of primary health care and preventive health and targeted diseases that were prevalent in the focused communities. The results of the programs show that there is a significant improvement in the health of the focused communities which contributes towards the betterment of the society. In the education sector, there is an increase in the enrollment levels in the focused villages of the communities and two new schools have been constructed in villages which previously had no educational facilities. OSDI has a plan to build 04 educational facilities in Lasbela and Mardan with other upcoming projects. The projects will range from provision of safe drinking water, income generation, education, healthcare to natural resource management through plantation of trees and orchards in all our focused communities. Presently OSDI is initiating projects in District Mardan and Lasbela and in near future the organization is moving to district Thatta and Charsada.

# TRENDS AND CAUSES OF MATERNAL MORTALITY AT THE GENERAL HOSPITALS IN JIGAWA NORTH-WEST SENATORIAL DISTRICT

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## ABSTRACT

The reduction of maternal deaths is a key of international development goal. Any attempts of health policies and programme aiming to reduce maternal deaths need reliable and valid information and also maternal mortality has been a health concern for many developing countries. The study was undertaken a comprehensive maternal mortality audit at the General Hospitals in Jigawa North-West Senatorial District to discover the trends and causes of maternal mortality and suggest ways of improving the situation. The study involved a retrospective examination of maternal mortality cases from 2010 to 2015. It included all pregnancy related deaths at the hospitals within this period. Midwives and other health records officers served as key research assistant who provided shading lighter on the primary data collected. The results reveal that there was a total of 1,006 maternal deaths occurred out of 73,821 live births, giving a maternal mortality ratio of 1,362 per 100,000 live births. The yearly maternal mortality ratios saw an undulating scenario. On the specific causes of death, the study discovered a total of 8,265 reported obstetric complications in which direct causes accounted for 518(51%), while indirect causes were 492(49%). The study further identified the major obstetric complications that caused deaths in the study area in which the haemorrhage (APH and PPH) represents (29.3%), Anaemia in pregnancy (17.2%), eclampsia (12.6%), Retained placenta (RP) (10.4%), Sepsis (1.89%), Obstructed Labour (3.08), Malaria (9.74%), Labour Pain (4.17%). VVF (1.09%) and others uncommon causes representing (10,4%).Based on the above findings, the number of women still dying from trying to bring life is unacceptably high and also the maternal mortality ratio (MMR) was not encouraging. Therefore, the key recommendations include the need to: improve emergency obstetric care by ensuring that there are enough personnel, facilities and Haihuwa Lafiya vehicles that use to carry women who are in labour prior to delivery and after delivery, and also enlighten the individuals and the entire communities on the effects of early age pregnancy.

**KEYWORDS:** Maternal Mortality, Obstetric Complication, Maternal Mortality Ratio, Trends,

## INTRODUCTION

World Health Organization (WHO) defines maternal death as the death of a woman while pregnant or within 42 days after termination of pregnancy, irrespective of the duration of the pregnancy, from any cause related to, or aggravated by the pregnancy excluding all accidental causes of death. More than 350,000 women die annually from complications during pregnancy or Child-births, almost all of them, 99 percent are in developing countries. In sub-Saharan Africa, a woman's maternal mortality risk is 1 in 30, as against 1 in 5,600 in developed regions (WHO, 2013). Every year more than 1 million children are left motherless. Children who have lost their mothers are up to 10 times more likely to die prematurely than those who have not (MDG5, 2015). The number of women dying due to pregnancy and childbirth related problems has decreased by 34% from an estimated 546,000 from 1990 to 358 000 in 2008, although the progress is notable, but the annual rate is less than half of what is needed to achieve the Millennium Development Goals. To achieve the Millennium Development Goal (MDG) the annual rate should be 5.5% instead of the current one 2.3% in average (WHO, 2010). The distribution of maternal mortality is uneven worldwide; the risk of a woman in a developing country dying from a maternal related cause during her lifetime is about 23 times higher compared to that of a woman living in a developed country (WHO, UNICEF, UNFPA, 2013). Historically, even developed countries experienced high maternal mortality in the mid 19th century, but by the 1940s maternal mortality was virtually weak and becomes rare in countries like Britain, Sweden, Belgium and New Zealand (Laishram, 2014). The main reasons for that decline of maternal deaths

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were due to improvement in obstetric care such as the introduction of ergometrine, blood transfusion, penicillin with better anaesthesia and training of obstetric services (American JCN, 2000).

Global initiatives to intensify policy intervention for maternal mortality began with the Safe Motherhood Initiative (SMI) in 1987, a response to growing recognition that primary health care programmes in many developing countries were not adequately focused on maternal health. The 1994 International Conference on Population and Development strengthened international commitment to reproductive health the focus on maternal mortality was sharpened when reduction in maternal mortality became one of eight goals for development in the Millennium Declaration (Obaid, 2009). In order to move towards this goal, adequate knowledge of maternal health is a prerequisite. Maternal mortality remains a serious concern in Nigeria, especially in the northern parts of the country and in the rural south (Ebeniro, 2012). In 2005, the estimated total number of global maternal deaths was recorded as 536,000, the developing countries such as Nigeria, accounted for over 99 percent or 533,000 of the recorded deaths (WHO 2007). Nigeria accounted for 10 percent of the world's total maternal deaths in 2010; Nigeria's Maternal Mortality Rate exceeds 1000 deaths per 100,000 live births and is much higher than the African continent average of 800 deaths per 100,000 live births (Zozulya, 2010). Poor access to medical services is compounded by socio-cultural, economic and demographic factors including the behaviour of families and communities, social status, education, culture, income, health decision making power, age, access to health facilities, and availability of health services played a vital role in causing maternal mortality in Nigeria (Yahaya, 2004). According to Senah (2003), maternal mortality was given little attention until the late 1980s when Rasenfield Allan and Deborah Maine drew the attention of the world to that tragedy with their ground-breaking article: *Maternal Mortality, a neglected tragedy:* where is the M in MCH? Since then, there have been efforts from world bodies such as the United Nations (UN), non-governmental Organizations (NGOs), Philanthropists, Research Institutions and individual researchers to find answers to the question of why women "are allowed to die". Arguably, if there has ever been one health issue that has attracted global consensus and witnessed massive investments over the past couple of decades, then it is probably the death of mothers and their children (Partnership for Maternal, Newborn and Child Health, 2011). Back to the northern Nigeria Jigawa State is not an exception, with primarily Hausa-Fulani by tribes, men hold the primary decision-making power in the society, the decision to go to a health facility in an emergency must wait until the husband (or in-laws) give consent (Adamu, 2003). It is also important to note that, other activities, such as water and sanitation, roads communication, agriculture, and internal security, also influence maternal outcome (Wall, 1998 and NDHS, 2008). It is against this background; this study was undertaking a comprehensive maternal mortality audit at Jigawa North-West General Hospitals in order to discover the trends and identify the causes of maternal mortality and suggests ways of improving the situation.

**Aim and Objectives**

The aim of this study is to examine and explain the trends and identify the causes of Maternal Mortality based on General hospitals records in Jigawa North-west Senatorial District, in order to make recommendations toward reduction of the burden of Maternal Mortality. The study specifically guided by the following objectives:

- To examine the Trends of maternal mortality, maternal mortality ratio from 2010 to 2015.
- To identify and explain the major causes of maternal mortality from 2010 to 2015.
- To describe the demographic characteristics of women who dead from obstetric causes from 2010 to 2015.

**Maternal Mortality Overview**

The WHO (2005), defines maternal death as "the death of a woman while pregnant or within 42 days of termination of pregnancy, irrespective of the duration and site of the pregnancy, from any cause related to or aggravated by the pregnancy or its management but not from accidental or incidental causes". Complications during pregnancy and childbirth are considered the leading cause of death and disability among women of reproductive age in developing countries. The definitions of maternal mortality allow identification of maternal deaths, based on their causes, as either direct or indirect (WHO, 2012). Direct maternal deaths are those resulting from obstetric complications of the pregnant state (pregnancy, delivery and postpartum), interventions, omissions, and incorrect treatment. Deaths due to, for example, obstetric haemorrhage or hypertensive disorders in pregnancy, or those due to complications of anaesthesia or caesarean section are classified as direct maternal

deaths. Of the deaths due to direct complications related to labour and delivery, postpartum haemorrhage (PPH) is among the major obstetric complication that causes the maternal deaths in many studies, for examples; Adamu (2003), Ameh (2015), Abdulkadir (2015) and Sylvester et al. (2016) among others. The burden of maternal mortality is traditionally measured in terms of the Maternal Mortality Ratio (MMR), which is defined as the number of maternal deaths per 100,000 live births. MDG-5 calls for a 75% reduction in the MMR between 1990 and 2015 (UNDP, 2003). Estimates of the MMR in Nigeria vary widely by the states and Geo-political zones as follows;

**Table 1** Variation of MMR in State/Geo-political Zones

| Studies | Year | MMR/ 100,000 | State/city | Region |
|---|---|---|---|---|
| Adamu | 2003 | 2420 | Kano | North-west |
| Kolo | 2013 | 1110 | Borno | North-east |
| Ujah et al. | 1999 | 739 | Plateau | North-Central |
| Abdulkadir | 2015 | 825 | Jigawa Central | North-west |
| Ibrahim Y. | 2013 | 1625 | Kano | North-west |
| Olatunji et al | 2001 | 1700 | Sagamu | South-West |
| Okaro et al | 2001 | 1406 | Enugu | South-East |
| Ameh | 2015 | 1305 | Katsina | North-west |
| This Study | 2015 | 1362 | Jigawa Northwest | North-west |

Source: Various

On the trend of maternal mortality globally, the WHO (2014) reports that, the total number of maternal deaths decreased by 4% from 523 000 in 1990 to 289 000 in 2013. Similarly, global MMR decreased by 4% from 380 maternal deaths per 100 000 live births in 1990 to 210 in 2013 yielding an average annual decline of 2.6%. Worldwide MMR declined annually by 3.3% between 2005 and 2013, faster than the 2.2% average annual decline observed between 1990 and 2005. The world might be making progress in tackling the problem but many a nation especially the developing countries in Africa and Asia still need a lot of efforts.

## RESEARCH METHODOLOGY

### The study Area

Jigawa State was created out of the old Kano State on Tuesday 27th August 1991. Jigawa State is situated in North-western geo-political zone of the country between Latitudes $11^{0}15^{l}$N to $12^{0}55^{l}$N and Longitudes $8^{0}15^{l}$E to $10^{0}15^{l}$E. Kano and Katsina States share a border with Jigawa State to the west, Bauchi State to the east and Yobe State to the north-east and the north, Jigawa State shares an international border with the Republic of Niger (MoL & PP, 2015). Jigawa State ranked 8th among the most populous states in Nigeria with 4,348,649 peoples (NPC, 2006). Jigawa North-West Senatorial District comprises three out of nine *Gunduma* council areas, namely Gumel, Kazaure and Ringim *Gunduma* council areas in which 12 Local Governments Areas are included, with the total population of males and females about 1,641,823 people (NPC, 2006).

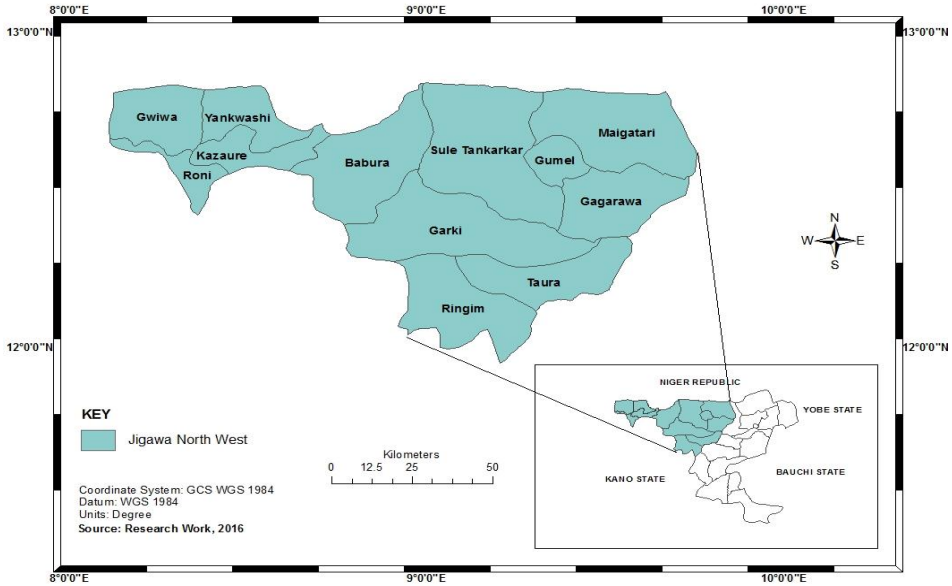



**Figure 1** Map of the Study Area

### Study Design and Data Collection

The study employed a retrospective audit of 1,006 maternal mortality cases at the four available General hospitals in the study area from 2010 to 2015; it included all pregnancy related deaths that occurred within the period of study. It was an examination of all pregnancy related deaths recorded in the reports at the General hospitals within the six year time-frame. In addition to the examination of records, midwives working in the Maternity units of the hospitals were asked to assist in shading more light in some cases and other related issues from patient folders and other records regarding the obstetric complications. They also express their perspectives on issues relating to maternal mortality at the hospitals. The data collection instruments were used to elicit information from the patients' admission registers at the maternity units, patients' folders, Health Information Management System (HIMS) unit, and other records needed for the audit. The data collection instrument used to record the number of maternal deaths, causes of the deaths, age of the dead women, women's parity, and place of residence among others. The reviewed data included demographic characteristics of women who died the main causes of death among others.

### Statistical Analysis

Because of the descriptive nature of the data the analysis was done using tables, frequencies and percentages. Maternal mortality ratio was computed by dividing number of deaths counts by total number of deliveries and multiplying by 100,000 live-births. The study also, defined case-fatality rate (CFR) as the number of deaths divided by the total number of obstetric complications multiplied by 100. To determine the trends of maternal deaths and MMR over the six years studied, a line graph of maternal death versus year was produced initially to have an idea about the pattern of temporal distribution of the deaths.

## RESULTS AND DISCUSSION

### Demographic Characteristics of maternal mortality cases

### Age Distributions

The demographic characteristics of the cases gleaned include, age, numbers of previous births (parity) and place of residence. The following presents the results of these demographic characteristics.

**Table 2** Age distribution of women died in pregnancy related complications

| Age Group | Number of Women Dead | Percentages (%) |
|---|---|---|
| <15 | 24 | 2.4 |
| 15-19 | 260 | 25.8 |
| 20-24 | 227 | 22.6 |
| 25-29 | 118 | 11.7 |
| 30-34 | 114 | 11.3 |
| 35-39 | 75 | 7.6 |
| 40-44 | 60 | 5.9 |
| 45+ | 57 | 5.7 |
| unknown | 70 | 6.9 |
| Total | 1006 | 100 |

Source: Field Data, 2015

The age of women has generally been identified as one of the pre-disposing factor of maternal mortality globally (Ameh, 2015). Some studies indicate that women at certain age groups are more liable to certain complications than others. Table 1 presents the age distribution of the women died, the results reveals that women aged groups below 15 years old represented the least number of cases among the total of 1,006 deaths with only 2.4%. The age group with the highest number of deaths was 15 to 19 with 25.8 %, followed closely by 20-24 age groups with 22.6%. Indeed, the age groups of below 15 to 24 accounted for nearly half of the deaths in the cases. The remaining age groups had deaths cases as follows; 25-29 with 11.7%, 30-34 (11.3%), 35-39 (7.6%), 40-44, 45+ with 5.9% and 5.7% respectively, while unknown aged group have 6.9% of the total cases. The age groups of 15-19 accounted for the highest number of deaths due to the fact that Women in lower age groups tend to bear more risk in the childbearing process than those in the higher age group; this can be associated with their physical structure. This may be the reason why experts in reproductive health always discourage early child bearing. Again age group of 35-39 accounted for the higher number of deaths due to the fact that they were 'multi-gravid', thus they had given births multiple times in the past, this may result in weakened uterus and hence mortality. This means that although women younger than 20 and older than 40 are at a risk of dying during child birth, those who fall between the ages of 15 and 34 actually have the greatest risk. This is because they fall in the age groups where they are likely to get pregnant on several occasions thus increasing their vulnerability.

3.3 Parity of women who dead

Certain age groups are more liable to certain complications than others; this effect is also related to the parity of a woman because in underdeveloped countries, age usually goes with parity and also women in developing countries have higher fertility (Adamu, 2003). All of the reported women have had at least one or more deliveries; this indicates high level of fertility in the study area. However, the number of deliveries decreased with increases parity. Table 3 shows the parity distributions of women who died in the study area from 2010 to 2015.

**Table 3** Parity of the women who died

| | Parity (Delivery) | Number of women | Percentage (%) |
|---|---|---|---|
| 1 | 1-2 | 449 | 44.6 |
| 2 | 3-4 | 245 | 24.4 |
| 3 | 5-6 | 125 | 12.4 |
| 4 | 7-8 | 96 | 9.5 |
| 5 | 9-10 | 62 | 6.2 |
| 6 | 11-12 | 29 | 2.9 |
| 7 | Total | 1006 | 100 |

Source: Field Data, 2015

### Place of Residence of Women Who Dead

Considering the fact that the General hospitals receives referral cases from the primary health facilities in their catchment areas, the study made an attempt to establish the place of residence of the various cases reported to the hospital and how that could have influenced the death of those women.

**Table 4** Place of Residence of the dead women

| Place of Residence | Frequency of the cases | Percentage (%) |
|---|---|---|
| Gumel | 417 | 41.5 |
| Ringim | 420 | 41.7 |
| Kazaure | 169 | 16.8 |
| Total | 1006 | 100 |

Source: Field Data, 2015

From the table 4, it can be seen that 41.7% of the cases originated from Ringim *Gunduma* area, and also the 41.5% from Gumel Gunduma area. The remaining 16.8% came from Kazaure Gunduma area. About 33% of the cases in Ringim Gunduma came from the towns and villages within the Gunduma area such as Babura, Garki and Taura Local Government areas, in the case of Gumel Gunduma, about 23% came from the towns and the villages around such as Gagarawa, Maigatari and Sule-Tankarkar, while in Kazaure Gunduma only 6.9% cases come from Kazaure and 10% from the other towns within the Gunduma area such as Yan-Kwashi, Roni and Gwiwa. The high percentage of cases from the Ringim Gunduma area is due to the fact that there are two General hospitals located in the area to handle all the referral cases from the towns and villages around the area.

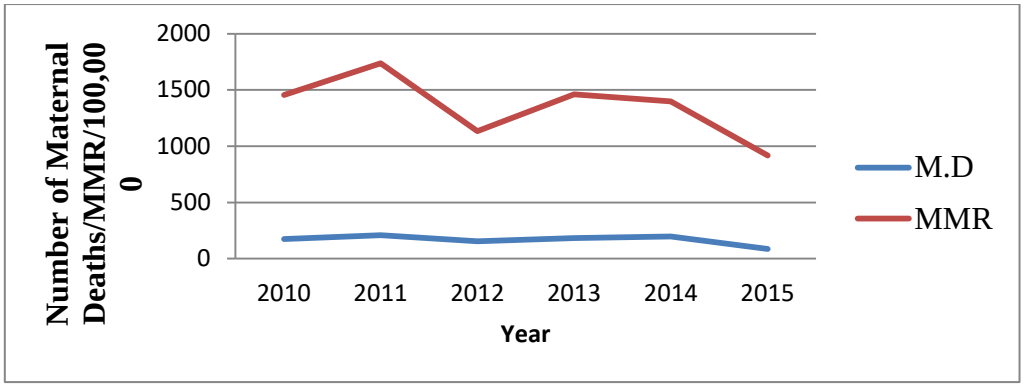
### Maternal Mortality Trends

A review of cases during the study period showed a total of 1,006 maternal deaths occurred out of 73,821 live births, giving a maternal mortality ratio of 1,362 per 100,000 live births.

**Table 5** Annual Trends of Maternal Mortality Ratio

| Year | Total Deliveries | Live-births | Maternal Deaths | MMR/100,00 Live-births |
|---|---|---|---|---|
| 2010 | 12061 | 12035 | 175 | 1454 |
| 2011 | 12056 | 12031 | 209 | 1737 |
| 2012 | 13783 | 13754 | 156 | 1134 |
| 2013 | 12621 | 12596 | 184 | 1460 |
| 2014 | 14045 | 14015 | 196 | 1398 |
| 2015 | 9409 | 9390 | 86 | 916 |
| Total | 73975 | 73821 | 1006 | 1362 |

Source: Field Data, 2015




Source: Field Data, 2015; M.D: Maternal Deaths

**Figure 2** Temporal Trends of Maternal Deaths and MMR/100,000

According to the World Health Organization et al (2012), an important challenge facing majority of the countries in the world is lack of complete civil registration system with good attribution of cause of death, making it challenging to assess accurately the extent of progress towards the 5th Millennium Development Goal (MDG 5). To have a clear situation of maternal death, knowing the maternal mortality ratio per 100,000 live births is very essential, because maternal mortality is usually expressed per 100,000 live-births. A total of 1,006 maternal deaths identified, among the total of 73,975 deliveries and 73,821 live-births within the six year periods provided an approximate MMR of 1,362 /100,000 live-births. The highest number of maternal deaths was recorded in 2011 and the lowest number recorded was in 2015 with 209 and 86 respectively. There was a decrease of (5.3%) in 2012, of maternal deaths; the most possible reason for this decrease is the effective use of *Haihuwa Lafiya* around the year. In 2010, there were a total of 1,450(17.4%) maternal deaths recorded from a total of 73,975 total deliveries which computed to have MMR of 1454 per 100,000 live-births. In 2011, however, there were a total of 12,056 hospital deliveries and the recorded maternal deaths was 209 which yield the maternal mortality ratio of 1,737 per 100,000 which is an increase from 2010 with 1454/100,000. Then the situation continues fluctuating from 156 in 2012 to 184 in 2013 and 196 in 2014 with MMR of 1134/100,000, 1460/100,000 and 1398/100,000 respectively.

**Causes of Maternal Mortality**

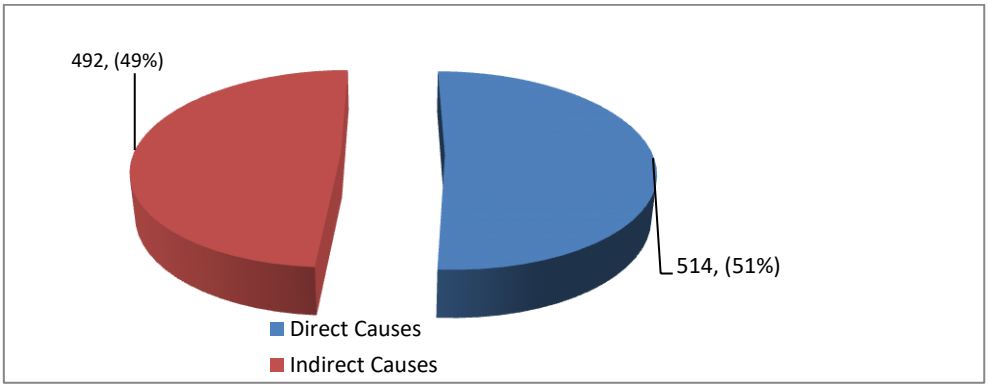
Another objective of this study was to find out the major causes of these audited maternal deaths that occurred over the period. The medical causes of deaths determined in the 1,006 maternal cases are as follows;

**Table 6** Identified Causes of Maternal Deaths

| Causes | Number of Deaths Caused | Percentages (%) |
|---|---|---|
| Haemorrhage(APH, PPH) | 295 | 29.3 |
| Eclampsia | 127 | 12.6 |
| P. Sepsis | 19 | 1.89 |
| Obstructed Labour | 31 | 3.08 |
| Retained Placenta | 105 | 10.4 |
| Anaemia in Pregnancy | 173 | 17.2 |
| Malaria in Pregnancy | 98 | 9.74 |
| Labour Pain | 42 | 4.17 |
| Vesco-Vaginal Fistula(VVF) | 11 | 1.09 |
| Others (uncommon causes) | 105 | 10.4 |
| Total | 1006 | 100 |

Source: Field Data, 2015

The causes have been grouped into direct and indirect, figure 3 shows the distributions of direct and indirect causes. The 1,006 recorded maternal deaths in the study period as a result of direct and indirect causes are; 51.1% being from direct causes while 48.9% from indirect causes. Among the direct causes haemorrhage (APH, PPH) accounted for 29.3% of the deaths closely followed by eclampsia with 12.6%. Anaemia cases represented 17.2% with Malaria taking up 9.74% and Retained Placenta accounts for 10.4%. Others accounted for the remaining 10.4% of the complications.




Source: Field Data, 2015

**Figure 3** Distributions of Direct and Indirect Maternal Deaths Causes

### Related Non-Medical Causes

In addition to the above diagnosed causes of deaths, the study sought to identify a number of non-medical factors which played significant roles in the 1,006 recorded maternal deaths. Maternal deaths are very useful indicators for health policy makers, as they reflect not only the quality and quantity of health care but also the socio-economic status of a people. There are many non-medical factors that associate and influence the rate of maternal mortality in any given location, some of them are mentioned as follows; delay in seeking care, financial status, believes, age of the mothers, accessibility to health care services, culture and religion among others. These were seen as broad non-medical socio-cultural causes which largely contributory factors were other than main causes.

## CONCLUSION AND RECOMMENDATIONS

### Conclusion

Based on the temporal trends of hospital deliveries, maternal deaths, MMR observed, the trends were not encouraging. The observed trend shows annual fluctuations which indicated something wrong with the health system in the study area. Even though the trends of maternal mortality and MMR in the General hospitals over the period of study have seen a decline, the decline is not rapid or steep enough to be able to meet the targets of the MDG 5. Despite several efforts to curb these trends the number of women who die from childbirth is still high. There are a number of medical and non-medical, direct and indirect causes that account for the maternal deaths in the study area and the issue must be given significant attention in order to curb the situation. Further studies should be carried out to determine the exact relationship between the two (medical and non-medical factors) and how they play out in the maternal mortality situation.

### Recommendations

The following recommendations and suggestions are offered to help curb the horrifying maternal mortality situation at the hospitals and the state at large. The government and all stakeholders should put these into consideration;

i) There is the need for the health stake-holders to advice the government to intensify its efforts of "*Haihuwa Lafiya"* programme, through providing additional vehicles (Ambulances) in order to

encourage women especially those who are living far away from the health facilities for attending the hospitals for deliveries.

ii) Health policy makers should give more consideration the major obstetric complications that causes maternal deaths in terms of their prevention and cures to lower their contributions towards maternal deaths. This would help in keeping the level of maternal mortality low.

iii) Looking at the age distributions of women who dead in pregnancy related complications, policies or a low should be made in order to discourage early age pregnancy in order to improve maternal health outcomes. According to De-Brouwere et al., (1997) cited in Kolo (2013), investing in the education of young girls and women is recognized as a single most far-reaching intervension that carries multiple benefits for societies, including being associated with improve maternal health and reduce mortality.

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EDUCATION, TRADITIONAL AND LOCAL WISDOM

# THE PREDICTORS OF TECHNOLOGY USAGE AMONG SMALL-SCALE FISHERMEN IN MALAYSIA

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## ABSTRACT

Small-scale fishermen are one of the important community groups in Malaysia in ensuring the national food security and their roles are important for the national development in order to achieve the developed country by 2020. As the fisheries industry in Malaysia continues to develop, the federal government has encouraged fishermen to rely on advanced technologies to assist them in their fishing practices. Nevertheless, Omar et. al (2012) indicates that small-scale fishermen in Malaysia possessed low level of technology usage. This situation raises the question - why small-scale fishermen are not or less using fishing technology although it is a great benefit to them? In this context, this paper delves the predictors of technology usage among small-scale fishermen in Malaysia. Results show that there are five main predictors of technology usage among small-scale fishermen: facilitating condition; performance expectancy; effort expectancy and social influence. The factors identified in this paper were subjected to a UTAUT theory. This paper would help to a proposal of a roadmap for fisheries technology implement and adoption among the related stakeholders.

**KEYWORDS:** Predictors of Technology Usage, Technology Usage, Small-Scale Fishermen, Rural Advancement, Community Development

## INTRODUCTION

Malaysia is surrounded by sea and blessed with rivers and lakes. These fundamental ecosystems provide natural sources of fish and other aquatic resources for the people. Fish has been in the daily diet of Malaysians and a main protein source. There is indeed a preference for fish among Malaysians and it seems it has no replacement. This is well indicated in the household spending on fish and consumption pattern. An average family spends about 20 percent of their food expenditure on fish. Fish consumption index increased from 53.1 kg in 2011 and is expected to be 61.1 kg in 2020. This has put Malaysia among the highest consumers of fish in the world. Given this situation and along with an increasing population, the supply of fish indeed needs to be outsourced.

Fisheries industry is importance as the main source of national food security (Kittinger et al., 2013). Malaysia contains of multi-species and multi-gears fishery as a tropical country. According to DOF (2017), even though Malaysia has a surplus in the SSL in food fish since 2010, however the market price keeps increasing annually. The challenges are not only to ensure sufficient supply, but also guarantee the ability of the community to have enough source of protein in the diet. Moreover, in line with population growth, demand for fish is probable to grow. It should be balanced with an adequate supply. Thus, the continuity of fish supply depends on the viability of the fishermen in Malaysia.

Fishermen are one of the important community groups in Malaysia in ensuring the national food security and their roles are important for the national development in order to achieve the developed country by 2020. The marine captured fisheries in Malaysia can be categorized into two types, namely coastal or inshore fisheries, and deep-sea fisheries based on the areas where the resources are exploited (DOF, 2016). Generally, the characteristics of small-scale fishermen are: 1) small fiber vessel; 2) low horse power; 3) possessed low fishing technology and still used traditional method, 4) low capital and fishing practices undertaken by individual or small

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group, 5) short fishing trips and near to the shore and 6) the production is generally for local consumption. Malaysia's small-scale fishermen employed more than 80 % of the fish landing and provide local communities a source of protein.

However, according to Table 1, the marine fishes landed decreasing annually since 2014. Thus, it is pertinent to sustain the fisheries industry in order to elevate rural socioeconomic status and its overall importance to the food security of the country, (Shaffril, et al, 2011; Muhammad et. al, 2016; Shaffril et. al, 2017) and poverty (Omar, et. al, 2012; Shaffril et al., 2011).

On top of that, various options are available in enhancing the small-scale fishermen such as adopting the Information and Communication Technology (ICT) in their fishing operation. ICT has a massive capability in providing appropriate knowledge and skills for the rural community. The ICTs can be assumed as an umbrella under which there reside communication system, device and applications. ICT able to provide greater access to information and communication to the populations and the quality of service provided (Aker, 2010). Malaysia has taken a pro-active approach which can be seen in the 8th and 9th Malaysia plans wherein the government has taken policy initiatives and with the help of private sectors, several programmes for deploying ICT infrastructure in rural area. The existence of ICT tools such as GPS, sonar, wireless set, computer, internet and mobile phone have certainly helped fishermen (MoA, 2015). Furthermore, there are abundance of research found that ICT role in developing the socio-economic aspects of the fishermen is unquestionable (Abu Hassan et al.,2011; Omar et. al.,2011 and Ghee Thean et al.,2012, Shaffril et al., 2017).

**Table 1** Marine fishes landed in Malaysia

| Year | Marine fishes landed by all fishermen ('000 MT) | Marine fishes landed by small scale fishermen ('000 MT) |
|---|---|---|
| 2016 | 656.49 | 15,276 |
| 2015 | 1103.47 | 521,760,028 |
| 2014 | 1403.28 | 690,754,432 |

Source: LKIM (2017)

Global Positioning System (GPS) can help the fishermen to find a coordinate to the potential fishing spot and can be retrieved at any time. During emergency situation, GPS also can help to navigate the small-scale fishermen back to land safely. Otherwise, they also can give the coordinate to their friends to find them. Other than that, echo sounder or sonar was very useful in detecting the fishing school and also the condition of the sea bed. By detecting the condition of the sea bed, echo sounder can give a warn whether there was a coral reef or fishing wreck. Thus, the damages of fishing net and vessel can be avoid. Albeit of the benefits offered and persistent efforts by concerned parties to encourage ICT usage among small-scale fishermen, apparently, only numerous of them have substantially utilized ICT in their fishing operation (Omar et. al, 2012, Osman et. al, 2014 and Shaffril et al, 2017).

This problem can be understood and explained from the multiple perspectives and predictors, but, one of the prominent problem is human behavioral towards the ICT usage among the small-scale fishermen. Behavioral predictors can explain a fluctuating degree of ICT usage. Venkatesh (2012) indicates that excessively focused on technology development while neglecting the behavioral predictors connected with the individual intention of technology usage, yet, resulted in usage failure. Thus, this paper will delve and identify the behavior predictors that would encourage and motivate the inactive and non-users of fishery ICT.

The Unified Theory of Acceptance and Use of Technology (UTAUT) is among the prominent model that try to understand the user behavior. UTAUT was developed by Venkatesh together with his brilliant colleagues in 2003. This model was developed based on the combination of eight previous models on ICT or Information System (IS) usage behavior. The theories were 1) Theory of Reasoned Action (TRA); 2) Technology Acceptance Model (TAM); 3) Theory of Planned Behavior (TPB); 4) the combination of TAM and TPB; 5) Model of Personal Computer Use (MPCU), 6) Innovation and Diffusion Theory (IDT) and 7) Social Cognitive Theory (SCT). Furthermore, UTAUT consists of four independent variables (IV) which were effort expectancy, performance expectancy, social influence and facilitating condition. In addition, it also consists of one mediator factor – behavioral intention and four moderating factors namely gender, age, experience and voluntariness of use. In

previous research, UTAUT model explained 70% of variance of behavioral intention and 50% of actual usage. This study was invented to test on the technology usage among the employee in an organization.

## THE PREDICTORS

Lewis et al, (2003) denotes that individual factors are one of the most important determinants of technology usage. It refers to small-scale fishermen knowledge to define the function and benefits of the technology themselves. Thus, there are several predictors that probably explain small scale fishermen doubtful to use technology.

*Facilitating condition*

Venkatesh et. al., (2003) indicates that facilitating condition as the degree to which an individual believes that an organizational and technical infrastructure exists to support use of the system. Facilitating conditions are supposed to include the availability of training and provision of support. Organizational factors include training (Al-Gahtani & King, 1999; Venkatesh et. al, 2003; Frambach and Scillewaert 2002) and incentives (Bhattacherjee, 1998). Organizational influences can motivate small-scale fishermen to use ICT. Numerous studies have shown that an individual's adoption of innovation not only depends on individual attitudes but also on organizational policies, approaches and actions (Peansupap & Walker, 2005; Lewicka, 2011). Organizations such as LKIM and DOF need to provide facilitating conditions, which include the extent and type of support provided to individuals that would influence ICT usage among small-scale fishermen. Other than that, they also need to provide a proper infrastructure such as a hardware shop that sell fishery ICT and expertise to help the small-scale fishermen to fix the broken GPS or any other tools.

*Social influence*

Social influence is identified as the degree to which an individual perceives that important others believe he or she should use the new system (Venkatesh et al., 2003). Social influence is the extent to which members of a social group influence one another's behavior in adoption (Talukder & Quazi, 2011). Ajzen and Fishbein (1980) refer to such influence as normative beliefs about the appropriateness of the technology usage. In parallel to this perspective, small-scale fishermen may use fishery ICT not because of its usefulness but because of perceived social influence. Such influence may be perceived as coming from individuals whose beliefs and opinions are essential, including peers and people who are in social networks. Hence, ICT technology usage among small-scale fishermen is driven by their social environment. The ICT used by others in fishermen's' social environment is probable to play a significant role.

*Performance expectancy*

Performance expectancy is defined as the degree to which an individual believes that using the technology will help him or her to attain gains in job performance (Venkatesh et al., 2003). Performance expectancy has implications for the use of fishery ICT among small-scale fishermen. This is simply because the way the small scale fishermen perceive fishery ICTs to be useful in delivery of current and timely information in enhancing their production and shorter the fishing operation period. Furthermore, they are likely to be attracted in comparing the costs and benefits (in terms of effort and results) of using the ICTs. A user will only use a technology due to the belief that the technology can provide efficiency in their job. Therefore, performance expectancy may correspond to a critical predictor in enhancing or hesitating the use of ICTs among small-scale fishermen.

*Effort Expectancy*

Ventakesh et. al, 2003 denotes that effort expectancy as the degree of ease or effort associated with the use of the system. The lack of effect of effort expectancy on technology usage may impacts the ICTs usage among small-scale fishermen (Nassuora, 2012 and Jairak et. al., 2009). Small-scale fishermen evaluate time and effort in forming views about the overall effort associated with the acceptance and use of technologies. Users preferred to use a type of technology that is easy to be used and simple. A difficult and complicated technology might result in low usage among the small-scale fishermen. Kifle (2008) also notes that lack of experience with technology is a challenge to use the tools.

## CONCLUSION AND RECOMMENDATION

This paper has mapping the potential predictors of ICT usage among small-scale fishermen community. These five predictors can be employed in the future study among the commercial fishermen community or any other agricultural sectors. The findings of this study not only help in advance the understanding the difficulty of ICT usage in a fishermen community. It also can help to uncover new ICT knowledge perspectives. The findings encourage related organizations to develop training programs for small-scale fishermen so that they can use the fishery ICT more effectively. The organizations need to design training and other educational programs that motivate small-scale fishermen to use of modern and advance ICTs. Small-scale fishermen are influenced by their social environment since they do not want to be left behind. A continuous feedback, support and encouragement will substantially the ICTs usage among the small-scale fishermen. Overall, the findings of this study provide useful tools for policy-makers and government managers in developing countries which can assist them to better understand ICT usage in small-scale fishermen communities, and to further emphasize the vital role of this context.

## ACKNOWLEDGEMENT

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# PENGGUNAAN TEKNOLOGI 'VIRTUAL REALITY' DALAM MENINGKATKAN KEMAHIRAN PENGIMAGINASIAN DAN PENGEMPATIAN PELAJAR SEKOLAH RENDAH DALAM SUBJEK SEJARAH

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## ABSTRAK

Pengimaginasian dan pengempatian merupakan salah satu daripada komponen kemahiran pemikiran sejarah sekolah rendah yang terkandung dalam Dokumen Standard Kurikulum dan Pentaksiran (DSKP) di bawah Kurikulum Standard Sekolah Rendah (KSSR). Murid perlu dilatih dengan kemahiran visualisasi supaya mereka dapat mengambil nilai-nilai murni dan iktibar daripada kejadian dan peristiwa sejarah yang telah berlansung. Namun, apabila guru menceritakan sesuatu fakta sejarah, berlaku keciciran fakta serta kadang-kala agak membosankan. Manakala murid akan silap interpretasi sesuatu fakta sejarah serta mudah lupa akan perkara yang didengarinya. Hal ini menyebabkan komponen kemahiran tersebut tidak dapat diterapkan dengan berkesan. Kajian ini di sasarkan kepada murid tahun empat dalam matapelajaran Sejarah topik Parameswara sebagai pengasas Kesultanan Melayu Melaka. Tinjauan awal mendapati murid yang tidak memahami isi pengajaran gagal untuk menerangkan kembali nilai-nilai murni yang terkandung. Maka, suatu intervensi telah dijalankan iaitu penggunaan teknologi 'Virtual Reality' dalam sesi PdPc Sejarah. Pelajar dibekalkan dengan Kadbod VR, telefon pintar dan fon telinga untuk menonton tayangan video 360 pensejarahan. Penggunaan teknologi 'Virtual Reality' ini telah meningkatkan kemahiran pengimaginasian serta pengempatian terhadap peristiwa sejarah. Di samping itu juga, mereka dilihat lebih menghayati peristiwa dan cerita bersejarah dan mampu menceritakan kembali nilai-nilai murni serta pengajaran yang terkandung di dalam cerita berkenaan.

**KATA KUNCI**: Teknologi 'Virtual Reality', Sejarah, Kemahiran Pengimaginasian Dan Pengempatian, Visualisasi Dan Nilai-Nilai Murni.

## ABSTRACT

Imagination and empathy is one of the components of the primary school thinking skills component contained in the Dokumen Standard Kurikulum Penilaian (DSKP) under the Kurikulum Standard Sekolah Rendah (KSSR). Pupils need to be trained with visualization skills so they can take good values and learn from the historical events that have taken place. However, when a teacher tells a historical fact, there is a drop of fact and sometimes a bit boring. While students will mistakenly interpret a historical fact and forget about the things they heard. This causes the component of the skill to be less effective. This study is targeted for standard four students in the History subject of topic 'Parameswara's as the founder of the Malay Sultanate of Malacca'. An initial survey found that students who did not understand the contents of the lesson failed to explain the moral values contained. Thus, an intervention has been conducted using the Virtual Reality technology in the History teaching and learning session. Students are supplied with Cardboard VR, smart phones and earphones to watch live 360 video histories. The usage of Virtual Reality technology has enhanced the skill of recalling and defining historical events. In addition, they are seen more appreciative of historical events and stories and are able to recount the moral values and the teachings contained in the story.

**KEYWORDS:** Virtual Reality Technology, History, Imagination And Empathy Skills, Visualization, And Moral Values.

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## PENGENALAN

Menurut Tor, 2004 sering kali terdapat murid yang menghadapi masalah dalam pembelajaran sejarah, khususnya dari segi keupayaan untuk mengingat fakta sejarah yang dipelajari. Masalah pembelajaran ini jugalah yang mengakibatkan mereka tidak dapat mencapai keputusan yang memuaskan dalam peperiksaan, baik peringkat sekolah mahupun peperiksaan awam. Hal ini diburukkan lagi dengan minat para pelajar kurang terhadap mata pelajaran Sejarah kerana dikatakan membosankan dan padat dengan fakta-fakta (Anuar Ahmad, Siti Haishah Abdul Rahman dan Nur Atiqah T. Abdullah, 2009), kebanyakan guru juga tidak menggunakan pendekatan disiplin tertentu dalam pedagogi mereka. Dalam konteks pengajaran dan pemudahcaraan (PdPc) sejarah, masalah mengingat fakta dan menghuraikan fakta sememangnya merupakan satu perkara yang agak umum bagi pelajar dan juga guru sejarah, khususnya bagi pelajar yang lemah dari segi akademik

Pengenalan Kurikulum Standard Sekolah Rendah (KSSR) pada tahun 2013 telah memberi suatu nafas baru kepada PdPc matapelajaran Sejarah sekolah rendah dengan pengenalan kepada Kemahiran Pemikiran Sejarah (KPS). KPS merupakan proses kognitif yang membolehkan murid meneroka idea yang kompleks dan abstrak dengan bimbingan guru. KPS sesuai diaplikasikan dalam hampir semua situasi PdPc dan seterusnya dapat membantu guru menghidupkan susasana pembelajaran Sejarah yang sekaligus meningkatkan minat murid. Antara elemen KPS yang difokuskan dalam kajian ini adalah kemahiran pengimaginasian dan pengempatian yang memberikan gambaran secara visualisasi kepada pelajar untuk mengembangkan kreativiti berdasarkan perasaan dan mengambil iktibar berdasarkan peristiwa yang telah berlaku.

Hal ini penting kerana seringnya berlakunya kecicirán fakta sejarah apabila guru cuba untuk menceritakan sesuatu kronologi yang melibatkan fakta-fakta yang banyak serta serius (Sufean Hussin, 2005). Hal ini menyebabkan murid akan silap untuk menginterpretasikan fakta tersebut serta mendapat infomasi yang salah. Pelajar yang tidak memahami isi pelajaran turut dilihat mempamerkan tingkah laku desruptif seperti berbual-bual, bermain dan berjalan dalam kelas. Hal ini sememangnya mengganggu PdPc bukan sahaja kepada guru malahan kepada pelajar juga.

## FOKUS KAJIAN

Fokus kajian saya adalah untuk membantu meningkatkan kemahiran pengimaginasian dan pengempatian pelajar sekolah rendah dalam subjek Sejarah. Berdasarkan pemerhatian semasa menjalankan Praktikum Fasa 1 di Sekolah Kebangsaan Kampung Nail, Kuala Besut, Terengganu, murid didapati tidak dapat mengaplikasikan KPS yang diajar secara tidak lansung oleh guru. Maka, tanpa penggunaan teknologi maklumat dan komunikasi (TMK) yang menjadi bahan bantu mengajar (BBM) guru, proses PdPc adalah sehala dan penceritaan guru menjadi bosan. Maka, antara masalah yang difokuskan adalah :

i. Murid tidak dapat menghayati nilai murni yang terkandung dalam kemahiran pengimaginasian dan pengempatian.
ii. PdPc yang sehala menyebabkan pelajar berasa bosan.
iii. Murid yang tidak memahami pengajaran guru akan mempunyai tingkah laku desruptif.

## OBJEKTIF DAN PERSOALAN KAJIAN

Objektif Umum
Objektif kajian ini adalah untuk meningkatkan kemahiran pengimaginasian dan pengempatian melalui penggunaan teknologi ‘Virtual Reality’.

Objektif Khusus
Objektif kajian tindakan dilaksanakan adalah seperti berikut:

i. Murid dapat menceritakan semula nilai-nilai murni yang diperolehi melalui penerapan kemahiran pengimaginasian dan pengempatian secara tidak lansung oleh guru dalam sesi PdPc melalui BBM teknologi ‘Virtual Reality’.
ii. Mengurangkan tingkah laku desruptif murid seperti berjalan, berbual-bual dengan rakan serta menganggu rakan yang lain.

Soalan Kajian

i. Apakah melalui penggunaan BBM teknologi 'Virtual Reality', murid dapat menceritakan semula nilai-nilai murni yang terkandung dalam kemahiran pengimaginasian dan pengempatian?
ii. Apakah melalui penggunaan BBM '*Virtual Reality*, Tingkah laku desruptif murid seperti berjalan, berbual-bual dengan rakan serta menganggu rakan yang lain dapat dikurangkan?

## KUMPULAN SASARAN

Kajian rintis ini telah melibatkan beberapa buah sekolah di Malaysia yang dipilih secara rawak. Sekolah berkenaan adalah Sekolah Kebangsaan Kubang Golok, Bachok, Kelantan, Sekolah Kebangsaan Bandar Baru Sungai Lalang, Sungai Petani, Kedah dan Sekolah Kebangsaan Clifford, Kuala Lipis, Pahang. Di Terengganu pula, ia melibatkan dua daerah yang berbeza iaitu di Besut termasuklah Sekolah Kebangsaan Kampung Nail, Sekolah Kebangsaan Kampung Raja dan Sekolah Kebangsaan Keluang. Manakala di daerah Jertih, Sekolah Kebangsaan Bukit Puteri telah dipilih.. Satu kelas murid tahun empat dipilih yang masing-masing mempunyai bilangan pelajar 27 sehingga 36 orang pelajar. Kelas ini dipilih secara rawak melibatkan tahap kognitif yang berbeza.

## TINDAKAN YANG DICADANGKAN

Proses pelaksanaan kajian ini telah merujuk kepada model kajian tindakan yang diasaskan oleh Stephen Kemmis dan McTaggart. Model ini mempunyai empat langkah semasa penyelidikan tindakan dijalankan iaitu tinjauan awal, merancang tindakan, melaksanakan tindakan dan mengumpul data. Bagi kajian ini, tindakan hanya dijalankan pada fasa kitaran yang pertama sahaja memandangkan masalah yang dihadapi sudah dapat diatasi dan tidak perlu diteruskan pada fasa kitaran yang kedua.

Langkah 1: Mengenal Pasti Masalah Kajian

Tinjauan awal terhadap murid tahun empat mendapati murid yang tidak memahami isi pengajaran mempunyai kecenderungan untuk bertingkah laku desruptif seperti hilangnya tumpuan ketika proses PdPc yang menyebabkan mereka suka berjalan-jalan dalam kelas dan berborak dengan rakan lain. Hal ini disebabkan sesi PdPc yang membosankan serta sehala, iaitu hanya melibatkan pengajaran guru sahaja tanpa keterlibatan aktif para pelajar. Guru juga dilihat tercicir fakta sejarah ketika mereka menceritakan cerita-cerita dalam silibus. Selain itu, penceritaan guru juga amat bosan kerana menggunakan nada yang sama, tanpa ada intonasi yang betul serta penggunaan prop yang minima. Hal ini sekali gus menjadikan murid silap interpretasi sesuatu fakta sejarah serta mudah lupa akan perkara yang didengarinya. Hal ini menyebabkan mereka tidak memahami isi pengajaran guru. Maka, murid yang tidak memahami isi pengajaran ini akan mempamerkan tingkah laku disruptif yang mengganggu kelancaran proses pengajaran dan pemudahcaraan (PdPc).

Langkah 2: Merancang Tindakan

Bagi menangani masalah-masalah seperti yang telah dikemukakan, satu penambahbaikan telah dijalankan iaitu Kaedah '*Pop Imagine'*. Ianya merupakan satu gabungan kit pembelajaran yang menggunakan elemen maujud dan alam maya. Elemen maujud diwakili oleh *'pop up card'* yang menarik dan berwarna-warni. Kad ini mengandungi kronologi pembukaan kota Melaka. Ia mengandungi maklumat serta huraian mengenai sesuatu peristiwa yang menjadi pokok kepada satu-satu cerita. Selain itu, pelajar juga dibekalkan dengan penggunaan teknologi '*Virtual Reality'* yang mempunyai fungsi untuk menyediakan pelajar merasai pengalaman sebenar. Maka, apabila video daripada telefon pintar disambungkan kepadanya, murid seolah-olah masuk kedalam cerita itu. Gabungan kedua-dua item ini menjadikan pembelajaran lebih menarik dan berkesan.

Langkah 3: Tindakan / Implementasi

i. Aktiviti penerangan
   Pengenalan kepada kaedah '*Pop Imagine'* iaitu aktiviti menonton video *'Virtual Reality'* menggunakan *VR Box* serta aktiviti penyusunan kad.
ii. Aktiviti penggunaan '*VR Box'*

Murid akan dibahagikan kepada beberapa kumpulan kecil yang mengandungi 3 atau 4 orang murid. Mereka akan bergilir menggunakan *VR Box* yang

iii. Aktiviti menyusun *'Pop Up Card'*
Kad pop up yang menarik serta mengandungi kronologi pembukaan kota Melaka yang disusun dalam kumpulan.

iv. Aktiviti pengukuhan dan penggayaan
Pelajar akan menjawab kuiz secara atas talian melalui aplikasi yang dikenali 'Quiziz'

Langkah 4: Membuat Pemerhatian

Setelah bimbingan selesai dijalankan, analisis dokumen iaitu jawapan ujian murid dilaksanakan bagi melihat perubahan yang berlaku. Satu perbezaan sebelum dan selepas bimbingan dapat dilihat melalui data yang telah dikumpul.

Langkah 5: Refleksi

Hasil penggunaan Pop Imagine, murid akan lebih memahami isi kandungan mata pelajaran, tingkah laku disruptif murid dapat dibendung serta mereka lebih menghayati peristiwa bersejarah. Selain itu, pencapaian murid dalam mata pelajaran sejarah dapat ditingkatkan. Hal ini kerana imaginasi dibina dengan baik supaya penghayatan cerita-cerita sejarah memberikan kesan positif. Lantas, kecemerlangan murid akan diperolehi melalui pentaksiran khusus yang bersifat formatif dan sumatif.

## KEPUTUSAN ANALISIS DATA DAN INTERPRETASI

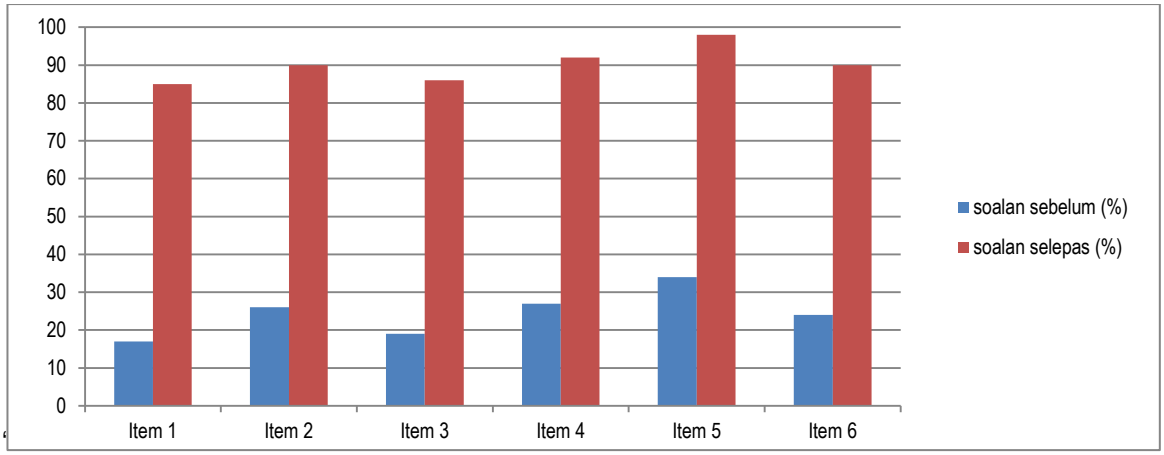
Soalan Kajian 1
Apakah melalui penggunaan BBM teknologi 'Virtual Reality', murid dapat menceritakan semula nilai-nilai murni yang terkandung dalam kemahiran pengimaginasian dan pengempatian?

Bagi menjawab soalan kajian ini, analisis data yang digunakan adalah analisis dokumen.

**Jadual 1** Purata Peningkatan Selepas Penggunaan Kaedah 'Pop Imagine'.

| Item | Purata peratus skor sebelum bimbingan (%) | Purata peratus skor selepas bimbingan (%) | Purata peningkatan (%) |
|---|---|---|---|
| 1 | 17 | 85 | 68 |
| 2 | 26 | 90 | 64 |
| 3 | 19 | 86 | 67 |
| 4 | 27 | 92 | 65 |
| 5 | 34 | 98 | 64 |
| 6 | 24 | 90 | 66 |

Jadual 1 menunjukkan purata peningkatan skor pelajar terhadap soalan-soalan bertulis yang diberikan berdasarkan item-item terbabit. Melalui penggunaan Kaedah *'Pop Imagine'*, murid dapat menceritakan semula nilai-nilai murni yang terkandung dalam kemahiran pengimaginasian dan pengempatian.




**Rajah 1** Perbandingan Skor Murid Sebelum Dan Selepas Penggunaan Kaedah 'Pop Imagine'

Rajah 1 menunjukkan perubahan yang berlaku dari segi penguasaan murid dalam menjawab soalan berkaitan nilai murni yang terkandung dalam kemahiran pengimaginasian dan pengempatian.
Soalan Kajian 2
Apakah melalui penggunaan BBM '*Virtual Reality*, Tingkah laku desruptif murid seperti berjalan, berbual-bual dengan rakan serta menganggu rakan yang lain dapat dikurangkan?

Bagi menjawab soalan kajian ini, analisis data yang digunakan ialah melalui kaedah pemerhatian.

**Jadual 2** Penurunan peratus tingkah laku desruptif murid

| Bil | Tingkah laku negatif | Purata kekerapan sebelum bimbingan | Purata kekerapan selepas bimbingan | Peratus penurunan (%) |
|---|---|---|---|---|
| 1. | Berbual-bual dengan rakan | 86 | 31 | 36.0 |
| 2. | Berjalan-jalan dalam kelas | 12 | 2 | 16.7 |
| 3. | Tidak mendengar arahan | 34 | 8 | 23.5 |
| 4. | Bermain-main | 8 | 2 | 25.0 |
| 5. | Mengelamun | 22 | 5 | 22.7 |

Setelah penggunaan kaedah '*Pop Imagine'*, tingkah laku desruptif murid seperti berjalan dalam kelas, berbual-bual dengan rakan serta mengelamun dapat dikurangkan. Jadual 2 menunjukkan peratus penurunan tingkah laku desruptif murid dalam kelas.

**Rajah 2** Penggunaan Pop Imagine oleh murid-murid SK Clifford dan SK Kampung Raja

## RUMUSAN

Berdasarkan analisis yang telah dibuat, didapati bahawa penggunaan kaedah '*Pop Imagine'* yang mewakili penggunaan BBM teknologi 'Virtual Reality' telah membantu meningkatkan kemahiran pengimaginasian dan pengempatian dalam kalangan pelajar sekolah untuk subjek Sejarah.Penggunaan teknologi 'Virtual Reality' dalam dunia pendidikan sememangnya sesuatu yang baharu, namun penggunaannya yang bersifat rentas disiplin bukan sahaja menarik perhatian murid, malah membantu mereka untuk kekal fokus sepanjang sesi PdPc.

Selain itu, melalui BBM ini juga, tingkah laku desruptif murid seperti berjalan, berbual-bual dengan rakan serta menganggu rakan yang lain dapat dikurangkan. Umum mengetahui, murid yang tidak memahami isi pelajaran mempunyai kecenderungan bertingkah laku sedemikian. Oleh itu, hasil penggunaan kit pembelajaran ini yang menggabungkan elemen maujud dan maya tingkah laku disruptif murid dapat dikurangkan serta mereka lebih menghayati peristiwa bersejarah.

## CADANGAN SETERUSNYA

i. Lebih banyak video-video berkaitan cerita dalam silibus Sejarah bukan sahaja tahun 4, malah tahun 5 dan 6 juga dihasilkan. Ini sekaligus akan meningkatkan fokus pelajar serta mengurangkan kelakuan negatif para murid.
ii. Selain itu, mutu dan kualiti video serta kad juga perlu ditingkatkan. Penggunaan video Virtual Reality dalam dunia pendidikan di Malaysia sememangnya sesuatu yang baharu, namun tidak bermakna kita tidak perlu mengorak langkah ke hadapan untuk menghasilkan video animasi yang lebih berkesan supaya murid benar-benar merasai pengalaman sebenar serta seolah-olah berada dalam dunia animasi itu sendiri.

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# MATHEMATICS TEACHER EDUCATION IN NIGERIA: 21ST CENTURY SKILLS FOR EFFECTIVE CLASSROOM INSTRUCTION

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## ABSTRACT

With continuous global demand of science and technological knowledge and unprecedented development and innovation in the field of science, technology, education, and researches are dominated by mathematically based knowledge. Preparing preservice teachers with 21st century skills are necessary for global understanding, functioning and competition in the field of science and technology. This paper has set objectives to highlight the required mathematical knowledge and skills based on 21st century skills which will promote and enhance mathematics teachers' competency and global understanding of mathematics.

**KEYWORDS**: Mathematics, Teacher Education, 21st Century Skills, Classroom, Instruction

## INTRODUCTION

In view of national philosophy and objectives of teacher education in the National Policy of Education (NPE), Nigerian government has viewed education as an instrument for national development and societal change. It's on the basis of viewing education as an instrument for national development and societal change; the policy stated that the objective of providing quality mathematics education at secondary education is for preparing students into higher education and useful living within the society (NPE, 2004).

The government has declared to provide quality education at all level of education that is qualitative, comprehensive, functional and relevant to the needs and aspiration of the society (FME, 2009). The policy has stated certain objectives to achieve at all level of education in the country as follows:

> The declaration for quality at all level of education has met the aspiration of the society, especially for the needs of mathematics education. The provision of quality education at lower levels (primary and secondary schools) will only be achieved by preparing preservice teachers and to either upgrade or update the knowledge and skills of teachers who were already in the service (FME, 2009). This declaration has lead to a new policy on education for teacher training institutions. The new policy stated that Nigerian government will like to:
>
> Produce highly skilled, knowledgeable and creative teachers based on explicit performance standards through Pre-Service and In-Service Programs who are able to raise a generation of students who can compete globally. (FME, 2009, P. 6)

However, in effort of achieving national philosophy and objectives of providing quality and lifelong education for all citizenship, by preparing preservice teachers with 21st century skills based on global standard of teacher education, which will provide them with knowledge of subject matter and professional skills for efficient classroom instruction. Nigerian government has registered as a member of United Nations Educational, Scientific and Cultural Organization (UNESCO) and endorsed the goal of UNESCO for providing quality and lifelong education that is based on 21st century skills. The endorsement of UNESCO lifelong education has formed the genesis of policy on education (Osuji, 2009). National policy on education has stipulated certain objectives to be achieved on teacher training education as follows (NPE, 2004, p. 64):

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1. To provide highly motivated, conscientious, and efficient classroom teachers for all levels of educational system.
2. To encourage further spirit of enquiry and creativity in teachers.
3. To help teachers to fit into the social life of the community and society at large and to enhance their commitment to nation objectives.
4. To provide teachers with intellectual and professional background adequate for their assignment and to make them adaptable to any changing situation not only in the life of their country but in the world.
5. To enhance teachers commitment to the teaching profession.

However, the policy stipulates that teacher training institutions should prepare well efficient and qualified teachers who would fit to the teaching task. Section 8B (item 74) of the national policy on teacher education stipulated that the training should give more emphasis on the important of method and curriculum, and preservice teachers should be groomed based on standard of teacher education and exposed to innovations in their profession.

## MATHEMATICS TEACHER EDUCATION IN NIGERIA

The need and aspiration of the society for mathematics teachers, is not only on mathematics knowledge but also the practical aspect of mathematics. The national policy and objectives on mathematics teacher education has task tertiary institution to groom preservice teachers who are qualified and competent in their area of studies and capable of discharging the responsibilities shoulder on them, to raise the quality of school.

In spite of the national philosophy and objectives of mathematics education and responsibility shoulder on teacher training institutions of preparing school mathematics teachers who would be teaching at primary and secondary school level after graduation, the quality of teachers' turnout of teacher training institutions has raised issue of concern to the extent that many stake holders doubt the quality of the training they received (Aluede & Idogho, 2014).

Subject matter knowledge has been identified as one of the important variables of teaching that enhance the effectiveness of school teachers (Akpan et al., 2008). Good understanding of areas of teaching enhances teachers' effectiveness in class (Rena, 2000). But very unfortunate the level of understanding of school mathematics display by some mathematics teachers is of more comparable with students they were teaching. In an evaluation study conducted by Ankwue (1997) on mathematics teacher education program, the finding revealed that: "the level of understanding of subject matter by prospective teachers in Nigeria is low. Over 30% of student teachers cannot be relied upon to teach the school mathematics syllabus with confidence" (Anakwue, 1997, p. 2).

However, Kuiper at al. (2008) have demonstrated that the challenge to teacher education training institution is the continue complaints about the quality of newly appointed teachers, who have low levels of numerical and literacy skills as well as inadequate knowledge of subject matter in their field of study. Anaduaka and Okafor (2013), Ewaansiha and Omorogbe (2013) noted that lack of mastery of subject matter display by some mathematics teachers has raise a course of alarm, that many stakeholders doubt about the process by which they acquire the certificate they possess. The level of understanding of school mathematics curriculum by some mathematics teacher was very poor to the extent that many teachers cannot be relied upon to raise the quality of school (Lassa, 1971; Musa, 2011; Okon, 1995; Osibodu, 1984).

Jerry and Okori (2017), and Udonsa (2015) have provides in depth analysis of the quality and effectiveness of school mathematics teachers. They discovered that the ineffectiveness of teachers on mathematics subject matter knowledge is due to inability of teacher training institutions to groom adequate and trained mathematics teachers. Odia and Omontonmwan (2017) posited that teacher training institutions have tended to produce teachers that are inadequate in terms of subject matter knowledge and pedagogical skills.

## MATHEMATICS TEACHING NEEDS AND 21ST CENTURY SKILLS

Teacher training is the process whereby prospective teachers are expose to different concepts of teaching (e.g. subject matter knowledge, pedagogical knowledge and skills, effective classroom management, teaching tools and resource) (Ibrahim et al., 2018). The quality and effectiveness of the program will be determined on how the program provide and satisfied the needs of preservice teachers. Preservice teachers cannot be competent and qualified without possessing certain characteristics. Çemrek (2008), Esu (2001), Isangedighi (2007), Mezieobi et al. (2008) and Yenilmez et al. (2008) have identified competent in subject matter knowledge as the first required teaching needs and characteristics that each preservice teacher should possess to qualify as effective teacher.

Abraham Maslow's theory of needs indicated that everyone is motivated to function effectively when his needs are satisfied. Individuals are motivated to function effectively and produce better results when their basic needs are provided and satisfied at appropriate time (Maslow, 1954). This shows that the intended objectives of teacher education of grooming mathematics teachers, who are competent, can be achieved when their basic needs are satisfied. From the above theory, it's assumed that the quality of preservice teachers is highly depended on the satisfaction of their require teaching needs. Satisfaction of their teaching needs will act as intrinsic needs that will motivate them to achieve the intended objectives of teaching.

Shulman (1986) who advocates on the requires mathematics teaching needs, that each teacher should possess, to provides effectives classroom instruction. The first components of the required needs of teachers were divided into three dimensions as: content knowledge, curriculum knowledge and pedagogical content knowledge (PCK). Later, in the year 1987, he developed new models which increase the numbers of required teaching needs from three to seven components (Shulman, 1987). According to Shulman (1987), the new model of seven dimension of knowledge that each teacher should possess are: subject matter knowledge; general pedagogical knowledge; pedagogical content knowledge; knowledge of learners and learning; curriculum knowledge; knowledge of educational contexts; and knowledge of educational philosophies goals and objectives.

However, several educational researchers have proposed a new model for the required teaching knowledge that each teacher should possess for effective instruction. Grossman's (1990) model has identified conception of purpose for teaching subject matter, knowledge of students' understanding, curriculum knowledge, and knowledge of instructional strategies as required knowledge of teaching. Another model identified student knowledge, curriculum knowledge, knowledge of teaching strategies, knowledge of assessment, subject-matter knowledge, and knowledge of pedagogy as the required teaching needs (Tamir, 1988).

Good understanding of pedagogical knowledge has been identified as the basic need of teaching which qualified preservice teachers to be effective classroom teachers (Darling- Hammond & Sykes, 2003). There is large volume of published studies describing pedagogical content knowledge as the basic requirement of teaching such as: Subject matter knowledge, knowledge of students, knowledge of teaching strategies, knowledge of shaping and elaborating the content, knowledge of curriculum material, media for the instruction, instructional processes; knowledge of purposes, knowledge of curriculum, knowledge of assessment and knowledge of pedagogy that each teacher should possess for effective classroom instruction (Fennema & Franke, 1992; Hill et al., 2008; Krajcit & Borko, 1999; Kulm & Wu, 2004; Mark, 1990; Smith & Neale, 1989).

Moreover, Hashweh (2005) highlights the needs of satisfying students teaching needs by preparing them with basic requirement of teaching. He proposed a new model that comprised all the require teaching characteristics that every teacher should possess to qualified as effective classroom teacher. He identified the teaching characteristics as: knowledge of learners, curriculum knowledge, knowledge of instructional strategies and resources, knowledge of measurement and assessment, content knowledge, knowledge of context, and knowledge of pedagogy. Danisman and Tanislu (2017) have described content knowledge as indispensable knowledge for effective teaching. Wun (2010) emphasized on the important of subject matter knowledge that mathematics teachers should possess a comprehensive knowledge of mathematics which will enable him/her to organize his/her teaching for better students understanding.

21st century skills are the necessary skills that each school teacher should be groomed with for global understanding and function. Esther et al. (2016) posited that with an increase of emigrating teaching professional

around the globe, it's necessary to prepare teachers with global standard, 21st century skills and acquire appropriate capabilities for implementing them. Teacher education has been identified as the instrument through which 21st century skills could be attained, since teacher are the main transmitters of change by educating pupils, therefore for meaningful change to occur in pupils teachers should first acquire the 21st skills which will enable individuals to function in a global society (Esther et al., 2016).

Communication skills, technological literacy and fluency, negotiation skills, knowledge on geography, cultural and social competency and multiculturalism and multilingualism have been identified as the required 21st century skills that each teacher should possess for global functioning (Esther et al., 2016). In response to call for the needs of grooming teachers with 21st skills for global function and understanding, the participant of 21st century skills (2008) have identified the require skills as followed:

- A blend of content knowledge, specific skills, expertise and illiteracies.
- Critical thinking, problem solving skills, creative skills, effective communication skills and collaboration, self directed learning as a base for core academic knowledge.
- Skills needed to make adoption to the rapidly changing technologies and vital to working and living in an increasingly complex, rapidly changing global society.

For school teachers to cope with growing change in the field of education and researches, acquiring 21st century competency and skills are necessary for global understanding of teaching mathematics and functioning. Competency has been defined by Riordan and Rosas (2002) as: "a combination of knowledge, skills and attitudes that are acquired at different stages in life, starting from basic education, move into initial training and continuing throughout adult working life" (p. 91).

The required 21st century competencies have been identified by Riordan and Rosas (2002), and Van den Oetelaar and Lamers (2012) as ability to work with ICT, competence in knowledge construction, ability to solve problems and working in a group and ability to develop their creativity. A good understanding and mastery of the 21st century skills provides employee with better opportunities in discharging their duties (Smit, 2016). Therefore, for effective mathematics instruction in class, school teachers should be aware and understand the important role 21st century competencies and skills play in mathematics teaching and learning process.

However, for school teachers to understand 21st century competencies and skills they need to collaborate and have the ability to communicate by listen, document, argue, convey and analyze different communication tools (Deseco Symposium, 2003). Trilling and Fadel (2003) have describes critical thinking and problem solving as 21st century new basic skills of learning mathematics. For student to reason effectively, they need to critically think, make judgment and decision and solve problem. Consequently, for students to develop these skills they need to be guided to stimulate their creative thinking and productivity.

## CONCLUSION

The present study was designed to determine mathematics teacher education in Nigeria and suggest 21st century competencies and skills of teaching mathematics for effective classroom instruction. Nigerian government has identified education as instrument for national development and driven economy. The government has task tertiary institutions to groom preservice teachers who are qualified and competent in their area of studies and capable of discharging the responsibilities shoulder on them and raise the quality of school.

The following conclusions can be drawn from the present study that the important of 21st century competencies and skills that mathematics teacher education training should groom preservice teachers with are; blend of content knowledge, creativity, critical thinking, communication and collaboration. Therefore, for effective mathematics instruction in class, school teachers should be aware and understand the important role 21st century competencies and skills play in mathematics teaching and learning process.

However, critical thinking and problem solving skills are also identified as new basic 21st century skills that are require for students to reason effectively and can be developed when students are guided to stimulate their creativity and productivity.

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**EQUALITY DAN EMPOWERMENT**

# A SYSTEMIC FUNCTIONAL ANALYSIS OF LGBT CHARACTERS IN *BODY 2 BODY: A MALAYSIAN QUEER ANTHOLOGY*

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## ABSTRACT

This research investigates how authors in 19 short stories in the anthology, Body 2 Body: A Malaysian Queer Anthology (B2B) use language to portray LGBT characters. It also investigates if these authors reinforce or challenge the stereotypical views about LGBT people. The theoretical framework for this research is based on Systemic Functional Linguistics in which attitude is selected to examine the evaluation of LGBT characters. Based on the analysis, it reveals that authors in B2B have adopted various strategies to evaluate LGBT characters in their stories. The authors portray the LGBT character as insecure person. This results in these LGBT characters to be evaluated negatively. The stereotypical views about LGBT people are either reinforced or challenged mostly through the various tokens in affect and judgment. Finally, suggestions for future research are presented to strengthen linguistic analysis as a method to unravel authors' perspectives in literary texts.

**KEYWORDS**: Systemic Functional Analysis, Attitude, Evaluation, Stereotype, LGBT

## INTRODUCTION

Homosexuality in Malaysia is considered as "abnormal" and contravenes religious as well as cultural norms and values of the Malay Muslim majority (Zainon & Kamila, 2011; Baba, 2001). In Islam, the issue of homosexuality had been specifically mentioned in several Quranic passages which clearly object same sexual activities through the story of Prophet Lut, the destruction of Sodom and Gomorrah as a result of God's wrath towards homosexual erotic practices (Jerome, 2013). In terms of transsexuals, Islam categorizes them as *mukhannis* or *mukhannas* to describe males whose behavior is similar to that of females. *Mukhannis* desire a gender identity that is different from that which they were born, loathe their male identity and want to be female while a *mukhannas* is effeminate but does not want to change sex (Wan Azmi, 1991). Islam forbids a *mukhannis* or *mukhannas* who are males to behave like females in terms of cross – dressing, putting on make-up, injecting hormones to have more feminine features like enlarged breasts or undergoing sex reassignment surgery (Teh, 2002). Taking into account of all these Islamic religious beliefs, the authorities in general believe that these activities and community should be opposed and a law was enforced to forbid the practice of homosexuality. Homosexual acts are criminalized and illegal under the Syaria Law and Civil Law in Malaysia. According to the Malaysian Syaria Law, Section 25 & 26, Part IV (Syariah Criminal Offences (Federal Territories) Act 1997):

> *Any male or female person who commits liwat or musahaqah shall be guilty of an offence and shall on conviction be liable to a fine not exceeding five thousand ringgit or to imprisonment for a term not exceeding three years or to whipping not exceeding six strokes or to any combination thereof.*

The same act of same sexual behavior is also imposed on anyone regardless of heterosexual or homosexual, man or woman engaging in sodomy or fellatio under the Malaysian Penal Code for 'unnatural offences' which is deemed to be 'against the order of nature'. According to the Malaysian Penal Code, Section 377A:

> *Any person who has sexual connection with another person by the introduction of the penis into the anus or mouth of the other person is said to commit carnal intercourse against the order of nature. (Penetration is sufficient to constitute the sexual connection necessary to the offence described in this section)*

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Based on this description in the Penal Code which does not specifically mention and refer to homosexuality per se, the punishment for this criminal offence is stated in Section 377B:

> *Whoever voluntarily commits carnal intercourse against the order of nature shall be punished with imprisonment for a term which may extend to twenty years and shall also be liable to whipping.*

The same legislation has been practiced since colonial times and is a result of the continuation of a British colonial – era sodomy law. On the other hand, transgender individuals are often charged under Section 21 of the Minor Offenses Act (1955) for 'indecent behavior' while transgender Muslims are charged under Section 28 of the Syaria Criminal Offences (Federal Territories) Act 1997. Both laws respectively charge transgenders up to RM25 or to imprisonment for a term not exceeding 14 days and on a second or subsequent conviction to a fine not exceeding RM100 or to imprisonment for a term not exceeding 3 months or both for the non – Muslims and a fine not exceeding RM1000 or to imprisonment for a term not exceeding one year or both for the Muslims (Minor Offences Act, 1955 & Syariah Criminal Offences (Federal Territories) Act, 1997).

Moreover, the LGBT community has to face demeaning statements made by prominent political and religious figures who view the homosexual act as a "Western phenomenon representing a polluting foreign influence" (Laurent, 2005: 193). Abdul Kadir Che Kob, the former Head of Education and Research at the Islamic Affairs Department considers "homosexuality is a crime worse than murder done by shameless people" (Williams, 2009: 9). The Islamic website, Islam Online reported a statement made by then deputy minister in the Prime Minister's Department, Tan Sri Dato' Seri Utama Dr. Rais bin Yatim regarding the protest of Malaysia and other Muslim countries urging the United Nations not to issue a resolution recognizing the rights of gays and lesbians. He was quoted saying "We must pray that the U.N. fails in its attempt to impose the acceptance of gays and lesbians…(This resolution) is horrible" (Williams, 2009:10). Even the Prime Minister, Tun Mahathir Mohamad blatantly condemned homosexuals by saying "Gay people should not govern mostly Muslim Malaysia…I strongly believe we cannot have a prime minister who is homosexual" (Williams, 2009: 11). These prejudice and derogatory remarks made by influential leaders coupled with oppressive laws results in how the LGBT community is constantly being shunned by the society.

These leaders did not blindly make statements blaming the Western culture for the spread of the LGBT culture. It was corroborated by scholars who indeed believed that the development of the LGBT community in the Asian society is largely contributed by the globalization and modernity from the Western world in terms of social, cultural, political and economic aspects (Sullivan, 2001; Baba, 2001; Altman, 1997; Laurent, 2005; Berry, 2001). These remarks made were then publicized in mass media which results in the negative portrayal of LGBT community. This provokes the readers and viewers to have resentment and resistance towards LGBTs. This rejection of society towards the LGBT community is inadvertently motivated by the stereotypical views imposed by Malaysians through these mediums.

Although other religions in Malaysia such as Christianity, Hinduism and Buddhism generally do not condone same sex activity, it is the Malay society that has been very much vocal and against this behavior. Malays, who have their Islamic religious beliefs deeply entrenched in their lifestyles, regard LGBTs as sexual dissidents who are un-Malay and un-Islamic in which they have gone against their *fitrah* (human nature) and the teachings of Islam to conform to a non – normative sexuality (Jerome, 2013). Malays who carry out same – sex sexual conducts are deemed to have failed to acquire *iman* (faith), *taqwa* (consciousness of God) and *akhlaq* (moral values) resulting in various social mishaps (Jerome, 2013). They are often affiliated with "cultural and religious notions of *dosa* (sin), *haram* (prohibited), *malu* and *maruah* (dignity)" in which failure to adhere to the Malay customs results in destruction and bringing shame to the Malay Muslim community (Jerome, 2011: 2).

Ruzy (2006) asserted that Malay Muslim men are expected to be the man of the house and the breadwinner while Malay Muslim women must cater to their husbands and be a mother who cares for their children's wellbeing. Malays must comply the religious and cultural perceptions of masculinity or femininity to avoid any discrimination and stigmatization from society (Jerome, 2013). Most of the time the myths and stereotypes of LGBTs generally depicts them to be a "criminal, immoral, sick and drastically different from what most members of society consider 'normal'" (Herek, 1991: 133). This is due to how it is fueled by the role of religion in which most people who make these statements are unable to explain or cite the actual source of their beliefs (Eliason,

1996). As a result, they misconstrue the words of the holy books and religious scholars in their religion. Herek (1997: 67) pointed out some of the stigmas and stereotypes that homosexuals had to endure which included how lesbians are usually considered "to be independent, to not be easily influenced, to not give up easily, to have a need for security, to be significantly different from the 'normal, healthy adult', to be positive toward females, to be masculine, to have short hair, to be negative toward males, to be too blatant, and to be a bad influence on children". On the other hand, gays are stereotyped "to be interested in sex, to be emotional, to have a need for security, to be neat, to enjoy art and music, to be significantly different from the 'normal, healthy adult', to be positive toward males, to be feminine, to have high – pitched voices, to wear jewelry, to be creative and to be complicated (Herek, 1997: 67).

Some theorists also speculated that early traumatic experiences might turn LGBTs from adult heterosexual relationships. Studies have found that women with rape histories are more likely to have had sexual experiences with women and lesbians have had a higher frequency of incest experiences (Belcastro, 1982; Meiselman, 1978). Despite that, Brannock and Chapman (1990) found that lesbians in their research, question their sexuality because of sexual and/or emotional attractions to women, not because of any aversion to men. Furthermore, LGBTs are also denied of child custody of their own children due to the damaging myth that this group of people are child molesters even though Jenny, Roesler and Poyer (1994) reported that a child is 100 times more likely to be molested by a heterosexual than by a homosexual.

Moreover, LGBTs are considered emotionally unstable, mentally ill, or promiscuous leading to the stereotype that they are unable to maintain a loving, intimate, long term same – sex relationships. While part of the myths is true that most relationships do not last, Eliason (1996) argued that this is a human problem and not related to sexual identity. She added that relationships are hard and all couples face conflicts about communication, intimacy, sex, finances, family issues and household chores as well as responsibilities. It is even worse for LGBT couples in which they have to also face additional stress such as societal condemnation, lack of family support and hostility from neighbors that can adversely affect a relationship. In addition, LGBTs are also accused of bringing the AIDS epidemic to the general population. All LGBTs are stereotyped to have AIDS and it is God's punishment for homosexuality and as a result, they have to suffer the consequences of their acts as they get what they deserve (Eliason, 1996). On the other hand, Nelson (2009) asserted that bisexuals are often assumed to be confused, are gay or lesbian people who are afraid to admit it, brought AIDS into heterosexual and lesbian communities, must always have a partner of each sex at one time, unable to commit and always leave for someone of the other sex and bisexuality is just a trend or a phase. In an article in *Malaysiakini* (2014), the author, Fadli KC who interviewed a transgender named Diana, stated that transgenders are always stereotyped to be prostitutes and to engage in sexual services. Contrary to the beliefs, Diana who holds a diploma from a local public institution, argued that transgender women today have their own respective careers in which most of them venture into bridal services, especially to be make-up artists. In short, these stereotypes mentioned above are further reinforced and challenged through various mediums.

Despite having to face all the stereotypes mentioned above, the economic independence gained by these individuals from the growth of industrialization and capitalism allow them to gain "freedom to pursue unconventional lifestyles" and "opportunities to expand their circle of acquaintances" (Sullivan, 2001: 257). This applies to the LGBT community in Malaysia as well in which more and more homosexuals and transsexuals opt to move to big cities and small towns such as Kuala Lumpur, Penang, and Johor Bahru to name a few where they "have their own social support system, free of pressure from their families and feel less discriminated" (Baba, 2001: 146). However, Murray as cited in (Altman, 1997: 424) warned that "even in the industrialized and modern capitals of developing countries, there are challenges that have to be faced by the globalization of an egalitarian organization of homosexuality." Malaysia of all the countries is notorious for its way of responding and dealing with LGBT issues.

Due to societal and family pressure, the LGBTs find it hard to come to terms with their own sexual identity and instead learn to cope with their lives without support from anyone. They usually choose to lead double lives by getting married and continue to pursue gay and lesbian extra marital sexual relationships (Baba, 2001). This is also due to pressure from various media channels, especially the print media consisting local newspapers controlled by the government which have never been shy of attacking and sensationalizing the LGBT issues. The

Malaysian mass media constantly look down on gays and lesbians by promoting homophobia among their readers under the name of Islam (Shah, 2005).

## PROBLEM STATEMENT

Despite the portrayal of LGBTs by the mainstream media are disheartening, there are also instances where these negative stereotypical portrayal are challenged. This is particularly true in Malaysian literature. The position of modern Malay literature was further solidified under NEP (National Economic Policy 1971 – 1990) which was developed by then Prime Minister Mahathir Mohamad. The NEP's move to elevate literary texts in Bahasa Malaysia as"national" literature while writings in other languages as "sectional" or "Malaysian" literature demonstrates how the state supports Malay writing in the form of awards and organization of competitions whereas fictional writing in English is left to private sector to support. Due to this favoritism and as defiance towards nation's existing socio – political ideologies, writers of Malaysian literature resists some convention of uptight Malay fiction (Hosmillo, 2011). Contemporary Malaysian writers in English choose to incorporate elements of sexuality in their works and are resented by the larger Malay community because they challenge the dominant notion of ethnicity by writing about non – normative sexualities coupled with derogatory terms, foul language and profanities (Tope, 2010). The emergence of contemporary Malaysian writers in English could be traced back to the 1990s when these middle – class writers preferred to publish their work in English for multiple reasons (Ng, 2009). These writers who had a Western education often face an identity crisis due to the modernization they have experienced in the West but restricted by their Malay cultural conventions and Islamic practices (Ng, 2009). Writers such as Rehman Rashid, Dina Zaman, Amir Muhammad and Karim Raslan opt to write in English to reach a more global audience beyond their ethnic – linguistics borders (Ng, 2009). Their literary works act as a space for contemporary Malaysian writers to portray ideas and viewpoints about being "Malaysian/Malay" as felt and experienced by those who identify themselves as non – heterosexual (Jerome, 2011). They use literature as a platform to discuss the difficulties, conflicts and anxiety that LGBTs experience in Malaysia.

The fictional male and female characters in the works of contemporary Malaysian English writers transgress traditional values, norms and boundaries in relation to social and sexual relations between men and women and aim to change views about the mainstream sexuality and sexual identity (Jerome, 2008). Local literary works by these writers also witnessed changing identities of fictional male characters from a typical heterosexual male roles to sexually dissenting identities through male prostitutes, gays and lesbian couples and male – to – female transsexuals (Jerome, 2008). Writers like Dina Zaman also defies social conventions and write about marginalized group whom they feel do not belong to the mainstream society. Her works often revolves around female experience in terms of the female body, female desire and female sexuality through her non – censored style of writing and language use (Muslim et. al, 2010). In Karim Raslan's anthology of short fiction entitled Heroes and other stories, the stories 'Go east!' and 'Neighbour' focused on non – normative sexualities especially. Other anthologies such as Body 2 Body: A Malaysian Queer Anthology and 'Orang Macam Kita' are fully dedicated to short stories with LGBT characters in Malaysia. Besides that, Abdul Aziz's short story, 'From the Journal of Azlan Muhammad' provides useful information on the strategies used by self – identified gay Malay men in constructing their own identity and perception of being 'Malay'. In his book entitled Reclaiming Adat, Cheng (2006) discussed contemporary Malaysian writing and film which challenges the traditional socio – political landscape. Cheng (2006) uses close textual readings of literature and film to reveal tensions between gender, modernity and nation within these art forms and brings postcolonial, gender, psychoanalytical and anthropological/sociological perspectives to unframe and understand the complexities embedded in modern Malaysian culture, politics and identity.

However, these writers continue to struggle with their marginalization as a result of their direct or indirect engagement with the hegemonic on issues like national policy, language, culture or religion (Cheng, 2006). This results in LGBTs' voices to be still unheard even though there have been efforts to highlight and challenge their negative portrayal by the media. Nevertheless, there are multiple studies conducted to study these contemporary Malaysian English writers for their controversial and thought provoking literary pieces. However, most of these studies focused only on literary analysis to discover the construction of Malay sexual identities among LGBTs in Malaysia or the psychosocial dynamics of gays and lesbians in Malaysia (see Jerome, 2013; Jerome: 2008; Baba, 2001, Razali, Noor & Talif, 2015). There are none on linguistic analysis to study the portrayal of LGBTs in

Malaysia in a literary text. Since all the existing studies mentioned used only literary tools, this research aims to narrow the gap in the study on the portrayal of LGBTs in Malaysia in literary text using a linguistic tool. The selected literary text is an anthology entitled *Body 2 Body: A Malaysian Queer Anthology (B2B)* which captures a more accurate situation of LGBTs in Malaysia. This research will contribute to studies on LGBTs in Malaysia and will become a reference and comparison for future research when further studies on portrayal of LGBTs in other mediums or other literary texts are carried out. It provides a detailed study of the portrayal of LGBT characters in a systematic manner by using Systemic Functional Linguistics (SFL).

## METHODOLOGY

The data source for this research is an anthology entitled *Body 2 Body: A Malaysian Queer Anthology* (B2B) edited by Jerome Kugan and Pang Khee Teik with various authors. It was published by Matahari Books in 2009, a publishing company set up by the writer and movie-maker, Amir Muhammad. The anthology consists of 23 fiction and non – fiction essays about "Malaysian queer experiences, including gay, lesbian, bisexual, transgender, with stories ranging from coming out to coming home, breaking up to breaking down, changing sex to changing heart" (B2B, 2009: 241). This research only analyzes the fiction works by different authors in the anthology to elicit how each and every author portray LGBT characters in their respective stories. The non – fiction stories are disregarded because they do not fit into the focus of this study as they document the real life of the author and do not contain literary characters.

This research is a qualitative research which analyses portrayal of LGBT community in the short stories of B2B. For the analysis, data were extracted from 19 short stories in B2B. Only the narrative lines are extracted and analysed as it is "a perceived sequence of non-randomly connected events, typically involving, as the experiencing agonist, humans or quasi-humans, or other sentient beings, from whose experience humans can learn" (Toolan, 2013: 8). In other words, narrative introduces one or more foregrounded individuals as experiencers, sequenced and interrelated events and crisis to resolution progression (Toolan, 2013). According to Thomas (2015), narratives does not only entertain readers but also educate, inform and persuade, affecting actions and interactions with one another in all manner of ways. Based on these views on the importance of narratives in a literary text, the narratives lines are selected to analyse the representation and evaluation of LGBT characters by the authors in B2B. Some of the narrative lines that were analysed are lines that involved the protagonist who is also the LGBT character towards his/her object of desire, lines of the protagonist who is not necessarily LGBT towards LGBT characters, lines that display description of LGBT characters' thoughts and feelings as well as lines that involve how other characters treat LGBT characters in the stories.

For the attitude analysis, the domains that were utilized are the affect and judgment namely un/happiness, in/security and dis/satisfaction for affect and normality, capacity, tenacity, veracity and propriety for judgment. The appreciation was neglected as it recorded the lowest percentage of distribution and did not carry a significant value for the evaluation of LGBT characters. The explicitness value of Attitude in terms of inscribed or invoked was also not included as the style is not the focus of this research. However, the polarity value of attitude in terms of positive or negative was taken into account because it helps to evaluate the LGBT characters portrayed by authors. The percentage of attitude choices in the selected short stories was calculated to give an overview. The formula to calculate the percentage is shown below.

$$\frac{\text{Total number of each token in 19 short stories}}{\text{Total number of all the tokens in 19 short stories}} \times 100\ \%$$

Abbreviations used for the ATTITUDE analysis are shown in Table 1.

**Table 1** Abbreviation for ATTITUDE Analysis

| Abbreviations | Meaning |
|---|---|
| + | Positive |
| - | Negative |
| A | Affect |
| J | Judgment |
| HAP | Un/happiness |
| SEC | In/security |
| SAT | Dis/satisfaction |
| NORM | Normality |
| CAP | Capacity |
| TEN | Tenacity |
| VER | Veracity |
| PROP | Propriety |

Based on Table 1, these abbreviations are used together to categorize the domain and the subclasses certain lines belong to as well as whether it is positive or negative. For instance, if a line is coded as 'A+HAP' it suggests that the line belongs to the positive happiness token of AFFECT. A sample of ATTITUDE analysis is shown below.

Extract 16

| | | |
|---|---|---|
| 1. | **but he still manages a** weak smile **at me, (p.21)** | **J-TEN** |
| 2. | Hameed looks as if he wants to **curl up and die** (p.21) | J-TEN |
| 3. | Hameed looks thoroughly **confused** (p.22). | J-TEN |

The findings from the ATTITUDE analysis answers research question 1 and the discussion answers research question 2: To what extent have authors reinforced or challenged the stereotypical portrayal of LGBT people in their stories?

## RESULTS AND DISCUSSION

**Table 2** Percentage of distribution of ATTITUDE

| Domain | Sets | Positive (%) | Negative (%) |
|---|---|---|---|
| Affect | Un/happiness | 8.9 | 5.4 |
| | In/security | 7.3 | 16.6 |
| | Dis/satisfaction | 7.8 | 6.3 |
| Judgment | Normality | 6.1 | 8.8 |
| | Capacity | 9.3 | 3.8 |
| | Tenacity | 7.3 | 1.7 |
| | Veracity | 3.2 | 1.8 |
| | Propriety | 2.3 | 3.4 |
| | Total | | 100% |

ATTITUDE analysis answers the first research question: How do authors evaluate LGBT characters in B2B? Table 2 displays the distribution of frequency of ATTITUDE elements in terms of AFFECT, JUDGMENT and APPRECIATION in B2B. Based on the findings, the percentage of AFFECT recorded the highest form of ATTITUDE in B2B with 52.1% followed by JUDGMENT with 47.1% and finally, APPRECIATION with 0.8%. Out of 52.1% of AFFECT domain, in/security recorded the highest form of AFFECT in all the selected short stories analysed. Most of it is contributed by the negative security token of AFFECT domain with 16.6%. For the JUDGMENT domain, the normality token recorded the highest form of JUDGMENT with 14.8% in which 8.7% of it is negative normality. The least number of ATTITUDE domains is the APPRECIATION token which will be disregarded due to limited findings and its insignificance to the LGBT characters. The discussion for the findings of the highest domain and its subclasses (insecurity and normality) are presented in detail below. The numbers of pages are shown in the brackets.

'The Wedding Present' shows a relatively high number in/security token with 15 number of positive security. In the story, most of the positive security tokens come from how the protagonist feels secure whenever she is around her secret admirer. Even though she is married to her husband, she does not feel happy with her marriage as she only did it out of her sense of responsibility as a woman and to obey her parents. After her first night with her husband, she goes to find her secret admirer and realizes that she finds more comfort and protection from her compared to her husband. Some of the examples from the short story that shows how she feels secure when she is with her secret admirer are shown below.

Extract 58

| | | |
|---|---|---|
| 1. | **And she** cradled **my head in her bosom (p.51).** | **A+SEC** |
| 2. | She just **held me** through the night, held me **gently**, **rocking slightly** (p.51). | A+SEC |
| 3. | I was to **stay as long as I wanted**, I was to **make myself at home**, she'd **call later and see how I was doing** (p.52). | A+SEC |

Based on the extract above, the author, Sonia Randhawa tries to tell readers that despite obliging her parents and conforming to the society's norm, the LGBT character only finds solace and security from her object of desire. She only feels the opposite when she is around her husband who is supposed to make her happy and protected. In contrary, after only spending one night with him, the protagonist runs away from him to seek comfort and love.

The negative security token of AFFECT domain stated the highest percentage throughout the analysis in B2B. This indicates that most of the LGBT characters in the short stories analysed are in insecure about themselves. There are 2 short stories in B2B that displays a significant higher number of insecurity token of AFFECT which are 'Good Job' and 'Monsoon Massage'. In 'Good Job', most of the insecurity tokens come from the protagonist who has just started a part time job with his father's friend. His actions whenever he is around his employer portrays his insecurity about himself as well as how intimidating the employer is. He is constantly aware of how he behaves whenever he is around the employer and his insecurity magnifies after he had sexual intercourse with his employer.

Extract 59

| | | |
|---|---|---|
| 1. | **I could feel the heavy imprint of his hand on my back,** generating heat, making me sweat **(p.126).** | **A-SEC** |
| 2. | I **looked at my pale smooth hands** and **tucked them** into my jean pockets (p.128). | A-SEC |
| 3. | My throat **constricted**, and my body **tightened** into a heated coil (p.129). | A-SEC |
| 4. | When he put his hand over my jeans and felt me, I turned away, **flushed with shame** (p.129). | A-SEC |
| 5. | My mind was still in a **fuzzy daze** when I stepped out of his office (p.130). | A-SEC |

From the examples presented above, the author, O Thiam Chin intends to portray the LGBT character as a victim who is trapped in a work situation and as someone younger who obeys and respects someone older. However, the author makes a twist to the story by making the LGBT character find pleasure from his sexual meets with his employer. However, Chin makes the LGBT character feel even more insecure with himself after that because he is now even more confused with himself and his sexual orientation. Chin is trying to imply to readers that a person will not be able to know themselves and their sexual preference for sure until he/she faces a different scenario and is willing to be open about it.

In 'Monsoon Massage', there are 28 insecurity tokens of AFFECT domain found in the story. Most of these insecurity tokens are portrayed by Kumar, the protagonist through his consciousness of his surroundings. Kumar feels insecure mostly when he feels that people around him are staring at him and his friend, Reza who is a transvestite. He feels uneasy and tries to avoid Reza as fast as he can so that the people around him will not label him as a dissident.

Extract 60

| | | |
|---|---|---|
| 1. | **Kumar** noticed **that he had** amassed bemused looks **among passers-by and passengers standing on the platform (p.176).** | **A-SEC** |
| 2. | Kumar **wished he could wipe away the embarrassment** that was creeping up his wet feet (p.176). | A-SEC |
| 3. | He **looked around** in case there were people he might know, or people who knew him (p.177). | A-SEC |
| 4. | What **would they say** about him? (p.177) | A-SEC |
| 5. | He **could see** that Reza's presence next to him had brought even the busy shopkeepers out of their little kiosks (p.177). | A-SEC |

Based on the examples above, the author, Paul Gnanaselvam portrays the LGBT character, Reza in a negative light from Kumar's insecurity and the society's perspective. The author depicts Reza negatively in such way that Kumar is embarrassed to be seen with a transvestite or 'mak nyah' even though Reza is actually his former classmate. Paul also diminishes Reza's character through Kumar's insecurity who constantly thinks what the society would think of him and by attracting the attention of people around them.

'The Old Fig Council' and 'The Wives' Story' showed a significant difference in terms of positive normality compared to other short stories analysed. In 'The Old Fig Council', there are few instances that portray how the LGBT characters in the story are appraised to show how special they are and unique their actions are. There are also lines that display how an LGBT character, Saleh Che Wan reminisces the moments when he used to learn making perfumes from his father and the hut represents as a symbol of familiarity and normality for him.

Extract 63

| | | |
|---|---|---|
| 1. | **He had also** noted **that Bujang was** dressed **in a** crisp**, pink shirt paired with worn out corduroys and old canvas shoes (p.143).** | **J+NORM** |
| 2. | The hinges screeched **like it used to**, (p.144) | J+NORM |
| 3. | **taking him back** to the weekends at the hut with his father (p.144). | J+NORM |
| 4. | Saleh **stood taller than most** and his pinstripe shirt heightened his stance (p.149). | J+NORM |

Based on the extract above, most of the appraised items are the LGBT characters and the hut. The author, Zed Adam chooses to highlight them to portray how the LGBT characters, Bujang and Saleh are special to each other. On the other hand, Adam also uses the hut as a symbol of normality for Saleh as it showcases his specialty and what he is comfortable doing and is used to. In a way, Adam aims to convey to the readers that LGBT characters are not any different than most of people despite their non-heteronormative sexual preference. They may seem as misfits to others but are special to each other.

In 'The Wives' Story' most of the appraised items highlights the daily activities and the routines of the LGBT characters who are wives living under the same roof. Nori, the protagonist describes how her routine changes once Zahirah comes into her life and the way they adapt their lives and make it normal to them. The description of their actions and daily routine show how these LGBT characters see their lives as normal when in reality, not many wives are able to live together and are in good terms.

Extract 64

| | | |
|---|---|---|
| 1. | **After that night, the** lovemaking sessions on Friday **included both wives (p.153).** | **J+NORM** |
| 2. | **Saturdays** were either just Zahirah or just me (p.153). | J+NORM |
| 3. | They were **always** long hairs, hers or mine, or hers and mine intertwined (p.154). | J+NORM |
| 4. | **Sometimes** she happened to bend down next to a wastebasket, but she'd **always** place the stray hairs into my dustpan, together with all the dust we'd swept (p.154). | J+NORM |
| 5. | Our husband and I stayed in a beachfront chalet for a week after our wedding, where **every evening** we sat on the shore and spoke about children (p.157). | J+NORM |

According to the extract, it can be said that the author, Tan May Lee intends to tell readers how the appraised items which are mostly directed to the LGBT characters, Nori and Zahirah learn to live together and make it seem normal to the readers. Lee's use of words like 'always', 'Saturdays' and 'weekdays' demonstrates how it has been a routine and normality for these two characters to live with each other's presence and carry out chores together.

The short story entitled 'Alvin' exhibits higher number of negative normality. There are 21 lines in the story that shows how the protagonist, Jay views and describes his object of desire, Alvin. Most of the appraised items from these lines are directed to Alvin in which Jay scrutinizes his features and describes him in a way that his physical appearance and the way he looks matters to him.

Extract 65

| | | |
|---|---|---|
| 1. | **Could tell his body was** slight, maybe even bony**, under the white shirt and the khakis (p.219).** | **J-NORM** |
| 2. | His face **had a few pimple scars** (p.219). | J-NORM |
| 3. | Walking behind him, I also **noticed his hair was thinning** (p.219). | J-NORM |
| 4. | His hair was cut **shorter** (p.223). | J-NORM |
| 5. | He **looked like** he'd been hitting the gym (p.224). | J-NORM |

Based on these lines, the author, Jerome Kugan exposes to readers that the appraised items which are mostly directed to Alvin is the result of judgment from the protagonist, Jay. In other words, Jerome is telling the readers that the LGBT character, Jay is someone who judges a person based on their looks and is very particular regarding how a person carries themselves especially when the person judged is his object of desire. It tells readers that LGBTs also find someone of their own circle attractive based on their appearance.

From the ATTITUDE analysis presented above, the discussions expose certain stereotypical views of LGBT characters in the stories. This will elucidate answers for the second research question: To what extent have authors reinforced or challenged the stereotypical portrayal of LGBT people in their stories? Findings show that some of the stereotypes are reinforced and some are challenged. Stereotypical views of LGBTs such as society's negative perception of LGBTs as 'criminal', 'sick' and 'immoral', constant portrayal as a joke or comic relief, someone who is only interested in sex, common perception of women as child bearer and man as the breadwinner of the family, lesbians to be 'masculine, independent and against men', LGBTs as child molester and the stereotypical view of transsexuals as sex workers are challenged and reinforced in this anthology.

In 'Monsoon Massage', the insecurity token portrayed by Kumar, the protagonist through his awareness of how people around him are staring and snickering at him and Reza, the LGBT character implies the negative perception society has towards LGBTs. The words 'noticed' and 'caught sight' show how Kumar is conscious of his surroundings and their 'bemused looks' and 'laughter'. Unhappiness and insecurity tokens from ATTITUDE analysis in these short stories reinforces the perception of society who views LGBTs as 'criminal', 'sick' and 'immoral' which results from negative portrayal of LGBTs in different mediums such as in news and movies (Herek, 1991; Baba, 2001; Eliason, 1996; Jerome, 2013).

However, the happiness token exhibited by the mother and father towards their homosexual son when welcoming him home in 'What do Gay People Eat?' challenges the stereotypical notion that Asian family values traditional family roles and must adhere to the cultural traditions and customs. They are happy to welcome their son and his boyfriend as his mother even cooks his favorite meal to acknowledge their acceptance of their son and his partner. The happiness token displayed by the protagonist and his wife like 'give him a firm manly handshake' and 'Parames rushes to hug him' proves that they challenge the negative perception society has towards LGBTs. Based on the analysis, the authors who are of Indian backgrounds namely Brian Gomez, Abirami Durai and Paul Gnanaselvam also portray the Indian society surrounding the LGBT characters in their stories to have a negative impact towards the LGBT characters. This is due to the nature of traditional Asian cultures which have always prioritize family and expect their sons and daughters to get married and produce heirs (Hall & Ames, 1987; Berry, 2001). Even though in Brian Gomez's 'What do Gay People Eat?', the mother

and father who are of Indian background challenges the stereotypical portrayal of LGBTs, the Indian society in that story such as the father's friend at the barbershop was still very much judgmental towards LGBTs.

Apart from that, the positive security token demonstrated by the LGBT character in 'The Wedding Present' who finds comfort and love from her object of desire instead of her own husband indicates that she is pursuing extra marital sexual relationship and leading double lives. Based on the ATTITUDE analysis, words and phrases such as 'cradled', 'held me through the night' and 'stay as long as I wanted' demonstrate how the LGBT character finds security from her object of desire rather than her husband whom she labelled as 'ex-husband' and 'rapist'. The positive security underpins Baba (2001) who argued that due to societal and family pressure, most LGBTs would succumb to this pressure and marry someone of their family's choice.

Stories like 'The Man from Berali Carpets', 'Roommate: Not a Love Story', 'Dude Don't Tell Me' and 'Sunset' challenge the stereotypical view of LGBT characters only being interested in sex. In 'The Man from Berali Carpets' and 'Dude Don't Tell Me', most of the happiness token from the Attitude analysis depicts the LGBT characters' affection and interests through their daily routine and normal interaction with their object of desire and how it made them feel happy. The author of 'Dude Don't Tell Me', Kung Khai Jun also challenges the stereotypical portrayal of bisexual who are often assumed to be confused and actually are gay or lesbian people who are afraid to admit their sexuality (Nelson, 2009). Kung portrays David as a bisexual who is already married to still have affection towards his best friend, Amir. Kung who is also a bisexual himself challenges the LGBT stereotypes by showing that someone who is a bisexual is able to love both genders equally. For 'Roommate: Not a Love Story', the negative satisfaction token by the protagonist towards the girlfriend of his love interest displays his jealousy and frustration while in 'Sunset', the positive veracity token from how Kabir and Lim interact and behave with each other shows the normal communication between the protagonist and his object of desire without any sexual innuendos. Even though the LGBT characters in these stories do mention their desire and admiration towards their object of desire, they do not act upon it and some only dream about it. This confirms that not all LGBTs are sex addicts and these characters have portrayed the contrary by showing the readers that emotional fulfillment is even more crucial than any sexual intimacy.

Furthermore, there are also stereotypes that entails men and women to follow their religion and carry out their duties according to traditions and customs. Men are expected to carry out responsibilities as husband and breadwinner of the family where as women are expected to obey their husbands and to be an exemplary mother and care for their children (Kuen, 2007; Ruzy, 2006). 'The Wedding Present', 'Friend of Everyone' and 'The Wives' Story' reinforce these stereotypes. The positive normality token in 'The Wedding Present' is directed to the LGBT character who describes her upbringing as 'traditional Malaysian one'. This normality is further emphasized when the LGBT character has to obey her family by marrying the man they have chosen for her. On the other hand, the high number of positive satisfaction token portrayed by the protagonist of his life and his relationship with his transsexual girlfriend in 'Hafiz's Dilemma' shows how he challenges the traditional customs and family value. The appraised items are mostly directed to Hafiz, the protagonist and display his contentment and his willingness to go against his family.

Moreover, Herek (1997) also argued that LGBTs, particularly lesbians are constantly stereotyped 'to be masculine, to be independent, to have short hair and to be against men'. The short story 'Pirate Girl' reinforces this stereotype through the negative normality token in which the LGBT character describes herself. She was not exposed to the usual toys that girls play with such as dolls but instead grows up listening to ghost stories and stories about pirates. However, this story also challenges the stereotypical notions of lesbians hating men in which the protagonist established friendship with a man she encountered on a train and even shared her views and stories with him. The communication such as 'I explained to Dai', 'That got us talking' and 'When Dai asked us' between her and the man exhibits the positive and normal communication that the protagonist is able to have with the opposite sex without having any negative perception towards him.

Jenny, Roesler & Poyer (1994) argued that LGBTs are stereotyped as child molesters. They reported that studies found pedophiles are usually among heterosexuals compared to homosexuals. The story 'Good Job' both supports this report and challenges the myth. The LGBT character, Uncle Ang exhibits positive capacity token that represents his power and authority over the LGBT character. His actions such as 'his elbow hit me hard' and 'he pushed me roughly' describes how he forces himself upon the LGBT character who is a minor.

Even though the protagonist finds himself aroused and Uncle Ang's sexual orientation remains unknown, it does not negate the fact that Uncle Ang has molested a child.

In general, the authors in B2B are all educated and some even had a Western education. Sonia Randhawa, Hwa Yi Xing, Ann Lee, Tan May Lee, Abirami Durai, Ho Sui-Jim and Jerome Kugan who have graduated abroad have been very explicit when telling their stories as they challenge the Malay community who have labelled the expression of sexuality in Malaysian literature to be 'uncivilized, weak and inferior work' (Hamdan, 2015). This validates Ng (2009) who stated that writers who had a Western education often face an identity crisis due to the modernization they have experienced in the West but restricted by their cultural conventions and religious practices. These authors have used their literature work as a platform to discuss the difficulties, conflicts and anxiety that LGBTs experience in Malaysia.

Based on the discussion of the LGBT stereotypes discussed above, it is proven that the authors in B2B challenge and reinforce the stereotypical portrayal of LGBT characters in their respective stories. It is in contrast to the portrayal of LGBTs in films and newspapers in Malaysia which constantly denigrates and humiliate the LGBT community. Films such as *Dalam Botol* and *Waris Jari Hantu* had to portray the LGBT characters in a negative light or suffer retribution according to the film censorship guidelines enforced by FINAS. Newspapers in Malaysia especially the Malay newspapers tend to actively shame the LGBT community as far as making outrageous and defamatory statements (Chin & Dosch, 2015). Therefore, it is evident that literary texts unlike the films and newspapers in Malaysia have proven to be a platform for authors to give voice to LGBT community whose fights and struggles are unnoticed and ignored.

## CONCLUSION

For the first research question, the ATTITUDE analysis was employed to see how authors in B2B evaluate LGBT characters. Two major domains from the process which are AFFECT and JUDGMENT were analysed. For the AFFECT domain, LGBT characters were evaluated in terms of their un/happiness, in/security and dis/satisfaction. Some of the LGBT characters displayed their happiness as a result of the admiration they have for their object of desire and the wonderful recollection of the past that LGBT characters had with their partners. However, the unhappiness emotion portrayed by the LGBT characters are more prominent as it represents the hardship and depression these LGBT characters experience. Most of these unhappiness are due to the negative treatment LGBT characters receive from society, the inability to embrace their sexuality and the feeling of being lonely after their partner left them. Authors have the tendency to evaluate their LGBT characters unhappily more than as a happy person for specific reasons such as to highlight the hardship and feelings of their LGBT characters.

In terms of in/security, authors in B2B evaluate their LGBT characters with a higher negative security compared to positive security. Most of the LGBT characters are portrayed as insecure people. These LGBT characters are mostly insecure about their appearance, what society thinks of them, especially their sexuality. Authors depict most of these LGBT characters in a vulnerable manner and how they are victimized by people around them. In 'Good Job' the LGBT character felt insecure about how weak and vulnerable he looked like compared to his employer who appeared to be more masculine with his strong and fit physique. On the other hand, in 'Monsoon Massage' the protagonist, Kumar was apprehensive of accepting the LGBT character, Reza's invite for a massage due to the stares and snickers he was receiving from the by standers. These show that authors depict their LGBT characters and the protagonist as an insecure individual as they are affected by their surroundings as well as other people.

For dis/satisfaction, only one short story that is 'Hafiz's Dilemma' was highlighted due to its higher dis/satisfaction compared to other stories. In this story, the protagonist who is also the LGBT character is evaluated with positive and negative satisfaction. He is content with himself for being able to be true to himself while his dissatisfaction shows how he is fed up with the way people around him constantly judging and treating him in a negative way. The authors are implying that even though an LGBT character is able to be content and satisfied with his/her achievement in life, there are also certain things surrounding him/her that are inevitable which will make him/her annoyed.

For JUDGMENT, the authors evaluate the LGBT characters in terms of normality, capacity, tenacity, veracity and propriety. For the social esteem aspect of JUDGMENT which are the normality, capacity and tenacity, findings showed that the positive capacity is the highest value of social esteem among the ATTITUDE choices made by authors for their LGBT characters. This is because most of the short stories portray some of the LGBT characters as someone who has higher authority or more powerful than other LGBT character. For normality, most of the LGBT characters face transformations in their lives when the dynamic of the relationship between the LGBT characters and their object of desire changes. What used to be normal and routine with their partners, has now changed because the LGBT characters are no longer with their partners. For tenacity, authors tend to evaluate their LGBT characters as someone who has positive tenacity value. Majority of the LGBT characters are depicted with high perseverance and very resolute. In times of difficulties, these LGBT characters do not give up easily and instead find solutions to overcome obstacles.

For the social sanction of the JUDGMENT element, namely veracity and propriety, findings noted that the negative propriety recorded slightly higher percentage than positive veracity. From the ATTITUDINAL analysis, the protagonist who is also the LGBT character negatively judges other characters that they despise by labelling them with inappropriately. Labels such as 'hussy' and 'pengkid' were used to refer someone who is affiliated with their object of desire as well as those who irritate them. On the other hand, the positive veracity shows how the LGBT characters are candid and true to themselves from the thoughts they have of their partners. These LGBT characters are unable to lie to themselves about how they really feel about their object of desire.

Based on the findings and discussions from ATTITUDE, the stereotypical views of LGBT characters were considered in the stories. Stereotypes were analysed in this research to find out whether society's overgeneralization towards LGBTs are true or exaggerated. As discussed, stereotypes refer to the common perception believed by the society that is not necessarily true and most of the time results in negative and damaging effects on the victims (Kudus, 2008). Authors both reinforce and challenge the stereotypes imposed on LGBTs through their characters. Apart from that, the negative perception and treatment of society towards LGBTs also reinforces the stereotypical views of how society perceives LGBTs as criminals and abnormal people (Herek, 1991; Baba, 2001; Eliason, 1996; Jerome, 2013). Besides that, Ruzy (2006) posits that men are expected to feed his family and be the father figure while women are expected to be an obedient housewife and a loving mother to her children. This was reinforced through the portrayal of LGBT characters in the short stories who feel obliged to obey their parents by marrying someone whom they do not love. They end up living double lives by having extra marital relationship with their homosexual partners which was supported by Baba (2001).

However, there are instances where authors in B2B challenge the stereotypes imposed on the LGBT characters. For example, some of the LGBT characters who are lesbians are described as feminine and are insecure about themselves. This challenges the stereotypes that believe that lesbians normally have short hair and are supposed to be independent. In addition, authors also portray their LGBT characters as someone who rebels and does not conform to society. One of the short stories sees how LGBT character disowned his family and friends to embrace his sexuality and start a new life. The author also portray him to be happy and satisfied with his partner despite receiving negative reactions from other people. Moreover, one of the stories in B2B entitled 'What do Gay People Eat?' also challenge the stereotypes by portraying how the LGBT characters are welcomed positively and with open arms by a traditional family which holds dearly to their customs and traditions. It shows that not all Asian families would disregard their family members who are LGBTs and are even willing to adapt to their dos' and don'ts. In a nutshell, from ATTITUDINAL analysis it can be deduced that authors reinforce and challenge stereotypical views of LGBTs in their short stories to convey their viewpoints and perceptions to the readers.

Since this research focuses mainly on evaluation and stereotypical views of LGBT characters, future research may wish to look at the representation, modality structure or explore the textual metafunction in Systemic Functional Linguistics. Apart from that, future research may include other short stories in English that revolve around LGBT characters or study the Malay version of this anthology and study the similarities and differences found in terms of authors' portrayal of LGBT characters in Malay and English versions. This research also only operationalized Systemic Functional Linguistics but future research may want to include other linguistic frameworks or theories to support or challenge the findings of this research.

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# LEVEL OF YOUTH INVOLVEMENT IN ENTREPRENEURSHIP SKILL TRAINING MODULE OF AGRICULTURAL FRESH PRODUCE PRESERVATION

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## ABSTRACT

Most of youth faced unemployment problems especially after completing their studies because lack of skill and experience. In order to attract youth involvement into agricultural entrepreneurship, variety of activities and programs has been implemented by Malaysian Government to improve their knowledge and skills. Hence, this study was conducted to identify level of youth involvement in Entrepreneurship Skill Training Module of Agricultural Fresh Produce Preservation. The workshops for this Skill Training Module were held at University Malaysia Kelantan (UMK), Jeli Campus which involved 30 respondents from Kelantan. A set of questionnaire was developed and the descriptive analysis was employed by using SPSS software. Based on the results, all of the respondents gave positive feedback towards this training and many of them interested to join this type of business field. Through this Skill Training Module, it indirectly helps youth to build another career that can help them in future by involving in agriculture entrepreneurship.

**KEYWORDS**: Preservation, Training Module, Youth, Skill, Entrepreneurship

## INTRODUCTION

Malaysian youth play an important role to achieve the status of a fully developed country by the year 2020. The National Youth Development Policy of Malaysia describes the age of youth is between 15 and 40 years old. It is in line with the main focus of youth development programmes and activities in the country should be young people aged between 18 to 25 years (Bernama, 2015). Meanwhile, according to United Nations the definition of youth is people whom aged between 15 to 24 years old. However, for cross-country comparison, youth data will be separated into different age groups which are between the 15 to 24 year and the 25 to 40 year age groups in order to stabilize both the national and the international definitions of youth.

It cannot be denied that agriculture sector in Malaysia gave a big contribution towards economy development. Malaysia is a blessed country with fertile soil and good climate which is highly suitable for agriculture activities (Abdullah & Sulaiman, 2013). Most of people that live in rural area participated in farming activities which as becomes a major contribution towards their income sources. It starting from harvesting the crops, continued with the process of agriculture produce until the end product for consumption or storage (Alonge, 2011). Agriculture preservation such as vegetables, fruits and grains are very important to fulfil the needs of food supply in developing countries. Methods such as drying, fermentation, sulphating and scalding or blanching in hot water lead to the processing of final product for consumer such as fruit jam, juices, ketchup, alcohol, pickles and canning food. All of these products can be commercially marketed. Thus it can increase the involvement of youth towards agriculture entrepreneurship.

In addition, entrepreneurship has been proving one of the main factors of economic development. The Malaysian government gradually encouraged the involvement of people especially youth to involve in entrepreneurship as it is in line with the national agenda (Nor et al., 2015). In order to attract youth involvement into agricultural entrepreneurship, Malaysian government has implemented variety of activities and programs to improve their skills (Bernama, 2012).Thus, it is important for the youth to have an education and training on

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entrepreneurship. This will equip graduates with innovative enterprise skills. Any agriculture activities can be converted into a business (Mohamed et al., 2012).

The aim of this research is to provide a module that will be useful for youth training in entrepreneurship agricultural fresh produce preservation in order to identify the level of youth participation and the effectiveness of it to provide business opportunity for youth. Besides it also help to provide rural employment, upgrade rural incomes and ensuring food security. Government helps in youth development for citizenship, employment and leadership is an important topic in order to overcome the challenge posed to agriculture education and training (AET).

## PROBLEM STATEMENT

Nowadays, the major problem that mostly faced by youth was unemployment crisis. Although economic recovery was underway by the second quarter of 1999 with a growth rate of 4.1 per cent, the Crisis exposed the vulnerability of youth in Malaysia because based on International Labour Organisation (ILO) there are slowing global employment growth and increasing unemployment or underemployment which affect the less opportunity to decent work and high levels of social uncertainty. So it can cause the failure to successfully integrate young people into the labour market. Besides that, the conventional thoughts about agriculture sector is a rough job with low salaries and it is not a good future for the people has influence youth in participating into the agriculture entrepreneurship. Mostly youngsters are more preferred glamorous job such as in commercial sectors (Abdullah and Sulaiman, 2013). To this end, agriculture entrepreneurship skill training through the use of an articulated and developed module becomes necessary. Obiyai et al. (2011) stated that skill training is crucial for industrial stabilization and poverty reduction by creating a critical mass of technically and qualified entrepreneur that can encourage investment, job opportunities and increase production.

## METHODOLOGY

This research is a quantitative study which is as a form to get data and information. 30 respondents with age ranged between 18 to 40 years old were randomly selected for this study. The prerequisite for the youths to be selected is literate and complete all three workshops which were held at University Malaysia Kelantan (UMK) Jeli Campus. A questionnaire was developed based on the module development which was distributed before and after the workshops. All items in the questionnaire were measured by using five-point Likert scales ranging from 1 representing “strongly disagree” to 5 representing “strongly agree”. SPSS software has been use for this study. The analysis involve is descriptive analysis to check the frequency, mean, standard deviation and percentage of all items in questionnaire.

## RESULTS AND DISCUSSION

Referring to Table 1 and Table 2, the findings show differences on the impact of youth involvement in agriculture entrepreneurship before and after the respondents participating in skill training module. Before participating in skills training module, there are 10% of the respondents are strongly disagree on statement ‘I have extensive knowledge before participating in this skill training module’ with the lowest mean score (M=2.80). Meanwhile, after participating in this skill training module, the result change drastically with 0% respondent who strongly disagrees on the first statement about the knowledge. Thus, it is shows that the skill training module program gave a big impact in providing knowledge about the agriculture entrepreneurship to the respondents. On the other hand, majority of the respondents were agreed on statement ‘I found that before participating in this skill training module, my skill had increased’ with the highest mean score (M=3.77 and 4.27) before and after participating in this skill training module and they were also agreed (73.3%) on the statement ‘after participating in this skill training module, I am able to reduce the dumping of waste of fresh produce’ with the highest mean score (M=4.27). It can conclude that, the respondent gave positive response towards this program and have interest to participate in agriculture entrepreneurship for their future plan. Besides that, based on the result in Table 1 and 2, apparently the respondents that strongly disagree and disagree in few statements before participating skill training module program change dramatically after participating skills training module program because only few of them who disagree with all statements. Most of them agree with this skills training module in terms of knowledge, skills, self-motivation (emotional and mental endurance), interest, confidence level and

communication skill, social network, job opportunities and action should be taken to improve agriculture entrepreneurship. Both knowledge and skills can lead for the youth preparation to start up their own business (Abdullah and Sulaiman, 2013). It is in line with the government agenda that continually encourage youth involving in entrepreneurship that become job opportunities which is can reduces the rate of unemployment (Rengiah, 2016).

**Table 1** The level of youth involvement before participating in entrepreneurship skill training module of agricultural fresh produce preservation.

| | Statement | Percentage (%) | | | | | Mean | SD |
|---|---|---|---|---|---|---|---|---|
| | | 1* | 2* | 3* | 4* | 5* | | |
| 1 | I have extensive knowledge before participating in this skill training module | 10.0 | 23.3 | 46.7 | 16.7 | 3.3 | 2.80 | 0.96 |
| 2 | I found that before participating in this skill training module, my skill had increased | 3.3 | 10.0 | 20.0 | 40.0 | 26.7 | 3.77 | 1.07 |
| 3 | Before participating in skills training module, I can build emotional and mental endurance to start a business | 0.0 | 10.0 | 40.0 | 30.0 | 20.0 | 3.60 | 0.93 |
| 4 | Before participating in this skill training module, my interest in this field is increasing | 3.3 | 10.0 | 33.3 | 36.7 | 16.7 | 3.53 | 1.01 |
| 5 | Before participating in this skill training module, my confidence and ability to deal with the surrounding communities is increasing | 0.0 | 3.3 | 43.3 | 40.0 | 13.3 | 3.63 | 0.77 |
| 6 | Before participating in skills training module, I can build a broader social network | 0.0 | 6.7 | 56.7 | 30.0 | 6.7 | 3.37 | 0.72 |
| 7 | Before participating in this skill training module, I was able to improve the quality of life for my family | 3.3 | 0.0 | 46.7 | 40.0 | 10.0 | 3.53 | 0.82 |
| 8 | Before participating in this skill training module, I am able to create a new jobs | 0.0 | 10.0 | 43.3 | 36.7 | 10.0 | 3.47 | 0.82 |
| 9 | Before participating in this skill training module, I am able to reduce the dumping of waste of fresh produce | 0.0 | 10.0 | 33.3 | 40.0 | 16.7 | 3.63 | 0.89 |

**Table 2** The level of youth involvement after participating in entrepreneurship skill training module of agricultural fresh produce preservation.

| | Statement | Percentage (%) | | | | | Mean | SD |
|---|---|---|---|---|---|---|---|---|
| | | 1* | 2* | 3* | 4* | 5* | | |
| **1** | I have extensive knowledge after participating in this skill training module | 0.0 | 3.3 | 0.0 | 63.3 | 33.3 | 4.27 | 0.64 |
| **2** | I found that after participating in this skill training module, my skill had increased | 0.0 | 0.0 | 10.0 | 53.3 | 36.7 | 4.27 | 0.64 |
| **3** | After participating in skills training module, I can build emotional and mental endurance to start a business | 0.0 | 0.0 | 23.3 | 63.3 | 13.3 | 3.90 | 0.61 |
| **4** | After participating in this skill training module, my interest in this field is increasing | 0.0 | 3.3 | 3.3 | 70.0 | 23.3 | 4.13 | 0.63 |
| **5** | After participating in this skill training module, my confidence and ability to deal with the surrounding communities is increasing | 0.0 | 0.0 | 13.3 | 56.7 | 30.0 | 4.17 | 0.65 |
| **6** | After participating in skills training module, I can build a broader social network | 3.3 | 0.0 | 0.0 | 63.3 | 33.3 | 4.23 | 0.77 |
| **7** | After participating in this skill training module, I was able to improve the quality of life for my family | 0.0 | 0.0 | 6.7 | 70.0 | 23.3 | 4.17 | 0.53 |
| **8** | After participating in this skill training module, I am able to create a new jobs | 3.3 | 0.0 | 16.7 | 53.3 | 26.7 | 4.00 | 0.87 |
| **9** | After participating in this skill training module, I am able to reduce the dumping of waste of fresh produce | 0.0 | 0.0 | 0.0 | 73.3 | 26.7 | 4.27 | 0.45 |

## CONCLUSION, IMPLICATION AND RECOMMENDATION

This study reveals that entrepreneurship of agricultural fresh produce preservation skill training module gave a positive feedback from youth and many of them were interested in agriculture sector for their future plan. Besides that, it is an opportunity for them to learn the process of agriculture product preservation in order to build a food based product business. Perhaps it is the best way for them to start their own business after undergoing this training module.

Agriculture continues to be an engine towards comprehensive and accelerated economic growth. With good skills and knowledge from training module will help the involvement of youth in agriculture entrepreneurship. Youth are keen to belong to a community that supports their development and where they can share ideas and learn from others. Different strategies can be employed for youth integration into policy development in agriculture in order to bring young people to the policymakers' table and strong engagement of young people into the agriculture sector.

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# MEMELIHARA WARISAN SENI SULAMAN KELINGKAN DENGAN MEMPERKASAKAN KEMAHIRAN GOLONGAN IBU TUNGGAL DI KELANTAN

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## ABSTRAK

Seniman kelingkan merupan sejenis seni jahitan tangan yang menggunakan jarum leper yang berlubang dua dan benang pipih yang diperbuat dari bahan metalik seperti emas dan perak. Seni kelingkan didapati di negeri-negeri seperti Sarawak, Selangor dan Kelantan. Malangnya di Kelantan, seni kelingkan ini hanya diwarisi oleh sebuah keluarga dan kelangsungan seni ini semakin pupus kerana kurangnya pendedahan serta pengetahuan untuk membuat sulaman ini. Pengkaji telah melakukan sebuah bengkel seni kelingkan untuk memberi pengetahuan asas kepada golongan ibu tunggal di Kelantan yang sukarela mempelajarinya agar mereka dapat menggunakan kemahiran yang ada dalam menghasilkan produk-produk kraftangan berasaskan seniman kelingkan. Bengkel kelingkan selama 2 siri tersebut telah berjaya memberi kemahiran asas dalam pembuatan seni kelingkan dan peneliti berharap ia akan dapat dijadikan produk kain seperti selendang atau tudung. Sehelai selendang bersulamankan kelingkan dapat dijual dengan harga RM2500.00 hingga RM5000.00.Kerjasama berterusan di antara badan NGO dan university adalah diperlukan bagi menjadikan pusat asnaf yang dilantik sebagai incubator kelingkan di Kelantan. Dengan adanya pusat tersebut, maka ibu tunggal tersebut dapat menambah pendapatan melalui kraf yang dihasilkan diwaktu lapang.

**KATA KUNCI:** Ibu Tunggal, Kelingkan, Kraf

## ABSTRACT

Kelingkan is a traditional embroidery technique using a flat two-holed needle with flat metallic (gold or silver) threads. Kelingkan crafts can only be found in three states in Malaysia, namely Sarawak, Selangor and Kelantan. Unfortunately, the kelingkan needlecraft in Kelantan is at the mist of extinction; whereby only one family in Kelantan possesses the skill of making it. There is less exploration on kelingkan techniques and application being done hence contribute to the decline of this needlecraft. This study has documented the traditional method of making kelingkan. The researcher had further explored the techniques in order to progress into different application, away from its traditional form and function. The study is aim to obtain other techniques of making kelingkan using modern approaches. The researcher trained a group of singe mother in Kelantan with no steady income to introduce them to the skill of kelingkan needlework. The two sessions of workshop had managed to introduce them to the very simple techniques of kelingkan embroidery that later transformed into souvenirs. Further development with the group will be making the embroidery onto its original for which is on a shawl. This is because the shawl is still in demand but there is no supply. A piece of shawl can be priced at RM2500.00 to RM5000.00 per piece. Further discussion with the NGO president and the university will be carried out to make the appointed club for single mothers as an incubator centre to preserve kelingkan craft. By having a proper centre, the single mothers can make kelingkan crafts during their pass time and earn additional income.

**KEYWORDS:** Craft, Embroidery, Single Mothers.

## PENGENALAN

*Kelingkan* merupakan sejenis sulaman tradisional yang menggunakan jarum serta benang metalik yang leper. Sulaman ini berakulurasi dengan pelbagai budaya sebelum ianya diperkenalkan di Malaysia dengan motif tersendiri. Sulaman kelingkan diperkenalkan pada awal abad ke-10 dimana peralatannya diperolehi (Suhana Sarkawi & Norhayati Ab. Rahman, 2014, 2016). Pada abad ke-14th kelingkan dikatakan dibuat oleh orang-orang

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Melayu sewaktu Tanah Melayu giat berdagang sdengan negara-negara asing seperti Arab –Parsi, Portuguese, China dan India (Suwati,1989). Negara-negara lain seperti Prancis, Turki, India dan Mesir, sulaman seperti kelingkan juga turut ditemui dengan nama yang berbeza. Menurut Azah (2009) terma *kelingkan* atau *keringkam* berasal dari perkataan Prancis iaitu 'Clinquant' yang bermaksud 'berkilat" i. Di Turki, ia dinamakan 'tel kirma', 'Makaish' di India dan 'Tally' di Mesir. Di Sarawak, ia dipanggil 'keringkam' (Amri, NHZ, Haron H, Samian A.L: 2018), Perbezaannya terletak pada teknik pembuatannya (Febriyandi, 2011 in Amri, NHZ, Haron H, Samian A.L (2018).

Kelingkan di Kelantan tidak begitu dikenali sepertimana di Sarawak. Satu-satunya keluarga yang masih mewarisi kemahiran pembuatan seni kelingkan tinggal di Kota Bharu. Mereka merupakan generasi pewaris seni siulaman kelingkan yang diwarisi dari tukang sulam dari istana Kelantan. Kemahiran pembuatan seni sulaman kelingkan diwarisi sejak turun temurun dan kini ianya disambung oleh genrasi ke-4. Di antara hasil seni sulaman kelingkan dapat dilihat sebagai selendang, perhiasan pada kepala katil, alas dulang dan sebagainya (lihat gambar 1 dan 2). Seni sulaman kelingkan dahulunya hanya berlegar di kalangan golongan bangsawan istana.

Seni sulaman kelingkan pada hari ini kurang dikelanli umum di Kelantan, apatah lagi generasi muda tidak berminat untuk mempelajarinya kerana teknik penghasilannya rumit serta mengambil masa yang panjang untuk disiapkan. Menurut anak kepada adiguru Kelingkan (generasi ke-4 pembuat kelingkan), Nik Marhamah bt Megat, beliau kesal kerana generasi muda tidak berminat mempelajari warisan ini sedangkan ia dapat memberikan pendapatan yang menguntungkan. Sehelai tudung kelingkan yang paling asas dapat dijual pada harga RM2500 ke RM4500 sehelai.

Golongan muda yang kurang berpendidikan tidak terlalu terdesak dalam menjalani kehidupan mereka kerana mereka masih disara oleh keluarga. Kehidupan yang tidak mendesak pada golongan ini menyebabkan kemahiran remeh seperti ini tidak diminati golongan muda. Dengan demikian, peneliti mendekati golongan yang lebih memerlukan ilmu serta kemahiran untuk mempelajari seni kelingkan agar dapat dimenafaatkan sebagai sumber pendapatan sampingan. Menurut guru kelingkan, Cik Nik Marhammah, secara puratanya, hanya sehelai selendang kelingkan dapat disiapkan dalam masa sebulan dan ini tidak memadai untuk memenuhi permintaan yang tinggi dari pelanggan.

## PERMASALAHAN DAN OBJEKTIF KAJIAN

Golongan asnaf yang terdiri daripada golongan ibu tunggal atau suri rumah yang tidak mempunyai pendapatan tetap telah ditawarkan untuk mengikuti bengkel pembuatan seni sulaman kelingkan yang dianjurkan oleh UMK secara percuma. Ia dikendalikan sendiri oleh guru kelingkan, Cik Nik Marhammah yang merupakan generasi keempat yang mewarisi seni sulaman tersebut. 'Kelab Kebajiikan Asnaf Kelantan' atau KKAK telah menawarkan tempat untuk mengadakan bengkel tersebut di Pengkalan Chepa. Antara lain, bengkel ini mempunyai dua kepentingan utama iaitu:

I. Memastikan seni sulaman kelingkan dapat dipelajari oleh lebih ramai orang agar kemahiran membuat kelingkan dapat diperluaskan.
II. Memberi kemahiran asas kepada golongan ibu tunggal yang dipilih agar dapat menggunakan kemahiran yang ada untuk menambah pendapatan melalui pembuatan kraf menggunakan sulaman kelingkan.

## LITERATUR

Statistik menunjukkan bahawa kes penceraian di Kelantan adalah antara yang tertinggi di Malaysia. Menurut ahli jawatankuasa Pembangunan Wanita, Keluarga dan Kesihatan, Wan Zubaidah Omar, sehingga tahun 2006, terdapat lebih 70,000 kes penceraian dicatatkan di Kelantan, dengan purata kes sebanyak 6000 setahun. Ibu tunggal sering ditinggalkan tanpa pendapatan atau simpanan untuk membesarkan anak-anak dan menyara kehidupan seharian. Oleh sebab itu, peneliti mengambil langkah untuk membantu nasib golongan ini dengan menyalurkan kemahiran untuk membuat seni sulaman kelingkan agar dapat dimanafaatkan.

Kelantan turut mencatakan kadar kemiskinan tertinggi di kalangan isi rumah di bawah taraf kemisikinan tegar. Bekas menteri Perdagangan Antarabangsa dan Kepengunaan, Dato' Mustapa Muhamad berkata, golongan

miskin tegar memperoleh pendapatan sekitar RM930.00 sebulan dengan keluarga tiga orang anak (Sinar, 2017). Walaupun jumlahnya sudah menurun, Kelantan masih mendahului dalam senarai golongan miskin tegar yang tertinggi di Malaysia.

Peneliti telah memilih seni sulaman kelingkan sebagai kemahiran yang berguna kepada golongan ibu tunggal kerana kraf merupakan antara produk seni yang mempunyai daya komersil yang tinggi. Cohen dalam kajiannya menyebut, kraf mempunyai daya penarik yang mempunyai nilai komersil yang boleh dipasarkan (Cohen, 1998). Menurutnya lagi, pengkomersialan dan mempopularkan kembali sesebuah produk warisan dapat 'menghidupkan' kembali seni kraf yang hampir pupus. Selain daripada itu, kraf yang dihasilkan perlu mengikuti kecenderungan *(trend)* semasa agar kekal relevan. Oleh yang demikian, peneliti berharap agar kemahiran yang dipelajari dapat dimanafaatkan dalam penghasilan tudung atau aksesori fesyen yang lain kerana ia mempunyai permintaan yang tinggi di pasaran.

## PENDEKATAN

Bengkel seni sulaman kelingkan telah didanai oleh Institut Pengurusan Kemiskinan Kelantan atau INSPEK UMK di bawah geran Skim Geran Jangka Pendek bernilai RM15,000.00 (USD3703.00) selama setahun tiga bulan. Peneliti mengadakan siri perbincangan bersama pengerusi kelab Asnaf Kelantan (KKAK) Encik Ir Meor Shamsul untuk mendapatkan persetujuan beliau untuk mengadakan bengkel tersebut. Pihak KKAK telah memilih sekitar 15 orang ibu tunggal yang mahu mempelajar seni tersebut dan segala peralatan disediakan oleh pihak Universiti Malaysia Kelantan (UMK). Namun golongan ibu tunggal yang dapat hadir untuk bengkel selama 2 siri itu adalah seramai 10 orang. Pihak penganjur telahpun menjemput guru kelingkan Kelantan, Cik Nik Marhammah untuk mengajar seni tersebut selama 2 hari dalam siri pertama. Siri kedua dipantau oleh pensyarah dan tutor dari UMK selama 2 hari juga.

Rata-rata golongan ibu tunggal yang ditemubual mempunyai pendapatan sekitar RM250.00 (sekitar USD61) sebulan, jauh lebih rendah daripada jumlah pendapatan minimum yang disarankan kerajaan iaitu sebanyak RM1050 sebulan (2018). Beberapa orang daripadanya bekerja sebagai tukang kebun di KKAK dengan pendapatan sebanyak RM20 (sekitar USD5) sehari. Secara puratanya, mereka memperolehi pendapatan sebanyak RM250 ke RM350 sebulan yang sangat menekan kehidupan apatah lagi bagi mereka yang mempunyai anak kecil.

Bengkel siri pertama diadakan pada 21 dan 22 Mei 2018 dan siri kedua diadakan pada 2 dan 3 Jun 2018 di Rumah Asnaf 2 KKAK di Pengkalan Chepa Kelantan. Siri pertama dikendalikan sepenuhnya oleh Cik Nik Marhamah yang telah memperkenalkan jenis-jenis sulaman asas kelingkan serta teknik pembuatannya. Peserta bengel diberikan peralatan asas yang diperlukan untuk membuat kelingkan termasuklah bingkai kayu, kain, benang metalik, jarum dan sebagainya (lihat gambar 3 dan 4).

Sesi kedua lebih kepada menyambung projek pembuatan sulaman kelingkan pada kain 'sample' untuk memahirkan peserta dalam pembuatan sulaman asas kelingkan. Menurut Cik Nik Marhammah, secara umumnya seseorang yang mempelajari seni sulaman kelingkan memerlukan masa lebih kurang dua minggu yang berterusan untuk mempelajari seni sulaman kelingkan, namun kumpulan tersebut berjaya mempelajari seni sulaman kelingkan yang asas hanya dalam masa dua hari sahaja. Di antara motif asas pada sulaman kelingkan yang dipelajari adalah *kacang putih* / *butir*, *kaki ayam* , *kulit etok*, *tali air* and *bunga baling* (lihat gambar 5-8).

## DAPATAN DAN PERBINCANGAN

Hasil daripada bengkel tersebut, sekitar 50 jenis sulaman dihasilkan, yang mana setiap peserta diminta untuk menghasilkan minimum empat buat komposisi motif setiap satu bingkai. Ada juga peserta yang menghasilkan sehingga enam motif. Walaupun peserta belum sempat menghasilkan sulaman tersebut kepada selendang, namun setiap karya kelingkan dapat dijadikan cenderahati dalam bentuk lain yang mudah dijual seperti buku, penanda buku, poskad dan beg duit atau bekas telefon (lihat gambar 9 dan 10). Setiap satunya dijual dengan harga sekitar RM20.00 ke RM50.00 kepada sebuah kedai cenderhati. Dana yang diperolehi akan digunakan kembali untuk menjana bengkel seterusnya yang akan ditumpukan pada pembuatan selendang atau perhiasan kepala. Benkel siri 1 dan 2 telah dapat memindahkan ilmu pembuatan kelingkan kepada golongan ibu tunggal

yang terpilih. Ini menunjukkan dalam jangka masa yang singkat, kemahiran pembuatan kelingkan dapat dibuat kerana adanya faktor desakan hidup dari peserta. Ini diakui sendiri oleh Cik Nik Marhammah, yang menurutnya pelajar biasa memerlukan masa sekurang-kurangnya dua minggu untuk menghasilkan kemahiran yang sama dengan peserta bengkel tersebut.

Pihak pengerusi kelab asnaf tersebut juga berminat untuk menjadikan pusat asnaf tersebut sebagai inkubator kelingkan jika usaha ini dapat diteruskan oleh UMK. Pihak peneliti juga telah mendapatkan pihak yang berminat untuk menjual selendang kelingkan di butiknya dengan memadankan dengan koleksi pakaian tradisional. Anggaran harga yang dapat dijual kepada peruncit adalah sekitar RM2500 ke RM3000 bagi sehelai tudung. Sasaran pembeli adalah untuk mereka yang tinggal di kawasan bandar dengan pendapatan yang tinggi khususnya di Kualla Lumpur. Pihak peneliti akan meneruskan projek ini dengan geran lain agar inkubator kelingkan Kelantan dapat direalisasikan dengan golongan ibu tunggal tersebut. Hal ini menunjukkan bahawa, permintaan untuk produk kelingkan sudah tersedia, namun ianya perlu dihasilkan secara berterusan agar permintaan dapat dipenuhi.

## KESIMPULAN

Bagi merealisasikan hasrat untuk membantu golongan ibu tunggal dengan menjadikan kemahiran membuat seni kelingkan sebagai sumber pendapatan yang konsisten, sebuah inkubator perlu dilaksanakan segera. Namun ianya memerlukan tambahan dana untuk memastikan bahan mentah bagi membuat kelingkan seperti benang emas, kain serta peralatan pakai buang lain dapat dibekalkan. Selain daripada itu, dana untuk membayar guru kelingkan sebanyak RM250.00 sehari juga perlu disediakan. Setiap seorang ibu tunggal yang tinggal berjauhan dari kelab tersebut juga memerlukan elaun seharian untuk berulang alik dari rumah mereka ke pusat latihan tersebut. Elaun sebanyak RM20.00 sehari diperlukan untuk setiap peserta. Pengerusi KKAK (En Ir Meor) telah menyatakan hasrat untuk menampung kos elaun ibu tunggal tersebut. Namun demikian, pihak UMK sendiri terutamanya ketua projek ini berharap agar akan adanya dana lain yang dapat menampung projek ini sehingga inkubator kelingkan ini terlaksana dan berupaya menghidupakan kembali warisan kelingkan di Kelantan. Inkubator ini diharap akan dapat menjadi serampang dua mata dalam memperkenalkan warisan seni sulamanan kelingkan Kelantan, disamping membantu golongan ibu tunggal untuk menambah mata pencarian untuk keluarga.

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## LAMPIRAN

**Gambar 1** Potret lama seorang wanita yang menggayakan selendang kelingkan. Sumber asal gambar tidak diketahui.

**Gambar 2** Versi tudung dengan kelingkan yang dibuat oleh Cik Nik Marhamah.

**Gambar 3** Bahan-bahan asas yang digunakan dalam pembuatan kelingkan

**Gambar 4** Bersama guru kelingkan, Cik Nik Marhammah dan pengkaji serta pembantunya, Cik Nurhasliyana Hazlin.

**Gambar 5** Antara peserta ibu tunggal yang mengambil bahagian dalam bengkel

**Gambar 6** Salah seorang peserta ibu tunggal yang berjaya meghasilkan sulaman kelingkan dengan baik dalam masa 2 hari

**Gambar 7** Kombinasi motif yang dihasilkan yang dikelilingi motif 'kulit etok' (warna ungu).

**Gambar 8** Kombinasi motif yang dihasilkan yang terdiri dari jahitan 'kaki ayam', 'tali air' dan 'kacang butir'.

**Gambar 9** Sulaman kelingkan yang dijadikan kulit buku

**Gambar 10** Sulaman kelingkan yang menghiasi buku nota.

**COMMUNITY DEVELOPMENT AND SOCIAL WORK**

# KEMAHIRAN MEDIA SOSIAL DALAM KALANGAN USAHAWAN KECIL DAN SEDERHANA DI LEMBANGAN SUNGAI PENGKALAN DATU

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## ABSTRAK

Kajian ini dijalankan di Lembangan Sungai Pengkalan Datu bagi membantu golongan usahawan kecil dan sederhana dalam menyalurkan pengetahuan dan kemahiran penggunaan media sosial. Pengetahuan dan kemahiran penggunaan Media Sosial adalah sangat penting untuk menjalankan aktiviti perniagaan secara atas talian, seterusnya memperluaskan pasaran perniagaan dalam kalangan usahawan kecil dan sederhana. Kajian ini dijalankan dengan menggunakan kaedah kuantitatif. Soalan soal selidik diedarkan kepada 60 orang responden yang terdiri dari kalangan usahawan kecil dan sederhana yang menjalankan aktiviti perniagaan mereka di sepanjang lembangan sungai Pengkalan Datu. Objektif kajian ini adalah untuk [1] mewujudkan pengkalan data taburan kemahiran media sosial dalam kalangan usahawan kecil dan sederhana di pesisir Lembangan Sungai Pengkalan Datu, [2] Menentukan keperluan latihan kemahiran media sosial dalam kalangan usahawan kecil dan sederhana di pesisir Lembangan Sungai Pengkalan Datu, dan [3] Mengukur tahap kemahiran media sosial dalam kalangan usahawan kecil dan sederhana di pesisir Lembangan Sungai Pengkalan Datu. Dapatan kajian menunjukkan bahawa tahap kemahiran menggunakan jaringan sosial adalah yang paling rendah dengan nilai mean 3.58 berbanding dengan 9 indikator yang lain. Manakala Pengetahuan Menyenggara Media Sosial adalah berada pada tahap paling tinggi iaitu dengan nilai mean 4.39. Adalah diharapkan, melalui dapatan kajian ini pengetahuan dan kemahiran yang diiperlukan oleh usahawan kecil dan sederhana di sepanjang Lembangan Sungai Pengkalan Datu dapat disediakan oleh pihak berkaitan dengan lebih berkesan dan menepati kumpulan sasaran.

**KATA KUNCI:** Kemahiran Media Sosial, Usahawan Kecil dan Sederhana, dan Pengkalan Data

## PENGENALAN

Perkembangan era Teknologi Maklumat dan Komunikasi (ICT) di seluruh dunia telah membawa perubahan dalam perniagaan yang kompetitif (Beatty, Shim, dan Jones, 2001; Chong, Ooi, Lin & Tang, 2009; Cohen & Kallirroi, 2006; Ifinedo, 2011). Di pesisir Lembangan Sungai Pengkalan Datu, Kota Bharu, Kelantan, Malaysia terdapat pelbagai jenis aktiviti perniagaan yang berasaskan warisan dan dijalankan secara kecil-kecilan. Antara jenis perniagaan yang dijalankan dipesisir Lembangan Sungai Pengkalan Datu adalah seperti perusahaan penternakan Kelulut, Penternakan Ketam Lembut, Pembuatan Batik Tradisoanal, Pembuatan Cenderahati Rebana Ubi, Pembuatan Cenderahati Kertuk, Pengusaha Kayak, Pengusaha Bot Kecil, Pengusaha Cuka Nipah, Pengusaha dan penjual kuih-muih tradisional, pengusaha resort dan chalet dalam skala yang kecil dan sederhana serta pelbagai lagi perusahaan dan aktiviti perniagaan yang dijalankan oleh usahawan kecil dan sederhana di Lembangan Sungai Pengkalan Datu (Khairul et. al, 2016). Aktiviti perniagaan usahawan kecil dan sederhana di Sungai Pengkalan Datu hanya aktif dikawasan yang sangat kecil. Pendapatan mereka juga agak rendah iaitu kurang dari RM3860.00 sebulan. Ini meletakkan mereka berada dalam golongan B40 iaitu golongan penduduk berpendapatan rendah dan berada dibawah garis kemiskinan. Oleh itu, bagi membantu golongan ini meningkatkan pendapatan mereka melepasi garis kemiskinan, maka pasaran perniagaan mereka perlu diperluaskan. Dengan peningkatan capaian kawasan pasaran perniagaan, diharapkan akan berlaku peningkatan permohonan dari pelanggan yang berada diluar dari Lembangan Sungai Pengkalan Datu. Untuk menyelesaikan masalah ini, antara strategi pemasaran perniagaan yang dilaksanakan oleh usahawan berjaya pada masa kini

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ialah dengan penggunaan media sosial. Media sosial dilihat dapat merancakkan aktiviti perniagaan seterusnya meningkatkan produktiviti dan keuntungan peniaga melalui promosi dan pengiklanan dalam talian.

Sehubungan dengan itu, kemahiran media sosial dalam kalangan usahawan kecil dan sederhana perlu dipertingkatkan. Untuk meningkatkan tahap kemahiran media sosial dalam kalangan usahawan kecil dan sederhana, latihan dan kemahiran berkaitan media sosial perlu diberikan kepada mereka. Walaubagaimanapun, terdapat pelbagai jenis platform media sosial dipasaran seperti Facebook, Twitter, Instagram, Website dan sebagai nya. Untuk menyalurkan kemahiran berkaitan, maka perlu dilihat dari sudut keutamaan dan keperluan golongan usahawan kecil dan sederhana di Lembangan Sungai Pengkalan Datu terhadap penggunaan media sosial berkaitan.

Bandyo (2002), Brian (1998), Cubilllo (2008) dan Saffu, Walker & Hinson (2007) menyatakan Internet menjadi pilihan utama oleh usahawan kerana kos perkhidmatan yang murah serta sesuai untuk syarikat bersaiz kecil dan sederhana yang mempunyai peruntukkan kewangan yang terhad. Terdapat ramai usahawan kecil dan sederhana kurang mahir untuk memanfaatkan kemudahan media sosial yang ada bagi tujuan mempromosi serta memperkembangkan perniagaan mereka. Kebanyakan usahawan kecl dan sederhana khususnya usahawan Melayu di Malaysia terutamanya yang beroperasi di kawasan luar bandar masih cenderung menggunakan kaedah konvensional kerana kurang pendedahan tentang kaedah E-Dagang (Ainin Sulaiman & Noorismawati Jaafar, 2003; Emasria Ismail, 2006; Husnayati Hussin & Rafidah Mohamad Noor, 2005; Syed Shah Alam, 2009). Oleh itu, latihan yang betul dan sewajarnya harus dikenalpasti bagi membolehkan latihan yang bersesuaian dan bertepatan dengan keperluan sebenar dapat disalurkan.

Melalui kajian yang dibuat ini, ia akan mewujudkan pengkalan data taburan kemahiran media sosial dalam kalangan usahawan kecil dan sederhana di pesisir Lembangan Sungai Pengkalan Datu. Selain daripada itu, dengan data yang ada kita boleh menentukan keperluan latihan kemahiran media sosial dalam kalangan usahawan kecil dan sederhana di pesisir Lembangan Sungai Pengkalan Datu. Penentuan untuk menyalurkan latihan kemahiran boleh dibuat berasaskan kepada analisa data untuk mengukur tahap kemahiran media sosial dalam kalangan usahawan kecil dan sederhana di pesisir Lembangan Sungai Pengkalan Datu. Selain daripada itu, kajian ini juga boleh meningkatkan tahap kesedaran usahawan kecil dan sederhana terhadap kepentingan media sosial dalam memasarkan produk mereka.

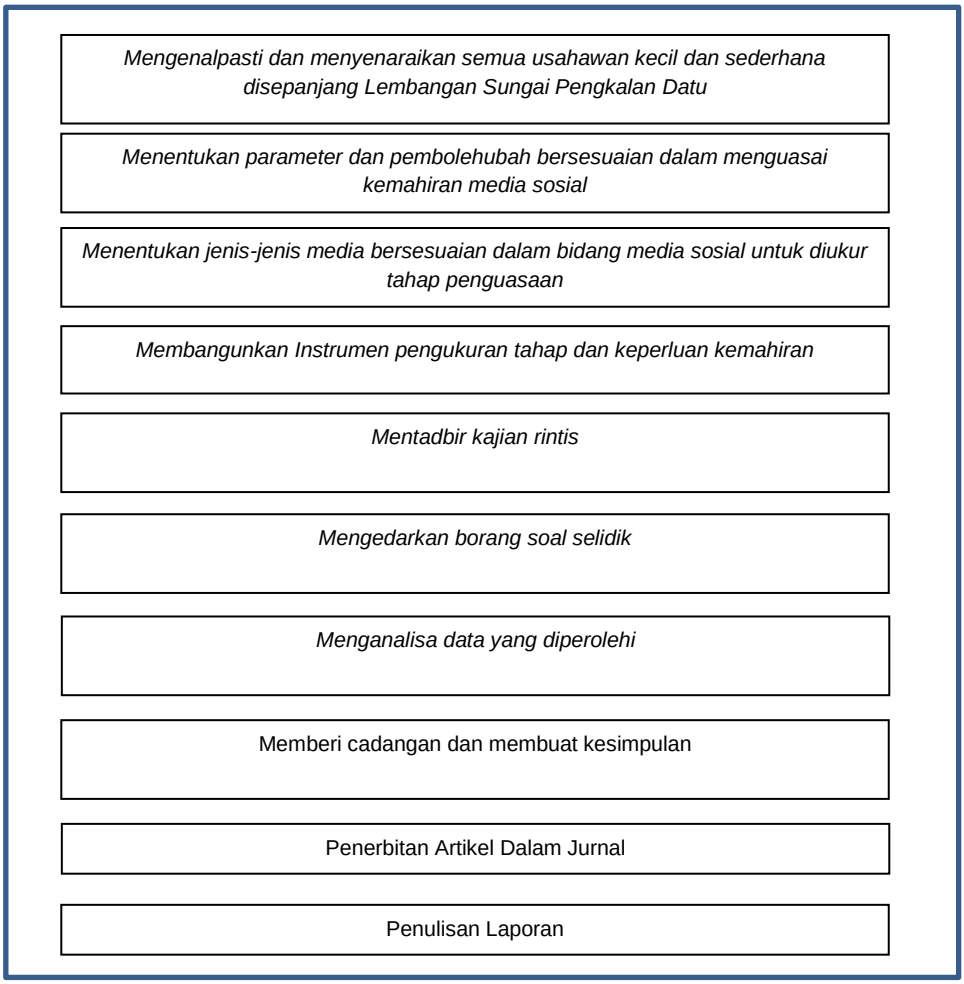
## METHODOLOGI

Kajian ini adalah dirangka dari beberapa teori pembangunan usahawan kecil dan sederhana dan Teori keperluan media sosial dalam mempromosikan perniagaan ke tahap yang lebih baik serta Teori Komunikasi Domino dalam menyebarkan maklumat kepada semua lapisan masyarakat. Penyelidikan ini dijalankan secara *Kuantitatif dengan kaedah tinjauan. Borang soal selidik berkaitan kemahiran media sosial dalam kalangan usahawan kecil dan sederhana diedarkan kepada semua usahawan kecil dan sederhana yang aktif berniaga di sepanjang Lembangan Sungai Pengkalan Datu. Untuk mengedarkan borang soalselidik tersebut dan memastikan ia diedarkan pada responden yang betul, kerjasama bersama pihak agensi kerajaan dan bukan kerajaan seperti dari Pejabat Pengawa Daerah Sering, Pertubuhan Persatuan NGO Penduduk Tempatan (SERING CARE), dan Persatuan Warisan Sungai Pengkalan Datu (WASPADA) juga dibuat.*

Borang soal selidik yang dibangunkan mempunyai nilai kebolehpercayaan (Alpha Cronbach = ???) dan nilai kesahan (inter-item correlation = ??) yang tinggi telah diedarkan kepada semua responden kajian. Parameter yang digunakan untuk mengukur tahap kemahiran penggunaan media sosial dalam kalangan usahawan kecil dan sederhana adalah sebagaimana berikut:

1. Kesedaran Kepentingan Menggunakan Media Sosial dalam Perniagaan
2. Kemahiran Menggunakan Media Sosial
3. Kemahiran Menggunakan Jaringan Sosial
4. Kemahiran Menggunakan Enjin Pencarian Internet
5. Kemahiran Menggunakan Perisian Microsoft Office
6. Kemahiran Menggunakan Perisian Grafik
7. Kemahiran Menggunakan Peralatan Sokongan Digital

8. Kemahiran Menggunakan Sistem Transaksi Kewangan
9. Pengetahuan Etika dalam Media Sosial
10. Pengetahuan Menyenggara Media Sosial




Bagi memastikan data yang diperolehi adalah menepati kajian yang tetapkan, maka penentuan parameter dan pembolehubah bersesuaian dalam menguasai kemahiran media sosial dalam kalangan usahawan kecil dan sederhana di sepanjang pesisir Lembangan Sungai Pengkalan Datu di kenalpasti. Selain daripada itu, penentuan terhadap jenis-jenis media sosial yang bersesuaian juga dibuat bagi mengukur tahap penguasaannya sebelum instrumen pengukuran kemahiran media sosial dibangunkan. Instrumen yang dibangunkan kemudian akan diuji kesahan dan kebolepercayaan nya melalui kajian rintis. Gambarajah diatas menunjukkan cartaalir kajian yang dijalankan.

## DAPATAN KAJIAN

### Demografi

**Jadual 1** Profil Responden

| | N=60 | Bilangan | Peratus (%) |
|---|---|---|---|
| **Jantina** | Lelaki | 23 | 38.3 |
| | Perempuan | 37 | 61.7 |
| **Bangsa** | Melayu | 60 | 100 |
| **Umur** | 25-34 tahun | 14 | 23.3 |
| | 35-44 tahun | 16 | 26.7 |
| | 45-54 tahun | 19 | 31.7 |
| | 55 tahun dan ke atas | 11 | 18.3 |

| N=60 | | Bilangan | Peratus (%) |
|---|---|---|---|
| **Pembuatan (N=49)** | Kategori Mikro | 49 | 81.7 |
| **Perkhidmatan (N=1)** | Kategori Kecil | 2 | 3.3 |
| **dan Sektor Lain (N=10)** | Kategori Mikro | 9 | 15.0 |

| N=60 | | Bilangan | Peratus (%) |
|---|---|---|---|
| **Mempunyai Emel** | Ya | 36 | 60 |
| | Tidak | 24 | 40 |
| **Mempunyai Media Sosial** | Ya | 34 | 56.7 |
| | Tidak | 26 | 43.3 |
| **Mempunyai Jaringan Sosial** | Ya | 8 | 13.3 |
| | Tidak | 52 | 86.7 |

## Penggunaan Media Sosial

### Kesedaran Kepentingan Menggunakan Media Sosial dalam Perniagaan

Tahap kesedaran terhadap kepentingan menggunakan media sosial dalam kalangan usahawan kecil dan sederhana di Lembangan Sungai Pengkalan Datu adalah tinggi dengan nilai min purata 4.32.

**Jadual 2** Kesedaran Kepentingan Menggunakan Media Sosial dalam Perniagaan

| **Kesedaran Kepentingan Menggunakan Media Sosial dalam Perniagaan (N=60)** | **Tidak Pasti** | **Setuju** | **Sangat Setuju** | **Min** | **Purata Min** |
|---|---|---|---|---|---|
| 1. Penggunaan media sosial dalam perniagaan adalah sangat penting untuk mempromosikan produk ke pasaran tempatan | 10% | 51.7% | 38.3% | 4.28 | |
| 2. Penggunaan media sosial dalam perniagaan adalah sangat penting untuk mempromosikan produk ke pasaran antarabangsa | 8.3% | 40% | 51.7% | 4.43 | |
| 3. Media sosial mampu meningkatkan prestasi jualan produk | 15% | 46.7% | 38.3% | 4.23 | 4.32 |
| 4. Media sosial memudahkan kerja-kerja untuk mempromosikan produk | 16.7% | 45% | 38.3% | 4.22 | |
| 5. Media sosial sangat penting dalam industri kecil dan sederhana | 11% | 40% | 48.3% | 4.37 | |
| 6. Menguasai kemahiran menggunakan media sosial adalah satu kelebihan dalam perniagaan masa kini | 15% | 33.3% | 51.7% | 4.37 | |

## Kemahiran

### Kemahiran Menggunakan Media Sosial

Tahap kemahiran menggunakan media sosial dalam kalangan usahawan kecil dan sederhana di Lembangan Sungai Pengkalan Datu adalah tinggi dengan nilai purata min 3.82

**Jadual 3** Kemahiran Menggunakan Media Sosial

| **Kemahiran Menggunakan Media Sosial (N=60)** | **Tidak Setuju** | **Tidak Pasti** | **Setuju** | **Sangat Setuju** | **Min** | **Purata Min** |
|---|---|---|---|---|---|---|
| 1. Kemahiran menggunakan pelbagai jenis sumber media | - | 20% | 53.3% | 26.7% | 4.07 | 3.82 |
| 2. Kemahiran menggunakan Facebook | - | 21.7% | 65% | 13.3% | 3.92 | |
| 3. Kemahiran menggunakan Twitter | 1.7% | 26.7% | 60% | 11.7% | 3.82 | |
| 4. Kemahiran menggunakan Instagram | - | 28.3% | 60% | 11.7% | 3.83 | |
| 5. Kemahiran menggunakan Google + | - | 41.7% | 50% | 8.3% | 3.67 | |
| 6. Kemahiran menggunakan Linkedin | - | 41.7% | 50% | 8.3% | 3.67 | |
| 7. Kemahiran menggunakan Pinterest | - | 41.7% | 50% | 8.3% | 3.67 | |
| 8. Kemahiran menggunakan WhatsApps | - | 21.7% | 60% | 18.3% | 3.97 | |
| 9. Kemahiran menggunakan WeChat | - | 30% | 58.3% | 11.7% | 3.82 | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 10. | Kemahiran menggunakan Telegram | - | 31.7% | 56.7% | 11.7% | 3.8 | |
| 11. | Kemahiran menggunakan Line | - | 33.3% | 56.7% | 10% | 3.77 | |

**Kemahiran Menggunakan Jaringan Sosial**

Tahap kemahiran menggunakan jaringan sosial dalam kalangan usahawan kecil dan sederhana di Lembangan Sungai Pengkalan Datu adalah tinggi dengan nilai purata min 3.58

**Jadual 4** Kemahiran Menggunakan Jaringan Sosial

| Kemahiran Menggunakan Jaringan Sosial (N=60) | | Tidak Setuju | Tidak Pasti | Setuju | Sangat Setuju | Min | Purata Min |
|---|---|---|---|---|---|---|---|
| 1. | Kemahiran menggunakan pelbagai jenis jaringan sosial | 1.7% | 40% | 45% | 13.3% | 3.70 | 3.58 |
| 2. | Kemahiran menggunakan Blog | 1.7% | 41.7% | 51.7% | 5% | 3.60 | |
| 3. | Kemahiran menggunakan Wordpress | | 48.3% | 45% | 6.7% | 3.58 | |
| 4. | Kemahiran menggunakan Web | 1.7% | 50% | 43.3% | 5% | 3.52 | |
| 5. | Kemahiran menggunakan Wix | | 51.7% | 43.3% | 5% | 3.53 | |
| 6. | Kemahiran menggunakan Weebly | 1.7% | 50% | 43.3% | 5% | 3.52 | |

**Kemahiran Menggunakan Enjin Pencarian Internet (N=60)**

Tahap kemahiran menggunakan enjin pencarian internet dalam kalangan usahawan kecil dan sederhana di Lembangan Sungai Pengkalan Datu adalah tinggi dengan nilai purata min 4.16

**Jadual 5** Kemahiran Menggunakan Enjin Pencarian Internet

| Kemahiran Menggunakan Enjin Pencarian Internet (N=60) | | Tidak Pasti | Setuju | Sangat Setuju | Min | Purata Min |
|---|---|---|---|---|---|---|
| 1. | Kemahiran menggunakan pelbagai jenis enjin pencarian | 11.7% | 58.3% | 30% | 4.18 | 4.16 |
| 2. | Kemahiran menggunakan Google Chrome | 11.7% | 60% | 28.3% | 4.17 | |
| 3. | Kemahiran menggunakan Internet Explorer | 11.7% | 63.3% | 25% | 4.13 | |
| 4. | Kemahiran menggunakan Mozilla Firefox | 11.7% | 61.7% | 26.7% | 4.15 | |

**Kemahiran Menggunakan Perisian Microsoft Office (N=60)**

Tahap kemahiran menggunakan perisian microsoft office dalam kalangan usahawan kecil dan sederhana di Lembangan Sungai Pengkalan Datu adalah tinggi dengan nilai purata min 4.09

**Jadual 6** Kemahiran Menggunakan Perisian Microsoft Office

| Kemahiran Menggunakan Perisian Microsoft Office (N=60) | | Tidak Setuju | Tidak Pasti | Setuju | Sangat Setuju | Min | Purata Min |
|---|---|---|---|---|---|---|---|
| 1. | Kemahiran menggunakan Microsoft Word | 3.3% | 6.7% | 55% | 35% | 4.22 | 4.09 |
| 2. | Kemahiran menggunakan Microsoft Excel | 3.3% | 6.7% | 55% | 35% | 4.22 | |
| 3. | Kemahiran menggunakan Microsoft Access | 1.7% | 20% | 43.3% | 35% | 4.1 | |
| 4. | Kemahiran menggunakan Microsoft Power Point | 1.7% | 23.3% | 41.7% | 33.3% | 4.05 | |
| 5. | Kemahiran menggunakan Movie Maker | 1.7% | 31.7% | 41.7% | 25% | 3.83 | |

**Kemahiran Menggunakan Perisian Grafik (N=60)**

Tahap kemahiran menggunakan perisian grafik dalam kalangan usahawan kecil dan sederhana di Lembangan Sungai Pengkalan Datu adalah tinggi dengan nilai purata min 3.60

**Jadual 7** Kemahiran Menggunakan Perisian Grafik

| | Kemahiran Menggunakan Perisian Grafik (N=60) | Sangat Tidak Setuju | Tidak Setuju | Tidak Pasti | Setuju | Sangat Setuju | Min | Purata Min |
|---|---|---|---|---|---|---|---|---|
| 1. | Kemahiran menggunakan Adobe Illustrator | | 3.3% | 48.3% | 31.7% | 16.7% | 3.62 | 3.60 |
| 2. | Kemahiran menggunakan Adobe Photoshop | 1.7% | 1.7% | 43.3% | 36.7% | 16.7% | 3.65 | |
| 3. | Kemahiran menggunakan Adobe After Effect | 1.7% | 1.7% | 48.3% | 35% | 13.3% | 3.57 | |
| 4. | Kemahiran menggunakan Adobe InDesign | 1.7% | 1.7% | 48.3% | 35% | 13.3% | 3.57 | |

**Kemahiran Menggunakan Peralatan Sokongan Digital (N=60)**

Tahap kemahiran menggunakan peralatan sokongan digital dalam kalangan usahawan kecil dan sederhana di Lembangan Sungai Pengkalan Datu adalah tinggi dengan nilai purata min 3.97

**Jadual 8** Kemahiran Menggunakan Peralatan Sokongan Digital

| | Kemahiran Menggunakan Peralatan Sokongan Digital (N=60) | Tidak Setuju | Tidak Pasti | Setuju | Sangat Setuju | Min | Purata Min |
|---|---|---|---|---|---|---|---|
| 1. | Kemahiran menggunakan Kamera DSLR | 1.7% | 25% | 46.7% | 26.7% | 3.98 | 3.97 |
| 2. | Kemahiran menggunakan Video Cam | 1.7% | 25% | 48.3% | 25% | 3.97 | |
| 3. | Kemahiran menggunakan *Audio Recorder* | 1.7% | 25% | 48.3% | 25% | 3.97 | |

**Kemahiran Menggunakan Sistem Transaksi Kewangan (N=60)**

Tahap kemahiran menggunakan sistem transaksi kewangan dalam talian dalam kalangan usahawan kecil dan sederhana di Lembangan Sungai Pengkalan Datu adalah tinggi dengan nilai purata min 3.98

**Jadual 9** Kemahiran Menggunakan Sistem Transaksi Kewangan

| | Kemahiran Menggunakan Sistem Transaksi Kewangan (N=60) | Tidak Setuju | Tidak Pasti | Setuju | Sangat Setuju | Min | Purata Min |
|---|---|---|---|---|---|---|---|
| 1. | Kemahiran menggunakan *Pay Pal* | 3.3% | 26.7% | 41.7% | 28.3% | 3.95 | 3.98 |
| 2. | Kemahiran menggunakan *Online Banking* | 1.7% | 21.7% | 46.7% | 30% | 4.05 | |
| 3. | Kemahiran menggunakan *Credit Transfer System* | 3.3% | 28.3% | 40% | 28.3 | 3.93 | |

**Pengetahuan**

**Pengetahuan Etika dalam Media Sosial**

Tahap pengetahuan etika dalam media sosial dalam kalangan usahawan kecil dan sederhana di Lembangan Sungai Pengkalan Datu adalah tinggi dengan nilai purata min 4.30

**Jadual 10** Pengetahuan Etika dalam Media Sosial

| | Pengetahuan Etika dalam Media Sosial (N=60) | Tidak Setuju | Tidak Pasti | Setuju | Sangat Setuju | Min | Purata Min |
|---|---|---|---|---|---|---|---|
| 1. | Tahap kesedaran kepentingan keselamatan siber | 1.7% | 1.7% | 66.7% | 30% | 4.23 | 4.30 |
| 2. | Pengetahuan beretika dalam menggunakan media sosial | 1.7% | 1.7% | 61.7% | 35% | 4.28 | |

| | | | | | | |
|---|---|---|---|---|---|---|
| 3. | Kesedaran kepentingan hak cipta terpelihara (*copy right*) | 1.7% | 1.7% | 48.3% | 48.3% | 4.42 |
| 4. | Kesedaran memelihara sensitiviti pengguna lain dalam media sosial | 1.7% | 3.3% | 55% | 40% | 4.32 |
| 5. | Kesedaran tahap kerahsiaan maklumat pelanggan | 1.7% | 3.3% | 60% | 35% | 4.27 |

**Pengetahuan Menyenggara Media Sosial**

Tahap pengetahuan usahawan kecil dan sederhana di Lembangan Sungai Pengkalan Datu untuk menyenggara Media Sosial adalah tinggi dengan nilai purata min 4.39

**Jadual 11** Pengetahuan Menyenggara Media Sosial

| | Pengetahuan Menyenggara Media Sosial (N=60) | Tidak Setuju | Tidak Pasti | Setuju | Sangat Setuju | Min | Purata Min |
|---|---|---|---|---|---|---|---|
| 1. | Memahami kepentingan menyenggara maklumat syarikat dalam media sosial | 1.7% | 3.3% | 56.7% | 38.3% | 4.32 | 4.39 |
| 2. | Mengetahui media sosial yang sesuai dengan perniagaan yang dijalankan | 1.7% | 1.7% | 55% | 41.7% | 4.37 | |
| 3. | Memahami strategi penggunaan media sosial dalam mempromosikan barangan perniagaan | 1.7% | 3.3% | 53.3% | 41.7% | 4.35 | |
| 4. | Mengetahui cara untuk mendapatkan pelanggan melalui media sosial | 1.7% | 3.3% | 36.7% | 58.3% | 4.52 | |

**KESIMPULAN**

Jadual 5 menunjukkan aras tahap kemahiran penggunaan media sosial dalam kalangan usahawan kecil dan sederhana di sepanjang Lembangan Sungai Pengkalan Datu, Kota Bharu. Adalah didapati, nilai purata (mean) bagi keseluruhan parameter yang diukur adalah berada pada aras 3.58 hingga 4.39.

**Jadual 5**Tahap Kemahiran Penggunaan Media Sosial Dalam Kalangan Usahawan Kecil dan Sederhana

| | N=60 | Minimum | Maksimum | Min | Sisihan Piawai |
|---|---|---|---|---|---|
| B1. | Kesedaran Kepentingan Menggunakan Media Sosial dalam Perniagaan | 3.00 | 5.00 | 4.32 | 0.5884 |
| C1. | Kemahiran Menggunakan Media Sosial | 3.00 | 5.00 | 3.82 | 0.5583 |
| C2. | Kemahiran Menggunakan Jaringan Sosial | 2.67 | 5.00 | 3.58 | 0.5858 |
| C3. | Kemahiran Menggunakan Enjin Pencarian Internet | 3.00 | 5.00 | 4.16 | 0.5948 |
| C4. | Kemahiran Menggunakan Perisian Microsoft Office | 1.40 | 5.00 | 4.09 | 0.7406 |
| C5. | Kemahiran Menggunakan Perisian Grafik | 1.25 | 5.00 | 3.60 | 0.8002 |
| C6. | Kemahiran Menggunakan Peralatan Sokongan Digital | 2.00 | 5.00 | 3.97 | 0.7499 |
| C7. | Kemahiran Menggunakan Sistem Transaksi Kewangan | 2.00 | 5.00 | 3.98 | 0.7856 |
| D1. | Pengetahuan Etika dalam Media Sosial | 1.00 | 5.00 | 4.30 | 0.6200 |
| D2. | Pengetahuan Menyenggara Media Sosial | 2.00 | 5.00 | 4.39 | 0.5435 |

Ini menunjukkan, kebanyakan pengusaha kecil dan sederha di sepanjang Lembangan Sungai Pengkalan Datu mempunyai tahap kemahiran penggunaan media sosial pada aras sederhana tinggi. Faktor kemahiran menggunakan Media Jaringan Sosial (mean 3.58) adalah yang paling rendah dari keseluruhan parameter kajian. Manakala Pengetahuan Menyenggara Media Sosial (4.39) adalah yang paling tinggi dari keseluruhan parameter kajian. Oleh itu kesimpulan yang boleh dibuat, hasil dari dapatan kajian ini ialah usahawan kecil dan sederhana telah mempunyai tahap kemahiran penggunaan media sosial yang tinggi, dan latihan dalam bentuk memperkasakan kemahiran tersebut sahaja yang boleh dianjurkan. Latihan secara asas dan intermediate adalah tidak perlu untuk dianjurkan. Keutamaam latihan kemahiran yang hendak dilaksanakan boleh lah dirujuk kepada nilai mean yang diperolehi melalui jadual 2, dimana nilai yang paling kurang (3.58) adalah perlu diberi

keutamaan dan seterusnya diikuti dengan turutan menaik sehingga kepada nilai 4.39. Berikut adalah susunan keutamaan yang dicadangkan;

| N=60 | | Mean |
|---|---|---|
| 3 | Kemahiran Menggunakan Jaringan Sosial | 3.58 |
| 6 | Kemahiran Menggunakan Perisian Grafik | 3.60 |
| 2 | Kemahiran Menggunakan Media Sosial | 3.82 |
| 8 | Kemahiran Menggunakan Sistem Transaksi Kewangan | 3.98 |
| 1 | Kesedaran Kepentingan Menggunakan Media Sosial dalam Perniagaan | 4.32 |
| 7 | Kemahiran Menggunakan Peralatan Sokongan Digital | 3.97 |
| 5 | Kemahiran Menggunakan Perisian Microsoft Office | 4.09 |
| 4 | Kemahiran Menggunakan Enjin Pencarian Internet | 4.16 |
| 9 | Pengetahuan Etika dalam Media Sosial | 4.30 |
| 10 | Pengetahuan Menyenggara Media Sosial | 4.39 |

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**ECONOMY AND CONSUMERISM**

# OYSTER MUSHROOM CULTIVATION USING PALM KERNEL CAKE AND RUBBER SAWDUST TO DRAW ENTREPRENEUR FOR POVERTY REDUCTION

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## ABSTRACT

Edible mushrooms are rich in nutrient and high in medicinal value, which bring a lot of benefits. Many entrepreneur attracted on mushroom cultivation. This current study investigated to establish low cost substrate of palm kernel cake (PKC) with combination of rubber sawdust (RS) for Oyster mushroom (*Pleurotus florida* and *Pleurotus sajor-caju*) cultivation. The treatments were as follows: Treatment 1, 2, 3, 4 and 5, where T1 and T2 act as controls, which were made up as 100% of PKC and 100% of RS. Meanwhile, T3 was made up with 75% of PKC + 25% of RS, T4 (50% of PKC + 50% of RS) and T5 (25% of PKC + 75% of RS). The most effective substrate were T5 (57 days for *P. sajor-caju* and 59 days for *P. florida*) for both species for mycelium growth. Even though, the control from T2 only required 46 days for *P. sajor-caju* and 52 days for *P. florida* to colonized the whole bags, but the value of R2 for T5 is 0.9563 for *P. sajor-caju* and 0.9271 for *P. florida*, which is greater than T2 (0.9233 for *P. sajor-caju* 0.9065 for *P. florida*). For the mycelium growth in T5 are almost similar with the control (T2). Therefore, 100% of RS (T2) substrate can be replaced with substrate that consist of 25% of PKC and 75% of RS (T5) to save 25% of Rubber Sawdust due to the increase of cost in every year.

**KEYWORDS:** Entrepreneur, Oyster Mushroom (Pleurotus Florida), Oyster Mushroom (Pleurotus Sajor-Caju), Poverty, Palm Kernel Cake (PKC), Rubber Sawdust.

## INTRODUCTION

Mushroom is categories in vegetable family, where it is one of the most important vegetables that practice in human dietary due to it nutritive and medicinal value. Usually, mushroom can be found in forest, but now a day, it is cultivated domestically by the mushroom grower whether in small scale or big scale. Even people who have limited space or land also can cultivate mushroom, because in mushroom cultivation, it does not need a large area. Mushroom cultivation is one of the most agricultural jobs that can generate large profit. The profit from cultivation of mushroom higher than profit of wheat and rice. Therefore, this field can promote the reduction of poverty in order to develop the poor people and improve their life style (Imtiaj & Rahman, 2008). However, the demand of cultivation is increasing day by day in world wide. In Malaysia, the demand of mushroom is 50 ton per day while the supply is just half of the demand. The sawdust is the main substrate for mushroom cultivation in Malaysia. Nowadays, the sawdust price has been increased which affect the entrepreneur to continue the mushroom cultivation. Beside the sawdust substrate, mushroom can be cultivated in any other agricultural waste such as rice straw and cotton husks. Malaysia produced lots of agriculture waste from milling of palm fruits and extraction are empty Fruit Bunches (Alimon, 2011). The aim of this study was to find a alternative substrate to recuded the use of sawdust substrate for mushroom cultivation. As for alternative substrate this study choose palm kernel cake for the growth of *Pleurotus florida* and *Pleurotus sajor-caju* mushroom. Different ratios of sawdust and palm kernel cake were used to determine the days requriment to cultivate mushroom of *Pleurotus florida* and *Pleurotus sajor-caju* cultivation.

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## MATERIALS AND METHODS

### Sample collection

The oil palm waste that used in this study is Palm Kernel Cake (PKC). The PKC is purchased from the oil palm industry in Port Klang. The supplementary materials such as rice bran, lime (calcium carbonate), rubber sawdust, polyethylene bags, PVC neckset and cotton wool are purchased from a mushroom grower in Machang, Kelantan. The *Pleurotus florida* and *Pleurotus sajor-caju* spawn is purchased from a commercialized mushroom spawn production laboratory, which owned by Mr. Chong Mushroom Cultivation Center, located at Machang, Kelantan Malaysia.

### Substrate Preparation

The substrates of rubber sawdust (RS) and palm kernel cake (PKC) were prepare in different combination as follows in table 1:

**Table 1** The preparation of substrates based on different composition.

| Treatment | Composition of substrate (%) | |
|---|---|---|
| | PKC | RS |
| T 1 | 100% | - |
| T 2 | - | 100% |
| T 3 | 75% | 25% |
| T 4 | 50% | 50% |
| T 5 | 25% | 75% |

The substrates were mixed vigorously that make sure all contained equally distributed. The pH was adjusted 6-7 by using calcium carbonate, the moisture maintained 70-75% by adding water for suitable the growth of *Pleurotus florida* and *Pleurotus sajor-caju*.

### Substrate bag preparation

The prepared substrates media are filled in the polypropylene bag (16" × 20"). Then, the medium is closed with the PVC neck set and cotton wool. The substrates bags are placed into an autoclave to sterile for 8 hours under pressure of 15 psi and at temperature 121$^{o}$C. After 8 hours, the bags are taken out from the autoclave and let them cooled naturally on the shelf until the temperature is decreased to room temperature. Next, the inoculation process is done in the laminar flow.

### Inoculation of Mushroom Spawn and Solid State Fermentation

The substrate bags are inoculated with the grain spawn. The inoculation is done in the close area. The inoculation loop is heated or sterilized using ethanol before it is used. The ethanol also used to spray on the top of the mushroom substrate bags to remove contaminants. Each substrate bags need around 10g of spawn grain to be inoculated. Once the bags are inoculated, the openings are closed with the cover directly to avoid from contamination. The inoculated mushroom bags are arranged vertically and orderly on the shelf to let the spawn grow or colonized. Then, the inoculated mushroom bags are arranged vertically on the growing shelf for solid state fermentation. This kind of arrangement can promote the colonization of the mycelium in the mushroom bags. The temperature in the mushroom house is maintained around 28-30$^{o}$C.

### Growth performance of mushroom

The growth performance of the mycelium is analyzed base on the number of days that required by the mycelium to colonized the whole medium. The number of days for the colonization is recorded to determine the suitability of each treated substrates for the vegetative growth of the *Pleurotus florida* and *Pleurotus sajor-caju*.

## RESULTS AND DISCUSSION

This research was conducted to observe the oyster mushroom mycelium growth within the three months and to determine which ratios were the most suitable medium for the oyster mushroom (*Pleurotus sajor-caju* and *Pleurotus florida*) mycelium growth. A total of five treatments were carried out in this experiment, the treatments detail as mentioned in Table 1. The day requirements for the mushroom growth on the basis of the media as shown in table 2.

**Table 2** Total day required by the *Pleurotus sajor-caju* mushroom mycelium to colonize the medium within three months period.

| Treatments | Total days required *for Pleurotus sajor-caju* | Total days required *for Pleurotus florida* |
|---|---|---|
| T1 (100% PKC + 0% RS) | The mycelium growth stop growing at day 44 | The mycelium growth stop growing at day 47 |
| T2 (0% PKC + 100% RS) | Fully colonized at 46 days | Fully colonized on 52 days |
| T3 (75% PKC + 25% RS) | The mycelium growth stop growing at day 44 | The mycelium growth stop growing at day 51 |
| T4 (50% PKC + 50% RS) | The mycelium growth stop growing at day 43 | The mycelium growth stop growing at day 55 |
| T5 (25% PKC + 75% RS) | Fully colonized at 57 days | Fully colonized on 59 days |

Notes: T1 = Treatment 1, T2 = Treatment 2, T3 = Treatment 3, T4 = Treatment 4 and T5 = Treatment 5. PKC = Palm Kernel Cake and RS = Rubber Sawdust.

The resulting data showed that the mycelium of both mushroom performance was lowest in treatment 1 (100% PKC + 0% RS) and treatment 4 (50% PKC + 50% RS). In contrast, Treatment 5 (25% PKC + 75% RS) has resulting the highest performance and followed by Treatment 2 (100% RS) which are the second highest. According to Wang 1982, the lowest mycelium growth performance is due to the presence of different kinds of polyphenolic substances in the substrates. Besides, it also might be due to low content of cellulose (Gohl, 1993). In addition, the suitability of the C: N ratio in the substrate also plays an important role in ensuring the highest mycelium growth performance (Quimio & Sardsud, 1981).

Bano & Nagaraja (1976) stated that the *Pleurotus* species are able to metabolize and degrade lignin. Besides, they also can colonize faster in the substrate which has low lignin content. Moreover, too high nitrogen content in the supplements or substrates also will increase the temperature known as thermogenesis which able to kill the mycelium. The physical factors such as temperature, humidity, light and oxygen also give a huge effect toward the oyster mushroom cultivation in determined the mycelium growth and yield production (Batti, 2007).

The result of the mycelial thickness also differ based on the ratios. Though mycelia grow bit faster in RA media to compare with PKC, in contrast the thickness of mycelia of *Pleurotus sajor-caju* and *Pleurotus florida* in both mushrooms were higher or compact mycelia was found in high ratios of PKC contained media (T1 and T3) compare to RS contained media (T2 and T5) in Figure 1.

**Figure 1** The mushroom mycelial thickness based on the media. T1 refer as 100% PKC and T2 refer as 100 RS.

The correlation between the mycelium length and the days require by the mushroom mycelium to colonize the different ratio of mushroom medium are shown in Figure 2 and 3. The highest coefficient of determination $R^2$ for *Pleurotus sajor-caju* was obtained from the graph which is 0.9563 (Figure 2) and for the *Pleurotus florida*, the highest coefficient of determination R2 is 0.9271 (Figure 3) in treatment 5, which showed the strong relationship between the mycelium growth based on substrate combination (25%PKC+75%RS) in treatment 5.

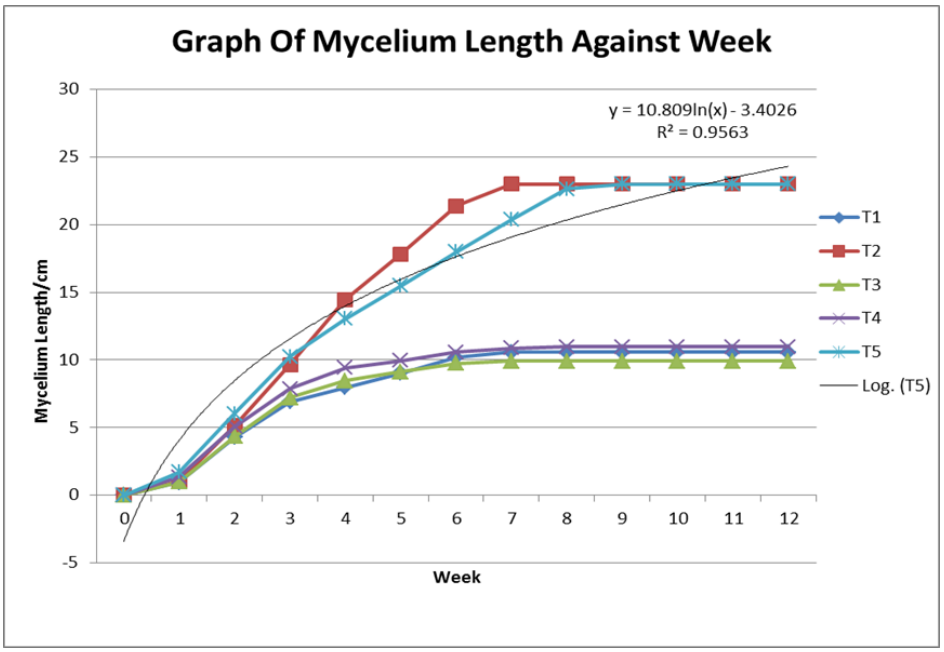


**Figure 3** Mean mycelium growth (cm) of *Pleurotus sajor-caju* measured in different ratio of substrates (Palm Kernel Cake and Rubber Sawdust).

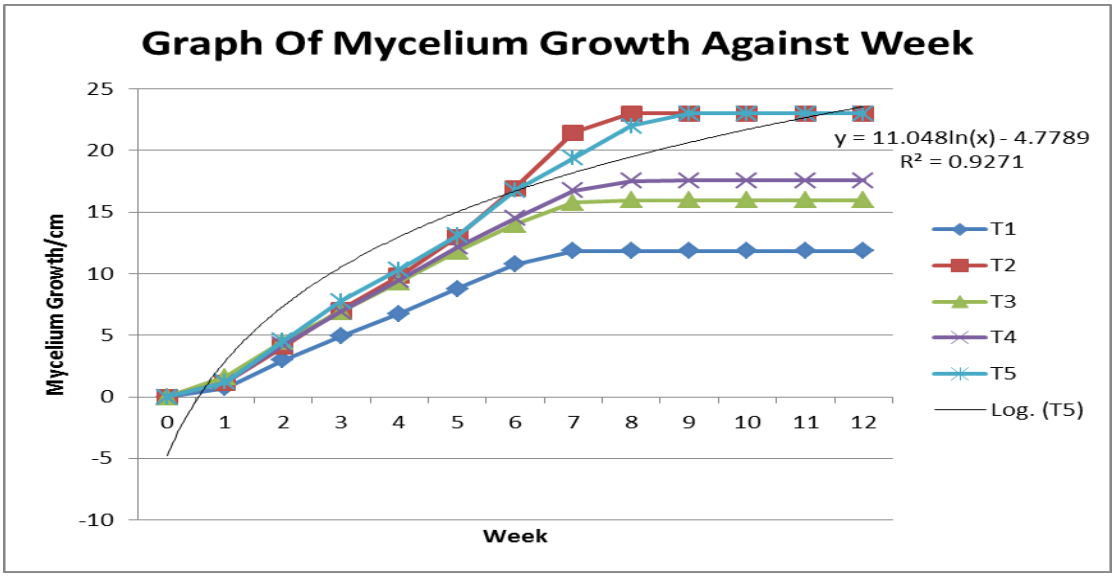


**Figure 4** Mean mycelium growth (cm) of *Pleurotus florida* measured in different ratio of substrates (Palm Kernel Cake and Rubber Sawdust).

## CONCLUSION

In conclusion, Treatment 5 substrate shows the positive reflect where the mycelium of both *Pleurotus* mushroom species (*Pleurotus sajor-caju* and *Pleurotus florida*) manage to colonize the mushroom bag successfully without stunted compare with Treatment 1, 3 and 4. Even though, the control from Treatment 2 manage to finish the colonization one week earlier than Treatment 5. In Treatment 5 which contained 25% of Palm Kernel Cake and 75% of Rubber Sawdust where the mycelium growth of both species of oyster mushroom are similar like Treatment 1 (100% of Rubber Sawdust) which showed that 25% of Rubber Sawdust can be replaced by 25% of Palm Kernel Cake in 100% of Rubber Sawdust substrate, which subsequently reflect the reduce of the quantity for using Rubber Sawdust and the cost for the medium. The increased cost of Rubber Sawdust is because of high demand toward the Rubber Sawdust for mushroom cultivation and furniture industry and there is also because of decreasing of rubber industry, where all rubber growers has change their plantation to fruit and oil palm plantation, which make the material are not enough to fulfil the mushroom grower need (Ratnasingam, Ioras, & Wenming, 2011). With this regards, to findings from this study the entrepreneur can be attract to use PKC and RS combination substrate as cost effective medium and create income generation which subsequently reflect the impact for poverty reduction. However, further study is needed to establish Palm Kernel Cake as an alternative medium for mushroom cultivation.

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# MULBERRY: AN OPPORTUNITY FOR SUSTAINABLE LIVELIHOOD IN A GEOGRAPHICALLY CHALLENGED COMMUNITIES

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## ABSTRACT

Kg. Tudan is located inside the buffer zone of the Crocker Range Park, in Upper Tuaran making it as one of the 400 villages that forms the Crocker Range Biosphere Reserve (CRBR), thus restricting them from performing any industrial activity other than agriculture. Most of them grow vegetables or fruit trees to supplement their income. For short-term crops, they grow cabbages, leafy greens and bananas as well as plant hill paddies just for their household consumption. In terms of income level, their income ranged from RM 200 to RM 500 per month and it is variable depending on the crop season. Although agriculture is the main source of livelihood for the local community in Tudan, it does not offer a stable source of income. Apart from that, the current political issues and the introduction of 6% GST in 2015 have serious implications on Malaysia's economic climate especially in Sabah. Mulberry planting was introduced to the villagers as an alternative to enhance their economic activities and to improve their livelihood. As an introduction, the making of organic mulberry tea leaves was introduced. Organic mulberry tea leaves is an innovative product that transformed the underutilized portion of mulberry leaves into tea product. Made locally in Tudan, Sabah it maximized the potential of the mulberry plant as a whole rather than by focusing only on the fruits. The leaves are hand plucked and dried using green energy via a community solar powered dryer. After the successful of Tudan's organic mulberry tea leaves, the community now focusing on diversifying its mulberry fruit base products to the production of mulberry sparkling water, mulberry breakfast bar, mulberry leaves extract soap and lotion which have better and demanding market value.

**KEYWORDS:** Kg. Tudan, Crocker Range Biosphere Reserve (CRBR), Mulberry, Alternative livelihood

## INTRODUCTION

Mulberry belongs to the genus Morus in the Moraceae family and is globally distributed under varied climatic conditions, ranging from tropical to temperate (Yuan and Zhao., 2015). This plant contains 24 species and one subspecies, and *Morus alba L.* is a dominant species among them (Ercisli and Orhan, 2007). The origin of most cultivated mulberry varieties is traced back to the area of China/Japan and the Himalaya foothills. China is the country with the largest area of mulberry, which is above 626 000ha, and then India nearly 280 000ha (Sɑ̄nchez, 2000). The fruit of *Morus alba L.* is called mulberry in the English-speaking world and is also known as *Sang Shen* in China and *Oddi* in Korea, with high yield of more than 10kg per tree from some cultivars in one fruiting season (Singhal et al., 2010).

Mulberry leaves are known as silkworm feed in China making China the world's largest silk producer since the late 1970s (Kang and Guo, 2011). The use of mulberry leaves as human food ingredients has not been common yet even though mulberry leaves have many advantages. According to Frank & Orwell (2013), mulberry leaves have a very powerful antioxidant effect. The antioxidant effect comes from the polyphenolic compounds contained in the leaves. The most polyphenolic compounds presented in mulberry leaves are flavonoids, such as quercetin, kaempferol, and morin (Frank & Orwell, 2013). Flavonoid compounds function as antioxidants that can inhibit the clumping of blood cells, stimulating the production of nitric oxide (NO), which plays a role in dilating blood vessels and inhibit cancer growth (Winarsi, 2007).

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Mulberry cultivation also yields mulberry fruit as a major product other than leaves for feeding silkworm. In most mulberry-growing countries, mulberry fruit is commonly eaten fresh, dried, or processed into wine, fruit juice, and jam for its delicious taste, pleasing color, low calorie content, and high nutrient content (Pawloska et al., 2008; Huang et al., 2013). In China, Korea, and Japan, mulberry fruit is also used in folk medicine for its pharmacological effects, including fever reduction, treatment of sore throat, liver and kidney protection, eyesight improvement, and ability to lower blood pressure (Zhou et al., 2015; Chen et al., 2016). The mulberry fruit was designated one of the first medicinal-and-edible plants by the Ministry of Health of China in 1985, and its medical use was recorded in the Chinese pharmacopoeia (Chinese Pharmacopoeia Commission, 2010). In support of these traditional properties, numerous studies have been conducted to confirm its chemical constituents, including amino acids, fatty acids, mineral, polyphenolics, and polysaccharides (Jiang and Nie, 2015; Sánchez-Salcedo et al., 2015; Wei et al., 2014). Previous studies have indicated that mulberry fruit extracts, such as anthocyanins, rutin, and polysaccharides, possess a range of biological activities, including neuroprotective, antioxidant, and anti-obesity effects, as well as prevention of cardiovascular disease, immunomodulation, and antitumor activity (Seo et al., 2013; Raman et al., 2016; Sarikaphuti et al., 2013; Lim et al., 2013; Chen et al., 2005).

Mulberry is a unique plant resource throughout the world. The leaves not only used for feeding to silkworms but also having medicinal values. The fruits of mulberry are tasty, sourish, sweet and pleasant. The contents of total flavonoid, reduced sugar, total sugar and vitamin in medicinal mulberry are all higher than other berry fruits. Through development of ecological mulberry industry, economic benefits of local traditional farmers can be increased.

Hence, this paper presents mulberry based industry in Kg. Tudan, Tuaran, Sabah. Mulberry planting was introduced to the villagers as an alternative to enhance their economic activities and to improve their livelihood. Since most of the villagers are farmers, the project aimed to inspire them to become agro-entrepreneurs by providing sufficient skills and by instilling the spirit of entrepreneurship. Thus, a series of strategic actions were planned and executed to fulfil the aspirations and needs of the project beneficiaries as in agricultural sector.

However, the remote village is protected under the buffer zone of Crocker Range Park (CRP) which restricts the villagers from performing any industrial other than agriculture. The CRP consists of a series of rugged valley and ridges along the western coast of Sabah. CRP consists of both hill and montane forest, with many species of flora and fauna endemic to Borneo. The maintenance of the highland ecosystem is important as its headwaters feed the many rivers that supply water to villages and towns, particularly along the west coast. CRP has at least five species of primates, such as the orang-utan, gibbons, tarsier, and long-tailed macaques. The United Nations Educational, Scientific and Cultural Organisation (UNESCO) has designated Sabah's Crocker Range as a World Biosphere Reserve in 2014 making the Crocker Range as part of the Man and Biosphere (MAB) program.

The MAB programme was established in 1971 under the UNESCO. This intergovernmental scientific programme aimed to address biodiversity loss by improving the relationship between people and their environment. It called for an interdisciplinary approach in management, research and education for ecosystem conservation and sustainable use of natural resources.

In light of the MAB concept, a buffer zone is a place where people's livelihoods are enhanced and at the same time environmental sustainability is ensured. In other words, the buffer zone of the MAB is a place where human-nature interactive relations exist. Under the UNESCO principle, the MAB should conserve biodiversity and local culture through appropriate land management and sustainable development. In reality, sustainable land resource management is needed at the village level to ensure that the community can generate a sustainable income from the agriculture activity. Swidden agriculture, traditional agricultural practice has been put in place for generations in Kg. Tudan. As Kg. Tudan is located in the water catchment of the Tuaran district, it is important to ensure that the impact of the agriculture activity does not deteriorate the environment of the village.

## MATERIALS AND METHODS

Study Site

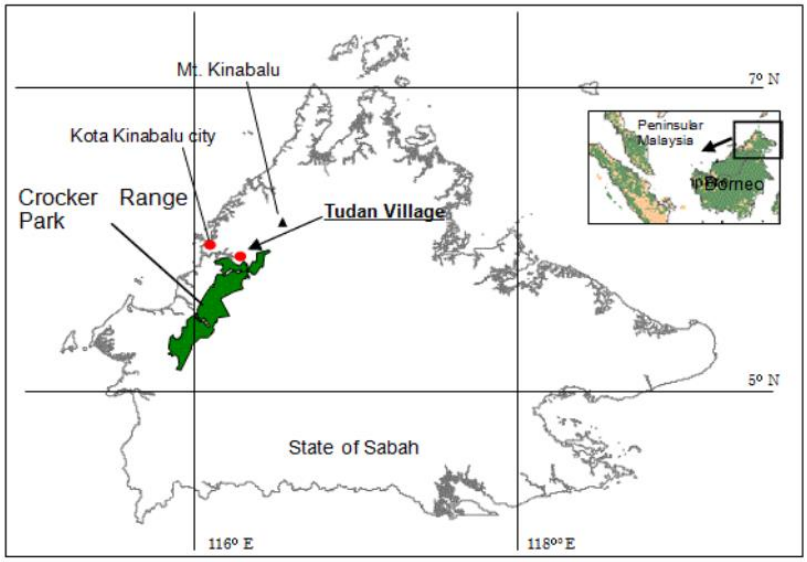



**Figure 1** Map of Kg. Tudan (Source: Kazunobu et al., 2015)

Kg. Tudan (GPS 5°51'45" N, 116°19'53" E) is located on the western slopes of the Crocker Range in the northern section of the Crocker Range Park, and it is approximately 38.2 km east of Kota Kinabalu, the capital city of Sabah State (Figure 1). It lies at an elevation of approximately 1,130m above sea level and is surrounded by sloping land. Administratively, Kg. Tudan is located in the Tuaran District. Crocker Range Park and its surrounding areas called Crocker Range Biosphere Reserve (CRBR) was designated as a Biosphere Reserve under the Man and Biosphere (MAB) program in June 2014 by UNESCO (core zone: 144,492ha, the buffer zone: 60,313 ha, the transition zone: 145,779ha), and Kg. Tudan is located in the buffer zone of the CRBR (Figure 2).

In light of the MAB concept, a buffer zone is a place where people's livelihoods are enhanced and at the same time environmental sustainability is ensured. In other words, the buffer zone of the MAB is a place where human-nature interactive relations exist. Under the UNESCO principle, the MAB should conserve biodiversity and local culture through appropriate land management and sustainable development. In reality, sustainable land resource management is needed at the village level to ensure that the community can generate a sustainable income from the agriculture activity. Swidden agriculture, traditional agricultural practice has been put in place for generations at Kg. Tudan. As Kg. Tudan is located in the water catchment of the Tuaran district, it is important to ensure that the impact of the agriculture activity does not deteriorate the environment of the village (Kazunobu et al., 2015). Therefore, the community is limited to only perform traditional agriculture method so to ensure that the environment will stay pristine.

KgTudan's recorded population is 402 persons (as of 2018) with 42 households. However, the number of 'permanent' residents and occupied houses is less as many adults work is larger towns such as Tambunan and Penampang only to come back to the village on weekends, while youngsters have also moved out to seek jobs elsewhere, including in Peninsular Malaysia. As mentioned earlier, agriculture constitutes the main source of livelihoods for the majority of households in Kg. Tudan. As opposed to paid employment, the income from agriculture can vary substantially for each household based on the crops that are harvested each week and by sales that are generated at the markets. It was often difficult for respondents to accurately describe or track the amount of income generated each month as cash from sales was collected on a daily basis, much of which was spent immediately on necessary expenses. For the 25 households solely involved in agriculture, the data collected showed an average income of just over RM400 per month for each household which was substantially less than what was being spent (Figure 3). Cash income was primarily derived from the sale of crops and supplemented from time to time with the sale of livestock such as domesticated pigs as well as income was derived from forest-based products (i.e. bush meat, jungle durian etc.) (Figure 4) (Fiffy et al., 2017).

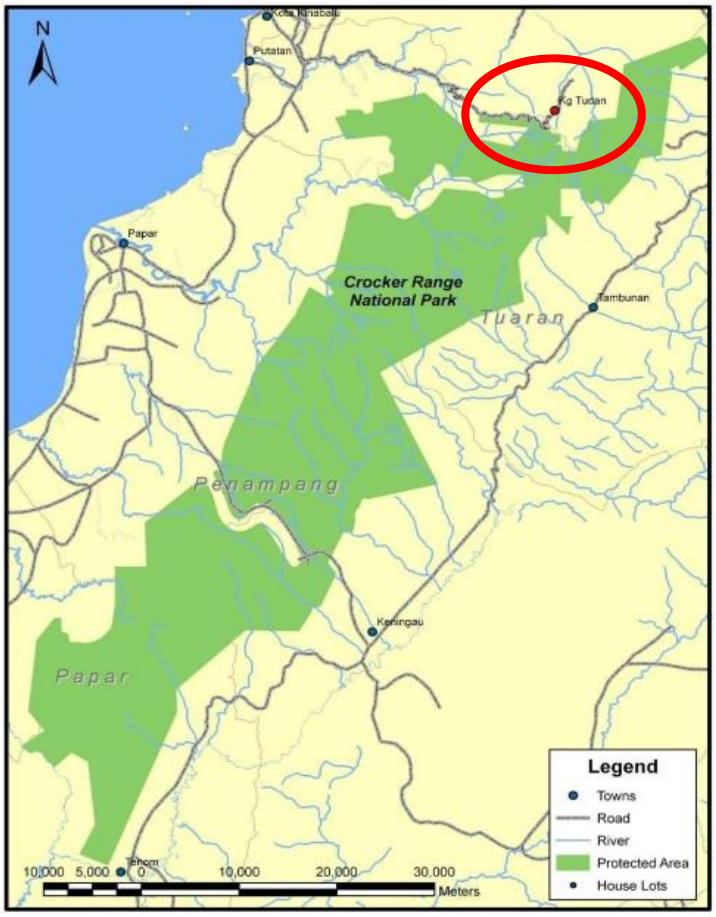



**Figure 2** The location of Kg. Tudan.

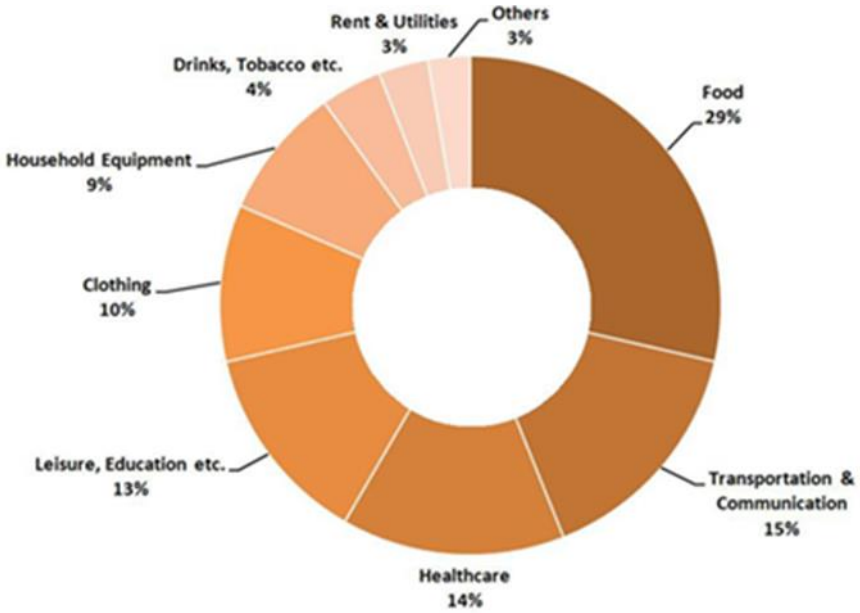



**Figure 3** Sources of expenditure for households involved in agriculture (Source: Fiffy et al., 2017).

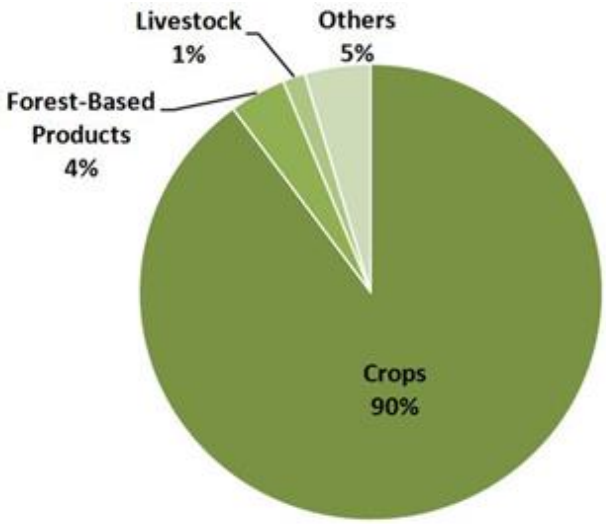



**Figure 4** Sources of income for households involved in agriculture (Source: Fiffy et al., 2017).

Project Context

*Knowledge Transfer Programme (KTP)*

The Knowledge Transfer Program (KTP) project known as "Environmental Conservation and Community Capacity Building at Kampong Tudan, Tuaran, Sabah: Best Ecotourism Practice by Utilizing the Mulberry Trees in Kampong Tudan" is a 2 years' knowledge transfer program aimed at developing the capacity required to realize the important of Kg. Tudan's mulberry trees as a new sustainable livelihood product. The main aim of this program is to develop strategies to improve the livelihoods of the community of Kg. Tudan through community-based conservation efforts that will integrate mulberry agricultural improvement, mulberry resources management and mulberry-environmental management, in collaboration with relevant stakeholders (academicians from different expertise). To achieve this main aim, therefore several objectives were developed; to organize, create and distribute the knowledge about the community-based conservation through the integration of agriculture improvement, to ensure the availability of the knowledge of mulberry cultivating to be shared to future users through mentorship and to create independent entrepreneurs (Fiffy et al., 2017).

From the KTP project, local community of Kg. Tudan has successfully launched its first mulberry-based product that is the "Organic Mulberry Tea Leaves" on 7th April 2017. 'Organic Mulberry Tea Leaves' is an innovative product that transforms the underutilized portion of mulberry leaves into tea product. It is made locally in Kg. Tudan to maximize the potential of the mulberry plant rather than focusing on the fruits. The leaves from mulberry plant were hand plucked and dried utilizing green energy via a community solar powered dryer to produce the tea. In line with the production, women were given job opportunity in packing the tea into finished products.

The developed tea product (Figure 5) has been undertaken by Kg. Tudan villagers' cooperative known as "Koperasi Tudan Tuaran Berhad" registered under Suruhanjaya Koperasi Malaysia and has commercialised in the market since it was launched in April 2017. The product is priced at RM 19.90 per box and has generated more than RM 95, 081 revenues six months after it was launched in April 2017.

The tea product line has now expanded to Ready to Drink (RTD) product with additional 3 flavours that are, mulberry and honey tea drink, mulberry and lemon tea drink and mulberry, honey and lemon tea drink and is sold at local tamus (market) and selected backpacker lodges around Kota Kinabalu City.

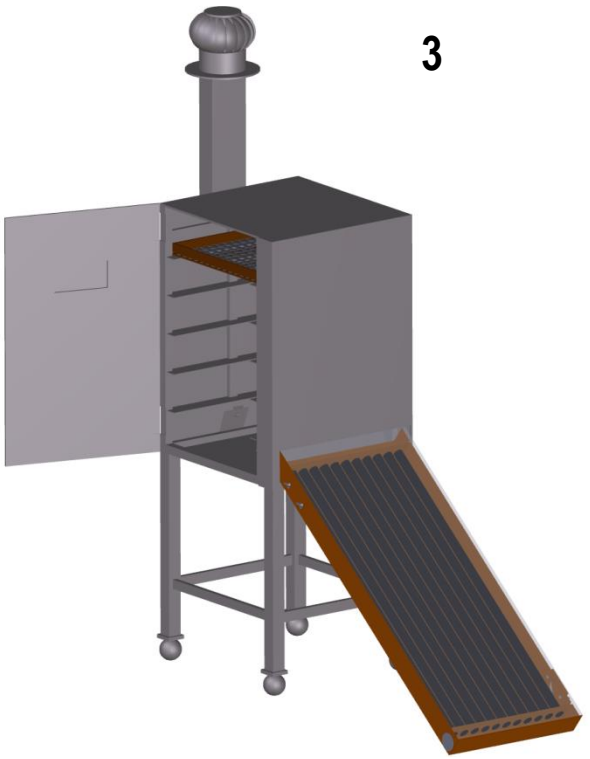
**Figure 5** The Organic Mulberry Tea Leaves of Kg. Tudan

*MOSTI Social Innovation (MSI)*

Malaysia's government always emphasises on the importance of innovation as a key for the nation's growth. In the perspectives of economic or business innovation, efforts to enhance innovation as a source of economic growth can be seen from various initiatives such as the promotion of collaborative innovation platform among the government, academia and private sector; the annual increase of expenditure for research and development (RandD) to gross domestic product (GDP); and the increased access to finance and incentives for technology innovation. Moving from an agriculture-based economy in 1957 to innovation-led economy starting in 1990s, Malaysia has sustained rapid and inclusive economic growth and is recognised as one of the most successful Southeast Asian economies (OECD, 2016).

Prior to National Policy on Science, Technology and Innovation (NPSTI), Technology Application Programme (TAP) or TAPMOSTI@COMMUNITY, a programme introduced in 2009 was implemented, focusing on the application of science and technology (SandT) in the society targeting at marginalised communities including the small medium enterprises (SMEs) at rural and urban areas (Ismail, 2011). Apart from increasing the awareness of the society, TAPMOSTI@COMMUNITY was also aimed at benefitting the communities in terms of improving the quality of life (Ismail, 2011). RM20 million was allocated for this programme involving 180 projects under seven agencies as the project implementers (Ismail, 2011). Subsequently, in 2015, MOSTI introduced social innovation as one of the elements in broadening the scope of research and development (RandD) funds (MOSTI, 2015) and MOSTI Social Innovation (MSI) was launched with the objective of improving the well-being of the society through the implementation of project, services, capacity and skill building or innovation output using the existing technology that can be implemented sustainably (MOSTI, 2016). About up to RM20 millions out of the total approved RandDandC Fund was reserved for the implementation of MSI (MOSTI, 2015). As a start, the implementation of MSI involves outreach programme to the grassroots level and scaling up innovative ideas from the outreach programme. Subsequently, Social Innovation Challenges is conducted to obtain impactful ideas that are suitable to be conducted under MSI. MOSTI's minister, as reported in The Borneo Post, pointed out that over 100 projects under MSI were kick-started in 2015 (Bahari, 2016) and the community of Kg. Tudan received the MSI grant of RM320,000 in December 2017.

Under the MSI grant, a smart solar dryer was built to help the community to dry the mulberry leaves for tea and mulberry fruits for dried ready to eat mulberries. The smart solar dryer consists of three parts, namely the drying chamber, heat collector chamber and a chimney (Figure 6).




Legends:

1. Drying chamber
2. Heat collector chamber
3. Chimney

**Figure 6** The smart solar dryer design.

Social Impact Study

The research approach taken in this study was a case study. The unit of analysis and the sampling unit was the community. The sampling frame was the community of Kg. Tudan. The goal of this case study was to conduct a community-based assessment of impacts on a sample of the 65 active participants of both Knowledge Transfer Programme and MOSTI Social Innovation projects in the study area.

A community forum was conducted during a one-day four-hour public meeting in Kg. Tudan. During the forums, participants were asked about the impacts the KTPS and MSI projects on their lives and the reasons why they are participating actively in both projects. The input from the forum participants were then analysed using content analysis via Leximancer.

Leximancer is a text analytics tool that can be used to analyse the content of collections of textual documents and to display the extracted information visually. The information is displayed by means of a conceptual map that provides a bird's eye view of the material, representing the main concepts contained within the text as well as information about how they are related.

## RESULTS AND DISCUSSION

In addressing the aim of this study which attempted to explore participants' perceptions concerning the advantages and benefits of the two projects done in Kg. Tudan. The results are shown in Table 1. The top three themes that emerged from the Leximancer analysis are "local", "development" and "social". This is visually illustrated in the concept map in Figure 7. Respondents expressed the view that the KTP and MSI projects should be encouraged because it made the 'local' has an advantages, followed by the projects had made positive 'development' to the community of Kg. Tudan thus had created 'social' well-being through 'entrepreneurship'. The theme of 'mulberry' indicated that respondents agreed that the mulberry trees are important in terms of aiding to the 'households' income. 'Agriculture' itself as the main contribution in response to poverty alleviation also emerged as a theme and was therefore noted as a reason as to why agriculture should

be encourage with a twist of innovation and sustainability which then make up the theme 'conservation' comes in the picture.

**Table 1** Themes and connectivity of respondents' answers on the advantages and benefits gained from the KTP and MSI projects

| Theme | Connectivity |
|---|---|
| Local | 100% |
| Development | 51% |
| Social | 21% |
| Entrepreneurship | 5% |
| Mulberry | 5% |
| Households | 5% |
| Agriculture | 4% |
| Conservation | 3% |

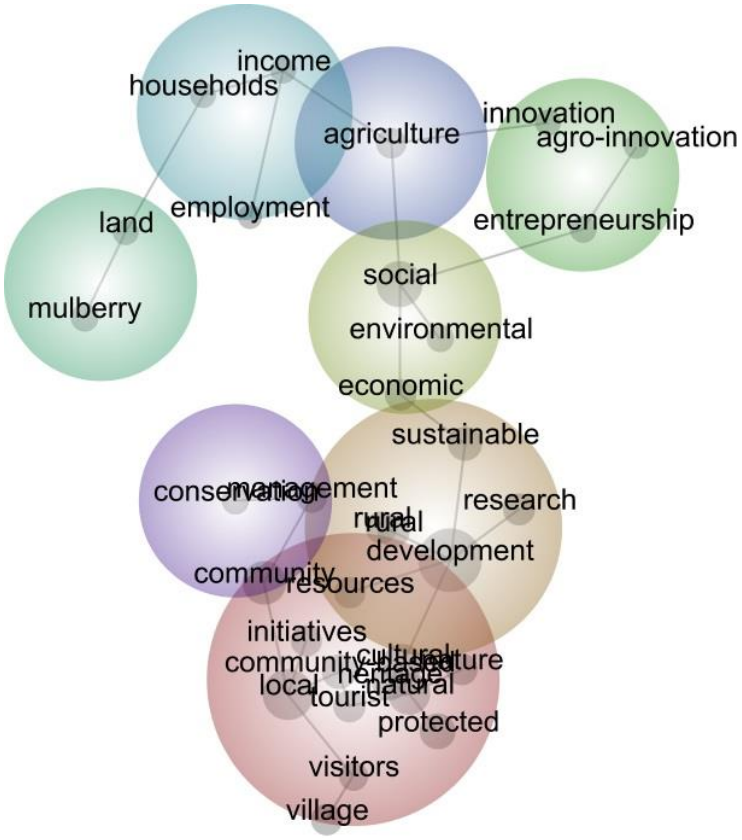



**Figure 7** Responses of advantages and benefits of KTP and MSI projects to the community of Kg. Tudan.

The Leximancer concept map in Figure 8, which was generated for the responses received regarding the respondents' willingness to participate in both projects, indicated that the top three themes were 'project', 'social' and 'agricultural'. These themes are represented in Table 2 along with the indicative connectivity for each concept. Respondents had indicated that 'project' should be encouraged because of how it affected the community: that is by activities done and financial support given. Secondly, 'project' was seen as desirable because it contributed to the 'social' impacts and encouraged the respondents to change and involved as entrepreneurs. Thirdly, respondents' specified that through the 'project', 'agricultural' activities were more creative and innovative because 'project' brought in equipment and machinery. Other themes which emerged from this analysis included contributing to the community capacity building thus creating social change through its people who are farmers turn entrepreneurships. Therefore projects such as KTP and MSI are important as they bring in benefits to the locals.

**Table 2** Themes and connectivity of respondents' answers on the reasons they are participating in the KTP and MSI projects

| Theme | Connectivity |
|---|---|
| Project | 100% |
| Social | 97% |
| Agricultural | 85% |
| Community | 77% |
| Capacity | 34% |
| People | 31% |
| Farmers | 29% |
| Entrepreneurship | 19% |
| Benefits | 8% |

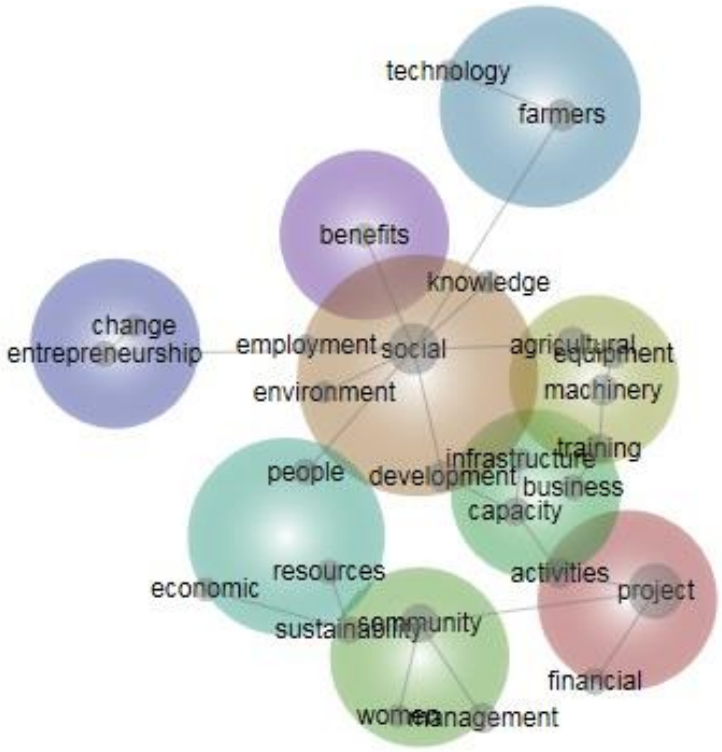



**Figure 8** Responses of willingness to participate in KTP and MSI projects.

## CONCLUSION, IMPLICATION AND RECOMMENDATION

The social impacts study described here ascertained that the benefits and advantages of the KTP and MSI Mulberry Projects. Mulberry-based products such as the mulberry leaves tea, dried mulberry fruits and mulberry wain are the source of additional income generation to the community of Kg. Tudan. Mulberry-based products provide more than 60% employment to the respondent in a year thus stops the migration of young generations to nearby districts and even to Peninsula Malaysia.

The average monthly income as traditional farmers was estimated as RM514/month. After the introduction of the mulberry-based products, the community now earned approximately RM1,350/month, a 38% increased of monthly income within 1 year after the first product were introduced and marketed – the organic mulberry leaves tea.

Large production base, availability of skills, land and varieties of mulberry trees, established infrastructure, low investment, easily adoptable technologies and strong domestic demand-pull are strengths of mulberry-based products business in the study area. This kind of livelihood has stimulated habit of saving, microenterprise, reduction in youth migration; improvement in living conditions among the participants of this mulberry-based entrepreneurship. Mulberry-based products business plan is suited the life style of the community of Kg. Tudan because the practice is simple and can be done without any cost and skill. Mulberry-based products making activities provide a perfect choice for the women because of the very nature of the activities that can take place close to the habitation. Women members get a steady source of income from the selling of mulberry-based products in the markets. Thus, the income from this business plan not only helped to maintain their family during lean agricultural season, but also ensures continuance of education to their children and boosted the morale of the women of Kg. Tudan through self-employment. Mulberry-based products sector eminently qualifies as one of the most appropriate agro-based cottage industry for rural development, environment protection and rejuvenation. This sector is not only important for generating rural employment and preventing rural migration but also for role in protection and preservation of ecology, heritage and socio-cultural values.

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# THE IMPROVEMENT OF SOIL FERTILITY USING BOKASHI FOR VEGETABLE PRODUCTION SYSTEM IN KELANTAN, MALAYSA

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## ABSTRACT

Every year Malaysia imports many types of fruits and vegetables from other countries in quite big amount, although this country has a potential to be self-sufficient for the crops. On the contrary, there are many lands in Kelantan that are unutilized wisely due to soil fertility problem. Bokashi, one type of organic fertilizers, has a promising benefits for improving the soil fertility. This type of organic fertilizer has been applied in many countries and proved to increase the yield of several crops. The objective of the study is to improve the soil fertility by using organic fertilizer bokashi so the soil will be able to support the growth and yield of some vegetables. Five dosages (0, 2000, 4000, 6000, 8000 kg) of bokashi per hectare and one dosage (10,000 kg) of commercial free-peat compost per hectare (used as a positive control) were compared for their effects on the growth and yield of seven economical crops: chili, brinjal, okra, luffa gourd, sweet corn, chinese kale, and celery. Results showed that bokashi with the dosage as low as 2000 kg per hectare could improve significantly the vegetative growth and yield of most of the crops. Even this dosage had the better effects on some components of growth and yield of the crops compared to the positive control (10,000 kg of free-peat compost). From these results, the use of bokashi can be recommended to farmers for improving their vegetable production system, and in turn, it will increase their income.

**KEYWORDS:** Bokashi, Organic Fertilizer, Production System, Soil Fertility, Vegetables.

## INTRODUCTION

In 2014, FAMA recorded that Malaysia have imported total vegetables as much as 2.2 million metric tonnes or RM 5.5 billion (Ruban, 2016). The government should consider any possible efforts to reduce it by promoting vegetable farming to the farmers. The vegetables and fruit imports will be reduced by 2020 (MD, 2014). Some issues related to vegetable production are the Malaysia's climate in some places, unavalability of local varieties and high production costs. Lying between 1° to 7° north of the equator, with an average high uniform temperature of 27° –32°C and the humidity is high (80–85%), Malaysia has actually specific ecological conditions for best cultivation for many types of vegetables. For the problem of soil fertility, the use of bokashi is the potential technique to improve soil fertility. The word bokashi is originated from a Japanese term that means 'fermented organic matter'. This also often refers to an anaerobic fermentation process in composting organic wastes but much different end product compared to traditional composting. Unlike conventional composts that need several months to decompose waste to become available nutrients for plants, bokashi systems may change organic wastes in less than four weeks by using what so called "effective microorganisms". The raw materials for bokashi can be from kitchen wastes, agricultural wasted and any other organic matters. The use of bokashi to improve the soil fertility have been adopted in many countries for incresing the yield of several crops, including soybean (Wijayanto *et al.*, 2016), corn (Vetayasuporn, 2006), and brinjal and tomato (Mohan, 2008). It can also increase the chlorophyl level lettuce and radish seedling (Carrodus, 2002). The fact that there are many unutiliized lands in Kelantan generally and in Jeli particularly, so the use of bokashi to improve the soil vertility is a potential way to utilize the land wisely especially for common people and farmers and, in turn, it may increase their income. This effort is inline with government program especially in eradicating proverty. The objectives of this research were: (i) To improve the soil fertility in Jeli using different doses of bokashi, and (ii) To examine the effect of different doses of bokashi on seven economical crops

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## MATERIALS AND METHOD

*Place and time*

The experiment was conducted in Agro Techno Park Universiti Malaysia Kelantan, Jeli Campus, located at 5.7445° N and longitude of 11.8642° E from July 2017 to December 2017. The areas in Kelantan have raining for every interval of month. The raining season in Kelantan is from October to March, which is at the northeast monsoon season. The minimum and maximum temperature ranges from 22° C to 26° C and 31° C to 39° C, respectively. Seven vegetable crops were tested for their response by treatment of different dosages of bokashi, i.e. chinese kale (*cv* 11), sweet corn (*cv* F1 Sugar Rich), chili (*cv* Red Kulai 151), brinjal (*cv* F1 Purple Dream), okra (*cv* F1 Hybrid 204), celery and ridged luffa (*cv* F1 305). Five different levels of bokashi and one level of free-peat compost (imported from Holland) per hectare as treatments were added and mix with the soil one week before planting. Besides that, the soil was added with chemical fertilizers according to the recommended for each crop.

*Experimental design*

This study was done in a Randomized Block Design (RBD) with six treatments and three replications. Treatments included T1 = 0 kg bokashi as the negative control, T2 = 2000 kg bokashi/ha, T3 = 4000 kg bokashi/ha, T4 = 6000 kg bokashi/ha, T5 = 8000 kg bokashi/ha, and T6 = 10000 kg free-peat compost/ha as the positive control. The experimental unit had the area of 100cm x 300cm for brinjal, chili, luffa, okra, kalian, and corn; while for celery the area was 100 cm x 100 cm. The variables observed were plant height, number of leaves, yield per plant and yield per plot. Plant heights and the leaf number were measured at the different times depending on the growth type for each crop. Kailan was measured at 35 days after transplanting (DAT), brinjal at 49 DAT, celery, luffa, okra and chili at 56 DAT, and corn at 63 DAT. The data were analyzed using analysis of variance (ANOVA) for Randomized Block Design and a Duncan Test to compare the means ($P \leq 0.05$). All analyses were performed using the SPSS v15 program.

*Agronomic practices*

First, the land was cleared by ploughing following the area. All unwanted things such as stones, gravel, weeds and so forth were removed. Then, the soils were loosen to make the planting process become easier. After that, NPK fertilizer and compost were added to the soil and mixed well together. The amount of NPK fertilizer was depended on the species of crops as recommended by MARDI. The different dosage of EM-bokashi was applied at the same time as chemical fertilizer. The beds were then covered using silver shine plastic for all crops except for corn and celery. The planting space was 40x60 cm for brinjal, chili, luffa, okra; 40x20 cm for kalian, 25x25 cm for celery, and 73x25cm for sweet corn. For corn, the fertilizers was given three times at 2, 4 and 6 weeks after planting.

## RESULTS AND DISCUSSION

In general, the application of bokashi could increase the component of plant growth and yield. The dosage as low as 2000 kg per hectare could increase all variables observed in all crops and in some cases were higher even than the application of 10,000 kg commersial free peat compost per hectare.

*Plant hight*

Table 1 shows that the plant height of sevent types of vegetables were significantly ($p \leq 0.05$) influenced by different dosage of bokashi. The hightest plants of chinese kale, brinjal, corn and chili achieved by the treatment T5 (8000 kg bokashi $ha^{-1}$). For celery dosages of 4000 kg of bokashi per hectare (T3) were enough to increase the plant hight and significantly different from the positive control (T6). The height of luffa and okra were not significantly influenced by bokashi. Generally, the addition of bokashi as low as 2000 kg per hectare (T2) could increase the plant height. Even this treatment gave the better effect on plant height compared to that of 10000 kg compost per hectare. T1 (treatment without bokashi) always had the lowest plant hight. The effects of bokashi in increasing the plant height have been studied in many crops. Álvarez-Solís *et al*., (2016) stated that bokashi increased the plant height of onion and jalapeño pepper by 62% and 94% respectively. Zaman *et al* (2010) also found that bokashi could increase the plant height patchouli (*Pogostemon cablin* Benth.) by 11%. Moreover,

bokashi could increase the plant height in soybean by more than 85% (Wijayanto *et al*., 2016), and similar result found in corn (Halim *et al*., 2016)

**Table 1** Effect of different dosage of bokashi on the plant height of eight vegetable crops

| Treatment | Kailan | Celery | Brinjal | Sweet Corn | Luffa | Okra | Chili |
|---|---|---|---|---|---|---|---|
| T1 (0 kg/ha) | 17.2$^{c}$ | 14.57$^{d}$ | 72.7$^{b}$ | 226.3$^{b}$ | 238.3$^{a}$ | 63.4$^{a}$ | 23.7$^{ab}$ |
| T2 (2000 kg/ha) | 24.6$^{ab}$ | 19.20$^{bc}$ | 93.2$^{ab}$ | 237.6$^{b}$ | 295.2$^{a}$ | 91.2$^{a}$ | 21.7$^{b}$ |
| T3 (4000 kg/ha) | 25.7$^{ab}$ | 24.90$^{a}$ | 88.7$^{ab}$ | 252.7$^{ab}$ | 273.7$^{a}$ | 93.8$^{a}$ | 23.9$^{ab}$ |
| T4 (6000 kg/ha) | 24.2$^{ab}$ | 23.53$^{ab}$ | 92.6$^{ab}$ | 258.1$^{ab}$ | 311.0$^{a}$ | 79.1$^{a}$ | 24.0$^{ab}$ |
| T5 (8000 kg/ha) | 26.5$^{a}$ | 23.00$^{ab}$ | 95.9$^{a}$ | 272.4$^{a}$ | 300.1$^{a}$ | 74.6$^{a}$ | 25.7$^{a}$ |
| T6 (10000 kg/ha) | 19.5$^{bc}$ | 15.13$^{cd}$ | 73.5$^{b}$ | 235.9$^{b}$ | 302.4$^{a}$ | 70.8$^{a}$ | 21.8$^{b}$ |

Values followed by the same letters in the same column are not significantly different based on Duncan's Multiple Range Test (**DMRT**) at $\alpha$ = 0.05

*Number of leaves*

The number of leaves varied significantly among treatments ($p \leq 0.05$) for kailan, chili, and celery with the highest for application bokashi 8000 kg per hectar (T5) but did not differ from other bokashi treatments except treatment T2 for celery. For other crops the application of bokashi and compost did not increase the number of leaves (Table 2). Bokashi that might increase the number of leaves many crops have been proven including onion by 37% and jalapeño pepper by 133% (Álvarez-Solís *et al*., 2016), soybean by 32% (Wijayanto *et al.*, 2016), and cowpea (Shahardeen and Seran, 2013). Moreover, Zaman *et al.* (2010) stated that bokashi could also increase the leaf size and leaf area index of Patchouli (*Pogostemon cablin* Benth.) by 12%. The positive effects of bokashi fertilizer on the number of leaves are due to the increase of the concentration of P (9.5%) and K (8.3%) (Saldaña y Hernández *et al*., 2014), or the ability to supply mineral (Álvarez-Solís *et al*., 2010).

**Table 2** The effect of different dosage of bokashi on the number of leaves

| Treatment | Kailan | Celery | Brinjal | Sweet Corn | Luffa | Okra | Chili |
|---|---|---|---|---|---|---|---|
| T1 (0 kg/ha) | 8.5$^{b}$ | 9.5$^{b}$ | 15.4$^{a}$ | 11.7$^{a}$ | 43.0$^{a}$ | 19.1$^{a}$ | 31.4$^{b}$ |
| T2 (2000 kg/ha) | 9.9$^{ab}$ | 10.1$^{b}$ | 16.0$^{a}$ | 11.3$^{a}$ | 41.9$^{a}$ | 25.0$^{a}$ | 56.4$^{ab}$ |
| T3 (4000 kg/ha) | 10.0$^{ab}$ | 16.6$^{a}$ | 14.2$^{a}$ | 12.0$^{a}$ | 45.8$^{a}$ | 25.6$^{a}$ | 78.6$^{ab}$ |
| T4 (6000 kg/ha) | 9.8$^{ab}$ | 14.6$^{a}$ | 15.3$^{a}$ | 10.7$^{a}$ | 45.1$^{a}$ | 21.8$^{a}$ | 69.6$^{ab}$ |
| T5 (8000 kg/ha) | 10.8$^{a}$ | 16.4$^{a}$ | 15.3$^{a}$ | 11.7$^{a}$ | 44.3$^{a}$ | 24.0$^{a}$ | 96.4$^{a}$ |
| T6 (10000 kg/ha) | 8.8$^{ab}$ | 9.5$^{b}$ | 14.3$^{a}$ | 11.7$^{a}$ | 39.9$^{a}$ | 20.9$^{a}$ | 51.5$^{ab}$ |

Values followed by the same letters in the same column are not significantly different based on Duncan's Multiple Range Test (**DMRT**) at $\alpha$ = 0.05

*Yield*

Except for okra and brinjal, the yield of crops were significantly ($p \leq 0.05$) influenced by bokashi. For kailan, the highest yield with a mean of 2515 g was recorded from treatment T5 (8000 kg bokashi per ha) that was 81% higher compared to negative control (without bokashi) and 53% higher compared to possitive control using 10000 kg free peat compost per hectar (T6). T4 (6000 kg bokashi per ha) increased the yield of luffa and brinjal by 149% and 179% respectively compared to negative control, or 178% and 111.8% respectively when compared to the positeive control. For celery, the treatment T3 resulted the highest yield (1227.3 g) but not significantly different from T4 and T5. These results were comparable to some other studies about bokashi. The yield of onion was increased by 255% by the addition of bokashi (Álvarez-Solís *et al*., 2016). Zaman et al (2010) stated that bokashi could increase the oil yield of patchouli (*Pogostemon cablin* Benth.) by 28%, and Wijayanto *et al* (2016) also found that bokashi could increase the yield of soybean by 31%.

**Table 3** The effect of different dosages of bokashi on the yields of seven vegetable crops.

| Treatment | Kailan | Chili | Luffa | Okra | Sweet Corn | Brinjal | Celery |
|---|---|---|---|---|---|---|---|
| | | | | g | | | |
| T1 (0 kg/ha) | 1383.3$^{b}$ | 226.5$^{b}$ | 3933.3$^{bc}$ | 2187.7$^{a}$ | 3943.0$^{a}$ | 3047.7$^{a}$ | 591.3$^{c}$ |
| T2 (2000 kg/ha) | 1952.3$^{ab}$ | 518.5$^{b}$ | 7242.8$^{ab}$ | 3045.7$^{a}$ | 6158.1$^{a}$ | 5619.0$^{a}$ | 763.3$^{bc}$ |
| T3 (4000 kg/ha) | 2134.0$^{ab}$ | 868.0$^{ab}$ | 7616.3$^{ab}$ | 3246.0$^{a}$ | 6822.3$^{a}$ | 6778.3$^{a}$ | 1227.3$^{a}$ |
| T4 (6000 kg/ha) | 2143.0$^{ab}$ | 943.5$^{ab}$ | 9811.7$^{a}$ | 3168.7$^{a}$ | 7271.5$^{a}$ | 8499.3$^{a}$ | 1057.0$^{ab}$ |
| T5 (8000 kg/ha) | 2515.0$^{a}$ | 1541.7$^{a}$ | 8584.3$^{a}$ | 2107.0$^{a}$ | 6437.0$^{a}$ | 4815.7$^{a}$ | 1147.0$^{a}$ |
| T6 (10000 kg/ha) | 1638.9$^{ab}$ | 537.3$^{b}$ | 3529.7$^{c}$ | 2643.7$^{a}$ | 5486.3$^{a}$ | 4012.3$^{a}$ | 632.7$^{c}$ |

Values followed by the same letters in the same column are not significantly different based on Duncan's Multiple Range Test (**DMRT**) at $\alpha$ = 0.05

*Other variables*

The application of bokashi also increased the biomass of kalian. Treatment 5 (T5) increased the biomass of kalian by 84.6% compared to the negative control (T1) and by 54.2% to the positive control (T6). For luffa, the number of branches was also influenced by the application of bokashi. The dosages as low as 2000 kg per ha (T2) differed significantly from both negative and positive controls. Moreover, bokashi also increased the number of flowers of luffa and chili.

The application of bokashi gave the better results on both vegetative and generative growth. This might be due to improved ability in providing nutrients and synthesis of some growth regulators that contributed to the better growth and yield (Zaman *et al*., 2010). Furthermore, in pest management, bokashi not only reduced the population of nematode reproduction but also improved the plant growth of tomato (Roldi *et al*. 2013)

*Correlation between the dosage of bokashi and yield*

Except for okra, there were positive correlation between the addition of bokashi and the yield of crops. Results showed that for kailan, chili, luffa, sweet corn, and celery the addition of bokashi were highly significantly correlated with yield, while for brinjal the correlations was weak. The coefficient of determination ($R^2$) for kalian, chili, luffa, sweet corn, brinjal and celery were 0.882, 0.951, 0.730, 0.559, 0.245, and 0.680 respectively.

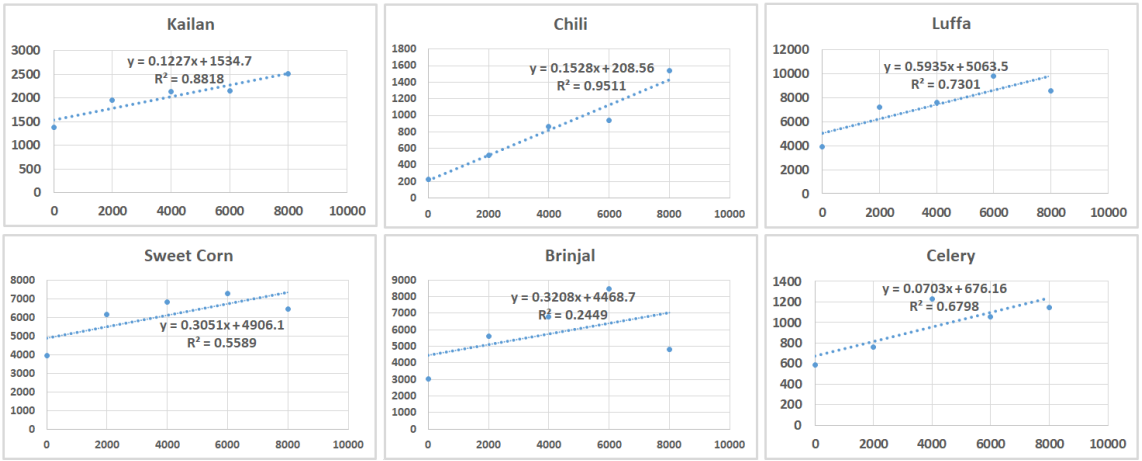


**Figure 1** Correlation coefficient and regression equation for yield pods against treatments of six vegetable crops

Simple linear regression between dosage of bokashi and yields were significant and shown in Figure 1. The positive values of the slopes indicate that the application of bokashi had the positive effect on yield of all crops except for okra.

## CONCLUSION

The application of bokashi increase the components of growth and yield of seven vegetative crops except for the yield of okra. Dosage of 2000 kg bokashi per hectare was adequate to increase the yield of the crops and even this dosage had better effect compared to the positive control using 10,000 kg free-peat compost imported from Holland.

## ACKNOWLEDGEMENTS

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**ENVIRONMENT AND CLIMATE CHANGE**

# FSS - NOVEL TECHNIQUE FOR IN VITRO PROPAGATION OF ARACEAE AND ZINGIBERACEAE IN LOJING HIGHLANDS, KELANTAN

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## ABSTRACT

Lojing Highlands is known for its rich biodiversity in flora and fauna. The opening of the forest for farms and ecotourism promoted in this area for *Rafflesia* contribute to the rapid loss of wild Araceae and gingers which were used by the local Temiar people. Hence, this study focuses on the documentation and *in vitro* propagation of selected wild Araceae and gingers used by the Temiar people as medicine and food found in Lojing Highlands. Surface sterilization method for plants with tubers and rhizome possess challenges in terms of low percentage of successful sterile plants propagated. Hence, a novel technique for Araceae and ginger surface sterilization, flamed surface sterilization technique (FSS technique) was designed and used for this study. Two Araceae and wild gingers were used for *in vitro* propagation study and FSS was used to initiate the plant culture. The novel FSS technique proved to be successful in *in vitro* plant tissue culture initiation of wild Araceae and gingers found in Lojing Highlands, Kelantan.

**KEYWORDS**: FSS, *In Vitro* Propagation, Araceae, Gingers

## INTRODUCTION

Plant tissue culture is a biotechnological method of producing *in vitro* aseptic culture of cells, tissues, organs or whole plant under a controlled nutritional and environmental conditions (Thorpe, 2007) which plays the role to produce the clones of plants. The controlled condition includes adequate supply of nutrients, pH medium, suitable temperature and proper gaseous and liquid environment for the development and multiplication of plant (Hussain, Qarshi, Nazir, & Ullah, 2012).

Biotechnological application of plant tissue culture presents the most updated reviews on current and latest techniques in those fields. This technique is advantageous because it provides continuous, reliable and large scale of plant cells where desired compound or plant metabolites can be easily extracted (Mulabagal & Tsay, 2004). Using a small portion or slices of plants' tissue as the source of explants, hundreds and thousands of plantlets can be produced where a single explant can be multiplied into several thousand plants in relatively shorter period and space under controlled conditions, irrespective to the season and weather on a year round basis (Akin, Ibitoye & Ademoyegun, 2009).

The need and consumption of herbal medicines is effectively increasing. Harvesting plants wildly to obtain the main source of raw material can lead to the genetic diversity and habitat loss (Canter, Thomas, & Ernst, 2005). Plant tissue culture offers an alternative way that can overcome the problems related to nature in order to obtain desired medicinal compound from plants. One of the major problems taking place in Lojing Highland is agricultural activities which leads to deforestation. Figure 1 shows the deforestation activities that took place in Lojing Highlands. Due to this issue, environmental impact such as soil erosion and land slide commonly occur in many parts of the highlands (Dony, Syazwani, Zurfarahin, Sharifah, & Khidzir, 2014).

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Deforestation and conversion of forest land into farm (Rao et al., 2016) in Lojing Highlands had highly contributed to loss of source of traditional medicinal plants used by the indigenous people in this area, the Temiars. Therefore, it is vital to conserve the plants especially wild Araceae and wild ginger plants in Lojing Highlands before they are fully lost due to the anthropogenic activity. The lost not only will impact the diversity of flora in the natural habitat but also the Temiar people whose livelihood depends mainly on these herbal plants as a source of food and medicine.

'There's no illegal logging in Lojing'

**Figure 1** Newspaper cutting on deforestation in Lojing Highlands, Kelantan (Sharanjit & Sharifah, 2013).

**PROBLEM STATEMENT**

The *in vitro* establishment of sterile culture of Araceae and wild ginger plant is not easy because the rhizome explants are at the underground part and it is prone to the presence of pathogens. Surface sterilization involves the usage of chemicals that are only toxic to microorganisms but non-toxic to plant materials. The explants are sterilized with a sterilant solution with respective concentration for a particular time. Ethanol, mercuric chloride and sodium hypochlorite are commonly used disinfectants. There are many reports on rhizome buds which have been sterilized by using 0.1% mercuric chloride (HgCl2) solution for 10 – 20 min to establish aseptic cultures in turmeric (Rahman et al., 2004; Bharalee, Das & Kalita, 2005) and ginger (Sharma and Singh, 1997; Khatun, Nasrin & Hossain, 2003; Kambaska & Satilanta, 2009). This is strengthened by Pillai and Kumar (1982) who states that the shoot tips of ginger could be effectively disinfected with 90% ethanol and 0.1% HgCl2 solution.

Commercial bleach (Clorox®) is commonly used as a disinfectant for surface sterilization of plant explants and it is not hazardous. The disinfection method for emerging buds of ginger is soaked in 0.2% Tetracycline and 0.2% Metalaxyl for one and half hours before being treated with 10% Clorox® for 15 min followed by 5% Clorox® or 10 min (Pandey, Sagwansupyakorn, Sahavacharin & Thaveechai, 1997). The effectiveness of Clorox® depends on the exposure time. An increase in soaking time and concentration decreases the rate of contamination (Seran, Hirimburegama & Gunasekare, 2007). However, all these methods proved to be time consuming and at the

same time make use of dangerous chemical such as mercuric chloride. Adding to this, most of the rhizomes for wild gingers are large in size (>15cm in diameter) and hard surfaced which causes the surface sterilization difficult to be performed in laminar flow hood. Hence a more time efficient and easy-to-use method is needed for surface sterilization of tubers and rhizomes of Araceae and wild gingers.

## METHODOLOGY

1. Plant Material Collection

   The method used for sampling is random sampling. Araceae and wild ginger plants that can be spotted along the trail had been observed and their morphological characteristics and natural habitats had been recorded. A pair of secateurs was used to trim and cut the specimens. A trowel was used to dig the underground rhizome carefully. A tie-on-tag was used to label the plants accordingly. The specimens collected were kept in a sack to avoid any damages.

2. Preparation of Murashige and Skoog (MS) Medium

   Full strength Murashige and Skoog (MS) medium supplemented with 30g/L sucrose and 7.6 g/L agar was prepared. The pH of the medium was adjusted to 5.7 – 5.8 with 0.1N sodium hydroxide (NaOH) or 0.1N hydrochloric acid (HCl) prior to being autoclaved.

3. Surface sterilization of *Schismatoglottis calyptrate, Colocasia esculenta, Zingiber spectabile* and *Zingiber zerumbet* using Du, Tang and Huang (2006) Protocol

   *Schismatoglottis calyptrate, Colocasia esculenta, Zingiber spectabile* and *Zingiber zerumbet* were planted in UMK Nursery for adaptation before brought to Natural Resources Science Laboratory, Universiti Malaysia Kelantan, Jeli Campus to be used as explants for *in vitro* initiation. Healthy and undamaged root of *S. calyptrata* and tuber part of *C. esculenta* were excised and washed thoroughly with detergent (Sunlight®) and rinsed with tap water few times. The same was done for rhizomes of *Z. spectabile* and *Z. zerumber.* The rhizome pieces were rinsed several times by running tap water and then followed with distilled water. Surface sterilization process was done in laminar air flow chamber. Then, the explants were sterilized with 70% of Ethanol for about 1 minute followed by treating explants with 10% of Sodium hypochlorite (NaOCl), whereby commercial bleaching agent, Clorox® with 5.25 % of active ingredients for 25 minutes with frequent stirrings. The explants were rinsed with sterile distilled water five times. The root part of *S. calyptrata* with 2-3 root hairs whereas the rhizomes and tuber with lateral buds were trimmed to appropriate sizes (2-3 cm). They were then inoculated in bottle jars containing full strength MS (Murashige and Skoog, 1962) medium supplemented with 30g/L of sucrose and 7.6 g/L agar (Christine, 2007). The pH of the medium was adjusted to 5.7-5.8 with 0.1N Sodium hydroxide (NaOH) or 0.1 Hydrochloric acid (HCl) (Raharjo, 1985) prior to being autoclaved. The prepared nutrient media were autoclaved at 121˚C at 0.15 kPa pressure for 15 minutes (Meresa, 2015). All the cultures were placed and maintained in culture rack at 25 + 2˚C under white florescent light and 50-60 % of relative humidity (Appalasamy et al., 2014).

4. Treatment of *Schismatoglottis calyptrate, Colocasia esculenta, Zingiber spectabile* and *Zingiber zerumbet* with 95% of Ethanol for 10 Seconds and Dipping and Flaming Explants in 95% of Ethanol

   The experiment was carried out to test the effect of sterilizing explant in 95% of ethanol for 10 seconds and dipping and flaming method (30 seocnds) on *in vitro* growth of explants. The experiment began with washing the explants with detergent and explants were placed under running tap water for 30 minutes. Then, before surface sterilizing the explants, they were soaked in distilled water for 10 minutes. In the laminar air flow chamber, the explants were first treated with undiluted NaOCl and agitated for few seconds followed by sterilizing the explants with 95% of ethanol for 10 seconds. These steps were repeated three times whereby for each subsequent treatment, the explants were rinsed with sterile distilled water. Then, the explants were trimmed to appropriate sizes (2-3 cm) and were blot dried by using filter paper. Before inoculation, the explants were dipped into 95% of ethanol for 3 seconds and flamed for 30 seconds with Bunsen burner. Finally, the explants were inoculated into nutrient media. All the cultures were placed and maintained in

culture rack at 25 + 2˚C under white florescent light at 2000-2500 lux (Appalasamy et al., 2014) and 50-60 % of relative humidity.

## RESULTS AND DISCUSSION

The root of *Schismatoglottis calyptrate*, tuber of *Colocasia esculenta* and rhizomes of *Z. zerumbet* and *Z. spectabile* surface sterilized using Du et al. (2006) protocol showed high dense growth of feathery white contaminant (growth of fungal) after two days (Figure 2). According to Babaoglu, Yorganciar & Akbudak (2001), fungal contaminants might arrive from the explant or airborne and enter the culture. They might be presented with the explant, during manipulation in the laboratory, by means of micro-arthropod vectors (Leifert & Cassells, 2001) or by endophytic bacteria (Pereira, Maltos & Fortes, 2003). Clorox is generally acquired as laundry bleach, it is the most frequently and widely used product for surface sterilization in plant tissue culture. Content of Hypochlorite in Clorox is known to be the effective killer of bacteria, whereby even a micromolar concentrations are sufficient to significantly repress the bacterial population (Oyebanji et al., 2009). It is crucial to note that surface sterilization is toxic towards plant tissue. Concentration of the sterilizing agent and duration of the treatment should be optimum or ideal to limit the tissue mortality of the explants due to over sterilization (Guma, Jane, Justus & Kariuki, 2015). At shorter exposure time, death of explants were due to microbial contamination while at prolonged exposure time death was due to scorching effect of Clorox (Guma et al., 2015). *In vitro* contamination happened due to lower concentration of Clorox which were insufficient to remove the exogenous pathogen on the explants. Besides, exposing explants to Clorox for a longer time may easily damage the plant cells and eventually causes toxicity and mortality of explants, even before being inoculated into nutrient media.

As the underground rhizomes were used as explants, establishment of aseptic cultures were more challenging. Naz et al. (2009) has reported the complications faced in preventing contamination in the rhizomatous explants of *Curcuma longa*. Anish, Dan and Bejoy (2008) stated that three step sterilization procedure is beneficial to reduce underground contamination on the rhizome surfaces. The root of *Schismatoglottis calyptrate*, tuber of *Colocasia esculenta* and buds from the rhizomes of *Zingiber spectabile* and *Zingiber zerumbet* surface sterilized with 95% ethanol and followed with dipping in 95% ethanol and flaming for 30 seconds had given satisfactory results. The highest percentage of aseptic buds (80%) was obtained using this quick three step method, flamed surface sterilization (FSS) when it was surface sterilized by flaming. The explants were only immersed for 15 seconds to avoid phytotoxicity which might cause the destruction of plant tissue and growth retardation. The aseptic bud explants turned green after 2 weeks of culture (Figure 3) (Figure 4). This protocol proved to be useful for *in vitro* culture of wild gingers especially for the plant with large rhizomes. Large rhizomes pose to be a challenge in surface sterilization hence this FSS method could be an ideal alternative.

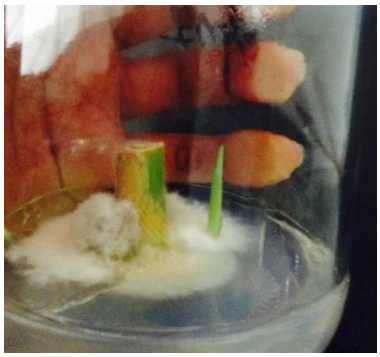

**Figure 2** Fungal contamination covering the whole explant which was sterilized using method by Du et al. (2006)

**Figure 3** The sterile explant of *Z. zerumbet* sterilized using FSS technique.

**Figure 4** Eight weeks of sterile explant obtained using the method FSS.

## CONCLUSION

The novel FSS technique proved to be successful in *in vitro* plant tissue culture initiation of wild Araceae and gingers found in Lojing Highlands, Kelantan.

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# IN VITRO PROPAGATION AND ACCLIMATIZATION OF LOCAL YAM (*DIOSCOREA ALATA* L.) USING NODAL EXPLANT TISSUE CULTURE.

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## ABSTRACT

Yam *(Dioscorea alata L.)* is a substantial tuber crop forming a basic food for majority of peoples in subtropical and tropical countries. Propagation of local yam using conventional methods is longer time taking and does not suitable for rapid multiplication as well as to satisfy the demand that needed by the people in the country. Hence, we aimed to establish an efficient in vitro propagation protocol for the mass production of quality planting material using nodal explant cultures. Surface sterilised nodal explants were planted onto MS medium fortified with different concentrations of plant growth regulators (PGR: BAP, KIN, IAA and NAA). Combination of auxin and cytokinin with suitable concentration resulted in highest % of shoot induction (83.08) which was MS+NAA 0.5 mg/L+ KIN 1.5 mg/L while for rooting media, MS+NAA 1.5 mg/L showed a highest % of root induction (79.83). In vitro plantlets were then acclimatized and hardened in the green house nursery. Thus, the protocol established under this study can be used for the mass propagation of local yam.

**KEYWORDS:** Purple Yam, Tissue Culture, Shoot Induction, Root Induction, Acclimatization, BAP, NAA.

## INTRODUCTION

Roots (tubers and bulbs) are the most prominent source of food in the tropical regions in the world, with yams being the most expensive root crops. Eventhough, cassava and sweet-potato which are much better than yams in varieties and quality, yams still becomes the most influential crop in the tropical weather and their favorable surroundings (O'Sullivan, 2010). Tuber crops are becoming popular staple food in many countries. For example, in India, tuber crop such as yam are the preferred choice of dietary habits after cereals (Das et., al, 2013). In West Africa, the yam has created its own benchmark as there is celebration on early August every year called New Yam Festival (Osunde, 2008).

Dioscorea, is known as yam, which is a tuber crop of popular economic, social and cultural relevance in many tropical countries. It was believed to emerge in southern Asia, but latest genetic research found out that Melanesia as its median of emergence, and this zone remnant its development of varieties (O'Sullivan, 2010). Popular yam tuber types grown are white guinea, yellow yam, aerial potato, Chinese yam and water yam. The crop serves as a source of carbohydrate, medicinal alternatives and also as the main income of many scales of farmers in villages, especially in Africa (Norman et., al, 2011). Yam plant made up mostly by dry matters and moisture. Yams content is rich with carbohydrates for energy consumption, vitamins such as vitamin C, mineral and protein. However, it contains low calcium which means, the calcium oxalate concentration is slightly low (Osunde, 2008). Pulverized tubers were used as a remedy for gonorrhea, piles and applied externally to sores.

## PROBLEM STATEMENTS

Conventional yam propagation by seeds was lethargic and insufficient for rapid multiplication of planting material (Das et. al, 2013). Nematode and viral infections not only effect the tuber yield radically but also spread to the subsequent generation of planting material [8] which reduces the tuber quality [9]. Various reasons like deficiency of agronomic constraints and good healthy planting material along with phytosanitary troubles restrict the tuber production. Tissue culture was an impending way of fabricating handy plant products avoiding all the drawbacks and hindrances in usual agriculture like crop adulteration, disease, environmental factors, handling

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and storage losses, quality variation, political and labor instabilities in the producing countries. *In vitro* propagation is believed to overcome constraints that occur especially related to the availability of high quality of planting material (Wheatley *et al*., 2005; Vaillant *et al*., 2005). In the present research, an effort was made to establish an efficient in vitro propagation protocol for the mass production of quality planting material using nodal explant cultures.

## MATERIAL AND METHOD

i. Media Preparation
200 ml distilled water added into 1L beaker. 25 ml of macronutrient stock, 5 ml of micronutrient stock, 5 ml of ferum stock, and 10 ml of vitamin stock added and stirred by using magnetic stirrer. Plant growth regulator supplemented into the stock solution according to specific concentration and ensured that dissolved completely. 30 g of sucrose was added before adjusting pH value of media to 5.8 and then 8g of agar added into flask before made upto 1000mL using distilled water. The media solution placed in the oven until it melted and became transparent. Then solution was poured into culture tubes and bottles and then autoclaved for 15 minutes at 121$^{o}$C.

ii. Plant Material
Matured nodal parts of purple yam was collected from the tissue culture nursery, Universiti Malaysia Kelantan Campus Jeli.

iii. Explant Sterilization
Explants were put into beakers with cotton gauze and placed under running tap water for 20 minutes before using the detergent and rinsed with distilled water. The explants sterilized with a few drops of Tween-20 and shaken for 10 minutes. Explants were transferred into laminar air chamber and treated with 95% ethanol for 3 minutes and rinsed with distilled water. The explants sterilized with 5% of sodium hypochlorite for 20 minutes. Explants rinsed with distilled water for 3 times for 1 minute each.

iv. Shoot and Root Induction
After surface sterilization, the explants were cultured aseptically onto MS medium with fortified with different concentrations of plant growth regulators: MS+KIN 1.5 mg/L, NAA 0.5 mg/L+ KIN 1.5 mg/L, BAP 1.5 mg/L and NAA 0.5 mg/L + BAP 1.5 mg/L for multiple shoot induction.
About 2-3cm of in vitro shoot was cut and subcultured onto growth media supplemented with different concentrations of plant growth regulators: MS+NAA 0.5 mg/L, NAA 1.0 mg/L, NAA 1.5 mg/L, IAA 0.5 mg/L, IAA 1.0 mg/L and IAA 1.5 mg/L for the root induction.

## RESULTS & DISCUSSION

In this research, we are discussing the % shoot and root induction results of purple yam (*Dioscorea alata*) using different plant growth regulators. There are many factors that can affect the result obtain in this research, such as the part of explant used, size of explants, types of hormone used, concentration of hormone, surface sterilization of explants, room temperature, and present of light.

In order to study the effect of types of hormone and the concentration of hormone, other surrounding factor must be controlled. Environmental conditions effect towards the shoot and root initiation such as light, temperature, and medium pH has been examined in past experiment in various cultures. Eventhough each plant species comfortable at different climate, temperature between 17–25$^{0}$C usually used for tissue culture plant growth.

On the other hand, the explant used plays a role in the response of towards plant growth regulator provided. Explant materials is tremendously prominent for the triumph of tissue culture research (Yildiz, 2012). The size, age, and parts of the plants was chose carefully to avoid so many differents in the explants. For example, the Das et., al., research have proved that the micropropagation of *Dioscorea* can be reached via prompt proliferation of shoot-tip axillary buds of yam *in vitro* culture (2013).

Sterilization process was carried out to wash the contaminants on the explants before the inoculation process. There are so many sterilization agents can be used in the process of explants sterilization such as sodium hypochlorite, ethanol, calcium hypochlorite, mercuric chloride, hydrogen peroxide and Tween 20. The time of explant being exposed to surfactant and the concentration must be accurate and standardized to avoid contamination or death of the plant tissue upon sterilization process (Guma et., al, 2015). Tween 20 is a popular reagent that used as detergent in tissue culture. Tween 20 was not hazardous to human beings; it actually helps to clean up the freshly collected explants from nursery. According to Biocare Medical, it was used to wash the dirt and decrease the percentage of contamination caused by microbial. Moreover, ethanol is known as powerful surfactants for sterilizing, but it is also phytotoxic if the time exposed to explant is high, or the concentration of reagent is high, it will cause scorching towards explants. Usually, the time explants being exposed to ethanol only seconds or minutes depended on the concentration provided.

Sodium hypochlorite sold as commercial bleach, which is the choice preferred in most of tissue culture experiment. Usually, commercial bleach is 5% of Sodium hypochlorite; however, laboratory bleach is 10%. It can be diluted in preferred concentration or use as it is readily obtained. Explants will be soaking in the surfactants for 5, 10 or 15 minutes. The stability between concentration and time must be studied to find the suitable sterilization process for explants chosen. Last but not least, the explants must be rinsed with sterile distilled water thoroughly for about 2 to 3 separate rinse.

**Table 1** PGR treatments for shoot induction

| No. | PGR Treatments | % of shoot induction | Number of shoot/explant | Shoot length |
|---|---|---|---|---|
| **1** | KIN 1.5 mg/L | 65.25 % | 5.864 | 4.76 |
| **2** | NAA 0.5 mg/L+ KIN 1.5 mg/L | 83.08 % | 9.243 | 5.85 |
| **3** | BAP 1.5 mg/L | 59.32 % | 5.387 | 4. 26 |
| **4** | NAA 0.5 mg/L + BAP 1.5 mg/L | 73.74 % | 7.641 | 4.98 |

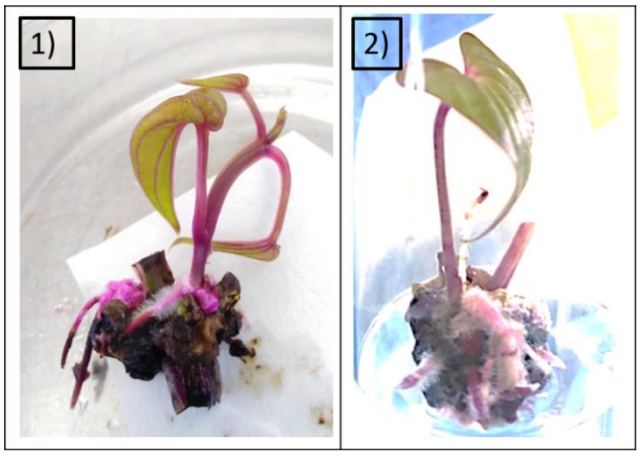


**Figure 2** effect of different hormone on purple yam nodal culture after 2 weeks of inoculation 1) shoot initiation in MS media + NAA 0.5 mg/L+ KIN 1.5 mg/ 2) shoot initiation in MS media + NAA 0.5 mg/L + BAP 1.5 mg/L

Figure 12 shows the effect of cytokinin with different concentration and combination of hormone towards yam nodal culture. Figure 1.1: 1) shows the development of 1 initiation shoots with 3 leaves in MS media + NAA 0.5 mg/L+ KIN 1.5 mg/L at 2nd week. While in Figure 1.1: 2) shows the development of 1 initiation shoots with 3 leaves in MS media + NAA 0.5 mg/L + BAP 1.5 mg/L at 2nd week. In table 1.0 this media showed the highest % of root induction after 2 week which is 83.08 %.(Mantell & Hugo, 1989) this paper stated that KIN is also the preferable PGR for inducing microtuberization from shoot culture.

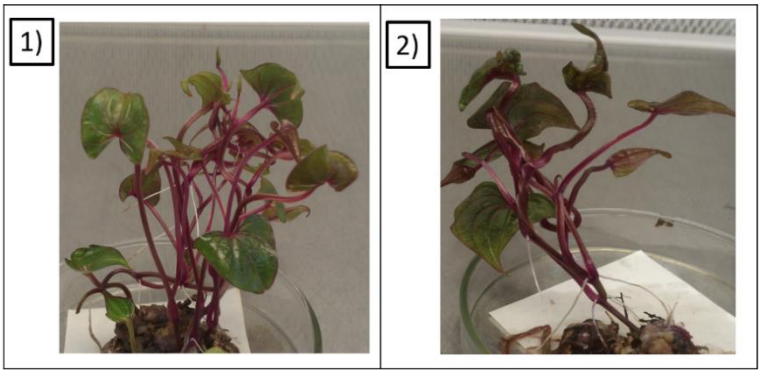


**Figure 3** effect of different hormone on purple yam nodal culture after 5 weeks of inoculation 1) shoot initiation in MS media + NAA 0.5 mg/L+ KIN 1.5 mg/L 2) shoot initiation in MS media + NAA 0.5 mg/L + BAP 1.5 mg/L

Meanwhile, Figure 3 1) shows the growth of 6 shoots of purple yam with numerous number of leaves by using MS media + NAA 0.5 mg/L+ KIN 1.5 mg/L at the fifth week. Figure 1.2: 2) shows the growth of 1 shoots of purple yam with several number of leaves by using MS media + NAA 0.5 mg/L + BAP 1.5 mg/L at the fifth week George *et al*. (2008) stated that auxin basically controlling the division and elongation of cells. The choice of auxin and concentration of auxin chosen must be suitable for type of growth and development required as well as the sensitivity of plant tissue towards the auxin used.

**Table 2** In vitro rooting of subculture of shooting plantlets

| **No.** | PGR Treatments | % of root induction | Number of roots /explant | Root length |
|---|---|---|---|---|
| 1 | NAA 0.5 mg/L | 32.13 % | 2.431 | 2.13 |
| 2 | NAA 1.0 mg/L | 23.40 % | 3.496 | 2.03 |
| 3 | NAA 1.5 mg/L | 79.83 % | 8.734 | 4.89 |
| 4 | IAA 0.5 mg/L | 19.20 % | 4.892 | 1.97 |
| 5 | IAA 1.0 mg/L | 40.72 % | 7.234 | 3.74 |
| 6 | IAA 1.5 mg/L | 67.98 % | 6.870 | 4.58 |

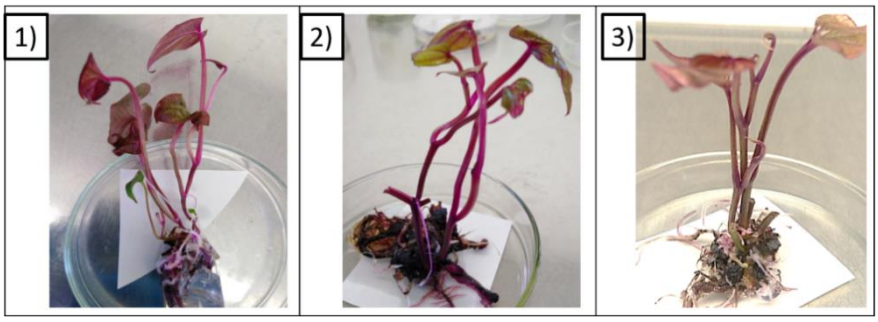


**Figure 3** effect of different hormone on purple yam nodal culture after 3-4 weeks of subculture; 1) root development in MS media + IAA 1.0 mg/L; 2) root development in MS media + NAA 1.5 mg/L; 3) root development in MS media + NAA 1.0 mg/L

From the observation, it can be said that concentration of MS medium containing NAA 1.5 mg/L showed the best development of roots development. Meanwhile, among the PGR, NAA and KIN were considered as the best PGR combination for purple yam shoots regeneration and multiplication. This statement was agreed by USDA National Institute of Food and Agriculture (2018), with suitable concentration of auxin will stimulates elongation of cell and influenced the shoot and roots development of the explants.

Figure 3 1) shows the development of shoot and root from nodes explants subculture at 5th using MS media + IAA 1.0 mg/L while Figure 3 2) and 3) shows the development of shoot and root from nodes explants subculture at 5th using MS media + NAA 1.0 mg/L and MS media + NAA 1.0 mg/L respectively in 4th week . This shows that NAA with suitable concentration will produce shoot in short time.

Hence, from the result of combination of auxin and cytokinin shows different collection of outcomes. 0.5 mg/l of auxin + 0.1 mg/l of cytokinin show the development of shoot instead of callus which means, this combination are not suitable for callus induction. Besides, combination 0.5 mg/l of auxin + 0.3 mg/l of cytokinin show the development of mainly brown callus with small roots attached. Even though this combination initiate callus, it is still not suitable for purple yam initiation of callus. Combination 0.5 mg/l of auxin + 0.5 mg/l of cytokinin shows the best of purple callus development from nodes of purple yam. The best combination is combination 0.5 mg/l of NAA + 0.5 mg/l of kinetin as it show the rapid purple callus induction compared to IAA and NOA.

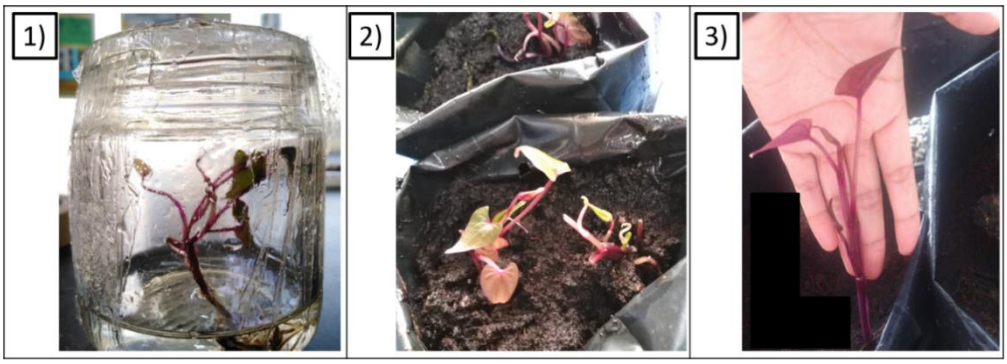


**Figure 4** acclimation process of in vitro planlets of purple yam; 1) hardening process; 2) transferring planlets into polybags containing peatmoss; 3) shoot development of acclimatize plantlets.

Best rooting media was observed in MS medium + NAA 1.5 mg/L with highest root length (8.734 cm). Regenerated plants was first root soaked in tape water (Figure 4.1)) and put in the growth room condition for 24 hours then were transplanted in hardening medium in polybags containing peat moss + Charcoal + Coconut peat in a ration (1 : 1 : 1). (Das, Choudhury, & Mazumdar, 2013)

## CONCLUSION

In this study, it was shown that acclimatization of purple yam plantlets are considered sucsesfull as the plantlets are surving in the environtment in tissue culture nursery (figure 2.2). This work can be proposes an economic technique for the conservation of D. alata**.** Moreover, combination of auxin and cytokinin with suitable concentration will encourage good shoot multiplication of purple yam which is MS media + NAA 0.5 mg/L+ KIN 1.5 mg/L. meanwhile for the rooting induction of MS media + NAA 1.5 mg/L was the best concentration of hormone to be used for root development to further the planlets for acclimatization.

## RECOMMENDATIONS

Limitations that occur upon this study might be the main reason for the error in this study. The surrounding for the culture explants must be taken care very carefully to avoid any error. Hygiene and light must be controlled to avoid any enzymatic activity from microbial. Further analysis on the their survival rate under field condition and also the end yield of in vitro propagation need to be done in order to compare within yield of in vivo and in vitro of yam plants.Hence, further studies will be needed to enhance and obtain more accurate and data that can be established and applied for agro farmers of the purple yam.

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**POLICY, SOCIAL JUSTICE AND GOOD GOVERNANCE**

# THE POLITICS OF DECAMPING AND THE FUTURE OF DEMOCRACY IN NIGERIA

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## ABSTRACT

Decamping or party defection has become the norm in Nigerian politics since colonial period and the phenomenon has been continuous despite its daunting effects on Nigerian democracy. The case has been more pronounced in the Second Republic (1999-Date) where it is taking a new dimension that endangers the future of Nigerian democracy. This work examined critically the nature, causes, effects and new dimension of the politics of decamping and its impact on the future of Nigerian democracy. The research used primary and secondary sources of data. The primary data is the conduct of an interview with some selected senior officials that are related to the subject matter of study. The secondary data is the use of books, journals, internet sources and newspapers. The data obtained were discussed using a thematic analytical framework to arrive at findings. The research discovered that the major causes of decamping are lack of party ideology, absence of party principles and internal democracy and the politics of zero sum game in Nigeria. The defection has been causing instability in Nigerian politics setting the threshold of democracy on the lane of backwardness and the new dimension is becoming dangerous to the survival of democracy in Nigeria in the future. The work recommends that the existing parties must reconsider their structure in terms of party ideology, principles, constitution, internal democracy and the electorates should challenge this nasty politics of decamping by responding wisely against the politicians with this attitude.

**KEYWORDS:** Cross-Carpeting, Decamping, Defection, Democracy, Nigeria, Politics.

## INTRODUCTION

Politics of decamping or party cross-carpeting or defection depending on the choice of the word among the three synonyms is one of the distinguishing characteristics of Nigerian politics for many decades (Edet, 2017). The practice of party decamping has been an acceptable part of Nigerian democracy and politics contemporarily because of its rampant occurrence and the dimension that it is taking today in the country. The nature of defection in Nigeria has been occurring among the executive and legislative arms of government in the country most especially in the Fourth Republic (1999-Date) (Eme & Ogbochie, 2014).

The Nigerian political parties since pre-independence period to the present date are naturally ethnic in outlook, regional in orientation and religious in nature with no specific party ideology or principle rather than scramble for power control (Aleyomi, 2013). The African parties are indeed a replica of the Nigerian type where colonial legacies bequeathed to the composed artificial territories of new states after political independence a shoddy comity of parties without structures, ideology and principles for promoting democracy and good governance (Salih, 2003:41). Politics of decamping has been the norm in Nigeria since the colonial regime as it happened in the Western Regional Assembly in the 1950s (Jiddere, 2015).

Party defection is caused by many factors in Nigeria including lack of internal democracy and selfish greedy ambition of politicians of securing power at all cost believing in the notion that the "ends justifies the means" (Ogbonna & Emefiena, 2015). The activities of party defection have been causing instability in Nigerian politics and it is affecting the performance of the party in power as witnessed during the sixteen-year rule of Peoples Democratic Party (PDP) (Opadere & Agbana, 2015). The dangerous trend is that such intra-party conflicts and

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political crisis have been the magnus opum cited by the military in intervening in Nigerian politics previously and the crisis is becoming even more pronounced contemporarily than the previous Republics.

This research work is the extension of the existing body of knowledge in the field of study in which some scholars attempted previously to examine the politics of decamping in Nigeria drawing from the past events in the country but, the phenomenon is manifesting currently in a new dimension unprecedented in the history of the country since political independence in 1960. It calls for an urgent need to re-examine the knowledge and policy implications of the subject matter with a view to suggest a lasting remedy to the issue. Thus, the work discussed the nature and dimension of the politics of decamping in Nigeria and its effects on the future or stability of democracy in Nigeria in the future.

**Theoretical Framework**

The work utilised two theories to explain the context of Nigerian politics and the game of the politics of decamping or party defection. The two theories are:

- Elite Theory and
- Game Theory

**Elite Theory**

This theory came into being in the 1930s by Italian Sociologists Vilfredo Pareto, Gaetano Mosca and Political Scientists Roberto Mitchel and Jose Ortega. The main assumptions of this theory are; in every society there are two main divisions of classes, the elite and the masses. This division is asymmetrical and not coordinated because one of the classes is the leader with the other the led. There are various attempts at explaining Elite propositions critically by scholars (Varma, 2005, Mahajan, 2011, Johari, 2011, Johari, 2012, Asirvatham & Misra, 2011 &Gauba, 2012).

One of the main tenets of Elite Theory is; the minority few which belongs to the ruling class is influential in decision making, politically developed and economically better off. They possessed natural skills and are genius for leadership owing to the extraordinary power they are endowed with and leadership traits which put them in a natural position and advantage for domination and control of the state comfortably. They manipulate their way into power and sustained it since they possessed skills and knowledge for leadership. The Theory poses it that; the Elite can employ dubious means and dirty game of politics in the power control and also in the control of the economy (Varma, 2005, Mahajan, 2011 & Johari, 2012).

The Theorists advanced that the Elite, though; genius and exceptional in leadership qualities, sometimes must engaged in illegal activities, authoritarianism, manipulation of the economy to sustain themselves into power and all, to which is for the overall benefit of the society. Their moral conscience can be questionable but, their leadership skills and qualities are unquestionable, and they are situated in an advantageous position to have easy access to power and economy than the non-elite or masses (Eddy and Asirvatham, 2011).

In applying this Theory within the context of this study, it is pertinent to observe that, the elite in Nigeria has turned itself into a class of perpetual power mongers who are determined to go beyond any reasonable doubt to any extent at the detriment of the governed and the state to maintain power for accumulation of wealth and influence in the society continuously. Looking at the problems and objectives of this research, one can see a direct link between the behaviours of elite in Nigeria and the politics of decamping, because the elite in its ingenuity always device every means of sustaining power and perpetuating it through dubious ways devoid of morality, principles and the public interest.

**Game Theory**

Game Theory is a matrix of political analysis in terms of decision making that came to be regarded as a good explanation of the phenomenon of political competition and the game for power in modern times. It has been received in some quarters with shock and dismay that human conflicts and decision game can be perceive as a game in sport or recreation. Yet, political strategists and politicians handled political decision as games for many

centuries. Game Theory is a decision-making theory using the analysis of games in domestic policies, foreign policies, international politics and strategy (Dougherty & Pfaltzgraff, 1971:346).

Game Theory has its intellectual origin from the works and postulations of John Von Neumann and Oskar Morgenstern (1953) "Theory of Games and Economic Behaviour" with the former as Mathematician and the latter an Economist. The basic assumptions of the theory are the notion that different strategies employed by players in a single game should be analysed in the pursuance of their interest and their efforts to outwit each other in the process. The Theory further assumes that mathematical method is suitable for identifying all the probable series of moves to select the maximum strategy for playing the game. The theory further stresses that the lessons from the previous experience in the game can be utilised in understanding the complex social situations and decision-making. Game Theory is a predictable decision-making based on Mathematics and Logic. The rationale for the game players is trying to win. Individuals can behave emotionally, irrationally and selfishly in a complex conflict situation if they can win. The players are considered as rational mathematicians who studied the game, guess, predict and move according to their anticipation (Dougherty & Pfaltzgraff, 1971:364).

The Game Theory has some characteristics among which are: i. Every game consists of two or more players who are always trying to manoeuvre and win against the other; ii. There is a pay-offs according to the players' values and priorities; iii. a set of rules or guidelines to be adhered to if the game is to be played according to the set rules of the game; iv. Intelligence, information and qualitative and quantitative knowledge possess by the players on the movement of the opponent; v. the environment of the game with or without the knowledge of the players and the vi. Interaction of competing moves in the game (Dougherty & Pfaltzgraff, 1971:349).

Game Theory has the matrix of zero-sum game and non-zero-sum game. In a zero-sum game, whenever player A wins, player B loses or whenever the matrix of player A is positive (+) that of player B is negative (-). A good example of this game is between two political contestants for the same political seat in which one must win and the other must lose. Zero-sum game can be between two persons, two groups and multiple groups in a race for the only prize that if one wins, the others lost. In a non-zero-sum game, the two players or more than two or assumed competing groups cooperate in their decision based on mutual consensus and communicate with each other before making their final choice. In this case, sometimes the decision can be in the form of 'Prisoners' Dilemma' where a non-communicated decision by one of the two actors in a separate environment can be dangerous to the other (Dougherty & Pfaltzgraff, 1971:351).

The Nigerian politics is that of zero-sum game where the winner takes all and the loser lose all. In this contest, Game Theory is applicable in the contest of the politics of decamping because it is a decision that the Nigerian politicians are taking to favour their chances of acquiring power by all means. If the state Governor for example or the executive President holds the party apparatus and the opposing or not-in good term politicians belong to the same party, they might be denied any ticket to an elective position that they may aspire, and since the party lacks ideology and then politicians lack principles, they played the victim and innocent game of declaring themselves being persecuted and cross carpet or defect to another party after securing people's sympathy all with the sole aim of getting power at all cost. The game of Nigerian politics is seeking for power for personal enrichment and it is played in a zero-sum model where any office holder control totally everything against a cooperative position as in the case of non-zero-sum game.

## LITERATURE REVIEW

In this section, some relevant and related scholastic views on the subject matter are critically reviewed and this has been made with a view to provide a knowledge gap that needs to be fill in the area of study. The literature is reviewed according to the following sub-headings: i. The issues and concepts in the politics of decamping; ii. Overview of decamping politics in Nigeria and iii. The legal basis for party defection in Nigeria.

### The Issues and Concepts in the Politics of Decamping

Party decamping or defection is the process of swapping or changing political party by politicians. The concept takes different nomenclatures such as "Decamping", "Party Defection", "Cross Carpeting", "Party Switching" and "Cross Over" (Malhotra, 2005). The standard grammatical meaning of the term in a global context is "Boat

Jumping" (Kperogi, 2018). Malhotra (2005) further argued party decamping or cross carpeting is a serious issue of concern in some countries but in other countries, it has been a norm that is easily overlooked. The latter case is that of Nigeria where it has been an experience since the colonial period down to the First Republic (1960-1966), Second Republic (1979-1983) and the current Fourth Republic with politicians cross carpeting and decamping from one party to another constantly.

Party defection is the reminiscence of political conflicts within the institutions and structures of the party among the competing members. In some countries and in some cases, it is as a result of ideological differences (Nokken & Poole, 2002). In the case of some countries particularly Nigeria, most party defection is about personal interest, quest for power, self-ambition and lack of party ideology and principles. The term defection has been a wider concept used to denote an individual that transferred his allegiance from his country or one country to another politically especially the spies and intelligence personnel who switch information for personal gain or interest. The term came to be adopted by political parties to identify those who transferred or deserted the party for another because of political interest and political clashes (Eme & Andrew, 2014). These defectors are sometimes called political prostitutes in the context of Nigerian politics.

Party defectors are perceived as politicians that are prostitutes without morality and political principles and those without ideology. Defection depicts danger for Nigerian politics and democracy because it translates into the character of Nigerian politicians who are self-centred and self-serving instead of fostering good governance. Politics of decamping espouses how African politics is in its characteristics nature where it failed to learn from the previous mistakes particularly in Nigeria where the cases of decamping were recorded in the past, but the lessons were heed onto. This is because the politics of party ideology and principles are thrown to the dogs for personal gain. Most of Nigerian politicians stand for nothing without any ideology or principles except the buyout for the better offer (Agudiegwu, Ogbonna, Ezeani & Emefiena, 2015).

On the other hand, party defection has not been seen as an evil by a scholar (Aleyomi, 2013) who perceives the activities as good and healthy for democratic consolidation in Nigeria where the polity is now taking shape for a proper democratisation. Oke (2014) argued in the same line that party defection in a challenging democracy that is growing like that of Nigeria is expected particularly if one considers the nature of transition to democracy in the country. This can be seen to some extent alone the line of the 'Third Wave of Democratisation' of Huntington (1995) in which he prophesied that until an opposition party takes over power in a three- consecutive series of electoral process, the developing democracies like that of Nigeria are still lacking in their efforts towards proper and sustainable consolidated democratisation. Thus, if the above views are considered in the case of Nigeria's politics of decamping, the groupings and regroupings of Nigerian politicians towards change of power from one ruling party to another is anchored towards that third wave of democratisation.

A factor to consider in the case of Nigerian party defection is the case that Nigerian political parties have no ideology or principles in their structure and operations and this has made defection not a crime in Nigerian contest giving the politicians the leverage to decamp at any time without fearing the consequences. Parties have no manifesto and the word cross-carpeting has been accepted as part of Nigerian politics and democracy (Robinson, 2010).

The political culture of Nigeria especially the voters is a factor in the rampant cases of defectors. The electorates lack an idea on party ideology and principles as well as manifesto but perceive their political figures and representatives as the symbol of the party. Once a representative is elected either for an executive or legislative office, the voters or his subjects see him as the party and not the party as him. In a situation where that particular politician' interest is threatened, he easily switches to another party where he has the advantage of pursuing his political ambition. The electorates never frown at that immoral act (Edet, 2017).

Udeuhele & Ikechukwu (2015) identified the activities of Nigerian politicians in terms of party defection and cross-carpeting as political nomadism. The term was hitherto used to describe one of the largest ethnic group in Nigeria and West Africa the Fulani who are called nomads migrating from one place to another in search of greener pasture for their livestock which is the major means of sustenance for the Fulani. The scholars above felt that the habit of Nigerian politicians of jumping from one party to another and defection one party to another is synonymous with Fulani's nomadism. In essence, Nigerian politicians are political nomads.

In understanding the nature and causes of defection in Nigerian politics, it is pertinent to examine the nature of the African politics which is in its character that of the ruling class with personal interest than public interest. The rule of law is not impressive in African institutions Von Doepp (2014). Executives in Africa remains authoritarian with less regard for rules concerning good governance. Politics of patrimonialism is another premise for party defection to secure power at all cost (Erdmann, 2014). Another process that made the politics of defection reoccurring in Nigeria despite the existence of rules is electoral authoritarianism and intolerance to multi-party politics opposition. The electoral process in most African states was authoritarian in nature where money politics and intimidation of opposition determine who win particularly the incumbents who have the advantages of office power at hand (Van De Walle, 2014).

In addition to the above, the nature of elections in Africa despite the existence of internal and external influence particularly in the 1990s left little room for African states except to democratise. However, the electoral process or its quality in terms of fairness and party politics is what left much to be desired as argued by Lindberg (2002). Some of the reasons why rules were initiated including that of party defection in Nigerian Constitution has to do with the role of emerging legislators and the third wave of democratisation as argued by Barkan (2009) where he stated that the laws were made possible independent of the executives in many African states by the emerging powerful legislators but the executives circumvent the process and violate electoral rules to win at all cost which clearly expose our understanding of why rules are violated in Nigerian political party defection. The policy-making and decision taken by successive regimes in Nigeria is seen as the indicator of the success or otherwise of transparency including the electoral process and clientalism in the political party politics leading to defection. This is because other factors such as oil, ethnicity, dictatorship, poverty and corruption are the reflection of governmental polices (Le Van, 2015).

**Overview of Decamping Politics in Nigeria**

The history of decamping in Nigeria pre-dated political independence. This phenomenon has been attributed to ethnic politics in that period, religious allegiance and regional attachment. The first case of party defection was recorded in 1951 when the former Nigerian President in the First Republic Dr. Nnamdi Azikiwe, an Igbo from the Eastern region of the colonial Nigeria attempted to become a premier in the Western region under his party the National Council for Nigeria and Cameroons (NCNC). The Yoruba legislative members of the NCNC were persuaded to decamp from the NCNC to Action Group (AG) formed by a Yoruba Chief Obafemi Awolowo to deny Dr. Nnamdi Azikiwe from becoming the Western premier. The Yoruba members of the NCNC decamped and this compelled Zik to returned to his region in the East to become the premier (Awofeso & Irabor, 2016). This scenario set the foundation for the politics of decamping in Nigerian democracy.

After political independence in the First Republic (1960-1966), clashes of personality and interest escalated the politics of decamping where in 1961, the Action Group (AG) was scattered into two splinter groups as a result of bitter rivalry by the two Yoruba leaders in the Western region; Obafemi Awolowo and Samuel Akintola. At the same time, the same rivalry between Dr. Nnamdi Azikiwe and Dr. Kingsley Mbadiwe led to the split of the NCNC party where Dr. Mbadiwe formed his own party from the NCNC called the Democratic Party of Nigeria Citizens (DPNC) in the Eastern region in 1959. Equally, in the Northern region, the political rivalry and tension between the Sir Ahmadu Bello of Sokoto group and Malam Aminu Kano led to the break-away of the Malam Aminu Kano from the Northern Peoples' Congress (NPC) and formed the Northern Elements Progressive Union (NEPU) in 1960 (Awofeso et al. 2016).

In the Second Republic (1979-1983), series of the politics of decamping took place where some members of the Unity Party of Nigeria (UPN) formed by Obafemi Awolowo which was seen as the offshoot of the AG defected from the UPN to the National Party of Nigeria (NPN). The high profile defection in the Second Republic were those of the Ondo State Gubernatorial candidate Chief Omoboriowo from UPN to NPN and that of the then sitting Kano State Governor Alhaji Muhammadu Abubakar Rimi from Peoples' Redemption Party (PRP) to Nigeria Peoples' Party (NPP) in order to resought for election in 1983 for Kano State Governorship having fall out with the founding father of the PRP and Kano State politics Malam Aminu Kano (Opadere & Agbana, 2015).

In the Aborted Third Republic (1990-1991), the transitional programme to the democracy was short-lived terminated by the annulment of the June 12, 1991 Presidential Election by the Babangida military administration which was won by Chief MKO Abiola. Hadn't it been the Republic lasted beyond one year, there might be definitely some cases of decamping since the phenomenon has not been frowned at by the Nigerian electorates and the politicians failed to adopt the principles and ideology that will cage them in one party irrespective of the circumstances tallied with the constitutional loopholes in dealing with the cases of defection by law.

In the Fourth Republic, there are many recorded cases of defection. The phenomenon has been transformed by Nigerian politicians into an avenue for threat and political negotiation as well as aspirations for their political ambition. The plethora of decamping cases in the Fourth Republic (1999-Date) had been compiled by Edet (2017) as presented in the table below

**Table 1** Major Cases of Party Decamping in Nigeria from 1999 to 2017

| Names | Old Party | New Party | Names | Old Party | New Party |
|---|---|---|---|---|---|
| Alhaji Kwatalo (Dep. Gov.) | ANPP | PDP | Chuba Okadigbo (Senator) | PDP | ANPP |
| Adamu Argungu (Dep. Gov.) | ANPP | PDP | Ike Nwachukwu (Senator) | PDP | NDP |
| Enyinaya Abaribe (Dep. Gov.) | PDP | ANPP | Jim Nwobodo (Senator) | PDP | UNPP |
| John Okpa (Dep. Gov.) | PDP | ANPP | Chukwumeka Ezeife | AD | UNPP |
| Buckmor Akerele (Dep. Gov.) | AD | NDP | Mohammed Goni | PDP | UNPP |
| Gbenga Aluko (Senator) | PDP | ANPP | Chris Okotie | NDP | JP |
| Khadirat A. Gwadabe | PDP | ANPP | Obinna Uzor (Gov. Aspirant) | PDP | NDP |
| Daniel Saror (Senator) | PDP | UNPP | Haruna Abubakar (Gov. Asp.) | PDP | NDP |
| Peter Ajunwa | ANPP | LDP | Nuhu Audu (Gov. Aspirant) | PDP | UNPP |
| Mala Kachalla (Gov. Aspirant) | ANPP | AD | Nnnana Onyenekon | ANPP | PDP |
| Mike Nku | PDP | UNPP | Catherine Acholonu | PDP | UNPP |
| Gbenga Olawepo (Gov. Asp.) | PDP | NDP | Emma Bassey (Reps) | PDP | ANPP |
| Matthew T Mbu Jnr. (Senator) | PDP | ANPP | Graham Ipingasi (Reps) | PDP | ANPP |
| Omelolu Meroyi (Senator) | AD | PDD | Gbenga Ogunniyi | AD | PDPD |
| Ali Balogun (Reps) | AD | UNPP | Kingsley Ogunlewe (Reps) | AD | PDP |
| Apollos Amodi (Reps) | PDP | NDP | Dorcas Odunjiri (Reps) | AD | PDP |
| Alhaji Mohd Kwairanga Jada | UNPP | PDP | Roland Owie | PDP | ANPP |
| Uche Ogbonnaya | PDP | ANPP | Marshall Harry | PDP | ANPP |
| Ukeje A.J. Nwokeforo | UNPP | AD | Sergeant Awuse | PDP | ANPP |
| Emmanuel Okocha | APGA | PAC | Wahab Dounmu (Senator) | AD | PDP |
| Adamu Bulkachuwa | PDP | ANPP | Emmanuel Iwuanyanwu | ANPP | PDP |
| Kura Mohammed | PDP | ANPP | Iyiola Omisore (Dep. Gov.) | AD | PDP |
| Chief Idowu Odeyemi | PDP | AD | Jonah Jang | PDP | ANPP |
| Chief Ade Akilaya | PDP | AD | Yemi Brinmo-Yusuf | AD | PDP |
| Olufemi Ojo | PDP | AD | Fidelis Okoro | AD | PDP |
| Kayode Oguntoye | PDP | AD | Gbolahan Okuneye (Reps) | AD | PDP |
| James Mako | AD | PDP | Arthur Nzeribe | ANPP | PDP |
| Fidelis Ogodo | AD | PDP | Laken Balogun (Senator) | AD | PDP |
| Arinze Egwu | ANPP | PDP | Alex Kadiri (Senator) | ANPP | PDP |
| Patrick Edediugwu | ANPP | PDP | Funso Williams | AD | PDP |
| Ray Akanwa | PDP | ANPP | Rochas Okorocha | PDP | ANPP |
| Bode Olajumoke | ANPP | PDP | Damishi Sango | PDP | AD |
| Hassan Y. Bagudu | PDP | ANPP | Olusola Saraki | ANPP | PDP |
| Ambali Amuda | ANPP | PDP | Alhaji Abdulaziz Tanko (Reps) | ANPP | UNPP |
| Khinde Ayoola | AD | PDP | Muhammed Khalie | PDP | ANPP |
| Peter Oyetunji | AD | PDP | Audu Damsa | PDP | ANPP |
| Ramota Okemakinde | AD | PDP | Dabo Sarumi | PDP | PAC |
| Salisu Matori | PDP | ANPP | Toyin Anifowose | JP | NDP |
| Ibrahim Lame | PDP | ANPP | Bukar Mai Lafiya | ANPP | PDP |
| Annie Okonkwo | PDP | ANPP | Col. Magaji Deba (rtd.) | ANPP | PDP |
| Chief Akin Akomolefe | PDP | AD | Alhaji Sa'idu Shehu Awak | ANPP | PDP |
| Chief Mrs A. Olaye | PDP | AD | Muhammad Dukku (Reps) | ANPP | PDP |
| Tunde Owolabi | PDP | AD | Leke Kehinde (Reps) | AD | PDP |

| | | | | | |
|---|---|---|---|---|---|
| Emeka Nwajiuba | ANPP | NDP | Ademola Adegoroye | AD | NDP |
| Magnus Abe | ANPP | PDP | Ichie Mike Ejizie | UNPP | ANPP |
| Prince Ugorji Oti | ANPP | PDP | Emmanuel Aguariavwodo (Reps | ANPP | PDP |
| Ben Oke Obasi | ANPP | PDP | Toyin Anifowose | NDP | JP |
| Joseph Egwuta | ANPP | PDP | Alhaji Ibrahim Akpata | ANPP | PDP |
| Linus Okorie | PDP | ANPP | Ikedi Ohakim (Governor) | PPA | PDP |
| Jaafar Biu Ibrahim | ANPP | PDP | Theodore Orji (Governor) | PPA | PDP |
| Raheem Agboola | AD | ANPP | Orji Uzor Kalu (Governor) | PDP | PPA |
| Uche Nwole | PDP | ANPP | Rochas Okorocha (Governor) | APGA | APC |
| Peter Adeyemo | AD | ANPP | Chris Ngige | PDP | APC |
| Ayoka Lawani | AD | ANPP | Achike Udenwa | PDP | ACN |
| O. Odumbaku | AD | ANPP | Rotimi C. Amaechi (Gov.) | PDP | APC |
| Prince Elvis Jude Agukwe | PDP | AD | Attahiru Bafarawa | APC | PDP |
| Effiong Edunam | NDP | PDP | Murtala Nyako (Governor) | PDP | APC |
| Catherine Echonolu | UNPP | NDP | Rabiu Musa Kwankwaso (Gov.) | PDP | APC |
| Chinwoke Mbadinuju (Gov.) | PDP | AD | Abdulfatah Ahmad (Governor) | PDP | APC |
| Alhaji Bappah Garkuwa | ANPP | PDP | Aliyu M. Wamakko (Governor) | PDP | APC |
| Abdulmumini Abubakar | ANPP | PDP | Ifeanyi Ararume | PDP | CAN |
| Sa'adu Muhammed | ANPP | PDP | Isa Yuguda (Governor) | ANPP | PDP |
| Alhaji Sada Yakubu | ANPP | NDP | Mahmud Shinkafi (Governor) | ANPP | PDP |
| Muhammad A. Umar | ANPP | PDP | Ibikunle Amosun (Governor) | PDP | APC |
| George Okpagu | UNPP | ANPP | Segun Oni | PDP | APC |
| Alhaji Ibrahim Ali Amin | ANPP | PDP | George Akume (Governor) | PDP | APC |
| Isah Kachako | ANPP | PDP | Femi Pedro | ACN | LP |
| Segun Mimiko (Governor) | LP | PDP | Emmanuel Ukoette | PDP | APC |
| Saminu Turaki | ANPP | PDP | Andy Uba (Senator) | PDP | APC |
| Atiku Abubakar (Vice Pres.) | PDP | CAN | Tympire Sylva | PDP | APC |
| Nelson Effiong (Senator) | PDP | APC | Tom Ikimi | PDP | APC |
| Aminu W. Tambawul (Speaker | PDP | APC | | | |

Source: Edet 2017

The above indicated the nature and character of Nigerian politicians in terms of party cross carpeting. The table above however, did not capture completely the decampees in the Fourth Republic particularly from 2014 to 2018. This work independently searched for the decampees from that period and compiled their list as presented below. Some of the cross \carpeting just happened on the day of writing this work and others are still ongoing as at this time.

**Table 2** Major Cases of Party Decamping in Nigeria from 2014 to 2018.

| Names | Old Party | New Party | Names | Old Party | New Party |
|---|---|---|---|---|---|
| Alhaji Atiku Abubakar (VP) | PDP | APC | Zakari Baraje (PDP Chair.) | PDP | APC |
| Bukola Saraki (Senate Pres.) | PDP | APC | Yakubu Dogara (Speaker) | PDP | APC |
| Victor Ndoma Egba (Senator) | PDP | APC | Heineken Lokpobiri (Sen) | PDP | APC |
| Barnabas Gemade (Senator) | PDP | APC | Audu Ogbeh (PDP Chair.) | PDP | APC |
| Ita Enang (Senator) | PDP | APC | Samuel Ortom (Governor) | PDP | APC |
| Atiku Bagudu (Governor) | PDP | APC | Abdullahi Adamu (Senator | PDP | APC |
| Muhd Danjuma Goje (Senator) | PDP | APC | Dakuku Peterside (Reps.) | PDP | APC |
| Nasir Ahmed El-Rufa'I (Gov.) | PDP | APC | Aminu Belo Masari (Gov.) | PDP | APC |
| Aliero Adamu (Senator) | PDP | APC | Udoma Udo Udoma (Sen.) | PDP | APC |
| Simon Lalong (Governor) | PDP | APC | Joshua Dariye (Senator) | PDP | APC |
| Abiola Ajimobi (Governor) | PDP | APC | Abdullahi Umar Ganduje | PDP | APC |
| Malam Ibrahim Shekarau | ANPP | APC | Malam Ibrahim Shekarau | APC | PDP |
| Nasiru Sule (Reps.) | PDP | APC | Ahmad Zarewa (Reps.) | PDP | APC |
| Aliyu Sani Madaki (Reps.) | PDP | APC | Bashir Babale (Reps.) | PDP | APC |
| Alhassan Ado Doguwa (Reps.) | PDP | APC | Munir Dingyadi (Reps.) | PDP | APC |
| Aminu Sulaiman (Reps.) | PDP | APC | Abdulmumini Jibrin (Reps. | PDP | APC |
| Musa Ado (Reps.) | PDP | APC | Mustapha Bala (Reps.) | PDP | APC |
| Muktari M.C. (Reps.) | PDP | APC | Kabiru Marafa Achida (Re | PDP | APC |
| Aminu Shehu Shagari (Reps.) | PDP | APC | Isah Salisu Bashir (Reps.) | PDP | APC |

| | | | | | |
|---|---|---|---|---|---|
| Abdullahi Mohd Wamakko (R. | PDP | APC | Saalu Mohd Nabunkari (R. | PDP | APC |
| Aliyu Shehu (Reps.) | PDP | APC | Shuaibu Gwandu Gobir (R. | PDP | APC |
| Musa Sarkin Adar (Reps.) | PDP | APC | Abdullahi Balarabe Salame | PDP | APC |
| Umar Bature (Reps.) | PDP | APC | Andrew Uchendu (Reps.) | PDP | APC |
| Asita Honourable (Reps.) | PDP | APC | Sokonte Davies (Reps.) | PDP | APC |
| Mpigi Barinada (Reps.) | PDP | APC | Pronen Maurice (Reps.) | PDP | APC |
| Dawari George (Reps.) | PDP | APC | Ogbonna Nwuke (Reps.) | PDP | APC |
| Ali Ahmad (Reps.) | PDP | APC | Zakari Mohammed (Reps.) | PDP | APC |
| Shaaba Lafiagi (Senator) | PDP | APC | Ahmad Pategi (Reps.) | PDP | APC |
| Rafi'u Ibrahim (Reps.) | PDP | APC | Mustafa Moshood (Reps.) | PDP | APC |
| Aiyedokun Akeem (Reps.) | PDP | APC | Nasiru Sani Zangon Daura | PDP | APC |
| Aisha Dahiru (Reps.) | PDP | PDM | Jagaba Adams Jagaba (R. | PDP | APC |
| Ibrahim El Sudi (Reps.) | PDP | APC | Isah Mohammad (Reps.) | PDP | APC |
| Herman Hembe (Reps.) | PDP | APC | Abiodun Balogun (Reps.) | APC | SDP |
| Olumide Osoba (Reps.) | APC | SDP | Obafemi Owode (Reps.) | APC | SDP |
| Taofik Buraimoh (Reps.) | APC | SDP | Babatunde Ogunola (Reps. | APC | SDP |
| Samuel Ortom (Governor) | APC | PDP | Dino Melaye (Reps.) | PDP | APC |
| Abdulfatah Ahmad (Governor) | APC | PDP | Abdulaziz Nyako (Senator) | APC | PDP |
| Aminu W. Tambawul (Gov.) | APC | PDP | Lanre Tejuoso (Senator) | APC | PDP |
| Dino Melaye (Senator) | APC | PDP | Garba Umar (Reps.) | APC | PDP |
| Bukola Saraki (Senate Pres.) | APC | PDP | Olayonu Tope (Reps.) | APC | PDP |
| Barnabas Gemade (Senator) | APC | PDP | Ahmed Garba (Reps.) | APC | PDP |
| Abdullahi Danbaba (Senator) | APC | PDP | Kabiru Marafa (Reps.) | APC | PDP |
| Mohd Shaaba Lafiagi (Senator | APC | PDP | Zakari Mohammed (Reps.) | APC | PDP |
| Rafi'u Ibrahim (Senator) | APC | PDP | Abubakar Amude Kanike | APC | PDP |
| Sulaiman Hunkuyi (Senator) | APC | PDP | Ali Madaki (Reps.) | APC | PDP |
| Isah Hamma Misau (Senator) | APC | PDP | Hassan Saleh (Reps.) | APC | PDP |
| Sulaiman Nazifi Gamawa (Sen | APC | PDP | Ahman Pategi (Reps.) | APC | PDP |
| Usman Bayero Nafada (Sen.) | APC | PDP | Mark Gbillah (Reps.) | APC | PDP |
| Monsurat Sunmonu (Senator) | APC | PDP | Shehu Usman (Resp.) | APC | PDP |
| Aminu Shagari (Reps.) | APC | PDP | Nuhu Danburam (Reps.) | APC | PDP |
| Abdulrazak Atunwa (Reps.) | APC | PDP | Hassan Omale (Reps.) | APC | PDP |
| Salisu Zakari (Reps.) | APC | PDP | Rufa'I Chanchangi (Reps.) | APC | PDP |
| Abdussamad Dasuki (Reps.) | APC | PDP | Sani Zoro (Reps.) | APC | PDP |
| Benjamin Okolo (Reps.) | APC | PDP | Funke Adedoyi (Reps.) | APC | PDP |
| Bode Ayorinde (Reps.) | APC | PDP | Bashiru Salihu (Reps.) | APC | PDP |
| Barry Mpigi (Reps.) | APC | PDP | Nasiru Sule (Reps.) | APC | PDP |
| Segun Ogunwuyi (Reps.) | APC | PDP | Lawal Rabi'u (Reps.) | APC | PDP |
| Sani Rano (Reps.) | APC | PDP | Dickson Tarkighir (Reps.) | APC | PDP |
| Musa Ado Tsamiya (Reps.) | APC | PDP | Emmanuel Udende (Reps.) | APC | PDP |
| Sunday Adepoju (Reps.) | APC | ADC | Olugbemi Samson (Reps.) | APC | ADC |
| Taiwo Micheal (Reps.) | APC | PDP | Olasupo Abiodun (Reps.) | APC | PDP |
| Godswill Akpabio (Senator) | PDP | APC | | | |

Source: Compiled by the authors (2018) from newspapers Pulse (24-07-2018), Daily Post (19-12-2013), Premium Times (3-08-2018), Vanguard (29-01-2018), This Day (02-08-2018), Peoples Daily (24-07-2018), Vanguard (28-02-2018) and This Day (26-09-2017).

It should be noted that apart from the above high-profile decamping cases, there were numerous cases recorded where it was reported from various parts of the country decamping cases of members of one party to another in hundreds and thousands almost weekly and monthly since 1999 either from ruling party to an opposition or from opposition to a ruling party.

One unique feature of decamping in Nigeria or cross carpeting or defection is it is divided into three. The first category is that of a party changing its nomenclature as in the case of All Peoples Party (APP) established in 1999 which transformed into All Nigeria Peoples Party (AC) in 2003 and Action Congress of Nigeria (ACN) in 2011. The second category of decamping is that of a party merger as in the situation of the merger of Action Congress of Nigeria (ACN), All Nigeria Peoples Party (ANPP), faction of All Progressive Grand Alliance (APGA), Congress for Progressive Change (CPC) that merged in 2013 and formed the All Progressives Congress (APC)

which was later joined by newPDP. The third category of decamping is that of defection from one party to another which is the rampant case in Nigerian politics as indicated above.

**The Legal Basis of Party Defection in Nigeria**

Section 8 (1g) of the Nigerian 1999 Constitution and Senate Standing Order 14 that any defector who abandoned his party that brought him into the Senate had automatically lost his membership. Section 68 (1g) of the 1999 Constitution of the Federal Republic states: "A member of the Senate or of the House of Representatives shall vacate his seat in the House of which he is a member if being a person whose election to the House was sponsored by a political party, he becomes a member of another political party before the expiration of the period for which that House was elected: provided that his membership of the latter political party is not as a result of a division in the political party of which he was previously a member or of a merger of two or more political parties or factions by one of which he was previously sponsored (1999 Constitution of the Federal Republic of Nigeria).

Thus, the Nigerian 1999 Constitution while being clear on the status of defectors, is ambiguous of the circumstances of the defection unequivocally recognizing party faction and conflicts and that ambiguity is a loophole in the Constitution which provides a vacuum for the defectors to escape the law after defection. The law should have been made without any restriction or exception to party division or faction which would have discouraged the rampant defection. Similarly, the case of the executive is even less viable here as the Constitution is silent on their defection. This has been proved in the case of the defection of the Vice President Alhaji Atiku Abubakar from the ruling PDP in 2006 to ACD where the ruling PDP demanded that he should vacate his seat but the Court of Appeal ruled that he has the constitutional right to defect since there is no any provision against that on the issue of the executive arm of government. Even the legislative arm of government's defection is protected with exception which provide escape route for the defectors. In essence, the Nigerian 1999 Constitution encourages party defection in the current provision since there is a legal basis for escape. The parties too cause the defection through lack of internal democracy, lack of party ideology and principles which chased away members in search for an accommodative alternative.

**METHODOLOGY**

The research used primary and secondary sources of data. The primary source is the in-depth persona interview conducted with some selected informants that are directly affected by the incidence of decamping. From the party stakeholders, the researchers interviewed two (2) party national executive members from the ruling All Progressives Congress (APC) and the opposition Peoples Democratic Party (PDP) one from each of the party because the intensity of the decamping amounting to more than 90 percent is occurring within these two parties. Four (4) politicians were selected from the two major parties affected the APC and PDP who recently decamped either from APC to PDP or from PDP to APC. The criteria for their selection was based on accessibility. Two (2) academicians from two famous Federal Universities in the Department of Political Science were interviewed. One (1) official from the electoral body the Independent National Electoral Commission (INEC) was interviewed. This made a total of nine (9) interviewers. The selection of the interviewers was based on some scholastic assumptions and propositions such as Sharan (2002), Creswell (2014) and Braun & Clarke (2013) that a qualitative primary source where an interview is employed can rely on minimum of 8 informants up to the maximum of 20 to 30.

The secondary source is the use of materials consisting of books, journals, internet sources and documented materials. The materials from the secondary sources were used for a critical literature review and formation of theoretical framework to support the analysis of the work. The data obtained from the primary and secondary sources were analysed and interpreted using content analysis where themes were extracted for analysis including the use of the summary of the views of the respondents, the application of the theoretical framework and consolidation of the research work with the current knowledge in the area of study to enable for contribution to the existing body of knowledge in the area of study.

## DISCUSSIONS AND FINDINGS

In this section, discussions of major findings are presented based on the previous knowledge, existing data from the field and the application of the theoretical framework in thematic analytical interpretations.

### Impacts of Party Defection on the Future of Nigeria's Democracy

There are many impacts of party defection on the future of democracy in Nigeria. The impacts are presented below.

1. *Weak Political Parties*: party defection leads to weak political parties that are devoid of ideology and principles in their nature. This is the reasons why after 19 years of democratic experience in the Fourth Republic and after about 60 (sixty) years of political independence, Nigeria is yet to come up with formidable parties that lasted for good 20 (twenty) years. This made the Nigerian parties weak, incoherent, disorganised and collapsing. This is implicative on democratic development in the country because one of the major institutions of democracy is weak which is a strong political party in the country. In one of the views of the informants:" The politics of defection or cross carpeting has succeeded in grounding Nigerian political parties from independence to date and this explains why they almost collapse continuously since those who formed a party easily crossed it over to another party in order to secure power. Ideology and principles are relegated except the quest for power for personal interest".

The above view has been supported by the previous literature on the area of study such as Malhotra 2005, Eme & Andrew 2014 and Edet 2017 that party defection weakened Nigerian political parties and rendered them incoherent. In addition, the theoretical framework adopted in this study; Elite Theory and Game Theory can aptly explain the context of this position. The Nigerian parties particularly presently where the cases of defection became rampant were elite in nature where capturing of power is the main aim and not party ideology. In the process of the elite struggling for power, they engaged in playing a zero-sum game where the winner wins all and loser lost all, and this has left the losers with no alternative than to cross carpet or decamp to get their political interest or ambition served.

2. *Absence of Ideology and Party Principles*: sequel to the above submission on weak parties, decamping or party defection make Nigerian political parties to be enshrouded in the poverty of ideology and political principles from the politicians as observed in many cases where politicians who belong to a particular party defected to another and when their interest is not served they re-decamp again to their party and then to another party again. This means that there is no any ideology or principles except capturing of power and self-serving for personal gain and cliental nepotistic patrimonial politics where national wealth is shared among the ruling elites and their cronies. This view has been supported by many scholars such as Nokken & Poole 2002, Eme & Andrew 2014, Agudiegwu et al. 2015 on the findings.

In addition, an informant from the selected interviewers narrated that: "Party defection or decamping or cross carpeting depending on the nomenclature you choose to identify it is harmful to our democratic settings and overall national development because we are now faced with a set of raptured and battered political parties that lack any ideology or principle except just a group of power mongers who organised themselves to control power to have access to national resources for personal aggrandisement". Furthermore, the theories adopted in this work explained additionally the findings in the sense that elite in Nigeria manoeuvre their means to power irrespective of what it takes including decamping where they feel their ambition is threatened. They played a game that is dangerous in Nigerian polity where whosoever secure power takes total control of the power without consensus or sharing the power with the competing parties and this has made the game a do or die affair.

3. *Democratisation:* in a different view, some informants and scholars are of the view that the politics of decamping is a good omen for Nigerian democratisation process and it is an indication that the Nigerian democracy is growing and maturing positively because other world democracies in their process of development faced the same phenomenon. Some of these scholars who hold this view are Aleyomi

(2013), Oke (2014) and Robinson (2010). In support of the above view, one of the informants stressed that: "The current waves of decamping are a good sign of maturity and progress in Nigerian politics because it is indicating that our democracy has reached the level of offering choice for the competing groups where a dissatisfaction in one party will give an opportunity for moving to another". However, the above view has been countered by another informant who opined that:" Politics of decamping is inimical to our nascent democracy because the rampant unchecked defection will scatter the parties, deny the office holders from performance and confused the voters who are yet to understand fully the operation of democratic rule". The Elite theory support the former assertion in this submission that decamping is good for Nigerian democracy since elite in their nature seek for power through all means and continue to consolidate their hold onto power using every scintillating move including decamping. In addition, the Game Theory is a plausible explanation of this context in the sense that politicians are players at individual and group level and they are competing in an environment of politics where they make decisions based on what will make them to win. If they found that decamping will yield fruit for securing an elective office, they will not hesitate to do so.

4. *Impedes Good Governance*: the politics of decamping impedes good governance and hinders campaign promises from being fulfilled. This occur in a situation where the conflicting groups divert their attention entirely towards how to secure power or maintain it or how to return in office during the next election instead of focusing on providing meaningful developmental projects and fulfillment of campaign promises. This has been mentioned by one of the interviewers who stated that: "This crazy defection is affecting the performance of government in office because the attention of the rulers and the followers are diverted from public policy making and implementation and performances to issues of party conflicts and defection. In the end of the matter, government ended its tenure with unfulfilled promises and poor performance". The view above has been supported by many scholars including Udeuhele & Ikechukwu (2015), Edet (2017), Malhotra 2005 and Eme & Andrew 2014. The above views are also supported by the theories adopted in the work as in the case of Elite Theory where the theory assumes that the politicians used every manipulating means to secure power at all cost for their own interest. Here, there is no consideration to achievement or good governance except personal interest. In the case of the Game Theory, the politicking which involves competing for a position where there must be a winner and a loser they forget or forfeit good governance and performance and focus on power quest specifically how to win.

5. *Collapse of Democracy:* party defection and intra-party conflicts are some of the factors that contributed to the demise of the First and Second Republics. The possibility of the Fourth Republic collapsing cannot be ruled out especially that armies intervened in Egypt in 2014 and in Zimbabwe in 2017. African politics shares similar characteristics and this kind of conflicts can take the country by surprise. Thus, the politics of decamping is dangerous for the future of democracy in Nigeria if the scenario is not addressed properly. One of the informants supports this position where he reiterates that: "Politics of decamping is taking a new dimension in Nigeria and if adequate attention is not given, it might lead to the demise or collapse of the democratic rule in the country thereby setting democratisation on the will of backwardness". Furthermore, the Elite Theory is a good explanation of the context of this work because the behaviour of the elite is obliterating democratic values gradually in their nonchalant competition for power by all means not paying attention to the aftermath which might likely leads to a collapse of the system. The Game Theory further explains this phenomenon where a deadly play can make all the competing groups to lost and if such attitudes of the elites invite army for intervention, the game has turned into a deadlock for all the players because they will all lose.

## CONCLUSION, IMPLICATION AND RECOMMENDATION

In conclusion, this study discovered that the politics of decamping is not a new phenomenon in Nigerian politics because it has been in existence since colonial period and it manifested in every Republic since the First Republic. However, the rampant and incessant nature of the decamping in the current Fourth Republic is becoming an issue of concern because it is getting out of hand. The study also attributed this phenomenon of party defection to lack of party ideology, principles and the politics of winner takes all loser lost all in Nigerian political arena. Also, the study concludes that the Nigerian Constitution contributed immensely to the rampant

defection in its ambiguity towards the issue where it failed to be unequivocal and decisive in dealing with this action. The electoral body Independent National Electoral Commission (INEC) is also found wanting because it failed to provide rules or sanctions on the issue of party defection. The paper also concludes that the electorates are ignorant and are confused by the habits of politicians of decamping from one party to another and they fail to make the decampees pay for their actions during elections' period. The study concludes that party defection is detrimental to Nigerian democracy and its survival unless if measures are promptly put in place to address the issue. Some of the measures suggested by this study are as follows:

1. Political parties must be re-designed to incorporate ideology and principles that must be adhered to by all the members;
2. Parties must provide a legal maxim that will compel the defectors who secured power under its platform to forfeit compulsorily their political seat without any exemption;
3. The Nigerian Constitution should be amended particularly Section 68(1) to make decamping illegal irrespective of the circumstances to discourage the habit to rescue the Nigerian democracy from collapse;
4. Parties must foster the principles of internal democracy to avoid unmanageable conflicts that will lead to defection;
5. The electorates must be mobilise and enlighten to prepare themselves against the rampant defectors and kick them out of national political relevance and
6. The electoral body (INEC) should incorporate laws in the Electoral Act which will make decamping illegal and any decampee losing his seat for his action.

## PRACTICAL IMPLICATION

The work has four practical implications. In the first place, it provides an updated knowledge and a contribution to knowledge in the field of study by filling the existing gap of the condition and information on decampees. Secondly, the work used primary source of data as against the previous works that used secondary data in their methodology. Thirdly, the work adopted theoretical framework that were not applied in the previous works which are the combination of the Elite Theory and Game Theory. Finally, the work has the practical implication of identifying the dangers of the phenomenon of decamping and the possible practical recommendations to avert the disaster in future.

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# DEMOCRACY, OVERSIGHT, AND LEGISLATURE IN NIGERIA

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## ABSTRACT

There is extant scholarly literature suggesting that oversight function increasingly has an impact on democratization process in Nigeria. Accordingly, it was debated that oversight function had been severally misused and compromised by the legislature in Nigeria. However, despite many allegation level against committees of oversight, it has been also argued that there are many instances where the executive has changed and responded to the recommendations of the legislature after conducting ex-post oversight, and that has proved useful to democracy. This paper studies how oversight function of the legislature helps democracy in Nigeria from 1999-2015. The paper argues that the legislature in the Fourth Republic has increasingly used its oversight function not only in controlling the executive but it has contributed in stabilization of politics, reduction of corruption and increasing the quality of democracy. The study engages in the semi-structured face-to-face interviews with relevant informants. What follows, ultimately, is a qualitative analysis of data collected. The paper founds that the function of oversight is improving in Nigeria, however, there are allegations of corruption against the legislature in performing its oversight function. The study suggested that the legislature should be checkmated to reduce the misconduct in some of their activities. Similarly, its recommendations and resolutions should be recognized and accepted by the executive to enable the democratization process.

**KEYWORDS***:* Democracy, Democratization, Governance, Oversight, Legislature*,*

## INTRODUCTION

There is an increasing number of evidence in the extant scholarly literature which suggests that general functions of the legislature, and specifically, oversight has an impact in the democratic process in Nigeria, although, question has been raised with regarding some activities of the legislature (Fashagba, 2009; Hamalai, 2010; Hamalai, 2014, Stapenhurst, Jacob & Olaore, 2016). This is more so, given that oversight function is a key determinant of government accountability, responsiveness, and transparency. Oversight function curtails the use of excess power by the president and other governmental agencies, and all these, in turn, determine the quality of democratic regime and its ability to survive.

The paper is organized into three parts. The first part dwelt in literature in democracy, its meaning, processes of democratization and what makes it survive. It also introduces the concept of oversight and how it improves democracy and the role of the legislature in oversight. The second part is the methodology used in the paper, it is an empirical investigation to understand whether oversight function is determining the quality of democracy and its survival in Nigeria and to explore the roles of the Nigerian legislature in larger part of the Fourth Republic.

The final part is devoted to the findings of the study. The paper argues that the legislature in Nigeria is increasingly using its oversight function to hold the executive accountable to people and curtail their excesses. The study further demonstrated that from 1999-2015 the legislature through using its oversight function has not only hold the executive accountable but oversight has contributed in reducing corruption, stabilization of politics and increased the quality of democracy in Nigeria. However, the paper unpacked the weaknesses of the legislature in using their oversight function, for instance, there are several allegations of corruption and misconduct against the legislature.

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The paper concludes that in Nigerian Fourth Republic oversight function is actually improving the quality of democracy. Accordingly, the legislature should be checkmated in order to reduce misconducts. Furthermore, it suggested that the recommendations and resolutions of the legislature should be recognized and accepted by the executive to enable democratization process

## STATEMENT OF THE PROBLEM

Numerious write up both in academic and other literary outlets have shown that the Nigerian National Assembly (NASS) has been characterised by several conglomeration of activities in its oversight function. It was often debated that the legislature is overwelmingly dominated by the executives and it oversight function had been severally misused and compromised (Lafenwa, 2009; Fashagba, 2009; Saliu & Mohammad, 2010; Punch, 2012; Nwagu, 2014). However, in spite of the allegations level against the committees of oversight, it has also been argued that there are various instances where executive has changed and responded to the oversight committees's recommendations after ex-post oversight and this has proved useful to democracy (Izah, 2013; Bolarinwa, 2015).

It is based on the above backdrop that it became imperative and pivotal to conduct a through investigation to determine how well or otherwise the legislature has performed in improving democracy in the Nigeria's Fourth Republic. The examination of the legislature begin with its functions and it usefulness to democracy. the purpose of this paper is to determine the role of the legislature in oversight and how it improve the quality of democracy in nigeria.

The findings of this study will benefit scholars, researchers, practitioners and policy makers to identify potential factors of enhancing democracy as well as having better understanding of the roles of the legislature in oversight function in Nigeria.

### Democracy

Democracy is a concept accepted by many, it has several connotations attached to its meanings and definitions. Basically, the concept of democracy emerged from the two words of Greek, 'demos' meaning people and 'Kratos' meaning rule or power, which refers as rule of the people. Thus, democracy was believed to has its originality from the city-state of Anthen in the fifth century BC. It was probably in Anthen that democratic state begins and subsequently transfer to other cities.

In ancient Greece, democracy was applied and practiced and the whole population formed the legislature. It was much more feasible because at that particular time the population of the citizens hardly exceed 10,000 and women have no right to politics.

In a city-state, citizens are eligible for the various executive as well as judicial functions either through selection, election or assignment by lots. In this system, all officials are engaged and responsible for the functions of the three arms of government and no separation of powers. Greek democracy was invariably a brief historical episode where modern democracy has driven its inspiration (Bello, 2011). The concept of democracy has suffered from conceptual definition and interpretations. Several scholars have attempted to give it meaning based on their perception and understanding.

For the purpose of this study, the conceptualization of democracy offered by Agarwal (2009) will be considered. Agarwal (2009) perceived the definition of democracy as the kind of government in which citizen is the source of the political power, this means that an absolute state power is in the hands of people. This type of government allows people to take part in their governing process through their representatives. Moreover, he asserted that democracy has to do with majority rule but the interest of minority is seriously considered. Looking at the definition of democracy offered by Agarwal it ultimately coincided with the concept of representation advocated by the proponent of representative democracy.

In another point, Bello (2011) views that democracy which most of its components in this period were emanated from ancient Greece refers to the system of government by the people of the people and for the people. He further see democracy as an institution that really affect the lives of people across the globe, as it is practice in both third and developed world. It is a political system that supplies constitutional mandate for most of the population to have influence in major decision making through choosing among contestant for the political office (Adeosun, 2014).

The quest for democratization in Nigeria was started before its independence in 1960, it was spearheaded through several protests by anti-colonial social forces, and it has led to the formation of political parties (Sule, 2012). The struggle was successful in getting the independence as well as installing democratic government ushered in the First Republic 1960 (Sule, 2012). Politics has contributed to the social lives of Nigerians in the period of first and second republic. The military intervention of 1966 bringing to end the 30 years of dictatorship has immensely affected the character of the development of the country.

Moreover, Mohammed (2012) has posited that the return to democratic governance in the Fourth Republic May 1999 was against the undemocratic practices that were antithetical to progress and development in Nigeria. However, despite the termination of military rule in 1999, the development of democracy is replete with lack of culture needed for the full participation and many factors have accounted for this, such as flawed electoral process, lack of national ideology, the crisis of leadership and governance, the hardship of majority among others.

Democratic consolidation has become a serious challenge in Nigeria. Oluwale (2014), observed that with the emergence of a multiparty system and the subsequent establishment of a democratic regime, there is greater hopes and expectations among Nigerians, however, after the conduct of three periodic elections the expectation is becoming dashed and faltering.

There are several factors that make democracy survive among other thing it includes popular consensus, economic condition and institutionalized democratic procedures (Clarphm, 1993). Ahmed (2011) has considered the institution of parliament as important in making the survival of democratic regime and its consolidation. While Huntigton (1991) was looking at the duration of the regime, whether it had survived three electoral cycles or it had been, at least two Pacific transfer of power or whether democracy had survived for at least twenty years.

**Oversight**

One of the reasons for increasing demand of legislative oversight in the democratic regime is desire for executive accountability and good governance . This can be seen from the effort of domestic civil society organizations and other international institutions. The oversight function of the legislature is a constitutional requirement of ensuring transparency, responsiveness and accountability in democratic governance (Hamalai, 2014). In Presidential democracy the legislature uses its oversight function to curtail the executives from the use of excessive power and dictatorship.

The Nigerian legislature is empowered constitutionally to perform its oversight responsibility to monitor, supervise and to hold excutives accountable to the citizen. Oversight can be regarded as a method which the parliaments rendered executive accountable in its use of funds by detecting frauds and inefficiency, and ensuring that laws and policies are implemented in line with the intention (Khmelko & Andi, 2015).

Many researchers have concurred that oversight responsibility if effectively conducted will help in consolidating democracy. For instance, Stapenhurst and Pelizzo (2012) and Izah (2013) have shared a similar line of thinking, that the legislature alongside judiciary can perform a key role in the democracy by properly conducting their oversight function. Pelizzo and Stapenhurst (2012, 2013) posited that the effectiveness of oversight goes hand in hand with the quality of democratic regime, where the legislature is very effective overseers, the quality of democracy will be higher. On the other hand, where the legislature is less effective in their oversight the quality of democracy will be lower. However, in Nigeria, it has been seen that the level of autonomy, checks and balances and the separation powers are weak and therefore, the legislature is incapacitated in its oversight.

Furthermore, Nwagwu (2014) has studied the legislative oversight function in Nigeria and its effectiveness in guaranteeing a good governance in a democratic system. The study found that this function has been misused several times, the legislature has been using the function for the mere extortion of money in the Ministries, Departments and Agencies (MDAs) of government. Therefore, for quality democracy, the legislature should be strengthened to effectively serve as a watchdog and not a hunting dog.

Stapenhurst and Pelizzo (2012) have identified the features and nature of the parliamentary oversight of Ghana. According to them, there is a great improvement in the quality of democracy in Ghana, most especially after 2000 election. They observed that this improvement in the quality of democracy was facilitated because of the new constitutional design which has been made in 1992 to address the inadequacy of the constitution most especially in the area of oversight. The findings of their study confirmed that there is effectiveness in the performance of the committee oversight in Ghana.

Benton and Russell, (2013), have assessed the impact of parliamentary oversight committees in the British House of Commons, they asserted that since 30 years back when the system was established, the functions of committees have considerably improved, particularly on oversight of governmental policies. The committees were given the power to hold a public hearing with top senior government appointees. Oversight functions in Nigeria has significantly improve from 1999-2014 and has lead to several motions and resolutions that turned out to be good for people in the country (Hamalai, 2014).

## METHODOLOGY

This study employed a case study research approach with qualitative method of data collection and analysis. It used both primary and secondary sources of data. Interview method and reports were used as primary source of data, while secondary source such as published articles and document were used to support the primary data. In-depth face to face interview has been conducted, it has been said that interview method can be utilized in exploring perception and understanding of the phenomenon (Braun & Clarke, 2013). Moreover, Purposive sampling strategy was used in selecting the informants because they are relevant in giving the required information (Creswell, 2012; Braun & Clarke, 2013). Accordingly, eight informants were utilized in the interview and it was stopped when the saturation point was reached. It is maximum variation sample, where heterogeneous categories were utilized as informants, this will go a long way in enhancing the fitness, credibility and transparency of data. The informants consist of two members from the NASS which form one Senator and one Member House of Representatives from different parties (APC and PDP), two staff of National Institute of Legislative Studies (NILS), two staff from the Media and two members of Civil Society Organization (CSOs). The members of CSOs comprises one from Civil Society Legislative Advocacy Centre (CISLAC) and the other from Policy and Legal Advocacy Centre (PLAC).

**Table 1** The codes and the category of Informants

| Code | Interpretation | | Frequency |
|---|---|---|---|
| NASS | Members of National Assembly (NASS) | | 2 |
| NILS | Researchers from NILS institute | | 2 |
| CSOs | Members CSOs | | 2 |
| MDAs | Directors | | 2 |
| | | Total | 8 |

**Table 2** Showing Numbering of Informants

| Code | Informant Designation | No. of coded informants |
|---|---|---|
| NASS | Senator | 1 |
| | House of Representative | 2 |
| NILS | Research Fellow | 1 |
| | Research Fellow | 2 |
| CSOs | Executive Director Officer CISLAC | 1 |
| | Executive Director PLAC | 2 |
| MDAs | Director | 1 |

## DISCUSSION OF FINDINGS

This part focuses on the analysis and discussion of the findings of the paper. The legislative oversight in Nigeria has improved the quality of democracy through curtailing the dictatorship of the executive and stabilization of politics and exposing corruption. The analysis is in thematic form, several issues were dispassionately analyzed and discussed.

### Oversight and the Democracy in Nigeria

The desire for good governance and the increasing demand to strengthen democracy in many newly emerged democracies had made the oversight function of the legislature paramount and pivotal. Oversight is the constitutional responsibility of the legislature to ensure accountability and transparency of the activities of the executives to the electorates. The legislature in Nigeria has three core functions of lawmaking, oversight, and representation. Among these functions, perhaps, oversight is the most crucial. This is probably right as debated by Verney (1963) and NDI (2000).

In a presidential system where the principle of checks and balances is working with relative separation of powers, the legislature is saddled with obligations of lawmaking, oversight, and representation. In an interview conducted one of the informants leveled as NILS 1 asserted that the legislature in Nigeria has relatively performed their function of oversight as expected in a democracy, they held the executive accountable and forced them to realize the aims of government, they curtailed its excesses and ensure that dictatorship is avoided. The same has been reiterated by CSOs 2 and he added that the legislature has used its function in curtailing the executive from the use of excesses power, trying to unite the country and stabilize its politics.

In a report written by the United States Agency for International Development (USAID) in 2006, the report proclaimed that the legislature and the Civil Society Organizations (CSOs) in the Fourth Republic have been active in berating undemocratic culture despite long silence by the military dictators. The report has made mention of several instances where the CSOs and the legislature challenged undemocratic practices exhibited by the executive, an example can be found in the constitutional reform agenda of 2006, when President Olusegun Obasanjo tried to achieve his sinister agenda of extending his tenure from 2007 to 2011. The legislature has on 16th May 2006 rejected the bill which could have extended the tenure of Obasanjo (Dange, 2006; Omotola, 2006; Stapenhurst, Jocobs, & Olaore, 2016). During interview, one of the informants declared that if not because of the oversight function of the legislature, the Nigerian democracy could have been collapsed through political instability which may eventually led to military intervention or civil war. Several scholarly works has confirmed that the reversal of tenure elongation or third term agenda was celebrated widely as a great victory to Nigerian democracy (Omotola, 2006; USAID, 2006; Egwu, 2014).

Since then, the legislature in Nigeria has reasserted its constitutional powers more and more than previously. However, some studies have shown that in Nigeria often, the legislature usually confronted the executive only when there are issues of their interest and not that of national interest. Yagboyaju (2011) has discussed the scenario where the legislature has acted seriously in violation of the President Umaru Musa Yar'adu'a when the he was reluctant to release funds for implementation of constituency projects between 2009 and 2010. Similarly, the legislature has tried to impeach him because of his failure to release their constituency allowances.

Furthermore, some of the informants from NASS, CSOs, and MDAs have stated that the invocation of the doctrine of necessity in 2009 was one of the significant instances where the legislature has curtailed executive excesses and upheld democratization. What happened was the absent of the former President Umar Yar'adua from the country, when he was admitted in a hospital at Saudi Arabia without proper delegation of duties to his deputy as needed by the constitution of the country. This had really created a political vacuum that had generated a controversy that would have undermined the political stability in the country if not because of the legislature's intervention. One of the most interesting aspects of Nigerian democratization was the role played by the legislature during that acceptable rumor that the country's politics will collapsed. The legislature intervened and invoked the doctrine of necessity which had transfer power to Vice President to act pending on the return of the then president of Nigeria (Ema & Asadu, 2017; Yusuf, Yusoff & Zengini, 2018). By doing so, the legislature

has rescued the Nigerian politics from the collapse and constitutional loophole. Here, the legislature has stabilized Nigerian politics and improved the quality of its democracy using its oversight function.

Moreover, Nigeria was considered as one of the most multi-religious and multi-ethnic country in the globe (Suberu, 2014). From the interview conducted, informants admitted that the legislature has taken various steps to unite the country, for instance, the legislature has repealed the Nigerian Pilgrim Acct 1989 that has to do solely with Muslim Pilgrimage, by enacting National Hajj Commission of Nigeria (NAHCON) Act, 2006, and later initiating Christian Pilgrim Commission Act, 2007 (Suberu, 2014). This gives Nigeria the sense of identity as a multi-religious country where everybody is represented.

Accordingly, the National Assembly has also taken various steps to address the problem of Niger-Delta militancy, issues bothering good governance and stabilization of politics through unity and checkmating the dictatorship of the executive. For instance, during the debate and passing of Niger-Delta Development Commission (NDDC) bill, the legislature has subjected the bill which started as an executive one to public scrutiny, it overridden the power of the President and that had culminated in some important changes to the act. Research indicated that the legislature has overridden the power of the executive three times from 1999 to 2015. The instances are; in NDDC bill, 2000, Independent Corrupt Practices Commission (ICPC) bill 2000 and ICPC amendment in 2003 (Fashagba, 2009).

Regarding corruption, the National Assembly has done well in passing the bills of anti-graft agencies like Independent Corrupt Practice Commission (ICPC), Economic and Financial Crime Commission (EFCC). However, the agencies have fallen below expectations in the reduction of corruption. The legislature as a watchdog of the government has the responsibility of finding lasting solutions to the problem of corruption. Accordingly, Muhammad (2013) has confirmed that the institutions like ICPC and EFCC have significantly contributed in reducing the menace of corruption to the minimal level.

From the interview conducted, NASS 1 affirmed that the legislature has conducted several investigations base on section 88 (1) and (2) of the Constitution of the Federal Republic of Nigeria. This has been done through committees such as Standing committees, Appropriation committees, Ad hoc committees, and other various committees that are concern with information related to the administration of the state programs and implementation of policies. For instance, the committee on the public account has investigated the Nigerian National Petroleum Corporation (NNPC,), National Electric Power Authority (NEPA) now Power Holding Company of Nigeria (PHCN) and Central Bank of Nigeria (CBN) all in 2001. The legislature has raised concern and pointed out some areas of controversies about the activities of those administrative bodies.

Notably, among such investigations of the legislature is the issue of controversy surrounding 2.3 Billion Naira of PHCN fund that could not be properly accounted. Although, there had been serious allegations of corruption against the members of the committees of National Assembly for using their positions in obtaining contracts from these administrative bodies. Allegations of corruption and misdeed have formed some of the challenges of the oversight function of the legislature in the Nigerian Fourth Republic. Scholarly work has also shown that lack of political will, high turnover, and selfish interest have equally served as constraints to the legislative functions in Nigeria. More so, the resolutions and recommendations arising from oversight functions are not bindings on the executive.

However, despite all these allegations and challenges Hamalai, (2014) has posited that investigations have shown that oversight function of the legislature has increasingly grown in Nigeria from 1999 to 2015. Though, there are instances where the legislature has called executive for oversight and refused to be responded, this, however, does not invalidate the relatively appreciable performance of the oversight function. Furthermore, the resolutions of the legislature in Nigeria is not usually binding on the executive and therefore often refuses to implement it.

Having said that, there is utmost need for both the legislature and the executive to relate closely to improve democracy and development. Separation of powers does not mean complete separation or water tight relation but the discharging of governmental functionary by every organ of government without one encroaching the other or using excessive power.

The constitutional power of the legislature to took part in budgetary and appropriation process give it enough political power to shape governance, and invariably to carry reforms that may lead to national development. It is worth noting that budget implementation is the responsibility of the executives (Ogujiubu & Ehigiamusoe, 2014), while reviewing and monitoring of budget before, during and after implementation is the obligation of the legislature. Findings from this study shows that the legislature has made many efforts in ensuring compliance of the budget by the executive through impeachment threat or questioning the executive to provide reasons for the laxity in the implementation. However, in spite of the effort of the legislature capital expenditure implementation had never exceed 54% of the actual estimates in every year from 1999-2015. Moreover, there are several allegations of corruption on the legislature in the course of budgetary process. Although, the legislature has been active in budgetary process. They have introduced Fiscal Responsibility Act, 2007 (FRA, 2007) and its Commission. In addition FRA, 2007 has introduced Medium Term Expenditure Framework (MTEF).

## CONCLUSION

From the findings of the paper, the legislature in its oversight activities has promoted and improved Nigerian democracy by curtailing the dictatorship of the executives, checkmating their excessive use of power, curbing corruption, stabilization of politics, scrutiny of budget and watching it implementation. Several motions and recommendations were raised because of oversight function that led to resolutions and laws.

However, the study showed that the legislature lacks institutional framework of imposing some of their resolutions and recommendations arising from oversight activities. Moreover, some legislators were involved in corrupt practices in performing their oversight functions at the committee level and sometimes in the budgetary processes. The paper suggested that the legislature should be checkmated to minimize misconducts and misdeed. Accordingly, its recommendations and resolutions should be recognized and accepted by the executive to enable the democratization process.

## IMPLICATIONS

This research has contributed theoretically by studying the oversight of the legislature using the principle of checks and balances in the Nigerian democracy. The principle of Checks and balances emanated from the principle of separation of powers by Montesquieu (1748) and it has been the tradition of Presidential system of governance. The study has shown clearly that the legislature using its oversight function has checkmated the executive and curtailed dictatorship it exposes corruption and stabilized the polity.

Methodologically, the study has provided empirical findings on the role of the legislature in democratization process in the Nigeria's Fourth Republic. It utilized semi-structured interview and few reports and supported by scholarly works and within a particular theoretical context. The data obtained is through heterogeneous sample of informants, and this goes along way in enhancing the data fitness, transparency as well as its credibility.
Moreover, the study has identified practical challenges of the legislature in the Nigeria's Fourth Republic as regards to its oversight function. It also contributed contextually in the Nigerian politics.

## RECOMMENDATIONS

Future studies should consider focus group discussion in addition to one-on-one interview as another technique of generating data, this will strengthen the findings as triangulation of data source has been used. Moreover, mixed method can also be applied since democracy and oversight function can be quantitively analyzed. This can be done through use of exploratory sequential design, beginning with qualitative method and then after the collection of quantitative data follows. In other words, the researcher can engage in exploring the phenomenon by identifying themes and then subsequently test the findings to discover the role of the legislature in oversight function.

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**RELIGION AND SOCIAL STABILITY**

# ISLAMIC FINANCIAL ACCOUNTING OF WAQF INSTITUTION IN MALAYSIA: A BENCHMARKING AGENDA OF MUSLIM WEALTH

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## ABSTRACT

This paper is concentrating on the illustration of Muslim wealth and its financial accounting system. A good balance of accounting system will provide a just in wealth distribution and redistribution among society. This study was embarked to examine the contemporary Waqf accounting practices of Waqf managers or Mutawalli in Malaysia. Enhancing the qualitative characteristics of financial accounting of a religious charitable institutions in terms of understand ability, comparability, verifiability and timeliness. Waqf as old as the history of Islam, is to be examined for its financial reporting practices. The standard practices of Waqf accounting in Malaysia now is not yet in the framework of Islamic accounting. To describe Islamic accounting; it is the 'accounting process' which provides appropriate information (not necessarily limited to financial data) to stakeholders of an entity, to ensure that the entity is continuosly operating within the bounds of Islamic Shariah and delivering its socio-economic objectives. Benchmarking process of Islamic financial accounting practices will generate a standard on how Waqf institutions manage the funds and assets of Waqf. It can be exemplified based upon the concept of Islamic deposit and investment account of Islamic banking and finance practice. Islamic worldview and ethics may have a great influence of Islamic financial accounting in Waqf institutions.

**KEYWORDS:** Islamic Financial Accounting, Waqf Institution, Muslim Wealth

## INTRODUCTION

Malaysia was announced its target of becoming a global hub for Shariah-compliant investment and asset management that represents Muslim wealth. The agenda shed light on the huge potential of a still underdeveloped segment of Islamic finance, sustainable and ethical wealth management. The Southeast Asian nation introduced a five-year Islamic Fund and Wealth Management Blueprint to further strengthen the country's position as a global hub for Islamic funds and assets by 2021 (Maierbrugger, 2017). The plan is the first of its kind globally and seeks to attract high net worth individuals and asset managers to invest into Islamic wealth management services in a quest to tap an estimated USD11.5 trillion pool of wealth held by Muslim individuals, institutions and governments, of which over 80 percent are presently invested in non-Islamic jurisdictions.

Islamic funds worldwide had USD71 billion in assets under management as at October 2015, based on data from the Islamic Financial Services Board. But while this figure is a fraction of the money in the conventional banking system, demand for Shariah-compliant investment products is expected to expand in line with the growth of the world's Muslim population. Many Islamic countries are likely to establish multipillar pension systems or other forms of savings institutions in the future. It adds that an estimated USD9.5 trillion worth of Muslim wealth is managed by conventional institutions, due to the shortage of Shariah-compliant products (Tan, 2017).

The objective of this paper is to explore the need for Islamic financial accounting for a Waqf institutions, mainly focused in Malaysia. With a huge state of real assets and wealth from Waqf, it is a crucial need for a specific Islamic financial accounting practices to be implemented. Waqf institutions became the central of this study as Waqf stands for most influential charitable funds and it governs by public entity of State Islamic Religious

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Councils and also by corporate entity. Public Waqf and corporate Waqf both are Waqf institutions that in need of proper Islamic financial accounting as for financial reporting.

## WAQF AND WEALTH

Al-Quran has stated about the charity and obligation of Muslim in the charity. This is to ensure that a Muslim will help other Muslims as it is known as a brotherhood relationship and he believes that he will be rewarded by Allah in this world and hereafter. It is as supported about the voluntary of Waqf and its benefits in the following verses:

> *"They ask you (O Muhammad) what they should spend in charity. Say: 'Whatever you spend with a good heart, give it to parents, relatives, orphans, the helpless, and travellers in need. Whatever good you do, God is aware of it." (Al-Baqarah, 2:215).*
>
> *"The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing". (Al-Baqarah, 2:261).*

Waqf encompasses many advantages towards Muslim wealth and financial safety net. Accumulated wealth generates financial reserve that helps a government to satisfy many need of the nation. The above-mentioned on Muslim wealth is in crucial state by which we are not ready to practice a systematic accounting and financial standard in financial reporting. The main point here is to prepare Waqf institutions with a credible financial reporting and accounting standard. This urged for all Waqf operators and managers to standardize its financial accounting that can be a good Muslim wealth database reporting.

Waqf and wealth are two interconnected terms that always understood of fulfilling the need of financial health and perpetuity of the assets (Hasan, Ahmad, & Nor, 2016; Ibrahim & Ibrahim, 2013; Sadeq, 2002). Waqf literally is to keep the original wealth that once have been endowed in the same form and value. Waqf is considered as the income redistribution that will make us nearer to God. Imam Shafie stated that Waqf is a recommendable deed in Islam and its benefit is meant for all mankind, disregard of the non-believer.

The motivation behind Waqf is to capture the beauty of the human soul that follows the act of generosity and philanthropy, thus spreading the kindness in the society. Awqaf representing the treasure trove from our ancestors that awaits to be discovered and utilized in the cause of poverty alleviation and social progress (Rashid, 2017). Nowadays, Waqf plays as imperative role to reflect the strength of financial reserves and real estate of Muslim.

## WAQF AS FAITH-BASED INSTITUTIONS

In Islamic financial institutions, a standard of auditing and accounting procedure is governed by the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI). In Malaysia, Bank Negara Malaysia has issued *Guidelines on the Speciments Reports and Financial Statements for Licensed Islamic Banks (GP8-i)* in which to set out the minimum requirements for the presentation and disclosure of reports and financial statements of Islamic banks. The guidelines also aimed at ensuring consistency and comparability of the reports and financial statements amongst the Islamic banks in complying with the provisions of the Islamic Banking Act 1983, Companies Act 1965, Shariah requirements and other BNM guidelines.

As the faith-based organization, Waqf stayed firm with its definition, context and motivation. According to Murat Cizakca in his writing of " Waqf in history and its implication for modern Islamic economies" (Monzer Kahf & Siti Mashitoh Mahamood, 2011), all over the vast Islamic world, from the Atlantic to the Pacific, magnificent works of architecture as well as myriad of services vitally important for the society have been financed and maintained for centuries through the Waqf system. Despite of the overwhelming achievements, the history of Waqf is a turbulent one and the fate of its institutions was closely linked to the fates of the states under which they functioned and operated. Therefore, the Waqf system experienced dramatic ups and downs.

A non-profit organisation (NPO) performs as a legal entity that operated for the benefit of the society at large. The NPO is not a profit-oriented body that aim for self-benefit only hence it supplies a huge impact towards poverty eradication programmes in a nation. In Islam, Waqf works as an object of holding certain property and using the benefit from the object towards the societal needs. Using it as for other usage than philanthropic acts is legally prohibited. In Islamic history, Waqf institutions existed as early as the Prophetic history. Waqf institutions enhancing both social and economic status of Muslim nation, moreover it is can be benefited by Non-Muslim too (Hasan & Ahmad, 2018).

## ACCOUNTING OF NON-PROFIT ORGANISATIONS

Maintaining a proper books of account does matter to the NPOs also even the main purpose is not to sustain a profitable figure. The proper accounting system helps to facilitate accurate calculation and give an overlook of the NPOs financial performance. Receipt and payment accounts, income and expenditure account and balance sheet are the books of NPOs accounts. Receipts and payments account is a cash book. It works as the summary of all cash transactions. It starts with the opening cash and bank balance and ends the account with the closing cash and bank balance. All receipts are shown in the debit side (left side) of the account and all payments are written in the credit side. This account acts as the cash trial of the institutions as it does not record any non-cash transaction.

Income and expenditure account is equivalent to the Profit and Loss account of a business enterprise. It recorded a yearly matching revenues against the expenses and the balance of the account is considered as deficit or surplus. All of the expenses are shown in the debit side and all of the income are recorded on the credit side. As the revenue account of the institutions, the account is prepared at the end of a financial period.

Another financial statement that important is the balance sheet. The preparation of balance sheet in the case of non-profit organisation as imperative as the balance sheet of the trading firms. Same as it has all of liabilities and assets as on the date of the preparation of the balance sheet. The excess of the assets is termed as Capital Fund or General Fund. The NPOs might also create a special fund that functioning to cover special expenses related to the collection of charity funds.

Studies on accounting practices in Waqf institutions indicate there is diversity with regard to accounting and reporting of Waqf. According to Malaysian Accounting Standards Board (MASB) (2014), there are some issues about Waqf mainly in accounting issues. One of the issues is most states do not have the enactments relating to Waqf to present a complete set of separate financial statements (Rahman, 2010). However, the Board of Directors suggested that a specific Waqf should prepare and present a full set of separate financial statement. This is because management of Waqf can report entity for managing economic activities that are interest to the public.

Another issue is Waqf can be consolidated with *Mutawalli* or the Waqf manager. According to accounting perspective, the financial statements of a Waqf can be consolidated with its *Mutawalli* if the *Mutawalli* controls the Waqf. However, the Board of Directors mentions several state enactments require the State Islamic Religious Council to recognize Waqf funds in the financial statements. On the other hand, if the control is not present and not required of consolidation, *Mutawalli* still required disclosing information of Waqf and information is important to users.

Third issue is the appropriate financial reporting framework for Waqf. The financial reporting framework of Waqf depends on its legal form. According to the Board's findings, the applicable financial reporting framework for Waqf in Malaysia as follows; Waqf administered by a State Islamic Religious Council. State Islamic Religious Councils report on financial reporting by applying MASB accounting standards in accordance with federal or state directives, Waqf administered by Higher Education Institutions, Waqf that is an incorporated company need to comply with MASB accounting standards, and Waqf that takes on other legal forms need to comply with the relevant framework. Thus, a Waqf should comply with the financial reporting framework prescribed by regulations (Masruki & Shafii, 2013).

Fourth, the issue of accounting is the appropriate measurement basis or bases for the assets and liabilities of a Waqf. The appropriate measurement basis for the assets and liabilities of a Waqf is primarily real property. The assets and liabilities need to present in financial statements. For example, property, plant and equipment (PPE) and investment property (IP) can be measured at cost on initial recognition and it depends on the financial reporting standards (Rahman, 2010). Besides, for heritage assets has the option to either not recognize as a heritage asset, or to depart from the measurement requirements for property, plant and equipment.

**WAQF AND ACCOUNTING IN ISLAM**

Waqf fund will be created by the investment of Waqif (endower or Waqf giver) whom investing the seed money into the Waqf fund. Once Waqif creates the Waqf fund then the following methodology will be adopted in sequent. Firstly, Waqf fund will attract investors to invest in Waqf fund by designing instruments, which are Shariah compliant and approved by contemporary Shariah Advisors. The investors is entitled to the profit and loss of Waqf fund. Consequently, the profit is distributed between the investor and Waqf fund. Next is, the proceeds from the investment will further utilized for investment or to help the poor people of the society.

Waqf accounting standard is following the AAOIFI Code and Ethics for Accountants and Editors that governs as the framework of ethical responsibilities in financial accounting statements. Though a financial accounting matters the material and figures, nevertheless it is a must to uphold Shariah rules and principles. Sustaining integrity, sincerity, piety and righteousness is the main foundations in Islamic financial accounting of the Waqf institutions. Furthermore, Waqf accounting practices require the vicegerency of humanity on the earth and practice the accountability before Allah.

Accountability in Waqf financial accounting is in consistence with the Maslahah objectives in Shariah. Securing the benefit of the people, establishing justice and protecting the overall people interest are the main ethical principles of Maslahah. Therefore, Waqf Islamic financial accounting should provide a credible act in financial reporting. A good financial reporting will exhibit the financial performance towards its improving or deteriorating conditions. Realistic financial reporting raises concerns on Waqf services, entity, funds and its financing activities (Ferris, 2017).

As other NPOs, a Waqf institution prepares yearly financial statement that may consist of its payments and receipts, income and expenditure and the balance sheet. All the financial activities that held by Waqf institutions meant for social, educational, religious or charitable deeds. Its financial statements exhibit the philanthropic acts and the profit will not become the main objective (Ihsan & Adnan, 2009; Rahman, 2010).

Hence, Waqf institutions are obliged to uphold performance and productivity as to avoid any misuse of the donated funds and assets (Feldman & Graddy-reed, 2014). Stibbard, QC, and Bromley (2012) explained Waqf in the concept of trust discipline. They concluded as Waqf by Islamic jurists as imperfect ownership of the properties as the owner, user and manager are not combined in the same time in the same individual. Waqf property has to be in perpetuality, irrevocable and inalienability status. This strict conditions give Waqf a special treatment in Islam and the giver is granted with continuos rewards by The Almighty in here and hereafter life.

Siti Rokyah (2004) studied the current Waqf financial management and reporting practices of 14 State Islamic Religious Councils in Malaysia. Majority of the State Islamic Religious Councils took more than three years to complete an annual report without being penalized. This may be one of the reasons why the State Islamic Religious Councils were not doing their financial accounting and reporting accordingly. It could also be the lack of competent managers and technical personnel and unclear objectives and functions of the Waqf division. Majority of the State Islamic Religious Councils did not maintain a separate fixed assets register for the Waqf account. The majority of the State Islamic Religious Councils did not make any allowances for depreciation on their fixed assets. The study concluded that the State Islamic Religious Councils did not maintain proper Waqf accounts especially their assets accounts. There were no separate accounts maintained for the specific and general Waqf, no allowance for depreciation and inadequate disclosures of the financial investments.

All Waqf money is consolidated in a fund called the Waqf *Amanah* (Trust) funds. The accrual basis is used in Waqf accounting. It is found that there is no separation in the financial statement between the accounts of W*aqf*

*khayri* (General Waqf) and *Waqf khas* (Specific Waqf). This issue is important because it is one of the Shariah requirements that any income or resources of *Waqf khas* is only applicable to specific Waqf and not for other Waqf. All Waqf transactions are debited or credited to this account. The expenses and income will be shown in the financial statements under the General Resources unit. Waqf transactions are traceable up until the trial balance.

## WAQF ACOUNTING AND COMMUNITY AGENDA OF HUMAN DEVELOPMENT

The basic definition of Waqf is to transfer own property rights to Allah Almighty. The literal meaning of Waqf is status quo. The Waqif (trustee) uses it for a specific purpose i.e. for charitable purpose. Waqf further reiterates that this donation is for perpetuity. In other words, we can say that Waqf means hold or prohibition, which means that it prohibits the use of the Waqf property other than its use for which it has been dedicated. Waqf is applicable to fixed assets and cash Waqf is considered as one of the contemporary Waqf introduced to overcome the problem of excess of undeveloped Waqf fixed assets.

Waqf as an Islamic institution but yet still using conventional accounting has posed a dilemma to many Islamic accounting scholars and jurists. Accounting in the Islamic perspective is argued to have substantial roles as an accountability tool and not just a 'capitalist tool'. Hamid (2014) argued that the philosophical underpinning of conventional accounting makes it unsuitable for accounting in Islamic institutions and business organizations. So far, we have yet to see a fully developed theoretical framework for Islamic accounting as compared with accounting in the Islamic banking and finance industry. Waqf institutions, the accounting and reporting standards are still not fully complied with the Shariah, as to apply to the Shariah code of ethics in integrity, vicegerency of humanity on earth, sincerity, piety, righteousness and accountability before Allah (Mohamad, Hasan, Ahmad, & Sanusi, 2018).

The way of Waqf is simple hence accounting for Waqf is regarded very basic besides it is not as complicated as accounting for Islamic banking and other Islamic financial institutions. Clearly, the development of Waqf institutions in the last decade is not as rapid as the development of Islamic banking. While Islamic banking has attracted many researchers and scholars to investigate, Waqf issue was left behind (Pyeman, Hasan, & Ahmad, 2016).

As part of good governance and best practices of Waqf institutions, accounting is believed to be able to improve the accountability and transparency of the *mutawalli.* Besides, accounting is a tool for *mutawalli* to discharge his accountability to many parties such as Wāqif, Waqf board, government and community in large. The ethical principles of trustworthiness, legitimacy, objectivity, professional competence, faith-driven conduct and professional technical standards are determining factors for an efficienct Waqf accounting practice.

Lastly, the issue of accounting is the disclosure needed by users of a Waqf's financial statement. The suggested disclosures may be considered including in their financial statements. In addition, users of the financial statements may wish to know the location, size and fair value of real property, or administration fees are paid to the *Mutawalli*. Thus, it should disclose such information to users and it is important to present a Waqf's financial statements.

Regarding to accounting issues of Waqf, this study is attempt to identify the critical success factors, benefits, and challenges of Waqf accounting and to test the measurement model of Waqf accounting for Waqf corporate in Malaysia.

To support the need for a proper financial accounting standard meant for Waqf institutions, five set of indices are computed from Malmquist TFP Index from period year of 2007 until 2012 for all State Islamic Religious Councils. Hence the objective of this study is to have the changes in technical and efficiency scores, we only extracted efficiency change (EFFCH), technical change (TECHCH) and total factor productivity change (TFPCH) from the set of result. As the change is examined within two period of year, we set a pair of year accordingly. The Malmquist productivity index can be interpreted as a measure of total factor productivity (TFP) growth. Each value that greater than one indicates an improvement in the productivity as well as in the technology and

efficiency within the two period of time. In the contrary, the value smaller than one presents deteriorations in the performance over time.

Evaluation of the productivity changes in which implies in the indices of the Malmquist TFP Index is best to describe how the organization is moving towards the betterment or the deterioration otherwise. The empirical findings report that the changes can be the benchmark for the Waqf Department in all SIRCs to be more sustainable and efficient in the future. Strategic implication can be figured out as the improved Waqf Departments can best become the example in order to reach out for the purpose of Waqf system and eradicating poverty in the society.

From Table 1 (in the next page), period of investigation is divided into five groups which is 2007-2008, 2008-2009, 2009-2010, 2010-2011 and 2011-2012. During 2007-2008, only SIRC of Kedah and Penang states depict improvement in the TFP index. Whereas the other states are deteriorated or in stagnant of equal to one index. In 2008-2009, a number of states' SIRC Waqf Department showed increasing index namely state of Kelantan, Melaka, Perlis, Penang, Sarawak and Selangor. Moreover, in 2009-2010, SIRC of Johor, Perak and Terengganu depicted improvement index. In 2010-2011, mostly all states had improvement index except for SIRC of Pahang, Sabah and Terengganu. Meanwhile in 2011-2012, only SIRC of Penang state had increasing index of TFP index. The finding of the indices of Waqf performance may be in a better indices as Waqf institutions provides a thorough and systematic financial reporting. The collection and distribution accounts may generating a better results of a dynamic efficiency performance of Waqf administration in Malaysia.

**Table 1** Malmquist TFP Index of SIRCs in Technical Changes, Efficiency Changes and Total Factor Productivity (TFP) Changes for 2007-2012

| YEAR | 2007-2008 | | | 2008-2009 | | | 2009-2010 | | | 2010-2011 | | | 2011-2012 | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| FIRM/INDICES (Δ) | EFFΔ | TECΔ | TFPΔ | EFFΔ | TECΔ | TFPΔ | EFFΔ | TECΔ | TFPΔ | EFFΔ | TECΔ | TFPΔ | EFFΔ | TECΔ | TFPΔ |
| Majlis Agama Islam Negeri Johor | 1.587 | 0.379 | 0.602 | 0.843 | 1.177 | 0.992 | 0.747 | 2.047 | **1.529** | 1.932 | 0.972 | **1.877** | 1 | 1 | 1 |
| Majlis Agama Islam Kedah | 0.994 | 1.024 | **1.018** | 0.942 | 0.863 | 0.813 | 0.963 | 1 | 0.963 | 1.511 | 2.085 | **3.150** | 1 | 1 | 1 |
| Majlis Agama Islam & Adat Istiadat Melayu Kelantan | 1.693 | 0.37 | 0.627 | 1 | 1.278 | **1.278** | 0.341 | 1.426 | 0.486 | 2.932 | 1.007 | **2.953** | 1 | 1 | 1 |
| Majlis Agama Islam Melaka | 0.819 | 1.073 | 0.879 | 1.365 | 0.912 | **1.245** | 1 | 1 | 1 | 3.075 | 0.765 | **2.352** | 1 | 1 | 1 |
| Perbadanan Wakaf Negeri Sembilan | 1 | 1 | 1 | 1 | 0.916 | 0.916 | 1 | 1 | 1 | 1 | 1.067 | **1.067** | 1 | 1 | 1 |
| Majlis Ugama Islam & Adat Resam Melayu Pahang | 0.974 | 1.019 | 0.992 | 1.026 | 0.861 | 0.883 | 1 | 0.999 | 1 | 2.126 | 0.446 | 0.947 | 1 | 1 | 1 |
| Majlis Agama Islam & Adat Melayu Perak | 0.84 | 0.671 | 0.564 | 0.922 | 1.055 | 0.972 | 1.255 | 1.31 | **1.645** | 2.73 | 1.214 | **3.314** | 1 | 1 | 1 |
| Majlis Agama Islam Perlis | 1.209 | 0.827 | 1 | 0.986 | 1.073 | **1.057** | 0.818 | 1.131 | 0.926 | 9.456 | 0.529 | **5.007** | 1 | 1 | 1 |
| Majlis Agama Islam Negeri Pulau Pinang | 1 | 1.065 | **1.065** | 1 | 1.191 | **1.191** | 1 | 0.834 | 0.834 | 1 | 4.044 | **4.044** | 1 | 1.042 | **1.042** |
| Majlis Ugama Islam Sabah | 0.957 | 1.045 | 1 | 1.045 | 0.908 | 0.949 | 1 | 1 | 1 | 1 | 0.977 | 0.977 | 1 | 1 | 1 |
| Tabung Baitulmal Sarawak | 0.54 | 0.731 | 0.395 | 3.039 | 1.106 | **3.362** | 0.61 | 1.64 | 1 | 3.168 | 0.913 | **2.892** | 1 | 1 | 1 |
| Perbadanan Wakaf Selangor | 1.045 | 0.957 | 1 | 1.017 | 1.021 | **1.039** | 0.948 | 1.046 | 0.991 | 4.88 | 1.251 | **6.104** | 1 | 1 | 1 |
| Majlis Agama Islam & Adat Melayu Terengganu | 1 | 0.525 | 0.525 | 0.991 | 1.008 | 0.999 | 1.009 | 1.787 | **1.803** | 1 | 0.777 | 0.777 | 1 | 1 | 1 |

*Note : EFFΔ=Efficiency change; TECΔ=Technical change; TFPΔ=Total factor productivity change*

## CONCLUSION

Modernizing the institution of Waqf towards the worldwide competition of other modern philanthropic institutions need for the vast effort of evaluating Waqf performances. Moreover, with practicing a good financial accounting standard that experiencing the exact measurement of efficiency and the best management practices in Waqf administration, it will serve rightly in the purpose of modernizing Waqf institution.

Waqf accounting standard research provides accountability and comparability impacts on society at real practice. With accountability of Shariah auditing procedures, it helps to generate more loyalty and funds from the public onto Waqf and furthermore creating bigger financial catalyst.

This study concludes that there are still many weaknesses in the Waqf accounting practices of Waqf institutions mainly by the States Religious Islamic Councils. Pending issues such as the management of Waqf assets in terms of their valuation and register, investment of Waqf assets and distribution of income need to be addressed immediately. However, these weaknesses, especially in the distribution of Waqf usufruct, may be overcome if all parties give their commitment to effectively improve the Waqf conditions. Support from the council members is crucial to carry out changes for improvement. The States Religious Islamic Councils has not properly managed the Waqf financial management and reporting by not having a detailed assets register, current value of Waqf assets and specific Waqf financial statements. However, the effort to carry out reforms will take some period of time and changes and it is noted that the States Religious Islamic Councils is in the process of improving itself.

Despite the weaknesses and problems, the public Waqf in State Islamic Religious Councils has successfully safeguarded Waqf property trusted to them. Significant changes are necessary to develop the administration and management, especially the financial management of the Waqf assets and investments. Proper Waqf accounting helps to increase the transparency and accountability of the trustee. This study argues that the stakeholders also have their roles in enhancing Waqf governance. It is also urged that the idle Waqf property should be developed as soon as possible to generate necessary income to serve the objectives of the Waqf. Subsequently, it will generate Waqf growth and stability for the benefit of the *ummah*.

Whenever Waqf institutions having practice the Islamic financial accounting system that exactly represents Shariah requirement in reporting the financial activities, then Waqf institutions are ready to move towards Waqf Bank. The idea and aim towards the implementation of Waqf Bank is the ultimate agenda in managing Muslim wealth and enhancing the poverty eradication programs in the nation.

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**MEDIA, DIGITAL AND AUTOMATION**

# ICT USAGE: WHAT IS IT FOR THE RURAL?

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## ABSTRACT

Information Communication Technology (ICT) is now no longer limited to its use among urban population, but it is also relevant to the rural population. Through various kinds of information and communication services, the use of ICT can be felt by all levels of society in rural areas in Malaysia. ICT usage, especially internet which is happening among rural community either socially, educationally or economically, all the activities occurred in digitally. Therefore, in general, this article will discuss the importance of ICT usage for rural community, and the government initiatives toward enhancing the ICT usage especially in the telecentre. The selection of telecentre as the centre of ICT usage is due to the function of the telecentre itself which provides ICT facilities such as internet and computer training room for use by rural community. Moreover, the establishment of telecentre is aiming for ICT awareness among the rural; one of the government initiatives.

**KEYWORDS**: Information Communication Technology, Government, Telecentre, Rural Community, Rural Area

## INTRODUCTION

Several government initiatives have been implemented to encourage Malaysia as one of the developing countries in the world. Rural areas are no exception in efforts of nation on planning and development programs. Telecentre as one of the government initiatives in providing ICT facilities and information services to rural communities, which is believed would benefit them in terms of socio-economic development. Due to telecentre establishment that equipped with ICT facilities and services, to what extent the rural communities, fully utilize the facilities and services provided.

ICT aspect has been admitted as one of the effective tools in developing the rural community in Malaysia. Nevertheless, despite of this importance, there is still a huge gap between rural and urban communities in Malaysia (Md Salleh & Hayrol, 2009). Moreover, Noor Sharifah (2003) has identified not too many rural people in Malaysia own ICTs such as computer and internet. lesser ICT usage and possession will create digital divide problem. Digital divide can be understood as the differences between those who are literate and illiterate in ICT usage or those who are knowledgeable in ICT and those whom without or lack of knowledge in ICT usage. Digital divide can occur on factors such as areas, countries, ethnic groups, gender and economic status. There are numbers of key criteria that can be referred in quantifying the digital divide such as computer, ownership, access to internet, technical aspect and knowledge in ICT utilization (Noor Sharifah, 2006).

In Malaysia, ICT development has been strengthened by the National Information and Technology Agenda (NITA) and Universal Services Provider (USP). Among the focal objective of this establishment is to encourage and fortify ICT culture among the communities in all areas. Furthermore, Pusat Internet Desa, Medan Info Desa and National Broadband Initiative are the three main ICT projects that are initiated, and these three projects are expected to increase ICT usage among rural people. However, besides these ICT agendas and programs, ICT usage among the rural community in Malaysia still at low level. Malaysian Communication and Multimedia Commission (2008) has detected that only 14 percent of the rural community in Malaysia used internet in 2008. Md Salleh et al. (2009) on the other hand, have concluded that majority of the rural community still hesitant to use ICT.

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## TELECENTRE AS A GOVERNMENT INITIATIVE FOR RURAL COMMUNITIES

The ICT usage among rural communities can be encouraged through telecentres. These telecentres have been rapidly promoted by the government as a medium to provide access to information during the past decade, especially for rural communities. Telecentre provides various ICT services, such as access to the Internet, to computers and software capabilities, to electronic commerce applications, and to public information services (Townsend et al., 2001; Masiero, 2011) with the aim of achieving a variety of development objectives (Bishop & Bruce, 2005). This centre also represents a community centre used as a place for social gathering activities and interaction, learning, and mobilizing efforts in dealing with community problems and needs (Delgadillo et al., 2002).

Generally, the setting up of telecentre initiatives is to address the economic and social impacts of the shift to an information society. It is also a community-based effort to provide computer access and training to underserved populations that would otherwise not have such access such as rural communities (Jinqui et al., 2006; Lennie et al., 2005; O'Neil, 2002; Servon & Nelson, 2001). Since, the economic activities of the rural communities are mainly farming, fishery, and small-scale business, ICT initiative may help in their development. For instance, it could help to increase farmers' output, improve market reach, eliminate intermediaries, provide knowledge to improve products requirement as well as increase rural peoples' social interactions. In addition, it will also help to reduce migration of youth to towns to look for better jobs or opportunities.

## INFORMATION COMMUNICATION TECHNOLOGY

ICT is no longer a foreign matter in this era of knowledge and globalization. ICT is a current phenomenon that occurs due to the needs of the development of technology. ICT consists of hardware, software, networks and media for the purposes of processing, transmission, storage and presentation of information (Neto et al., 2005). Traditional ICTs component such as television, radio, and fixed telephones line have seen a huge submerge on their existence with the advent of new ICTs such as internet, mobile phone and computer. Deployment of this new technology is not limited only to urban areas, where these technologies are still accessible and usable in rural areas.

Therefore, the Internet may create a usage gap between urban and rural areas. According to Census (2010), there were more than 45 per cent of computer literacy rate reached among Malaysian aged between 5 to 69 years in every state with 68.6 per cent of the computer literacy rate in the urban and 42.1 per cent in rural areas respectively, resulting in a difference of 26.5 percentage points in the urban-rural gap. Knowledge gap has been described as differential derivation of knowledge; however, usage gap explains the differential in uses and activities in all fields of daily life, which is more relevant for society with regard. Van Dijk (2005) explained, the usage gap involves the combination of societal tendencies and technological characteristics. In addition, the researcher also mentioned that the social tendencies are sociocultural differentiation or individualization. It does relate with the increases of cost especially on the conditional aspects of access of public information and communication facilities. Different uses may be derived from the technological characteristics itself (Van Dijk, 2005).

Function of ICT

There are several functions of ICT depending on the purposes and focuses of the provider. ICT can provide information, news and knowledge to others that will give meaningful and useful information to be used. For example, the traditional media in Malaysia has become the bridge between the government and community to form clear understanding of the government (Salman, 2010). The use of electronic media in Malaysia development has been very prominent. Government has provided information such as Malaysia planning and strategies, new updates on the policies, current issues and other important information to be disseminated through media directly to the society. Nowadays the Malaysian government is focussing more on Information Technology (IT) which is believed to have a potential to speed up and accelerate the nation development process. Electronic government (e-government) has been introduced in many government and administration systems to support the information age in terms of socio-economic development.

ICT has also enhanced the communication ability through connecting others beyond the limit by providing enough and advanced communication infrastructure such as internet network. Via internet, the world without border allows users to relate to others twenty-four hours a day (Hashim & Becker, 2001). The social development is being fully developed among the society. The new millennium is seeing extremely rapid increases in computer, internet and mobile phone use among developing countries including Malaysia. These new media and technologies are growing quicker rather than traditional media and mobile phones are recorded to have overtaken fixed telephones line in terms of coverage, and more internet users than daily newspapers purchased in many parts of the world (McKenzie, 2007).

The Internet is part of ICT which is the world's largest interconnected environment. The interactivity of new media is difficult to be monitored as compared to traditional mass media. Realizing the potential of ICT, Malaysian government had to come out with a solid ICT policy. In consistent with Vision 2020, The National IT Agenda (NITA), under the National IT Council (NITC), has introduced the foundation and framework for the utilisation of ICT in transforming Malaysia into a developed nation. In the NITA vision, the transformation of ICT utilization into an information society, to a knowledge society and finally to a value based of knowledge society among the Malaysian is included. ICT has been identified as one of the drivers for growth which has moved up the value chain in information age from industry-based economy to knowledge-based economy.

Roles of ICT usage

ICT is playing important roles on society in terms of development. The enhancement of ICT has made a remarkable transformation of socio-economic environment in nations. Huge investment in developing advanced and high-tech infrastructure has been one of the government actions to meet the increasing demand and coop with other developing countries competitively. Malaysian society will benefit from the government efforts in education, industrial, health and commercial sectors to be prevalent and imperative element. ICT also acts as a mechanism in bridging the digital divide that exists between rural and their counterpart urban areas (Bashir et al., 2011). This strategy is to rapid rural community development by improving the living conditions of communities in rural areas. For example, by providing the rural communities with ICT facilities and services such as telecentres, it does not only close the digital gap, but it is also bringing the benefit of ICT to the rural poor. In line with the statement, Kelles-Viitanen (2005) stressed on the role of ICT which has proved that it could provide opportunities on educational and health in terms of services, and promoting democracy based on good governance which catalyst in the task of poverty reduction.

In leveraging the rural productivity, ICT awareness and support for online connectivity can contribute in rural development sustainability. Besides, by sharing the solutions between local people and communities, providing access to practical information especially in small business, financial management, weather trends and farming based practices are also some other beneficiaries which will be derived from ICT uses among rural communities. These scenarios and benefits were given insights by Abdur Rahman et al. (2005) from Bangladesh and in agreement by Buyukbay & Gunduz (2011) from Turkey. By providing information such as market price, is not only could increase the rural communities' incomes. It can also help in eliminating the middlemen. Hence, as an education retrieving tool which is similar with people living in the city or other developing countries, ICT may contribute to awareness of surrounding development (Bashir et al., 2011). There will be no more issues of underserved community because of remote area with the existence of internet.

The World Bank Group (2012) reported that ICT can be effectively used for the purposes of increasing business productivity, improving accountability, accelerating economic growth and overcoming poverty in any society. Supported by the statement, Thioune (2003) emphasises that one of the important roles of ICT is it could affect people's lives in different aspects. The use of ICT could positively impact on various kinds of advancement and development of society which could promote opportunities for positive development.

## IMPORTANCE OF ICT USAGE FOR RURAL COMMUNITIES

Once the ICT has been made accessible to the rural community, then, the importance of ICT usage will be seen among the rural community. The importance of ICT to the rural community are as follows:

Reduced the digital divide

The global digital divide often happens developed and undeveloped nations, unlike the global digital divide; the national digital divide is a problem between urban and rural areas. ICT usage indeed has influence on those who use it and not use it. Studies done by Owo (2010) reveal that ICT users are more likely to be better educated than non-users while it was found that men regularly use ICT especially computer and internet. It can be concluded that in developed and developing country, younger people use ICT more compared to the older people (Md Salleh et al., 2009 & Cresci et al., 2010). In developing country, usage of ICT can be increased among the rural community if the access to ICT is provided while geographic location also can be a considerable factor; a richer region is identified to have a better ICT usage compared to the than poorer ones (Gilligan 2005).

Increased knowledge

Information is a powerful tool nowadays. ICT's ability to response to the informational needs of the rural community cannot be denied (Kari, 2007). This indeed will enhance their knowledge regarding everything. ICT can be the key to disseminate the important and much needed information to the community. Grimes (2000) emphasized that ICT can educate the rural community with new things. Apart from this, Rao (2004) in his study has revealed on how ICT can increase the rural community level of knowledge through ICT program in India known as Value Addition Centre (VAC). This program was made consistent and in line with the demands of the community; the VAC available on the network in the community native language. Through this program rural communities are exposed continuously to numerous kinds of information and more importantly because the program used native language, the villager can understand the new knowledge better and faster. According more to Rao (2004), the impact of being exposed to continuous information can be seen when the community in the village able to get a higher salary.

Enhanced community socio-economic level

Doubtlessly, ICT can be the important medium to improve the socio-economic growth (Barba-Sanchez et al., 2007). ICT has played a big role in promoting gender equality, has enhanced the people skills through the knowledge they disseminated on and provide job opportunities to qualified community members; these are the good impact. On top of it, ICT can aid rural entrepreneurs in enhancing their productivity. Referring to Cecchini and Raina (2002), through ICT farmers instantly can know how much they earned during harvest and computer has allowed on a systematic management and reduces cost in fertilizer stock. ICT has the potential for many applications in the rural area, including allowing farmers to access to agricultural information that could uplift their quality of life and provide better access to government services through ICT.

Enhanced rural community literacy level

Use of ICT in literacy education can assist in evolving the literacy skills due to its abilities and potentials (Rossiter & Bagdon, 1999). ICT can response at instance to the learners' needs, can add speed in their learning process and learn effectively compared to those who learn without ICT. Through ICT, the learners' creativity can be maximed as the learners can perform their task on their own, at their own pace which mounting both oral and writing skills and at the same time as learning to read. Moreover, ICT can be attractive especially for the first-time users, so it can motivate learners to involve in literacy education and can stimulate them to go on with the learning process. Through this, it can enhance the degree of retention of literacy among the rural community (Ellie, 2006).

## CONCLUSION AND RECOMMENDATION

ICT development in Malaysia is highly emphasized by the government and this can be proven through the allocation provided for ICT in RMK-8 and RMK-9. To have this allocation is good as ICT has been proven to bring impact on the rural development. Issues such as digital divide, poverty and unemployment can be solved by using ICT. Nevertheless, systematic and effective planning need to be designed by the rural community. Among the benefits that ICT can offer are increasing knowledge, enhance literacy level, reducing digital divide and enhancing the socio-economic level.

ICT services in telecentre should be continued in the future to sustain the accessibility and availability of rural community with global society. This is because the use of the telecentre and ICT services provided is still relevant to rural communities. Furthermore, by ensuring each telecentre in Malaysia is facilitated with ICT

services, it will produce more rural communities with IT literate and they also will be able to enhance and generate more income in supporting the Inland Revenue.

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# THE INFLUENCE OF MEDIA EXPOSURE AND TRUST ON YOUTH ATTITUDE TOWARDS GREENER TAINAN

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## ABSTRACT

Urban pollution is getting catastrophic in Asia, especially industrial countries like Taiwan. Therefore serious measures need to be taken for green transformation. This paper tries to explore and assess the role of media in promoting green transformation by asking Tainan university students to know how it can affect their attitude towards such transition. This quantitative research with structured questionnaires is based on 81 valid responses from local and foreign students in 4 key universities in Tainan. The results finds a correlation between green media exposure and trust as well as between trust and attitude but do not approve the mediation effect of trust between media exposure and attitude. This study shows that Tainan young adults are ready for potential transformation into a green sustainable city. Although this research has its limitations, its novelty can still be contributive as a guiding preliminary study for future research by discussing a hot environmental and technological issue that needs to be further explored to fill research, industry and policy gaps.

**KEYWORDS**: Green Marketing And Advertising, Sustainability, Taiwan, Green Technology Adoption

## INTRODUCTION

### Problems Facing Green Transition in Asia-Pacific: The Case of Taiwan

APAC is the world most natural disaster-prone area with highest impact of economic, and life loss. (UNESCAP, 2014). Many studies tackled the increasing pollution in Taiwan and its catastrophic consequences on public health and economy (B.-Y. Chen, 2013; Hwang, Jaakkola, Lee, Lin, & Leon Guo, 2006; Y.-L. Lee, Su, Sheu, Yu, & Guo, 2008; Pan et al., 2014; Wei & Kao, 2015). A recent longitudinal study that lasted for 26 years indicated a link between increasing mortality rates due to the industrialized pollution related diseases in Taiwan, especially after the expansion of technology and science parks (Lin et al., 2016). Southern Taiwan is the highest in pollution. (W. Lee, 2017). Tainan reached the red alert pollution level among the highest in south Taiwan triggering public concern and pressure on the government. (Wen-chu, 2017). Taiwan is not competitive as before for Asia green economy. Most of efforts focus on greenifying places and production, but the big problem in policy hesitation to support diffusion of green tech\ products for low-end customers. (Yoshida & Mori, 2015). ). One of the key issues in green transition and diffusion is the anti-innovation bias where government and non-government bodies including private sector who has interests to maintain non-sustainable business and society, are working against the diffusion of green technologies and transition, as in the early diffusion of electric vehicles in U.S.A. However, society can overcome such barriers and challenges if they have enough awareness and active to support sustainability and green transition, especially the academia society and industry people ,as in the case of TESLA, who can work together for pro-innovation bias and win the legal and policy battle to press on government and private sector for green diffusion and transition (Fouad, Cheng, & Su, 2015).

Asia-Pacific has a big potential for electric vehicles, especially E-Bikes with almost 45 million 2 wheel vehicles sold by 2012 and an expected 50% increase by 2018. This region has cheaper electric scooters compared to European market, especially because china led the mass production of E-Bikes since 1995 and accounting for almost 90% of the global market. On the other hand, Taiwan market for electric vehicles especially E-Bikes is yet limited although the great potential there. For instance, Taiwanese are obsessed with bicycles just like in

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China or even more, in addition to the huge number of scooters reaching about 15 million for 23 million inhabitants. However, only 122,500 scooters are electric. Although petrol powered scooters are considered one of the cheapest options for transportation in Taiwan, the disadvantages are terrible especially for environment and health. Due to the price and marketing issues, petrol scooters are considered to be easily sold and commercialized in the market compared to electric alternatives. Despite the fact that Taiwanese government offering subsidy for electric vehicles, still customers are not attracted to this kind of product due to other drawbacks such as inconvenient technical capabilities including battery and charging. The subsidy program by Taiwan's Environmental Protection Administration started in 1998 but stopped in 2002 with only 26,000 electric motorcycles purchased (Moura, 2015). Another key example for the barriers in green technologies' diffusion in Taiwan is solar panels such as Photovoltaics which has been facing many difficulties to be adopted in a wide scale in the local market and society. Usually Taiwan focus more on the upstream diffusion for industry sector such as developing smart grid infrastructure and renewable energy technologies like solar and wind power for generating and selling energy to end-users. However not many people adopt renewable technologies to use it for their own greener lifestyle or business. Social barriers include lack of trust and misperception of solar energy among customers in the local market due to the limited knowledge and awareness about it. Other reasons was the lack of information platform to create awareness and educate the society about such alternative green technologies, in addition to the negative judgment regarding the destruction of solar panel by typhoon. There are also financial barriers mainly for the manufacturers such as unprofitability, capital insufficiency and loan inaccessibility making solar PV unaffordable for customers. Moreover, legal-administrative barriers include prolonged bureaucracy to accomplish projects leading to reduced profitability and limiting the usable capacity of installation spaces (Yi-Chieh, 2016).

**Opportunities for Green Cities in Taiwan: the Way Forward**

Green cities as a solution for sustainability failure has been introduced for several decades (Yanitsky, 1984; Dominski, 1992; Roseland, 1997). 1st model in 1898 'Garden Cities of Tomorrow' but the term was defined in the 1970s as a balance between urbanization and nature. 2nd phase with 1992 UN "Earth Summit" in which European and some other growing economies in Latin America and Asia Pacific started to compete (Joss, Cowley, & Tomozeiu, 2013).

Although the literature is limited regarding the recent evolutions of green transition in Taiwan, This paper is a new contribution to present the latest updates which considered a turning point. One empirical paper found a positive effect of green innovation and product development on the financial performance of Taiwanese Hi-Tech companies. However, corporate environmental commitment and benchmarking, R&D strength and cross-functional integration are also necessary. (Huang & Jim Wu, 2010). On the other hand the Taiwanese government adopted a red hazard reduction program to start minimize and mitigate air-pollution by 2019 which already reached the red alert level. The program set deadlines to replace fossil fuel transportation by electric vehicles starting with motorcycles and cars by 2035 and 2040 respectively while buses will be replaced by 2030. The plan seems to be practical and realistic because Taiwan has already been coping with the international trend for green transition in which the flow of green technologies and imported products is already available in addition to the preparations of domestic Taiwanese manufacturers who seems to be capable to meet such deadlines and capacities. The power reserves in Taiwan can also boost the future need for electric transportation. By 2019 the government has plans to phase out 1.5 million motorcycles as well as 90,000 trucks and busses powered by fossil fuel. Strict emotions requirements for old vehicles as well as incentives and subsidies are some of the tools used for enforcing the transition plan. Companies would also face more strict environmental standards including government owned enterprises. Companies using coal power would be required to use gas power instead and subsidies for green innovations and solutions are also offered. The plan also aims to reduce emissions from ships and vessels as well as reducing pollution at port cities. Such measures are expected to reduce pollution from 997 episodes to 499 in 2019. On the other hand, the initial comments on this news is resentful that such plans should have been more proactive, rapid and serious because people would still suffer the coming 2 decades in dangerous levels of pollution.(Wei-han, 2017). By following the European footsteps, Taiwan government new plan for green transition promoted the use of battery powered vehicles and offered many subsidies for replacing fossil fuel vehicles with electric ones as well as supported in building the infrastructure including over 1800 charging stations in addition to more 3,310 stations within the next five years. Moreover, the new building act will add charging facilities to be mandatory in buildings. (Liao, 2018). Transition to green

transportation is not the only measure for green transition in Taiwan. Government already banned free plastic bags at retail stores, while other measures include the gradual ban of plastic products such as straws, cups, and shopping bags which will start from next year until full ban in 2030. Customers will start paying extra for such products from 2025, while restaurant chains will stop providing plastic straws for in-store use since 2019 as they will face new restrictions to minimize waste and environmental damage. Moreover the application of improved recycling program and other measures for environmental protection such as minimizing the use of incense at temples and festivals. (AFP, 2018). Scooters is one of the main sources for pollution at Taiwan digested and populated cities. Therefore the move towards electric scooter replacement by 2030 is seen to be competitive to other European and Asian countries taking similar path. Following the pattern of shared bikes, innovative solutions such as shared electric scooters has great impact for green transition as a low cost, convenient and green service. Kaohsiung already took the lead in shared electric cars with expected 100 public used units and 50 rental depots by 2020. Moreover, electric scooter sharing service already started in Taiwan by WeMo scooter company with 200 scooters since October 2016 and expanded to reach 1000 scooter and 50,000 members who can use smart service features with their mobile Apps. Such innovative green companies and initiatives need more government support to be aligned in the country plan for green transition. However, Taiwanese government seems to be beyond expectations to be effective in their policy implementation by focusing more on providing support for public and rail transportation as well as subsidies for those who already own vehicles to transform into green ones while less focused on providing promotions and subsidies to encourage people buy green vehicles. Government is also lacking the efforts to raise awareness, providing public information and engagement as well as the adequate promotion for such green policies and activities. (Chiu, 2018).

Despite, many challenges and barriers associated with Taiwanese Policy and Economy, research shows enterprises willing to invest mainly in renewable and green technologies such as solar photovoltaic and efficient energy saving technologies for green buildings (Yoshida & Mori, 2015). The role of government is not the only key driver for diffusion, but also innovative business models by ambitious entrepreneurs can help boost diffusion. An ex. HTC engineers raised $150 million in venture capital with support from HTC to launch Gogoro, a small Taiwanese startup company for electric Smart scooter. The project involved more convenient system for adding value to the product by relying on smart grid concepts and IT services to have more efficient, green and smart E-Bike lifestyle. However, Taiwan's electric scooter market is primarily driven by business leaders who suffer the biggest burdens, while the government is yet considered not offering sufficient support, especially in developing the technologies and infrastructures needed to create big market demand. Investors think that other countries like China and Singapore offer more government support compared to Taiwan such as taxes, startup loans and R&D facilitations to attract investment for green technologies. Although Investors do not see the diffusion of such green technologies in Taiwan in the near future, they believe the time already started for the trend to grow(Moura, 2015).

Taiwan has recently started implementing their plans for green transition with serious steps including the shift from nuclear and fossil energy towards more renewable sources such as solar and wind. Even though such transition is yet challenging to cope with Taiwan ambitious industrial plans for expansion, the new president and government are now more committed towards the green transition that plan to make Taiwan nuclear-free by 2025. The government is pushing for huge investment plans reaching about $ 50 billion U.S. dollars mainly for renewable energy such as solar panels and wind turbines. Initial plans revealed the construction of 20 GW solar power and 3 GW of off-shore wind power to replace the nuclear power by 2025 and reduce carbon emissions. However the investment strategy is yet to face uncertain challenges despite the availability of government intention and resources. For instance, the expected fluctuations in energy demand could make pressure on government to rely on fossil fuel and coal as in the case of Germany after shifting from nuclear power. However the Taiwanese government tries to avoid such scenario by considering to invest in alternative gas and hydropower. The government is also considering a marshal plan to involve social enterprise platforms and transparent social participation in the green transition plans rather than to focus mainly on government initiatives and monopoly state owned enterprises such as Taipower. The challenge remains for the future is to insure public participation and response towards the transition issue. Moreover, coordination among government and non-government participants is important including NGOs, investors and government agencies. Last but not least, the need for a secure legal framework is important to insure smooth transition and investment in green technology.(M.-C. Hu & Mathews, 2016).

## RESEARCH METHODOLOGY AND LITERATURE REVIEW

### Research framework and method

The paper conducted initial pilot study to check respondents' awareness, attitude and intentions towards green issues and products, therefore about 200 respondents were surveyed as a random sample for university students in Tainan. However, only 81 valid answers were considered for this study. Moreover the choice of university students is not only because of the easy access but more importantly because they are the key segment in society to potentially adopt and buy green technologies and products in the future. Both foreign and local Taiwanese students are surveyed to understand the different perceptions and reactions as well as conclude key indicators such as the media messages promoting for green awareness if it is effective or not.

The study focuses on Tainan city because it suffers a lot from pollution and struggle with green transition. This paper aims to provide guidelines and strategic insights for government and corporate decision makers for green city transition in Tainan. The research framework focuses on the role of media exposure and trust to influence the public attitude towards green behavior and transition. Figure one illustrates the framework with hypothesis and variables.
In marketing research, studies considered young adults between 16 to 34 are as of the key early adopters. They do not only represent a big market when it comes to consumption and money spending attitude, but also can act as change agents to influence the society for more adoption. (Akturan & Tezcan, 2009). One study examined young adults or millennials in the context of technology adoption and internet literacy as those between 18 and 25 years of age, usually seeking college degree or employment, while some already earn money and established family life. The study characterizes them as the mainstream segment adopting and familiar with digital technology and internet use.(Meyer, 2016). Young adults aged between 18 and 29 constitute the majority of technology adopters according to a survey from 2000 to 2015. According to Pew Research, one interesting trend that can be considered an indicator for technology adoption is the use of internet and smartphones, not only in developed countries but also developing and emerging economies such as Malaysia, China and Brazil. In nearly every country, young adults aged between 18 and 34 represent the majority adopters compared with lower percentage for younger or older groups (Poushter, 2016).

The survey demographics based on the 81 final answers, shows the average age of respondents to be 23, which is consistent with young adults segments of college students whereas the minimum age was 18 and only one respondent aged 45 which is maximum age of a PhD student in the study. The majority of respondents were Taiwanese representing about 77.8%, while the rest were from Indonesia representing 12.3%, followed by French students representing 4.9%, then Chinese overseas with 2.5%, and Vietnamese as well as Honduras with 1.2% each. 48.1% of the final 81 respondents were females while 51.9% were males. 61.7% of the final 81 respondents are undergraduates while 28.4 are master students and 9.9% are PhD students. Table1. shows the breakdown of respondents according university distribution in which 28.4% from Southern Taiwan University of Science and Technology, 28.4% from National University of Tainan, 23.5% from National Cheng Kung University, and 19.8% from Kun Shan University.

**Table1** University distribution

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|---|
| Valid | KSU | 16 | 19.8 | 19.8 | 19.8 |
| | NCKU | 19 | 23.5 | 23.5 | 43.2 |
| | NUTN | 23 | 28.4 | 28.4 | 71.6 |
| | STUST | 23 | 28.4 | 28.4 | 100.0 |
| | Total | 81 | 100.0 | 100.0 | |

As for the sampling method, a representative sample is not necessarily based on big population, neither is by self-selection. A random non-probability sampling was used in the voluntary response survey whereas convenience sampling was appropriate for a preliminary study (Neuman, 2014). It was easier to find voluntary

respondents from young adults to answer the questionnaire at Tainan universities, in addition to the use of online survey for better validity. The disadvantage however was that many of the answers were invalid due to students being not fully familiar, interested or understanding the topic in addition to the jargon and technical academic language used in the questionnaire, especially for the translated Chinese version. Both online and hard copy questionnaires were in English and Chinese because most of respondents are local Taiwanese. Data collection resulted in a total of 212 answers, including 117 hard copy questionnaires and 95 online answers. However, after examining face and content validity, 131 responses were excluded especially because of validity issues such as the non-consideration of negative questions, giving same answers consistently and repetitively, as well as many neutral answers and outliers.

Latent variables is measured with 3 measurement variables each resulting in a 9 questions five-points Likert scale questionnaire from 1 – strongly disagree – to 5 – strongly agree. The final number of respondents used in this survey research is 81, which is representative enough as it fulfills the requirement in optimum condition where sample ratio should be 10:1 of the number of variables (Bartlett, Kotrlik, & Higgins, 2001). Each field of knowledge has its own context for appropriate sample size, while in social science the rule of thumb should not be taken in general terms, but it tackles specific contexts as well. For instance, the rule of thumb for factor analysis in social science research requires large sample, fairly 300 respondents. However, if there are several loading values above 0.08, then not many cases are required. On the other hand, for the purpose of testing correlations and regression analysis, the rule of thumb is generally based on the number of variables. In case the study has five or less predictors (i.e. independent variables), there should be a minimum of 50 respondents plus the number of predictors.(Wilson Van Voorhis & Morgan, 2007).

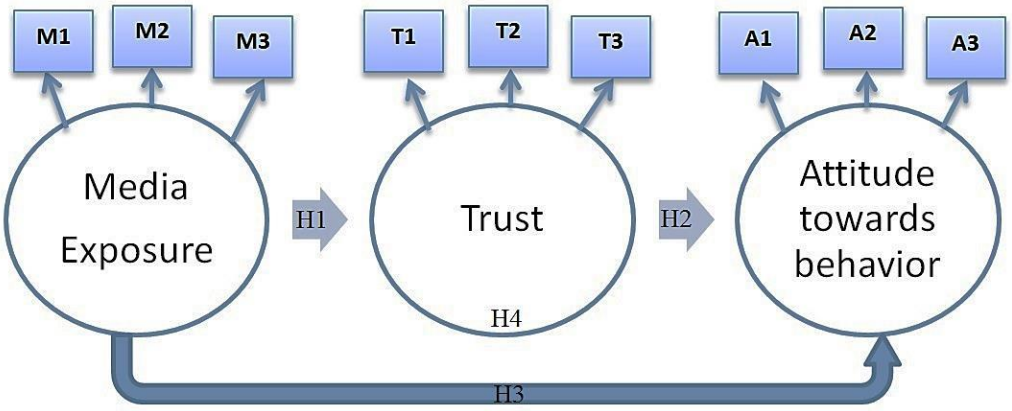


**Figure 1** Effect of media exposure and trust on attitude (original framework)

The first hypothesis is based on literature supporting that Environmental oriented Media Exposure significantly affects Perceived Trust in Green technologies/products (Davis, 1994; Nath, 2016). The second hypothesis is also based on literature in which Perceived Trust in Green technologies/products positively affects Attitude towards Green technologies/products. (Khandelwal & Bajpai, 2011; Kim, Park, Kwon, Ohm, & Chang, 2014; Kim et al., 2014; Punyatoya, 2015; Rosli & Ahmed, 2018). Another research supported the third hypothesis that Environmental oriented media exposure can positively affect the attitude towards green technologies/ products (BORD, FISHER, & O'CONNOR, 1998; D'Souza & Taghian, 2005; K. Lee, 2011; Rademaker, 2013). Based on the previous literature supporting hypothesis 1, 2 and 3, the paper suggested a fourth hypothesis that trust is mediating the influence of media exposure on the attitude towards green adoption behaviour. Unlike non-green customers, One study considers green advertising to be trustworthy by green customers based on the high international utility and emotional appeal by green ads. Trust is studied in relation to green consumerism and environmental attitude. However more studies are needed to provide more evidence and validity for the existing limited research specially for the related mediators (Matthes & Wonneberger, 2014). This preliminary study is trying to take a step further in this direction and add more contribution to the limited literature, especially regarding the proposition between media exposure and trust.

**Literature review: bridging the gap in green marketing and advertising**

In literature there is a gap regarding green marketing and consumerism as they mainly focus on developed countries more than studies conducted in developing countries, while the other gap is regarding the link between consumer awareness and green marketing. With the evolution of consumer awareness and attention towards buying green products as the main area of marketing and empirical research, it became clear that green marketing and advertising can shift consumer attitudes towards buying green products or adopt environmental friendly patterns of consumption. Some estimates consider green marketing to worth $3.5 trillion by the year 2017 due to the increased awareness among people, business and governments on environmental issues. There is an interchangeable relation between green marketing and consumer's behavior towards the environment creating the demand for green products and services. On the other hand, the lack of communication and media exposure is a major reason of commercial failure in marketing and diffusing green products because basically it fails to develop green consumer awareness and behavior. (Cherian & Jacob, 2012).

*A) Attitude*

Attitude towards behavior can be defined as "An individual's positive or negative feelings (evaluative effect) about performing the targeted behaviour" (Jackson C M, Chow S, Bitch R A. 1997). To better understand the attitude towards behavior\use and behavioral intention to use, a set of theories such as technology acceptance model, the expectancy-value and theory of reasoned action are all based on social psychology to further explain the determinants behind behavioral intention which consequently leads to perform a certain behavior. Determinants such as person's beliefs and evaluations affecting attitude towards behavior, while normative beliefs and motivations affect subjective norms. Both subjective norms and attitude towards behavior influence behavioral intention (Bradley, 2012).

Attitude can be understood as a feeling towards a matter influenced by person's belief system and values. Such attitude can be used together with personality traits to predict, understand and indirectly influence behavior. However, predicting one's behavior (or behavioral intention) may not be always accurate depending on changing situations and variety of factors (Ajzen, 1991). hand attitude emerges due to the stimulus of the evaluation influenced by person belief (Fishbein & Ajzen, 1975). Moreover, attitude incorporates cognitive thought, affective feeling and behavioral components while it can be generally defined as: "a tendency or predisposition to evaluate an object or symbol of that object in a certain way"(Katz & Stotland, 1959). Another definition of attitude is "the degree to which a person has a favorable or unfavorable evaluation or appraisal of the behavior in question."(Ajzen, 1991). in brief attitude can be understood as a psychological state accumulated throughout time due to experiences, while values are central beliefs accumulated by learning and experiences to shape and trigger people's behavior.(Rokeach, 1989).

Early studies on attitudes dated back to 1888 in psychology research and experiments. Latter from year1918 to 1950 was an intensive period of research in attitude formation and change trying to come up with subjective measurement based on rational and more scientific way. More recently studies referred to the relation in which beliefs can influence attitudes, while the latter can influence behavior. More interestingly media advertising can influence both attitudes and behavior in which it was proven as significant even through a longitudinal study (Mostyn, 1978). In the context of green adoption another study examined the relation between both environmental knowledge and attitude to be significantly affecting intention to purchase green products. (Aman, Harun, & Hussein, 2012). Moreover, both environmental knowledge and environmental attitudes are among the most powerful antecedents to influence the intention to buy green products. (Mei, Ling, & Piew, 2012). More studies found that environmental attitude is a strong antecedent to influence the intention to buy green products in the context of Egypt (Mostafa, 2007) as well as in Hong Kong (K. Lee, 2008).

One empirical paper investigated Taiwanese consumer attitudes towards green products in the aftermath of the global economic crisis in 2008. Findings shows that 70% knows about green consumerism and labeling, but over 40% are skeptical of green marketing and advertising. On the other hand, around 80% have positive attitude and behavior towards the environment and green consumerism. Only 61% of respondents of respondents consider to

take a step further beyond attitude and behavior to have a purchase intention for green products, even if it's a bit more expensive compared to non-green products. This segment is however characterized to be older and richer compared to the other segment of 44% who can't afford buying green products at premium prices due to the economic situation. Usually they are married and perceive green environmental friendly products to be with low quality and value. The findings require considering several factors such as lower cost\price and improving the green innovation and marketing strategies to overcome such challenges.(Tsay, 2009).

*B) Media exposure*

Media exposure can be defined as "any opportunity for a reader, viewer, or listener to see or hear an advertising message in a particular media vehicle."(Schultz & Lauterborul, 1993). Green advertising can sometimes influence 70% of respondents in their purchasing decisions while over 50% pay less attention to such messages due to excess usage or lack of advertiser' environmental consistency and credibility (Chase & Smith, 1992).

Determinants of behavior relevant to climate change include media exposure, knowledge (awareness) and perception of cost-benefits (PATCHEN, 2006). Media exposure can be defined as "any opportunity for a reader, viewer, or listener to see or hear an advertising message in a particular media vehicle."(Schultz & Lauterborul, 1993). Media also affects benefits or usefulness (I. Lee, 2014). Another example of the media exposure effect was evident by a survey in USA before Kyoto conference in late 1997 and after that in early 1998, found out that during that period of extensive media exposure on climate change and conference issues , most of responders depicted global warming as bad (Krosnick, Holbrook, & Visser, 2000). Media, information and awareness are crucial to define and understand environmental problems and help formulate environmental attitudes (BORD et al., 1998).Media exposure has a significant positive influence on consumer purchase intention, in which green advertising can sometimes influence 70% of respondents in their purchasing decisions while over 50% pay less attention to such messages due to excess usage or lack of advertiser' environmental consistency and credibility (Chase & Smith, 1992).

In this context, green or environmental advertising is what has been explicitly or implicitly addressing the relationship between the product or service from one hand and its related environmental impact, with or without highlighting the product or corporate brand (Subhabrata Banerjee, Charles S. Gulas, & Iyer, 1995). Green advertising also refers to the use of environmental friendly features and attributes as a selling point to persuade the segment of customers willing to buy green products.(French & Showers, 2008). Promotion tools need to be fully utilized in green advertising to attract mass consumers. Therefore, green marketers need to be effective in their communication and use of advertising media. The power of green advertising is very strong to a degree companies started to make green adds for the growing segment of environmentally conscious customers. Professional associations such as the international charter of commerce added ethical code of conduct including sustainability and green advertising. More organizations are pushing for environmentally cautious regulations such as the global eco-labeling network and International Standard Organization. The role of such third party organizations is not only to push companies and customers adopt more environmentally friendly practices, but also crucial to restore confidence and minimize confusion of customers exposed to green ads and media. The review and content analysis of research and literature on green advertising and media revealed evolving interest such as the early understanding of the topic from 1991 to 1995, followed by the issue of green ads' functions including green washing or the issue of customer' distrust towards green ads. Another study reviewed the growth in green advertising which increased from 5.8% in 1979 to 6.9% in 1989. In later years, other studies did content analysis for print and audiovisual green ads tried to explore the nature of such green media by categorizing products and processes to be either environmentally oriented or misleading. Other factors for T.V. ads consider sponsors, brand image, and depth of the message. The function of green ads were then explored either as genuine or misleading information. Unclear green marketing strategies and campaigns would therefore lead to greenwashing and customer distrust towards the green add. More studies are needed to compare green ads between developed and developing countries as well as the need to fill the research gap regarding customer reaction and response to green ads to indicate which customer segments and personalities would have environmental attitudes. (Ongkrutraksa, 2007).

Greenwashing was first known to be used in 1989 by environmentalists and customers to express their concerns against misleading and deceptive green advertising and PR claims aiming at commercial benefits that often

covers environmentally harmful practices rather than to inform about environmental friendly products and activities. An example could be polluting companies devoting some resources to gain PR windfalls such as the political branding by Ivanka Trump. The company could use green labeling or mention environmental friendly claim on its label such as “tree friendly” to persuade the customers that the product is green but actually it may have other environmental harms which the company covers.(Merriam-Webster, 2018). One specialized definition of greenwashing by urban dictionary is “when an environmentally destructive corporation or institution gives itself a makeover to make itself look ecologically friendly, without really changing anything“ in which PB is a classic example adopting environmentally friendly logo and branding contradictory to its anti-environmental practices. (Andy, 2004). While oxford definition refers to “any company or organization that are intended to make people think that it is concerned about the environment even if its real business actually harm the environment”. A clear example is when the organization is insincere in publicly promoting to be environmentally committed while lobbying behind the scene to avoid regulations.(Oxford University Press, 2018). Research did not only indicate the influence of green ads on attitude, but further on behavior and also purchase intention. Usually green ads was significantly more persuasive than ads without environmental appeal. However the effectiveness of green advertising is affected by the degree of skepticism and segmentation of customers who are more likely to have environmental appeal. Green advertising in Asia and pacific region, is another interesting research direction whereas growing economies such as Australia, Japan, South Korea and China rely extensively on industrialization for their development and shifted towards green management and marketing strategies to be more sustainable and minimize the growing environmental problems they face. This was evident in their expenditure on green ads. As a consequence there is a growing number of environmentally conscious customers which in turn led to more diffusion of green consumerism and products despite its higher cost, even in developing countries such as Thailand. However, research referred to green ads in Thailand and China as deceptive type mostly focusing on green branding for company benefits rather than customer and environmental benefits which could trigger distrust, unlike the green ads in Japan which have more positive messages (Ongkrutraksa, 2007).

*C) Trust*

Another construct is Trust which is defined as “The willingness of a party to be vulnerable to the actions of another party based on the expectation that the other party will perform a particular action important to the trustor, irrespective of the ability to monitor or control that other party” (Mayer, Davis, & Schoorman, 1995). Another subjective definition for trust is “the subjective probability by which an individual A expects that another individual B performs a given action on which its welfare depends”.(Gambetta, 1988). One more definition of trust in relation to the other party or people is “The extent to which one is willing to ascribe good intentions to and have confidence in the words and actions of other people”.(Cook & Wall, 1980). However, all previously mentioned definitions of trust do not reflect the operational definition needed for this study as they are subjective focusing on people not on products. Trust can be defined in the context of green products as: “a willingness to depend on a product, service, or brand based on the belief or expectation resulting from its credibility, benevolence, and ability about its environmental performance”. (Y. Chen & Chang, 2012, 2013; Y.-S. Chen, 2010, 2013; Y.-S. Chen & Chang, 2013).

One study adopted the theory of planned behavior to build a quantitative model relying on social and technical features concerning the adoption of new technologies such as social trust in institutions, perceived social support from community, perceived system quality or facilitated conditions of using green energies. This research reveals that attitude, subjective norm and perceived behavioral control are key elements for consumers' intention to use renewable energy systems. Moreover, social trust and social support are influential factors on attitude and subjective norm. The findings of this study suggest that business managers and policymakers should have a strategy to advance societal readiness toward sustainable energy innovation and to balance it with technology development. However, that study is exclusively focused on the US, while future studies should by led in cross national ways in Europe or Asia. (Yun & Lee, 2015). Another quantitative study relying on technology acceptance model. The study finds that system quality, perceived benefits and trust are key determinant of the solar panel technology adoption in South Korea. (Kim et al., 2014). Another Korean study highlighted key elements to raise awareness and influence society for green transition in the aftermath of Fukushima accident. This study found that there were notable differences of public perceptions, including public attitudes, perceived benefits, trust, intention to use, knowledge and risks between before and after the accident. Moreover, before the accident, the price of the technology was the main brake to its adoption, whereas, public attitudes toward the technologies

were the main one after the accident. That shows clearly that the accident had a real impact on green technology acceptance in the region. (Park & Ohm, 2014). That article is interesting for our study because it shows how an accident due to fossil energies use can impact the intention of the consumer about renewable energy technologies adoption. The proximity of Taiwan from Japan is the reason why that example is particularly relevant for our research. The question is now to determine if we have to experience such a catastrophe to reach awareness and adoption.

With the growing climate change and global warming crises, global public attention is now alerted, whereas environmental awareness is getting more widespread among customers. Yet, there are big challenges such as green halo effect and green washing which pose a difficulty for green marketers to persuade confused customers and build their trust towards eco-products and environmental attitude. Prior research indicated lack of environmental practices despite the growing environmental degradation and awareness, because customers generally care more for their personal gains and maximizing benefits as well as the minimum cost, which may not be well covered by green marketers. Therefore, promoting eco-product' features, as well as raising awareness and the use of advertisement are crucial for building green trust and environmental attitude.(Rosli & Ahmed, 2018). Greenwashing is the misuse of green marketing and advertising leading to the distrust or skepticism of customers towards eco-products and attitude. (Karna, Juslin, Ahonen, & Hansen, 2001). Customers can reach the level of distrust and skepticism towards the green product and its company if they did not verify about the green ad message to be true or positive. Therefore green advertising is not a mere tool to convey corporate communication or marketing message for branding but more importantly about adopting corporate social and environmental responsibility to build social confidence, capabilities and empowerment. By following this genuine approach, green marketers can gain huge benefits reflected in their reputation, brand image, loyalty and trust. However, many practical examples show otherwise, in which some companies lack integrity and consistency in their environmental practices which usually contradicts with their green ads. Customers became more conscious recently and cannot be deceived by naïve green scenes with no relevant substance about company environmental values, green production and sustainable practices. Consequently, many customers, environmental activists and NGOs such as Green Life watchdog group try to expose about greenwasher' companies mainly in America, including automobile companies such as Ford, General Motors and Alliance of automobile Manufacturers as well as energy companies such as BP, Chevron Texaco, Nucklear Energy Institute and Xcel Energy. (Ongkrutraksa, 2007).

An empirical research indicated that only small percentage of customers, precisely 10% trust in green advertising while the majority are skeptical about the ads if there are associated doubts such as green logo and green branding to deceive environmentally conscious customers. (Richards, 2013). Trust and advertising credibility are core concept integrated in green consumerism, there is however limited empirical research about such concepts. There is also limited research linking green advertising, green trust and green attitude. Customers uncertainity and confusion about green products and associated green ads is a big issue especially if advertising message is greenwashing leading to distrust and skepticism. One study empirically examines Eco-labeling or the environmental quality certification on the product label to build customer trust in green product or company by boosting confidence and credibility. However eco-labeling can also be deceiving as greenwashing and need to be supported by genuine integral messages and product involvement to foster positive evaluations and trust about eco-labels. (Atkinson & Rosenthal, 2014). One study in Taiwan found that green trust has direct effect on green intention.(Y. Chen & Chang, 2012). However, this study try to examine the deep relation between trust and attitude, which likely would lead to behavioral intention. The reason for such limited focus is that dealing with behavioral intention is advanced level in decision making for adoption, and require a more complex research model with more variables involved. This preliminary study uses attitude rather than behavioral intention because it tests few variables and the context of the study consider the early stage of green transformation in Taiwan, as well as the limitation of respondents.

## ANALYSIS, FINDINGS AND DISCUSSION

After collecting the primary data, the first stage of analysis is determining whether the data is appropriate for factoring. Dataset imported as input excel file in SPSS to run factor analysis and results shows the data is quite

appropriate for factoring as shown in table1 whereas KMO value is over 0.7 and Bartlett's test has significant result.

**Table1** KMO and Bartlett's Test

| | | |
|---|---|---|
| Kaiser-Meyer-Olkin Measure of Sampling Adequacy. | | .712 |
| Bartlett's Test of Sphericity | Approx. Chi-Square | 356.961 |
| | df | 36 |
| | Sig. | .000 |

According to table 2, the number of factors to retain is three, in which the percentage of total variation explained for the three factors is 76.110%.

**Table2** Total Variance Explained

| Component | Initial Eigenvalues | | | Extraction Sums of Squared Loadings | | | Rotation Sums of Squared Loadings | | |
|---|---|---|---|---|---|---|---|---|---|
| | Total | Percentage of Variance (%) | Cumulative (%) | Total | Percentage of Variance (%) | Cumulative (%) | Total | Percentage of Variance (%) | Cumulative (%) |
| 1 | 3.587 | 39.850 | 39.850 | 3.587 | 39.850 | 39.850 | 2.653 | 29.480 | 29.480 |
| 2 | 2.079 | 23.099 | 62.950 | 2.079 | 23.099 | 62.950 | 2.100 | 23.334 | 52.814 |
| 3 | 1.184 | 13.160 | 76.110 | 1.184 | 13.160 | 76.110 | 2.097 | 23.296 | 76.110 |
| 4 | .615 | 6.837 | 82.946 | | | | | | |
| 5 | .490 | 5.448 | 88.394 | | | | | | |
| 6 | .424 | 4.711 | 93.105 | | | | | | |
| 7 | .256 | 2.845 | 95.949 | | | | | | |
| 8 | .219 | 2.433 | 98.383 | | | | | | |
| 9 | .146 | 1.617 | 100.000 | | | | | | |

Moreover the rotated component matrix shows factor loadings in relation to each variable. It is clear in Table 3 that factor loadings of A1, A2, and A3 belongs to the first component, while factor loadings of M1, M2, and M3 belongs to the second component and lastly the factor loadings of T1, T2 and T3 belongs to the third component. There are no issues of discriminant and convergent validity in which the values of component groups are all over 0.5 while other values are less than 0.5.

**Table3** Rotated Component Matrix[a]

| | Component | | |
|---|---|---|---|
| | 1 | 2 | 3 |
| A1 | .909 | .019 | .225 |
| A2 | -.897 | -.075 | -.076 |
| A3 | .865 | -.006 | .128 |
| M1 | .045 | .885 | .216 |
| M3 | -.186 | .776 | .145 |
| M2 | .425 | .732 | .109 |
| T1 | -.129 | -.180 | -.824 |
| T3 | .187 | .017 | .808 |
| T2 | .081 | .372 | .782 |

Communalities result shows the proportion of each variable' variance that can be explained by the factors. The extraction values or the percentage of variation kept by the model are all above 0.6 showing that the model explained the data well by enough information.

On the other hand, reliability test shows high reliability results in which Cronbach's alpha is significant over 0.7 for every factor groups. Table 4 shows the overall results of communalities, uniqueness and reliability as well as factor loadings in relation to each component.

**Table4**. Communalities

| | Initial | Extraction |
|---|---|---|
| A1 | 1.000 | .877 |
| A2 | 1.000 | .816 |
| A3 | 1.000 | .765 |
| T1 | 1.000 | .729 |
| T2 | 1.000 | .757 |
| T3 | 1.000 | .688 |
| M1 | 1.000 | .833 |
| M2 | 1.000 | .729 |
| M3 | 1.000 | .658 |

Communalities representing the proportion of variance explained in the model as well as residual results representing the proportion of variance not explained in the model, can both indicate the model goodness of fit. Although, Factor analysis research usually require a minimum of 100 cases in conventional rule of thumb, a study in the context of behavioral research indicated that a good factor recovery or a stable population structure can still be achieved with lower sample if communalities are high (i.e. between 0.6 and 0.8), model error is low, and few factors are retained. The population root mean squared residual (RMSR) is a key indicator for model goodness of fit based on residual results, in which it shows perfect fit if its 0.00, while 0.03 is good and 0.06 is fair.(Preacher & MacCallum, 2002). However, other studies consider values from 0.06 to 0.8 as acceptable for model fit while indicating the need for bigger sample to get better results and lower RMSR value (Greenspoon & Saklofske, 1998; L. Hu & Bentler, 1999). After incorporating residual results from reproduced correlations matrix into Microsoft excel and applying RMSR formula, the overall RMSR result is 0.06 indicating the factor analysis model is fairly fit and explain the items as in Table 5.

**Table 5** RMSR results based on residual values from reproduced correlations matrix

| RMSR | A1 | A2 | A3 | T1 | T2 | T3 | M1 | M3 |
|---|---|---|---|---|---|---|---|---|
| A1 | | 0.055 | -0.047 | 0.033 | 0.033 | -0.02 | 0 | -0.03 |
| A2 | 0.055 | | 0.112 | 0.076 | 0.063 | 0.002 | -0.01 | 0.046 |
| A3 | -0.05 | 0.112 | | 0.032 | 0.019 | -0.005 | -0 | -0.09 |
| T1 | 0.033 | 0.076 | 0.032 | | 0.087 | 0.183 | -0.02 | 0.023 |
| T2 | 0.033 | 0.063 | 0.019 | 0.087 | | -0.137 | 0.012 | 0.013 |
| T3 | -0.02 | 0.002 | -0.005 | 0.183 | -0.14 | | -0.04 | 0.052 |
| M1 | 0 | -0.014 | -0.002 | -0.018 | 0.012 | -0.043 | | -0.09 |
| M2 | -0.03 | 0.046 | -0.091 | 0.023 | 0.013 | 0.052 | -0.09 | |
| M3 | 0.024 | -0.022 | 0.1 | 0.024 | -0.11 | 0.103 | -0.12 | -0.16 |
| 0.0652 | 0.037 | 0.063 | 0.07 | 0.085 | 0.08 | 0.098 | 0.059 | 0.081 |

The bivariate correlations test for each relation between two variables shows why the model' goodness of fit isn't very high, because the direct relation between the independent and dependent variable (i.e. media and attitude) not proven to be significant and consequently the mediation effect resulting H3 and H4 not supported. As illustrated in figure2, the good news is that the correlation between media and trust has been proven to be significant as well as the correlation between trust and attitude. Moreover, this preliminary study is based on limitation of valid cases, whereas future research should have a minimum cases of 100 or more which likely going to bring improved model fit and results. Another imitation which hinders the result is that the model is very simple, whereas more independent variables and items could more explanatory power and in that case, H3 and H4 could be supported.

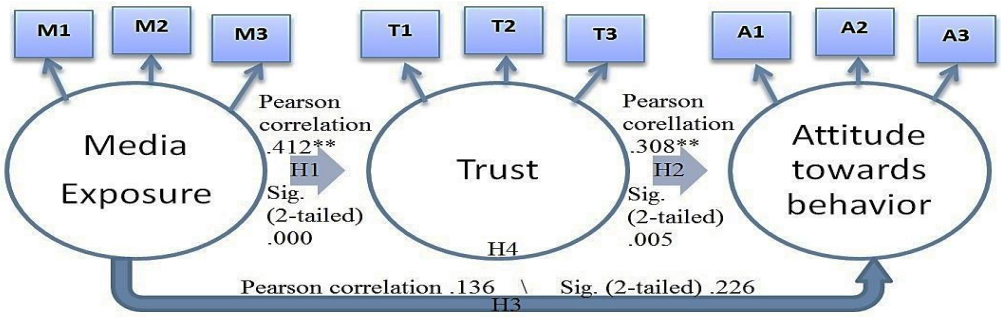


**Figure 2** Effect of media exposure and trust on attitude (correlations' results)

Even though correlations can be a good indicator to prove hypothesis true or false, they are not good enough to explain and build the model which can be better tested by regression analysis. Regression is a more strong and accurate indicator to prove causal relations and examine the effect of independent variables in relation with the dependent variable. Initially, enter method for regression was used, whereas analysis results shown in the overall test (i.e. ANOVA table) indicate that trust has significant causal relation and effect on attitude, while the causal relation between media and attitude is not supported. Consequently, a stepwise method of regression was used to give improved analysis by deleting the direct causal relation between media and attitude, while checking for regression between media as independent variable and trust as dependent variable, as well as between trust as independent variable and attitude as dependent variable, to better prove H1 and H2. Regression results also show variance inflation factors (VIF) is close to 1 indicating no multicollinear problem which happens when two independent variables are highly related with each other.

The adjusted $R^2$ in the model summery' result shows the percentage of data's variation explained by the model taking into consideration the model complexity. In the first step method, adjusted $R^2$ were 0.072 in which the value is acceptable above 0.06. In relation to attitude as dependent variable, coefficient table shows only trust as independent variable with significant value of 0.012, while media has insignificant value of 0.925. Moreover, the regression result shown in ANOVA overall test is significant with 0.021 whereas attitude is the dependent variable and both trust and media are independent variables. However, the results improved after doing the stepwise regression, in which the first step considers trust as independent variable and attitude as dependent variable showing adjusted $R^2$ to be 0.083, while ANOVA overall test shows regression result to be 0.05 and likewise, coefficient table shows trust is significant at 0.05. in step-two regression, the independent variable is media while dependent variable is trust. Adjusted $R^2$ became 0.159 and ANOVA result is very significant at 0.000, while coefficients' result is also significant at 0.000.

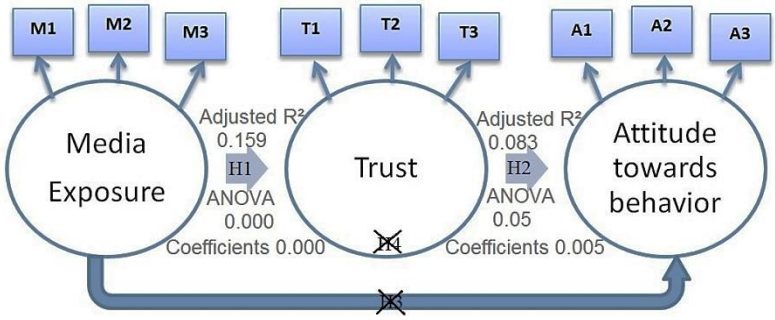


**Figure 3** Effect of media exposure and trust on attitude (2 step regression results)

## CONCLUSION AND RECOMMENDATION FOR FUTURE RESEARCH

No one can deny the increasing hazards arising from environmental degradation and pollution posing great danger to human life, infrastructure and economy. Therefore this study direction is urgently needed to create positive change by positively influencing general society and decision makers towards green transition. This paper tries to enrich the limited literature in which green marketing is driven by environmental and societal wellbeing rather than the corporate and policy priorities. It also highlights the role of media exposure as a marketing communication tool to develop environmental awareness and ethics which will in turn create the positive attitude and demand to adopt and buy green technologies and products. The results finds a correlation between green media exposure and trust as well as between trust and attitude but do not approve the mediation effect of trust between media exposure and attitude. Table 6 gives an overview picture of the key results for all variables and factor groups and their reliability values.

**Table 6** summary of analysis results for all variables and factor groups

| Structure& Pattern Loadings | | | Communality | Uniqueness | Rotation Sums of Squared Loadings | | |
|---|---|---|---|---|---|---|---|
| | | | | | Total | % of Variance | Cumulative % |
| Factor A | Reliability .895 | Item A1 .909 | .877 | .123 | 2.653 | 29.480 | 29.480 |
| | | Item A2 -.897 | .816 | .184 | | | |
| | | Item A3 .865 | .765 | .235 | | | |
| Factor T | Reliability .788 | Item T1 -.824 | .729 | .271 | 2.100 | 23.334 | 52.814 |
| | | Item T2 .808 | .757 | .243 | | | |
| | | Item T3 .782 | .688 | .312 | | | |
| Factor M | Reliability .761 | Item M1 .885 | .833 | .167 | 2.097 | 23.296 | 76.110 |
| | | Item M2 .776 | .729 | .271 | | | |
| | | Item M3 .732 | .658 | .342 | | | |

Future research should carefully consider the questionnaire design, especially in Asian countries like Taiwan, whereas technical or academic jargon language about environmental issues could not be fully understood even after being translated to local language. Simplifying the questionnaire and make is brief and to the point is one way to avoid respondents to be confused or bothered to answer the questions without many mistakes. Future research should consider also relevant variables that support adoption and trust in the context of green marketing. A full study should have at least 200 valid responses for a good model fit and results and therefore data collected in such unfamiliar topic should be at least 400 cases.

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**ORANG ASLI AND MARGINALIZED COMMUNITY**

# LEBUHRAYA RIMBA: MANIFESTASI KELESTARIAN RUANG RAYAU ORANG BATEK DI TAMAN NEGARA PAHANG

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## ABSTRAK

Rimba merupakan suatu entiti yang bersifat tidak statis, malah dinamis. Justeru, manusia yang hidup dalam lingkungan rimba perlu sentiasa beradaptasi dengan kedinamikan rimba. Keperihalan Orang Batek yang sering 'berpindah-randah' di dalam rimba sering ditafsirkan oleh ahli antropologi awal dan masyarakat umumnya sebagai 'nomad', sementelah sistem ekonomi mereka ternyata sangat berkait rapat dengan rimba belantara. Salah tafsiran ini, salah satunya adalah kerana Orang Batek dilihat sering berperihalan dan bertebaran di dalam rimba tanpa makna dan tujuan yang jelas, lantas kelakuan seperti ini sering dimengertikan sebagai bersifat 'nomadik'. Penulisan ini meneliti keperihalan ruang rayau Orang Batek di dalam rimba dan melihat bagaimana penggunaan ruang rayau dioptimumkan secara sistematik bagi mencapai kelestarian. Ia terhasil daripada kajian secara kualitatif serta pengalaman kerja lapangan bersama komuniti Orang Batek di Taman Negara Pahang pada tahun-tahun antara 2007 hingga 2010. Penulisan ini juga menyelidiki dan cuba memahami bagaimana pemikiran kognitif Orang Batek berkait rapat dengan alam mergastua. Perkaitan ini penting bagi memahami konsep yang menentukan halatuju Orang Batek dalam berperihalan di rimba melalui konsep 'Lebuhraya Rimba'. Pada akhirnya, Lebuhraya Rimba menjadi manifestasi kelestarian ruang rayau Orang Batek yang melihat rimba sebagai suatu entiti yang bukan sahaja penting dalam dunia mereka, tetapi juga penting dalam mengekalkan kestabilan buat dunia.

**KATA KUNCI:** Orang Asli, Batek, Taman Negara, Rimbaraya, Kelestarian

## ABSTRACT

The forest represents an entitiy which is not wholly static but infact, dynamic in nature. It is therefore imperative that the people who inhabited the forest must always adapt to that dynamics. The obscurity of the Bateks who are frequently "wandering" in the forest are often misinterpreted as 'nomadic'; as their economic system is very closely related to the wilderness. This misinterpretation, one of which is that the Bateks are often described as scattering in the forest without clear meaning and purpose, was thought as a kind of behaviour deemed to be 'nomadic'. This paper aims at examining the sacredness of the forest and how it is perceived by the Bateks by optimizing the space systematically to achieve the preservation of the forest. Narratives and descriptions described in this paper were derived from the first author's fieldwork experience and qualitative research with the Batek community in Malaysia's National Park in Pahang in the years between 2007 and 2010. This paper also investigates and tries to understand how Bateks' cognitive thinking is closely interrelated with nature. It is important to understand the concept that determines the direction of Batek's description of the forest through the concept of 'Batek's Forest Highway'. In the end, the forest highway as perceived by the Bateks, is a manifestation of forest sustainability as the Bateks see the forest as an entity not only important in their world, but also significant in maintaining stability for the world.

**KEYWORDS:** Orang Asli, Batek, National Parks, Forest, Sustainability

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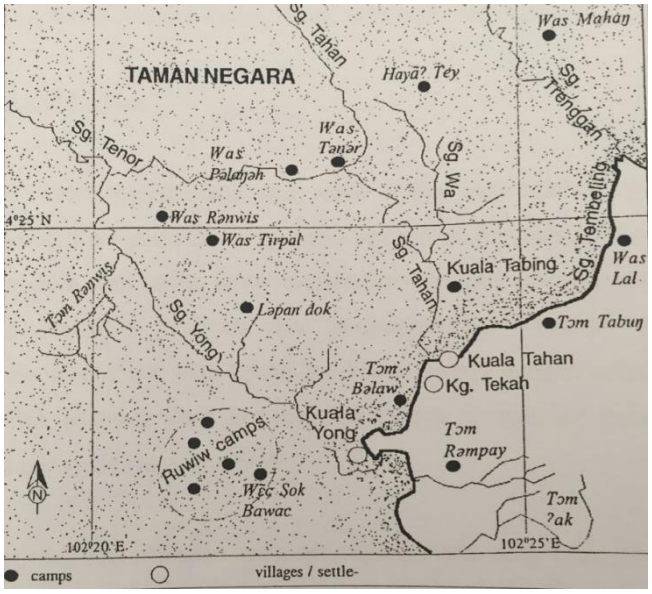
## PENGENALAN

Keperihalan Orang Batek di Taman Negara telah bermula paling lewat 4,000 tahun terdahulu menurut pengkaji sejarah dan arkeologi (Shuhaimi, 1997) walaupun kenyataan ini masih belum dapat dibuktikan secara kukuh. Ini kerana, sekitar 12,000 ke 4,000 tahun dahulu, kepulauan Melayu telah mula diduduki oleh manusia terawal yang dipanggil orang Hoabinh; yang juga merupakan kumpulan manusia pemburu dan pengumpul (*hunters and gatherers*). Justeru, Orang Batek merupakan saki-baki kumpulan manusia pemburu dan pengumpul (Carey, 1976) yang masih berperihalan di dalam rimba dan mengamalkan cara hidup berpindah-randah. Orang Batek merupakan 37.2% daripada keseluruhan Orang Asli yang masih menetap di kawasan pedalaman atau di dalam rimba (Nicholas, 2007).

Terdapat beberapa penempatan atau perkampungan Orang Batek yang terletak di dalam atau berhampiran dengan sempadan kawasan Taman Negara (Nurul Zahari Fatanah, 2010; Tuck-Po, 2005). Beberapa perkampungan ini ada yang wujud secara tradisional, terancang, atau wujud disebabkan permintaan (*demand*) daripada industri pelancongan yang semakin pesat membangun di Taman Negara (Rajah 1). Wujudnya penempatan Orang Batek dan ruang rayau mereka secara tradisional seperti yang terdapat di Kampung Kuala Trenggan bermaksud penempatan yang dibina berlandaskan kehidupan sebagai pemburu dan pengumpul. Penempatan yang terancang pula wujud di Kampung Kuala Atok. Ia dibina oleh Jabatan Kemajuan Orang Asli (JAKOA) bagi menyediakan kemudahan *in-situ* dan penempatan kekal kepada Orang Batek. Sekalipun penempatan tersebut kekal, isi rumah yang mendiaminya adalah tidak kekal. Ini kerana, Orang Batek akan tetap berpindah randah ke ruang rayau yang lain di dalam rimba.

Terdapat juga penempatan yang wujud akibat hasil permintaan daripada industri pelancongan seperti yang terdapat di Kampung Gua Telinga dan Kampung Dedari. Kampung-kampung pada asalnya merupakan perkampungan tradisional merupakan perkampungan tradisional tetapi kemudiannya menjadi perkampungan utama yang menerima pelancong-pelancong yang datang ke Taman Negara (K. Endicott, Tuck-Po, Fatanah, & Rudge, 2016). Walaubagaimana pun, penempatan sebegini juga tidak kekal isi rumahnya kerana jelas hakikat mengenai Orang Batek yang perlu bergerak dan berperihalan di dalam rimbaraya Taman Negara. Berbeza dengan penempatan yang disediakan oleh JAKOA, penempatan tumpuan pelancong ini tidak akan dibiarkan kosong walaupun tidak berpenghuni kerana kunjungan pelancong ke kawasan tersebut sedikit sebanyak menjadi sumber ekonomi mereka.




**Rajah 1** Lokasi penempatan Orang Batek dalam kawasan Taman Negara Pahang (Tuck-Po, 2005)

Sebagai kumpulan manusia pemburu dan pengumpul, Orang Batek bergerak dalam satu kumpulan yang kecil semasa berperihalan di dalam rimba (K. M. Endicott, 1974). Ketika berlakunya perpindahan akibat perubahan

musim, keperluan mencari makanan atau menguruskan kematian, kebiasaannya mereka akan bergerak mengikut keluarga konjugal. Ini kerana, organisasi Orang Batek adalah berasaskan kepada keluarga konjugal. Ada ketikanya juga mereka akan bergerak secara berkumpulan dengan keluarga-keluarga konjugal lainnya (Nurul Zahari Fatanah, 2010). Nic bagi Orang Batek adalah berbeza (K. M. Endicott, 1979) dan terdapat beberapa perbezaan kecil dalam bahasa pertuturan dan dialek mereka; walaupun mereka lebih gemar mengaitkan kumpulan atau nic mereka dengan sungai daripada dikaitkan dengan kawasan darat atau tanah pamah.

## LEBUHRAYA RIMBA

'Lebuhraya', dalam maksud bahasanya adalah merupakan suatu jalan yang menghubungkan antara satu bandar (atau bandaraya) dengan satu bandar (bandaraya) lainnya (*Kamus Dewan*, 2016). Sekiranya diistilahkan 'Lebuhraya Rimba', pastinya pemikiran akan melihat kepada suatu keadaan di mana terdapatnya suatu laluan dalam lingkungan rimba belantara yang bertanggungjawab menghubungkan Orang Batek dari satu tempat ke satu tempat lainnya. Semestinya lebuhraya seperti ini tidak difizikalkan atau dimaterialisasikan kerana wujudnya Taman Negara di bawah Akta Taman Negara 1980, segala hal ehwal pembangunan fizikal di dalamnya adalah terkawal, sesuai dengan statusnya sebagai sebuah kawasan yang dilindungi sepenuhnya.

Justeru, 'Lebuhraya Rimba' yang dimaksudkan di sini merupakan satu sistem yang digunapakai oleh Orang Batek untuk berperihalan di dalam rimba Taman Negara. Mereka menggunakan lebuhraya di dalam rimba bukan sahaja untuk pergi dari satu kawasan ke satu kawasan yang lain tetapi juga menggunakannya sebagai satu kapasiti untuk kepenggunaan dan keperihalan hidup mereka menerusi laluan-laluan yang terdapat di dalamnya. Laluan-laluan ini pula adakalanya bercabang, dan bercabang lagi, shinggalah terbentuknya satu jaringan laluan. Kemudian, terdapat juga jaringan laluan-laluan bersifat suci, mistik dan maya.

Perjalanan di dalam rimba bagi Orang Batek merupakan suatu proses aktif yang bukan sahaja melibatkan kekuatan fizikal, tetapi turut melibatkan pengertian, nilai perbezaan, perbincangan dan pengajaran (Tuck-Po, 2005). Perjalanan Orang Batek di dalam rimba juga adalah sangat deskriptif. Orang Batek menggunakan kelebihan daya ingatan mereka yang kuat semasa berperihalan dalam ruang rayau mereka. Mereka tidak memerlukan peta, tulisan atau catitan sementelah pula sistem komunikasi mereka bergantung sepenuhnya kepada daya ingatan terhadap rimba dan fenomena alam. Setiap perjalanan dan pada setiap penemuan dijadikan suatu rencana dalam kotak memori lalu disampaikan kepada Orang Batek yang lain. Maklumat yang disampaikan itu tidak perlu diadili atau dijustifikasi, ianya cukup signifikan untuk dikongsi bersama komuniti bagi tujuan rujukan di masa hadapan. Maklumat-maklumat mengenai rimba dan laluannya bukanlah dibentuk dalam tempoh yang singkat, bahkan ianya telah wujud dalam sistem jaringan kognitif Orang Batek sejak berabad lamanya. Jaringan kognitif ini juga sentiasa diubah-suai bagi memenuhi keperluan semasa. Makanya, seperti rimba yang dinamis, jaringan laluan-laluan ini juga mempunyai dinamikanya tersendiri.

Kedinamikan inilah yang dirangka untuk membentuk suatu konsep yang dinamakan sebagai 'Lebuhraya Rimba' (Fatanah, 2010). Bagi Orang Batek, laluan-laluan di dalam rimba (**halbew**) adalah satu laluan kepada ilmu pengetahuan. Pengertian laluan bagi mereka bukan sahaja sebagai pemula atau penamat jalan. Perjalanan di dalam rimba adalah suatu pengalaman yang perlu dihayati bagi setiap manusia. Semakin jauh mereka berjalan ke dalam rimbaraya, maka semakin berilmu Orang Batek itu. Jarang sekali untuk mereka tersasar daripada **halbew**, sekiranya ada pun mereka tetap akan menemui laluan utama. Maka proses perjalanan dalam lingkungan rimba ini digelar Orang Batek sebagai **ceb bah hep**. **Ceb bah hep**, atau istilahnya berjalan ke dalam rimba adalah proses fizikal dan mistikal bagi Orang Batek dalam menempuh perjalanan.

Corak perjalanan Orang Batek di rimbaraya Taman Negara amat menarik sekali untuk dibincangkan. Sebelum memulakan perjalanan, mereka harus terlebih dahulu meneliti persekitaran semasa. Penelitian merangkumi arah matahari terbit, arah aliran sungai, bentuk muka bumi serta perkara-perkara lain yang telah dibincangkan secara bersama di dalam komuniti. Selain itu, penelitian juga dilakukan terhadap niat yang baik untuk keluar mencari makanan, mencari ketenangan atau mempelajari rimba. Gerak hati juga amat penting bagi Orang Batek. Mimpi, pantang-larang dan alamat-alamat yang disampaikan oleh tuhan mereka menjadi panduan penting yang dititik-beratkan sebelum **ceb bah hep**. Kesemua ini penting bagi memastikan mereka selamat dalam perjalanan pergi dan balik. Sekiranya tersasar daripada laluan utama atau tersesat, mudah untuk kembali ke laluan asal.

Dalam perjalanan, Orang Batek, seperti komuniti Orang Asli lainnya (N. Burenhult, 2004) akan turut memerhatikan tanda-tanda arah yang signifikan di dalam rimba. Tanda-tanda arah tersebut adalah mudah dilihat, jelas, mudah diingati dan kebiasaannya mempunyai simbolik yang berkait rapat dengan kehidupan mereka. Semestinya tanda-tanda arah itu lahir daripada persekitaran alam rimba itu sendiri. Antara tanda-tanda arah yang menjadi panduan bagi Orang Batek adalah seperti **tum** (sungai), **kenteq tum** (hulu sungai), **kium tum** (hilir sungai), **cegal** (jeram), **pancur** (air terjun), **benem** (gunung), **lepan** (tanah pamah), **curam** (tebing), **nadang** (permatang), **batu'** (gua), **bukit** (bukit), **paya'** (paya lumpur) dan beberapa lagi tanda-tanda arah yang kebanyakannya bersifat fizikal. Selain daripada itu, tanda-tanda arah bagi Orang Batek juga boleh melibatkan kedudukan flora dan fauna di dalam rimba tetapi ianya mestilah mempunyai ciri-ciri yang khas atau unik supaya mudah diingati. Misalnya, bunga **pakma** (*Rafflesia sp.*) yang hanya terdapat di kawasan hulu Sungai Tahan (Nurul Zahari Fatanah, 2006), **kayu' tualang** (pokok Tualang) yang paling besar di kawasan Chegar Anjing, pasir di mana **paciew** (biawak sungai) bersadai beramai-ramai serta pelbagai lagi ciri-ciri unik pada satu-satu kawasan.

Selain itu, disebabkan Taman Negara merupakan kawasan tumpuan pelancongan (Zanisah Man, Fatanah, & Mustaffa Omar, 2009), maka tanda-tanda arah bermotifkan simbol pelancongan juga turut tidak terlepas daripada penelitian Orang Batek. Antaranya adalah seperti bumbun, penunjuk rentis, laluan berfiber, kawasan perkhemahan pelancong atau pendaki, jambatan kanopi, pejabat atau kuarters kakitangan Jabatan Perhililtan dan lain-lain lagi. Bahkan, perkampungan-perkampungan Batek serta kuburan nenek moyang di dalam atau di luar lingkungan Taman Negara turut menjadi tanda arah perjalanan. Kesemua ini menjadi lanskap **halbew** bagi Orang Batek yang berguna sebagai panduan penting dalam perjalanan seseorang.

Perjalanan Orang Batek di dalam rimba juga mesti diiringi dengan makna dan tujuan yang spesifik. Ia bukanlah suatu perjalanan yang sia-sia dan tanpa arah tujuan. Peraturan (**lawad**) rimba adalah sesuatu yang dipandang tinggi dan mustahak bagi Orang Batek (K. M. Endicott, 1979; N.Z. Fatanah, Omar, & Daim, 2012). Antaranya adalah Orang Batek mesti mempunyai niat yang baik sebelum **ceb bah hep**. Selain itu, berfikir dan merancang perjalanan adalah satu komponen yang sangat dititikberatkan. Beberapa malam sebelum memulakan perjalanan, mereka akan berbincang sesama mereka dalam bulatan unggun api, merangka laluan yang akan dilewati. Jika tujuannya adalah untuk berburu, mereka akan berbincang akan laluan yang akan dituju, keadaan cuaca semasa, kebarangkalian perubahan cuaca seperti hujan ribut, alternatif laluan lain, tindakan-tindakan sekiranya berlaku perkara-perkara cemas seperti terserempak dengan binatang buas, terhalang oleh pokok tumbang atau sekiranya ahli kumpulan jatuh sakit dan ditimpa kecelakaan.

Sekiranya perjalanan dilakukan untuk mencari buluh dan rotan, maka laluan bukit akan digunakan. Berlainan pula sekiranya Orang Batek membuat perjalanan untuk mencari lokasi perkampungan baru atau sementara, maka **tum** (sungai) akan disusuri. Jika perjalanan itu adalah untuk menghiburkan hati atau mententeramkan jiwa, makan **halbew** yang akan digunakan adalah yang menuju ke arah **benem** (pergunungan) atau **pancur** (air terjun). Ruang rayau bagi mencari makanan pula bergantung kepada lokasi dan vegetasi persekitaran, duduknya di lembah sungai atau di puncak bukit. Walaubagaimana pun, jika ditanya kepada setiap Orang Batek, kebanyakan mereka lebih menyukai laluan pintas yang boleh menghubungkan mereka dengan cepat dan mudah. Laluan sebegini kebiasannya merentasi bukit dan permatang; yang pastinya dapat memendekkan masa perjalanan, walaupun tenaga dan stamina mereka diperlukan lebih. Namun, sekiranya perjalanan memakan masa yang lama sehingga mereka harus bermalam atau transit di suatu lokasi rimba, maka Orang Batek akan menggunakan laluan yang menyusuri sungai bagi memudahkan mereka mendapatkan bekalan air untuk minuman dan memasak.

Corak perjalanan Orang Batek yang sedemikian menggambarkan kewujudan puluhan malah ratusan laluan-laluan yang dilalui mereka semasa berperihalan di dalam rimba. Apatah lagi dengan keluasan Taman Negara seluas 4,343 km$^2$ (Abdul, 1996; Bowden, 2000) yang merangkumi tiga buah negeri; Pahang, Terengganu dan Kelantan, maka secara realitinya, laluan-laluan tersebut telah membentuk suatu jaringan yang berintegrasi, mempunyai strukturnya yang tersendiri lalu membentuk sebuah jaringan **halbew** atau lebuhraya rimba. Konsep ini mengintegrasikan laluan yang menghubungkan jalan menuju ke perkampungan, kawasan mencari sumber makanan dan sumber jualan, serta laluan-laluan yang digunakan untuk memenuhi tuntutan sosial dan psikologi mereka.

Orang Batek menggunakan proses mental untuk menafsir, mempelajari, dan memahami sesuatu perkara atau ilmu baru semasa **ceb bah hep**. Naratif daripada pengalaman sendiri atau pengalaman-pengalaman Orang Batek dan **gob** (orang luar selain Batek; orang Melayu) menjadi panduan dalam memilih laluan perjalanan dan penempatan baru. Walaupun dilihat sering berpindah-randah, namun penempatan Orang Batek adalah tetap. Waima lamanya mereka meninggalkan kampung penempatan; sehinggakan penempatan tapak asal penempatan tetap itu boleh ditumbuhi pokok dan belukar, Orang Batek tetap akan pulang semula ke perkampungan asal mereka. Hanya apabila mereka perlu **ceb bah hep** di dalam rimba bagi tujuan-tujuan seperti mencari sumber makanan, atau menziarahi ahli keluarga di penempatan lain dalam tempoh masa yang agak lama, maka penempatan-penempatan sementara yang dibina dalam laluan terlibat adalah transit dalam meneruskan perjalanan.

Apabila berperihalan di dalam rimba dalam satu jangka masa yang panjang, Orang Batek akan menetap di suatu kawasan persinggahan sementara (transit) yang dipanggil sebagai **tompang**. Struktur binaan **haya'** (rumah atau pondok) adalah lebih ringkas daripada **haya'** di penempatan utama yang lebih kekal, besar dan luas, serta lebih kukuh binaannya (Rajah 2). Semasa berperihalan, tidak semua barangan dan harta benda yang diangkut. Barang-barang yang berat dan besar seperti barangan elektrikal dan mekanikal tidak diangkut setiap kali berpindah. Bagi tujuan memburu, barangan yang dibawa adalah seperti sebilah parang dan **blau** (sumpit) sahaja. Jika bepergian selama berbulan-bulan, barangan yang akan dibawa hanyalah sedikit pakaian dan alatan memasak seperti periuk belanga. Jika seorang Batek itu tidak berharta dan tidak mempunyai barangan di dalam **haya'** semasa dia bepergian, maka **haya'** itu akan dirobohkan dan apabila dia pulang semula ke perkampungan asal, **haya'** yang baru akan dibina semula. Walaubagaimana pun, bagi **haya'** yang ditinggalkan kosong oleh pemiliknya, ianya masih boleh dihuni oleh orang lain.

**Rajah 2** Rekabentuk **haya'** Batek di kawasan Taman Negara (Nurul Zahari Fatanah, 2010)

Hakikatnya, keperihalan Orang Batek dalam ruang rayau mereka di Taman Negara merupakan satu pusingan yang seimbang dan sistematik dalam tempoh-tempoh tertentu dalam setahun. Sekiranya suatu kawasan ditumbuhi sumber makanan ubi keledek atau pokok buah-buahan hutan, maka kawasan tersebut akan ditanda secara kognitif sebagai kawasan sumber makanan. Dengan itu, pada tahun-tahun berikutnya, Orang Batek akan kembali semula ke kawasan berkenaan untuk mengutip sumber makanan. Ritual tahunan seperti upacara **Pinlon** (nyanyian spiritual) yang diadakan di Batu Keniyam akan tetap dikunjungi Orang Batek saban tahun dalam tempoh tertentu nagi memenuhi keperluan spiritual mereka (Nurul Zahari Fatanah, 2009). Pada musim-musim banjir, Orang Batek akan mengikuti laluan tertentu yang telah ditandai secara kognitif untuk berpindah ke penempatan sementara. Pokoknya, mereka akan tetap pulang ke penempatan asal walaupun dalam tempoh-tempoh tertentu mereka akan berpindah keluar dari kawasan tersebut.

## KESIMPULAN

Lebuhraya rimba merupakan manifestasi keakraban hubungan Orang Batek dengan alam rimba. Konsep ini membuktikan bahawa Orang Batek bukanlah orang nomad seperti yang disangkakan sebelum ini. Tanggapan yang menyatakan bahawa Orang Batek bertebaran tanpa arah tujuan di dalam rimbaraya adalah suatu pandangan yang boleh dipertikaikan. Bagi maksud berperihalan dalam ruang rayau rimba, tentu sekali memerlukan ilmu pengetahuan yang bukan sedikit calangnya. Ini kerana, rimba merupakan suatu entiti yang sangat luas serta penuh pula dengan perkara-perkara yang menuntut pemahaman pemikiran yang luas dan mendalam. Bukan perkara mudah untuk berjalan di dalam rimba tanpa mempunyai hala tuju dan destinasi yang ingin ditujui.

Tanpa konsep sebegini, adalah mustahil untuk Orang Batek bertebaran dalam ruang rayaunya melainkan mempunyai perancangan yang sistematik, waima tujuan perjalanan itu adalah untuk meneroka satu kawasan yang baru dan asing. Disebabkan itu juga, Orang Batek berani menyatakan bahawa rimba itu adalah **tempet 'ipah gos** (ruang rayau kami) kerana mereka sangat arif dengan selok-belok rimba; selain rimba itu sendiri merupakan sumber kelestarian ilmu pengetahuan mereka (Tuck-Po, 2002). Rimba juga merupakan nilai kepada sistem Orang Batek sama ada dari segi politik, utilitarian, pengalaman dan kognisi yang saling berkaitan dan bertindan di antara satu sama yang lain (Salleh, 1993).

Bagi yang sebelum ini sering mengaitkan Orang Batek dengan stigma 'nomad', konsep Lebuhraya Rimba mampu menyangkal argumen tersebut. Ini kerana, keperihalan Orang Batek di dalam rimba telah dioptimumkan secara sistematik bagi mencapai kelestarian rimba. Pada masa yang sama, kelestarian rimba juga telah memungkinkan Orang Batek berperihalan secara sistematik di dalam ruang rayaunya. Hubungan seperti ini membuktikan bahawa Lebuhraya Rimba menjadi manifestasi kelestarian rimba dan ruang rayau bagi Orang Batek. Hakikat ini adalah penting untuk pengkaji lain yang ingin mengkaji komuniti ini pada masa hadapan melihat hubungan rapat antara Orang Batek dan rimbaraya. Ini kerana, rimba adalah suatu entiti yang bukan sahaja penting dalam dunia Orang Batek, tetapi juga penting dalam mengekalkan kestabilan buat dunia.

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# ENHANCING CAPACITY OF INDIGENOUS PEOPLE VIA NEURO-LINGUISTIC PROGRAMMING (NLP): A CASE STUDY OF CATFISH FARMING PROGRAM

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## ABSTRACT

The predominant indigenous populations of Peninsular Malaysia are the Orang Asli. Orang Asli as one of the most vulnerable groups in Malaysia, with a disproportionately high incidence of poverty and hardcore poverty. Neuro-Linguistic Programming (NLP) is one of the potential strategy to enhance the capacity of poor and unfortunate people. The Neuro-Linguistic Programming (NLP) concept was used as a guideline to implement the catfish farming program for Orang Asli community at Sungai Rual Village, Kelantan. This program divided into six (6) phases which consist of 6 NLPs which are the ability in developing self-confidence (NLP 1), ability to start catfish farming activities (NLP 2), ability in financial management (NLP 3), ability in asset/material/employee management (NLP 4), ability in analysing results and effort (NLP 5), and ability in future planning (NLP 6). Focus group discussion (FGD) was conducted to explore the benefit and challenges of catfish farming program at Sungai Rual Village. A total 4 Orang Asli were participated in this study. Content analysis was conducted and discovering that the knowledge of Orang Asli on catfish farming and marketing has been increased. Besides that, this study also found out that Orang Asli has gain the significant skills specifically in business management. Moreover, this project is still on-going and it is expected provide opportunity for Orang Asli to increase their income or revenue from catfish sales. Besides that, identification of challenges is very crucial to improve the catfish farming program particularly related to Orang Asli community in the future.

**KEYWORDS:** Catfish Farming; Neuro-Linguistic Programming (NLP); Orang Asli; Poverty Eradication.

## INTRODUCTION

In Malaysia, the most vulnerable ethnic is Orang Asli as compared to other ethnics such as Malay, Chinese, and Indians. Orang Asli is the indigenous minority peoples of Peninsular Malaysia. The word 'Orang Asli' is referring to original peoples or first peoples that live in certain location. Orang Asli in Malaysia consist of 18 sub-ethnic groups generally classified for official purposes under Negrito, Senoi and Proto-Malay (Masron et al., 2013). Orang Asli community is recorded the highest incidence of poverty and hard-core poverty. The incidence of poverty and hardcore poverty among the Orang Asli community was 81.45% and 48.85% respectively in 2000. However, the incidence of poverty reduced to 50.9%, while the incidence of hardcore poverty reduced to 15.4% in 2005 (Manaf & Ibrahim, 2017).

Realizing such a situation the government and non-government agencies in Malaysia have implemented various plans and programs for poverty eradication among Orang Asli. However, the phenomenon and the number of poor people among Orang Asli still anxious. In fact, some of them are becoming increasingly serious because of the impact of globalization (Hatta & Ali, 2013). Neuro-Linguistic Programming (NLP) is one of the captivating tools that mostly discussed to improve the standard of living and quality of life (Vickers, 2009). NLP helps to improve the social and economic quality of community. It provides a clear framework to enable communities involved to work together and mutually support each other, sharing the vision and responsibility for goodness and mutual progress (Yemm, 2006).

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Therefore, Neuro-Linguistic Programming (NLP) approach was used as guideline to conduct poverty eradication program which known as catfish farming program for Orang Asli at Sungai Rual Village. This article will able to provide explanations the benefit of catfish farming prorgam for Orang Asli.

**Orang Asli in Malaysia: At a Glance**

The Orang Asli community is still left behind in many aspects of the socio-economy when compared to other groups. Based on a census done in 1997, there were 18,23436 Orang Asli families out of which 81.45% were categorised as poor, while 48.85% were hardcore poor. It was also reported that 49.4% of the Orang Asli community had not received electricity supply while 53% of the Orang Asli community had not received clean water supply (Manaf & Ibrahim, 2017). Environmental factors were blamed as being among the causes that impede development among the Orang Asli community. Further, resistance towards development, high cost associated with the development of rural and isolated settlements, high illiteracy rate and inferiority among the Orang Asli are also said to be among the causes of their poor socio-economic condition. The right of the Orang Asli towards development is highlighted through article of the Federal Constitution which states that the Constitution does not prohibit special measures in the protection the aboriginal peoples of Malay Peninsula or the reservation to aborigines of a reasonable proportion of suitable positions in the public service. According to the Mid-Term Review of the Eighth Malaysia Plan 2001-2005, special attention will be given to the Orang Asli community in Peninsular Malaysia (Chong, 2010).

The Jabatan Hal Ehwal Orang Asli (JHOEA), under the Ministry of Rural and Regional Development (formerly known as the Ministry of Rural Development) is responsible to ensure the wellbeing of the Orang Asli community. In 2017, the Ministry of Rural Development was provided with a total of RM 9 billion for rural development, out of which 2.7% went to Orang Asli development, 51.67% to Countryside Modernising, 12.43% for the "*Program Pembangunan Rakyat Termiskin*", while 11.77% went to Land Development (Manaf & Ibrahim, 2017).

The Human Rights Commission of Malaysia (SUHAKAM), through its workshops on "*Hak Asasi Orang Asal*" organised in the Peninsular of Malaysia, found that some of the Orang Asal community felt that their right to participate in development is often denied as they were not included in the processes of development which is from planning to the decision-making process. Not only were they deprived of their right to decide on the type of development, they were also denied the opportunity to work as labour force for those projects. Further, they claimed that projects implemented on lands that they once lived on, provided no benefit to the Orang Asli Community. In addition, the Orang Asli community confronted other inadequacies such as access to amenities and services for health care and education (Chong, 2010). Therefore, this study has applied community development model to enhance socio-economic of Orang Asli by introducing catfish farming.

**Neuro-Linguistic Programming (NLP)**

Neuro-linguistic Programming (NLP) is primarily the work of Richard Bandler and John Grinder, running under the supervision of a cyberneticist, Gregory Bateson, together with a team of social scientists, linguists, and anthropologists. The expansion of this theory was largely conducted during 1960's and 1970's, with the initial objective to study the techniques through which excellent psychotherapists accomplish their results. Eventually, the research grew into a field of its own. Bandler and Grinder focused on studying the skill of modelling, which is a method to identify and verify excellent individuals' ways of thinking and behaviours, and how these behaviours and thoughts can be changed to achieve a specific result. Initially, the essence of NLP is to find an individual who had successfully overcome an issue, and sketch out a model comprising of the individual's behaviour and frame of reference (Vickers, 2009).

The term NLP, which stands for Neuro-linguistic programming can be further explained by breaking down the word by word. Neuro' refers to neurology or human brain and nervous system, in which relates to the ways human process information gathered from the five senses. 'Linguistic' refers to the language systems, including the verbal and nonverbal language used to code, organise, and attribute meanings to human's internal representations of the world, and to interact or communicate both internally and externally. 'Programming' is the exclusive way one put 'neuro' and 'linguistic' together to create behaviours. Linked these words together, Molden and Hutchinson (2008) explain that NLP can be described as a practice that concerns with the processes by

which people use to create an internal representation of the external world of 'reality', through language and neurology. NLP suggests that individuals have the resources and potential to do other than what they used to do. For instance, people do the same thing that it becomes a habit; however, this habit can be changed.

## METHODOLOGY

### Study Area

Sungai Rual Orang Asli Village is about 22 km from Jeli Town which located in Kelantan state. It started opening around 1972. The total area of this Orang Asli village is 659 hectares. The indigenous people living in this village are from the clan of the Jahai. Majority of the indigenous people living in this village are Muslims (Muhammad, 2012). The main job of the indigenous people in this village is working with Palm Oil Estate and Rubber Estate.

### Project Phases

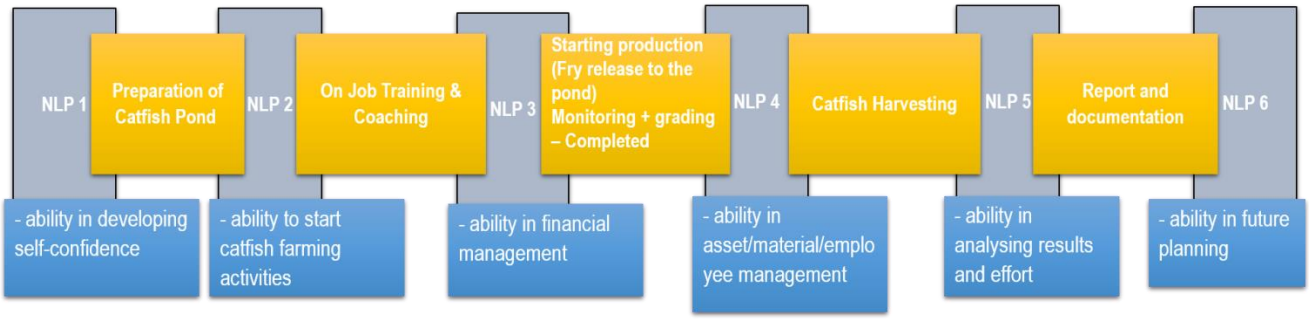


**Figure 1** show there are six (6) phases for this project which based on six (6) neuro-Linguistic Programming (NLP) components.

### Focus Group Discussion (FGD)

Focus group discussion is frequently used as a qualitative approach to gain an in-depth understanding of social issues (Nyumba et al., 2018). The method aims to obtain data from a purposely selected group of individuals rather than from a statistically representative sample of a broader population. In this study, FGD has been employed to collect data from the participant. A total 4 respondents participate in this FGD session. The purpose of FGD in this study is to explore the benefit of this catfish project to the Orang Asli community and examine the challenges faced to conduct the project.

### Data Analysis

In this study, interpretation has been conducted during focus group discussion to explore the knowledge, capability and skill of the participants. Besides that, reflection also been conducted to generalise the information gathered. Generalisation of the data obtained from the fieldwork is very important to avoid bias. All the data obtained from the interpretation and reflection will be analysed in-depth using content analysis approach. Content analysis approach has been widely used by researchers to analyse qualitative data (Seow et al., 2017) Content analysis is a process of categorization and classification of the information and data according to the themes. Identification of the theme is very crucial in content analysis as to achieve the research objectives in the end of the study (Abas et al., 2018). In this study, content analysis will be conducted after reflection and interpretative analysis to investigate the benefit of catfish program to Orang Asli community and analyse the challenges faced by researchers and participants in catfish project.

## RESULT & DISCUSSION

The results of this study are based on the outcome of the community development project (catfish farming) from phase one until phase three. This project is still ongoing and the final phase is expected will be executed on August 2018. Presently, the outcome of this project is increasing of knowledge and skill of participants on pond management, cat fish farming, and business management.

### Knowledge and Skill Development

Community Development Model (CDM) has been adopted in this catfish project. Therefore, the benefit of catfish project is more on individual and group capacity enhancement. Towards the end, the outcome of this project is to improve socio-economic of participants. This study has found out that the knowledge and skill of participant in this project is gradually increased by time. This study found out that the knowledge of participants on the pond management is increasing. Besides that, majority of the respondents also highlighted that they have gained knowledge on business management and marketing skill. These knowledge and skills been gained by participant through workshop and practical work with researchers. Involvement of participants in this project is not only at implementation phase, but the whole stages of this project implementation. However, This kind of knowledge and skills are quite difficult to be learn by the Orang Asli though theory during workshop. It is because of their intelligence quotient (IQ) level is not similar with the educated people. It is very hard for them to learn something new just by theory or concept. However, the knowledge and skill of participant is gradually improved when they are participating in the whole process of this project from the beginning. This finding is parallel with previously study that been discussed by Llyod et al. (2016) regarding learning through participation (LTP)

i. Pond Management
   Based on the respondents, they have gain knowledge on pond management when they were exposed on pond management module during workshops that conducted by researchers. There are several topics covered in the workshop such as pond construction, stoking the pond, fish production management, fish harvesting, and pond problems and solution. The pond management knowledge is very significant to participants to breed a good quality catfish. According to Lazur (2007), maintaining a good pond fish management is crucial for growing healthy fish, reducing morbidities and deaths, achieving satisfactory production and improving culture efficiency. It can also lower the cost of water quality conditioning and culture environment improvement measures (such as removal of pond sediment). It is imperative for fish farmers to have a thorough understanding of various human and natural factors which may affect the environment and fish stock during pond fish culture so that good management measures, including adequate precautions, monitoring and contingency response, can be put in place. However, this study revealed that the knowledge of the participant is just on perceived of certain information regarding pond management. When it's come on implementation, participants have faced difficulty to follow the proper guideline of pond management.

ii. Business and marketing skill
   This study also found out that the knowledge of participants on business management and marketing skill is increasing. This study also found out that participants (Orang Asli) have knowledge on business management because most of them are selling forest-based product such as rattan, honey bee, medicinal plant and others. However, this catfish project gives new opportunity for Orang Asli Sg. Rual to explore new kind of business with proper business plan. In fact, this study revealed that participant lack of knowledge on marketing skill because there are too depending on middle man than collect their product from their village. Therefore, the workshop conducted by researcher's team has enhanced the marketing skill among participant in general.

**Challenges to Implement Catfish Farming Program for Orang Asli**

This catfish project is still on going and based on the current and previous phases, there are two (2) major challenges that have been identified which are communication constraint and commitment among participants.

i. Communication

According to Ejakpomewhe (2017), it is important to mention that most scholars identify efficient communication or knowledge transfer as being one of the main criteria for a successful community development project. Most of previous studies have emphasize that successful community development project encompasses positive communication between funders, organizers, leader of community and local communities itself (Sabran, 2003; Kayat & Nor, 2006). In this study, the researcher's team have face difficulty to communicate with Orang Asli even both parties able to use the same language which is Malay language. The researcher's team need more effort to make participants really understand the process of the project to avoid misunderstanding. Based on Šárka (2014), knowledge transfer can efficiently work only in the case when right tools of communication are used and when they are used in the right environment and context. Therefore, this study has come out with plan and strategies to overcome this challenge such as using the video and interactive session during workshop. Besides that, this study also would like suggests demonstration and practical learning technique to Orang Asli because learning through visual and practical is more effective to the people that poorly educated or unschooled (Shabiralyani et al., 2015)

ii. Commitment

Another challenge that has been faced in this study is commitment of participants who is known as Orang Asli of Malaysia. Williams-Hunt (1998) stated that there was opinion saying that the failure of development programs and the backwardness of the Orang Asli were due to their own attitudes. Among those, they were considered lazy society, firmly hold their tradition of the alleged anti-development, and fear of change. However, in this study, Orang Asli of Sg. Rual willing to change their socio-economic, but there is still lack of commitment among them. This study found out that the participants are too depending to the researchers in this project. This study revealed that the participant has difficulty to make decision even they have been prepared with knowledge and skill. Therefore, to make sure the catfish project is successful, the researcher's team had to come visit the pond every week for monitoring. In the future, this study suggests selecting the most committed participant and those who are eager to change their socio-economic status and quality of life.

## CONCLUSION

Community development is a process that leads to not only more jobs, income and infrastructure, but also communities that are better able to manage changes. In this study, participants can better mobilise existing skills, reframe problems, work cooperatively and use community assets in new ways. In fact, participants who are the Orang Asli able to enhance their knowledge and skills particularly in catfish farming. Learning through participation is very effective tool to transfer knowledge to Orang Asli. Among other things, comprehensive planning is required in the implementation of community development projects. Indeed, there is still constraints and problems faced during execution of this project. Some problems were encountered may lead to the failure of the project. Therefore, these problems should be evaluated thoroughly, ensuring that similar problems do not recur. This project is still on-going project and expected will improved the socio-economic of Orang Asli at Sungai Rual, Kelantan.

## ACKNOWLEDGEMENT

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# KAJIAN PRELIMINARI STATUS SOSIOEKONOMI DAN PERSEPSI PESERTA ORANG ASLI TERHADAP PROGRAM PENINGKATAN PENDAPATAN

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## ABSTRAK

Kajian ini bertujuan untuk mengenal pasti status sosioekonomi dan persepsi peserta Orang Asli terhadap Program Peningkatan Pendapatan (PPP). Kajian preliminari ini melibatkan 30 Orang Asli yang menyertai PPP di sekitar negeri Melaka. Pemilihan responden adalah secara persampelan bertujuan. Data dikumpul menggunakan borang soal selidik melalui prosedur tadbir sendiri dengan pemantauan minima oleh penyelidik. Hasil kajian mendapati majoriti responden menjalankan aktiviti menoreh getah sebagai punca pendapatan utama. Antara projek PPP yang dijalankan adalah ternakan lebah kelulut, ternakan ikan air tawar, ternakan kambing, tanaman cili, bengkel motor, kedai runcit dan jahitan. Dapatan kajian menunjukkan adanya peningkatan pendapatan dalam kalangan responden walaupun majoriti daripada mereka memperoleh pendapatan bulanan kurang daripada RM1000. Secara keseluruhannya, majoriti responden mempunyai tahap persepsi yang positif bagi ketiga-tiga dimensi yang dikaji iaitu persepsi terhadap objektif PPP, persepsi terhadap peranan JAKOA dan persepsi terhadap kelebihan PPP. Penerimaan yang baik kepada PPP adalah salah satu indikator penting yang seterusnya akan mempengaruhi keterlibatan peserta dengan program ini dalam jangka masa yang panjang. Oleh itu, pihak-pihak yang bertanggungjawab seperti JAKOA perlu terus memainkan peranan dalam memberikan galakan dan sokongan kepada komuniti ini agar mereka terus bermotivasi, terbuka kepada inovasi dan terus berusaha untuk meningkatkan status sosioekonomi dan kualiti hidup mereka.

**KATA KUNCI:** Persepsi, Sosioekonomi, Program Peningkatan Pendapatan, Orang Asli.

## ABSTRACT

This study aims to identify the socio-economic status and perception of the Orang Asli participants' toward the Income Increment Program (IIP). This preliminary study involved 30 Orang Asli who participate in the IIP in the Malacca state. Respondents were selected through purposive sampling technique. Data were collected using questionnaires through a self-administered procedure with minimal monitoring by the researcher. The study showed that majority of the respondents involved in rubber tapping as their main income. Among the IIP projects undertaken are stingless bee farming, freshwater fish farming, goat farming, chili plantations, bike workshop, grocery stores, and sewing. The findings showed that there was an increment of the income among respondents although majority of them earned less than RM1000 per month. Overall, the majority of respondents have positive perceptions for all three dimensions tested namely the perception toward objectives of IIP, perception toward the role of JAKOA and perception toward the advantages of IIP. The positive acceptance to IIP is one of the key indicators that will influence the participants' involvement with this program in the long run. Therefore, responsible parties such as JAKOA should continue play their role in encouraging and supporting this community so that they continue to be motivated, open towards innovation, and strive to improve their socio-economic status and quality of life.

**KEYWORDS:** Perception, Socio-economic, Income Increment Program, Orang Asli.

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## PENGENALAN

Masyarakat Orang Asli adalah satu-satunya komuniti peribumi yang menetap di Semenanjung Malaysia. Dari segi taburan penempatan masyarakat Orang Asli, 38 peratus menetap di kawasan pedalaman, 61 peratus di kawasan pinggir dan 1 peratus di kawasan bandar. Komuniti ini terdiri daripada tiga rumpun bangsa yang utama iaitu Senoi, Melayu Proto dan Negrito. Setiap rumpun bangsa itu pula mempunyai enam lagi suku kaum yang berbeza menjadikan jumlah kesemua suku kaum Orang Asli adalah 18 (JAKOA, 2011). Berdasarkan Sistem Maklumat e-Damak JAKOA 2014, jumlah penduduk Orang Asli adalah seramai 178,197 orang pada tahun 2010, berbanding 34,747 orang pada 1947 yang menunjukkan peningkatan yang begitu ketara dengan kadar pertumbuhan tahunan purata sebanyak 2.59 peratus. Walau bagaimanapun, Orang Asli telah dikenal pasti sebagai salah satu kumpulan yang berisiko dan seringkali dikaitkan dengan masalah kemiskinan. Ini disebabkan oleh kadar kemiskinan mereka yang masih lagi tinggi iaitu sebanyak 31.16 peratus pada tahun 2010 (JAKOA, 2011).

Pelbagai program pembangunan ekonomi telah dilaksanakan oleh pihak kerajaan menerusi Jabatan Kemajuan Orang Asli (JAKOA) untuk memberi manfaat kepada golongan peribumi ini agar mereka mendapat kualiti hidup yang lebih baik, meningkatkan tahap sosiekonomi dan seterusnya keluar dari kitaran kemiskinan. Antara program yang giat dijalankan adalah Program Pembangunan Ekonomi Negeri, Program Pengembangan, Program Bimbingan Usahawan, Program Pembinaan Ruang Niaga dan yang terkini adalah Program Peningkatan Pendapatan (PPP). PPP adalah program yang dianjurkan oleh Kementerian Kemajuan Luar Bandar dan Wilayah (KKLW) yang bertujuan untuk mengurangkan kadar miskin tegar selaras dengan hasrat pihak kerajaan, dan telah diperkenalkan di JAKOA pada tahun 2014. Antara bantuan yang disalurkan menerusi program ini ialah peralatan jentera pertanian, bahan input perikanan, kelengkapan menangkap ikan, projek sayuran, tanaman keledek, tanaman limau nipis, ternakan ikan talapia, ternakan ayam kampung, ternakan kambing dan sebagainya. Dalam tempoh empat tahun ini, seramai 394 peserta telah menerima bantuan dengan nilai maksimum RM10,000.00 mengikut skop projek yang dijalankan sama ada secara individu mahupun kelompok.

Menurut Halilah, Asnarulkhadi dan Norsida (2013), persepsi boleh mempengaruhi kadar kejayaan sesuatu program pembangunan. Persepsi adalah proses bagaimana seseorang memilih, mengurus dan menginterpretasi maklumat yang diterima untuk membentuk satu penerangan yang bermakna secara keseluruhannya (Kotler, 2000). Konsep persepsi merupakan dimensi utama dalam memahami penyebaran idea dan inovasi. Walaupun sesuatu idea baharu itu boleh dianggap sebagai satu kelebihan oleh pakar-pakar dalam sesuatu bidang, namun masyarakat tertentu mungkin tidak melihat inovasi tersebut dalam cara yang sama. Ini bermakna, persepsi adalah satu cara untuk individu memberi respon kepada sebarang perasaan atau tanggapan yang dikesani (Lindesmith & Strauss, 1956). Selain itu, Rogers (2003) mendapati persepsi penerima terhadap faedah inovasi yang menentukan kadar penerimaan mereka kepada inovasi, dan bukannya inovasi itu secara objektifnya. Ini bermakna, persepsi adalah satu aspek penting yang perlu diberi perhatian.

Pengkaji percaya bahawa persepsi yang baik terhadap PPP sedikit sebanyak dapat memberi impak yang positif kepada peserta Orang Asli sama ada dari aspek psikologi, sosial mahupun ekonomi. Walau bagaimanapun, kajian khusus yang yang mengkaji persepsi Orang Asli terhadap PPP masih belum dijalankan. Walhal, persepsi peserta adalah suatu yang penting untuk diterokai kerana ia dapat memberikan respon dari perspektif Orang Asli itu sendiri terutamanya dalam menambah baik program yang disertai. Justeru, kajian ini dijalankan bertujuan untuk mengenal pasti status sosioekonomi dan persepsi peserta Orang Asli terhadap Program Peningkatan Pendapatan.

## METODOLOGI

### Sampel dan Lokasi Kajian

Kajian ini melibatkan 30 peserta Orang Asli yang menyertai Program Peningkatan Pendapatan di negeri Melaka iaitu di Kampung Bukit Payong, Kampung Orang Asli Bukit Putus, Kampung Orang Asli Lubuk Bandung dan Asahan. Pemilihan responden adalah melalui kaedah persampelan bertujuan daripada senarai nama peserta PPP yang disediakan oleh Jabatan Kemajuan Orang Asli (JAKOA) negeri Melaka. Tumpuan diberikan kepada ketua projek. Namun, sekiranya ketua projek tidak berkelapangan, maka ahli projek bertanggungjawab untuk menyertai kajian ini.

### Prosedur dan Instrumen

Pengumpulan data dilakukan dengan menggunakan borang soal selidik yang ditadbir sendiri oleh responden dengan pemantauan minima oleh penyelidik. Soal selidik yang digunakan untuk kajian ini mengandungi dua bahagian iaitu Status Sosioekonomi dan Persepsi terhadap Program Peningkatan Pendapatan.

Status sosioekonomi mengandungi pembolehubah seperti jantina, umur, suku kaum, agama, status perkahwinan, tahap pendidikan, pekerjaan, pendapatan isi rumah, jumlah tanggungan dan maklumat penyertaan dalam PPP.

Instrumen Persepsi Peserta terhadap PPP telah dibina sendiri oleh penyelidik memandangkan tiada instrumen standard yang dibina oleh penyelidik lepas mengenai persepsi terhadap PPP. Instrumen ini dibina mengikut kesesuaian latar belakang projek PPP yang disertai oleh Orang Asli dengan mengadaptasi instrumen Persepsi terhadap Program Pembangunan Tanah Pertanian dalam kalangan Orang Asli oleh Halilah, Asnarulkhadi dan Norsida (2013). Instrumen ini mempunyai 16 kenyataan bagi mengukur tiga dimensi iaitu a) Persepsi terhadap Objektif PPP, b) Persepsi terhadap Peranan JAKOA, dan c) Persepsi terhadap Kelebihan PPP. Responden dikehendaki menandakan persetujuan berdasarkan pilihan yang disediakan iaitu dari “sangat tidak setuju (1)” hingga “sangat setuju (5)”. Semakin tinggi skor menunjukkan responden mempunyai persepsi yang semakin baik terhadap PPP. Instrumen ini mempunyai nilai kebolehpercayaan Alpha Cronbach sebanyak 0.75.

### Analisis Data

Data akan dianalisis secara statistik deskriptif berdasarkan kekerapan, min, sisihan piawai, nilai minimum dan maksimum untuk memerihal status sosioekonomi dan persepsi responden terhadap PPP.

## HASIL KAJIAN DAN PERBINCANGAN

### Status Sosioekonomi

Bahagian ini membentangkan analisis deskriptif berkenaan status sosioekonomi peserta Program Peningkatan Pendapatan (PPP). Hasil kajian menunjukkan majoriti responden adalah lelaki iaitu seramai 18 orang (60%) berbanding perempuan seramai 12 orang (40%) yang menyertai PPP. Dari segi umur, peserta berumur antara 18 hingga 67 tahun, dengan purata umur 40.9 tahun. Majoriti responden berumur 50 hingga 59 tahun (26.7%), diikuti oleh 30 hingga 39, dan 40 hingga 49 tahun dengan masing-masing 23.3 peratus. Bagi status perkahwinan, majoriti responden adalah berkahwin (80.0%) diikuti dengan status janda atau duda, dan bujang masing-masing sebanyak 10 peratus. Dari segi tahap pendidikan tertinggi responden, majoriti responden (43.3%) adalah tidak bersekolah diikuti 20 peratus responden mempunyai pendidikan sehingga menengah rendah dan 16.7 peratus masing-masing adalah pada peringkat sekolah rendah dan tamat tingkatan lima. Hanya seorang sahaja responden (3.3%) yang mendapat pendidikan sehingga peringkat diploma.

Jadual 1 turut memaparkan suku kaum bagi Orang Asli. Merujuk kepada data Sistem Maklumat e-Damak Jabatan Kemajuan Orang Asli (2014), terdapat kira-kira 178,197 Orang Asli di Semenanjung Malaysia yang terbahagi kepada tiga rumpun bangsa iaitu Senoi, Melayu Proto dan Negrito. Dalam konteks kajian ini, majoriti responden (86%) adalah suku kaum Temuan iaitu dari rumpun bangsa Melayu Proto, diikuti oleh suku kaum

Semai (10.0%) dan Che Wong (3.3%) dari rumpun bangsa Senoi. Bagi latar belakang agama, majoriti responden adalah tiada agama (90.0%) diikuti dengan agama Islam (6.7%) dan Kristian (3.3%).

Menurut Ma'rof (2010), suku kaum Temuan, Jakun dan Semai menjadikan hasil pertanian seperti kebun getah, kelapa sawit dan koko sebagai punca utama pendapatan mereka. Sementara suku kaum Semai, Temiar, Jahut dan Semelai yang tinggal berdekatan dengan hutan masih banyak bergantung kepada sumber hutan. Selain itu, terdapat sebilangan komuniti Orang Asli yang tinggal di kawasan bandar terlibat dalam pekerjaan berupah. Menerusi kajian ini, sebilangan besar responden (60.0%) menjadikan aktiviti menoreh getah sebagai pekerjaan utama mereka, diikuti 23.3 peratus responden adalah tidak bekerja iaitu dalam kalangan suri rumah. Selain itu,13.3 peratus responden memilih jawapan "lain-lain" dan menyatakan mereka menjalankan aktiviti seperti menjahit dan mempunyai kontrak membersihkan longkang dan parit, berbanding seorang responden (3.3%) yang berkerja sebagai ahli perniagaan. Seterusnya, bagi taburan pekerjaan sambilan, majoriti responden (43.3%) menanda pilihan jawapan "lain-lain" dan menyatakan aktiviti yang dilakukan adalah seperti bercucuk tanam, menjahit dan mengutip petai. Selebihnya mereka melakukan aktiviti sambilan seperti menoreh getah (26.7%), mengusahakan ladang kelapa sawit (3.3%) dan mengutip hasil hutan (3.3%). Walau bagaimanapun, seramai 7 orang responden (23.3%) tidak melakukan sebarang kerja sambilan.

Bagi taburan pendapatan bulanan responden sebelum menyertai PPP, dapatan kajian menunjukkan purata pendapatan responden adalah sebanyak RM666.33. Sebahagian daripada responden (50%) mempunyai pendapatan kurang daripada RM500 sebulan, diikuti 30 peratus mempunyai pendapatan antara RM500 hingga RM999 dan 20 peratus mempunyai pendapatan bulanan melebihi RM1000. Walau bagaimanapun, selepas menyertai PPP purata pendapatan responden meningkat kepada RM1165.33, di mana majoriti responden (40%) memperoleh pendapatan bulanan sebanyak RM500 hingga RM999, diikuti oleh 33.3 peratus memperoleh pendapatan antara RM1000 hingga RM1999 dan 13.4 peratus berpendapatan melebihi RM2000 sebulan. Selain itu, kajian mendapati purata pendapatan bulanan isi rumah responden selepas menyertai PPP adalah sebanyak RM1473.33 (S.P.= 1307.12). Purata pendapatan bulanan isi rumah yang lebih tinggi berbanding purata pendapatan bulanan responden menunjukkan bahawa ahli keluarga turut bekerja untuk menampung kos sara hidup keluarga dalam kalangan Orang Asli yang dikaji. Seterusnya, 60 peratus responden mempunyai tanggungan isi rumah kurang daripada lima orang.

Jadual 2 memaparkan maklumat penyertaan responden dalam Program Peningkatan Pendapatan. Menerusi kajian ini, majoriti responden (54.8%) terlibat dalam projek ternakan lebah kelulut, diikuti oleh ternakan ikan air tawar (25.8%) dan ternakan kambing (6.4%). Selebihnya masing-masing seorang responden (3.2%) terlibat dengan tanaman cili, bengkel motor, jahitan dan kedai runcit. Dari segi taburan tahun memulakan projek, majoriti responden (55.7%) memulakan projek pada tahun 2016. Antara projek yang mula dijalankan pada tahun tersebut adalah kedai runcit, ternakan lebah kelulut dan ternakan kambing. Selain itu, 30 peratus responden memulakan projek ternakan ikan air tawar dan jahitan pada tahun 2015, berbanding hanya 10 peratus memulakan projek ternakan kambing, ternakan kelulut dan bengkel motor pada tahun 2014 dan 3.3 peratus sahaja yang memulakan projek tanaman cili pada tahun 2018.

**Jadual 1** Status Sosioekonomi Responden

| Pemboleh ubah | n | (%) | Pemboleh ubah | n | (%) |
|---|---|---|---|---|---|
| **1.Jantina** | | | **8. Pekerjaan Utama** | | |
| Lelaki | 18 | (60.0) | Ahli Perniagaan | 1 | (3.3) |
| Perempuan | 12 | (40.0) | Penoreh Getah | 18 | (60.0) |
| | | | Tidak Bekerja | 7 | (23.3) |
| | | | Lain-lain | 4 | (13.3) |
| **2.Umur** | | | | | |
| <20 | 2 | (6.7) | | | |
| 20-29 | 4 | (13.3) | **9. Pekerjaan Sambilan** | | |
| 30-39 | 7 | (23.3) | Pekerja Ladang Kelapa Sawit | 1 | (3.3) |
| 40-49 | 7 | (23.3) | Penoreh Getah | 8 | (26.7) |
| 50-59 | 8 | (26.7) | Pengutip Hasil Hutan | 1 | (3.3) |
| >60 | 2 | (6.7) | Tidak Bekerja | 7 | (23.3) |
| Min:40.90;S.P.:13.76 | | | Lain-lain | 13 | (43.3) |
| Minm.: 18; Maks.: 67 | | | | | |
| | | | **10. Pendapatan Bulanan** | | |
| **3.Status Perkahwinan** | | | **Responden Sebelum PPP** | | |
| Bujang | 3 | (10.0) | RM499 ke bawah | 15 | (50.0) |
| Berkahwin | 24 | (80.0) | RM500 – RM999 | 9 | (30.0) |
| Janda/Duda | 3 | (10.0) | RM1000 – RM1999 | 4 | (13.3) |
| | | | RM2000 ke atas | 2 | (6.7) |
| | | | Min: 666.33; S.P.:719.54 | | |
| **4. Tahap Pendidikan** | | | Minm.: 60 ; Maks.: 3000 | | |
| Tidak Bersekolah | 13 | (43.3) | | | |
| UPSR | 5 | (16.7) | | | |
| SRP/PMR/PT3 | 6 | (20.0) | **11. Pendapatan Bulanan** | | |
| SPM | 5 | (16.7) | **Responden Selepas PPP** | | |
| Diploma | 1 | (3.3) | RM499 – ke bawah | 4 | (13.3) |
| | | | RM500 – RM999 | 12 | (40.0) |
| | | | RM1000 – RM1999 | 10 | (33.3) |
| **5. Suku Kaum** | | | RM2000 – RM 2999 | 2 | (6.7) |
| Che Wong | 1 | (3.3) | RM3000 ke atas | 2 | (6.7) |
| Semai | 3 | (10.0) | Min:1165.33, S.P.:1001.33 | | |
| Temuan | 26 | (86.7) | Minm.:260 ; Maks.: 4500 | | |
| | | | | | |
| **6. Agama** | | | **12. Pendapatan Bulanan** | | |
| Islam | 2 | (6.7) | **Isi Rumah** | | |
| Kristian | 1 | (3.3) | RM499 ke bawah | 2 | (6.7) |
| Tiada | 27 | (90.0) | RM500-RM999 | 13 | (43.3) |
| | | | RM1000-RM1999 | 9 | (30.0) |
| | | | RM2000-RM2999 | 3 | (10.0) |
| **7. Bilangan Tanggungan** | | | RM3000 ke atas | 3 | (10.0) |
| **4 orang ke bawah** | 18 | (60.0) | Min: 1473.33; S.P.1307.12 | | |
| **5 orang ke atas** | 12 | (40.0) | Minm.: 300; Maks.: 6000 | | |

Nota: S.P = Sisihan Piawai, Minm. = Minimum, Maks. = Maksimum

**Jadual 2** Maklumat Penyertaan Responden dalam Program Peningkatan Pendapatan

| Pemboleh ubah | n | (%) |
|---|---|---|
| **1. Nama Projek** | | |
| Bengkel Motor | 1 | (3.2) |
| Jahitan | 1 | (3.2) |
| Kedai Runcit | 1 | (3.2) |
| Ternakan Lebah Kelulut | 17 | (54.8) |
| Tanaman Cili | 1 | (3.2) |
| Ternakan Ikan Air Tawar | 8 | (25.8) |
| Ternakan Kambing | 2 | (6.4) |
| **2.Tahun Memulakan Projek** | | |
| 2014 | 3 | (10.0) |
| 2015 | 9 | (30.0) |
| 2016 | 17 | (55.7) |
| 2018 | 1 | (3.3) |

| Pemboleh ubah | n | (%) |
|---|---|---|
| **3. Tempoh Projek Aktif** | | |
| Setahun | 10 | (33.3) |
| Dua Tahun | 19 | (63.3) |
| Tiga Tahun | 1 | (3.3) |
| **4. Adakah Anda Ketua Projek** | | |
| Ya | 7 | (23.3) |
| Tidak | 23 | (76.6) |

Bagi kebanyakan projek yang telah dijalankan, rata-rata projek aktif dan bertahan selama satu (33.3%) hingga dua tahun (63.3%), berbanding hanya satu sahaja projek yang kekal aktif sehingga tiga tahun iaitu salah satu projek ternakan kelulut. Selain itu, hanya tujuh orang responden (23.3%) bertanggungjawab sebagai ketua projek manakala sebilangan besar lagi (76.6%) adalah ahli bagi projek yang dijalankan.

**Persepsi Peserta Orang Asli terhadap Program Peningkatan Pendapatan**

Dalam bahagian ini, persepsi responden terhadap PPP dibahagikan kepada tiga dimensi iaitu persepsi terhadap objektif PPP, persepsi terhadap peranan JAKOA dan persepsi terhadap kelebihan PPP.

Hasil analisis item persepsi responden terhadap objektif PPP dibentangkan dalam Jadual 3. Secara keseluruhannya, tiga item yang mempunyai nilai min tertinggi yang dipersepsikan oleh responden adalah latihan dan kursus dalam PPP telah meningkatkan pengetahuan peserta (min=4.16; s.p=0.83), diikuti PPP mengurangkan kadar kemiskinan dalam kalangan Orang Asli (min=3.53; s.p.=1.13) dan PPP memberi peluang pekerjaan kepada Orang Asli dan ahli keluarga (min=3.53; s.p.=1.19).

**Jadual 3** Persepsi Terhadap Objektif PPP

| Kenyataan | N | Min | S.P | Minm. | Maks. |
|---|---|---|---|---|---|
| Program Peningkatan Pendapatan (PPP) ini menambahkan pendapatan peserta dan keluarga. | 30 | 3.43 | 1.27 | 1 | 5 |
| PPP ini boleh mengurangkan kadar kemiskinan dalam kalangan Orang Asli. | 30 | 3.53 | 1.13 | 1 | 5 |
| PPP ini memberi peluang pekerjaan kepada Orang Asli dan ahli keluarga. | 30 | 3.53 | 1.19 | 1 | 5 |
| PPP ini menyediakan peruntukan dan keperluan yang mencukupi. | 30 | 3.40 | 1.24 | 1 | 5 |
| Latihan dan kursus dalam PPP telah meningkatkan pengetahuan peserta. | 30 | 4.16 | 0.83 | 2 | 5 |

Nota: S.P = Sisihan Piawai, Minm. = Minimum, Maks. = Maksimum

Jadual 4 memaparkan hasil analisis item bagi persepsi terhadap peranan JAKOA. Kajian mendapati responden mempunyai persepsi yang baik dan tinggi bagi setiap kenyataan berkenaan peranan JAKOA dalam PPP (min=4.03 hingga 4.33; s.p.=0.71 hingga 0.89). Bagi responden, JAKOA telah memainkan peranan yang baik dalam menggalakkan penyertaan Orang Asli dalam PPP, memantau projek PPP secara berterusan, mendengar masalah peserta berkaitan projek dan sentiasa membantu menyelesaikan masalah yang berkaitan dengan projek yang dijalankan. Malah, responden turut yakin dengan kemampuan JAKOA untuk membantu peserta PPP.

**Jadual 4** Persepsi Terhadap Peranan JAKOA

| Kenyataan | N | Min | S.P | Minm. | Maks. |
|---|---|---|---|---|---|
| Saya yakin dengan kemampuan agensi JAKOA untuk membantu peserta Program Peningkatan Pendapatan (PPP). | 30 | 4.03 | 0.71 | 2 | 5 |
| PPP dipantau secara berterusan oleh JAKOA. | 30 | 4.13 | 0.89 | 1 | 5 |
| JAKOA menggalakkan penyertaan Orang Asli dalam PPP. | 30 | 4.33 | 0.76 | 2 | 5 |
| JAKOA sentiasa mendengar masalah berkaitan dengan projek yang dialami oleh peserta. | 30 | 4.03 | 0.79 | 2 | 5 |
| JAKOA sentiasa membantu menyelesaikan masalah berkaitan dengan projek yang dijalankan oleh peserta. | 30 | 4.03 | 0.81 | 2 | 5 |

Nota: S.P = Sisihan Piawai, Minm. = Minimum, Maks. = Maksimum

Hasil analisis item persepsi responden terhadap kelebihan PPP dibentangkan dalam Jadual 5. Kajian mendapati empat kenyataan yang mempunyai nilai min tertinggi yang dipersepsikan oleh responden adalah pelbagai bantuan diberikan kepada peserta PPP seperti aset/ premis/ bengkel/ ruang niaga/ mesin peralatan dan bahan mentah (min=4.13; s.p.=0.50), diikuti PPP memberi ilmu dan pengalaman kepada peserta (min=4.10; s.p.=0.40), peserta PPP menerima bimbingan daripada agensi yang berkaitan (min=4.06; s.p.=0.44) dan peserta mendapat manfaat kerana program ini diuruskan oleh JAKOA (min=4.00; s.p.=0.64).

**Jadual 5** Persepsi Terhadap Kelebihan PPP

| Kenyataan | N | Min | S.P | Minm. | Maks. |
|---|---|---|---|---|---|
| Peserta mendapat manfaat kerana program ini diuruskan oleh JAKOA. | 30 | 4.00 | 0.64 | 2 | 5 |
| Program ini membantu membangunkan taraf hidup Orang Asli. | 30 | 3.76 | 0.81 | 2 | 5 |
| Kebanyakan projek PPP dilaksanakan secara berkelompok. | 30 | 3.96 | 0.61 | 2 | 5 |
| Pelbagai bantuan diberikan kepada peserta PPP seperti aset/ premis/ bengkel/ ruang niaga/ mesin peralatan dan bahan mentah. | 30 | 4.13 | 0.50 | 3 | 5 |
| Peserta PPP menerima bimbingan daripada agensi yang berkaitan. | 30 | 4.06 | 0.44 | 3 | 5 |
| PPP memberi ilmu dan pengalaman kepada peserta. | 30 | 4.10 | 0.40 | 3 | 5 |

Nota: S.P = Sisihan Piawai, Minm. = Minimum, Maks. = Maksimum

**Tahap Persepsi Peserta Orang Asli terhadap Program Peningkatan Pendapatan**

Jadual 6 di bawah memaparkan skor dan tahap persepsi peserta Orang Asli terhadap Program Peningkatan Pendapatan (PPP). Klasifikasi persepsi peserta Orang Asli terhadap PPP kepada tiga tahap iaitu rendah, sederhana, dan tinggi adalah berdasarkan nilai min sampel kajian. Hasil analisis menunjukkan bahawa majoriti responden mempunyai tahap persepsi yang tinggi bagi dimensi persepsi terhadap objektif PPP (53.3%) iaitu dengan nilai min 18.06 (s.p.=4.57), diikuti dengan skor tahap sederhana (33.3%) dan rendah (13.3%). Skor tinggi menunjukkan responden mempunyai persepsi yang baik terhadap objektif PPP, manakala skor rendah menunjukkan responden memberikan persepsi yang sebaliknya.

Seterusnya, majoriti responden mempunyai tahap persepsi yang tinggi bagi dimensi persepsi terhadap peranan JAKOA (83.3%) iaitu dengan nilai min 20.56 (s.p.=3.16). Analisis turut menunjukkan 13.3 peratus responden mempunyai tahap persepsi yang sederahana, diikuti 3.3 peratus yang mempunyai tahap rendah (3.3%). Semakin tinggi skor menunjukkan bahawa responden mempunyai persepsi yang baik terhadap peranan JAKOA dalam membantu mereka melaksanakan dan menjayakan projek PPP. Sebaliknya, semakin rendah skor menunjukkan responden mempunyai persepsi yang kurang baik atau kurang senang terhadap peranan yang dimainkan oleh pihak JAKOA.

**Jadual 6** Skor dan Tahap Persepsi Orang Asli Terhadap PPP

| Pembolehubah | n | % |
|---|---|---|
| | | |
| 1. Persepsi Terhadap Objektif PPP | | |
| Rendah (5-11) | 4 | (13.3) |
| Sederhana (12-18) | 10 | (33.3) |
| Tinggi (19-25) | 16 | (53.3) |
| Min: 18.06, S.P.:4.57 | | |
| | | |
| 2. Persepsi Terhadap Peranan JAKOA | | |
| Rendah (5-11) | 1 | (3.3) |
| Sederhana (12-18) | 4 | (13.3) |
| Tinggi (19-25) | 25 | (83.3) |
| Min: 20.56, S.P.: 3.16 | | |
| | | |
| 3. Persepsi Terhadap Kelebihan PPP | | |
| Rendah (6-14) | | |
| Sederhana (15-23) | 13 | (43.3) |
| Tinggi (24-32) | 17 | (56.7) |
| Min: 24.03, S.P.: 2.13 | | |

Nota: S.P = Sisihan Piawai, Minm. = Minimum, Maks. = Maksimum

Paparan pada Jadual 6 turut menunjukkan tahap persepsi peserta terhadap kelebihan PPP. Keputusan menunjukkan majoriti responden mempunyai tahap tinggi bagi dimensi persepsi terhadap kelebihan PPP (56.7%) dengan nilai min sebanyak 24.03 (s.p.=2.13), diikuti tahap sederhana (43.3%). Skor tinggi menunjukkan responden mempunyai persepsi yang baik terhadap kelebihan PPP, manakala skor rendah menunjukkan responden memberikan persepsi yang sebaliknya.

Secara keseluruhannya, kajian menunjukkan majoriti responden mempunyai tahap persepsi yang tinggi bagi ketiga-tiga dimensi iaitu persepsi terhadap objektif PPP (53.3%), persepsi terhadap peranan JAKOA (83.3%) dan persepsi terhadap kelebihan PPP (86.7%).

## KESIMPULAN, IMPLIKASI DAN CADANGAN

Hasil kajian ini memberikan gambaran tentang status sosioekonomi dan persepsi peserta Orang Asli terhadap Program Peningkatan Pendapatan (PPP). PPP adalah salah satu program kerajaan yang bertujuan untuk mengurangkan kadar kemiskinan tegar masyarakat melalui bantuan yang disalurkan dengan nilai maksimum RM10,000 mengikut skop projek yang dijalankan sama ada secara individu mahupun kelompok. Kajian preliminari ini melibatkan 30 Orang Asli dari suku kaum Temuan, Semai dan Che Wong yang menyertai PPP di Kampung Bukit Payong, Kampung Orang Asli Bukit Putus, Kampung Orang Asli Lubuk Bandung dan Asahan di Melaka. Majoriti responden adalah lelaki dengan purata umur 40 tahun, berkahwin dan tidak bersekolah. Kajian mendapati projek utama yang dijalankan di Melaka adalah ternakan lebah kelulut, di samping projek-projek lain seperti ternakan ikan tawar, ternakan kambing, tanaman cili, kedai runcit, bengkel motor, kedai runcit dan jahitan. Walau bagaimanapun, projek-projek yang dijalankan ini rata-rata bertahan dan aktif selama dua tahun.

Selain itu, aktiviti ekonomi yang dijalankan oleh responden adalah lebih kepada aktiviti ekonomi yang bertujuan mendapatkan wang seperti menoreh getah, mengutip hasil hutan, berniaga dan mengusahakan ladang kelapa sawit, berbanding aktiviti ekonomi sara diri seperti memancing, memburu binatang dan pertanian. Kajian mendapati majoriti responden memperoleh pendapatan bulanan kurang daripada RM500 sebulan iaitu sebelum menyertai PPP, dengan purata pendapatan sebanyak RM633.33. Walau bagaimanapun, selepas menyertai PPP majoriti responden memperoleh pendapatan antara RM500 hingga RM999 dengan purata pendapatan bulanan sebanyak RM1165.33. Dapatan ini menunjukkan adanya peningkatan pendapatan dalam kalangan responden walaupun majoriti daripada mereka memperoleh pendapatan kurang daripada RM1000.

Secara keseluruhannya, majoriti responden mempunyai tahap persepsi yang tinggi bagi ketiga-tiga dimensi iaitu persepsi terhadap objektif PPP, persepsi terhadap peranan JAKOA dan persepsi terhadap kelebihan PPP. Dapatan ini menunjukkan bahawa responden mempunyai pandangan yang baik terhadap PPP, di mana mereka percaya bahawa PPP dapat mengurangkan kadar kemiskinan Orang Asli, memberi peluang pekerjaan dan seterusnya meningkatkan pengetahuan mereka yang menyertai PPP. Selain itu, majoriti reponden juga bersetuju bahawa PPP memberi banyak kelebihan kepada Orang Asli dari segi bantuan yang diberikan, ilmu dan pengalaman yang diperolehi serta bimbingan daripada agensi yang berkaitan khususnya dalam bidang pertanian. Mereka juga mempunyai persepsi yang baik terhadap pihak JAKOA yang sentiasa memberi galakan kepada Orang Asli dan memantau projek PPP secara berterusan.

Justeru, dapatan ini menunjukkan satu petanda yang baik di mana komuniti Orang Asli kini telah terbuka pemikirannya untuk menerima inovasi dan turut sama terlibat dalam projek pembangunan seiring dengan masyarakat arus perdana. Malah, mereka juga percaya dan yakin bahawa PPP merupakan satu usaha yang baik untuk mengubah kehidupan mereka. Penerimaan yang baik kepada PPP adalah salah satu indikator penting yang seterusnya akan mempengaruhi keterlibatan peserta dalam program ini untuk jangka masa yang panjang. Walau bagaimanapun, pihak-pihak yang bertanggungjawab seperti JAKOA perlu memainkan peranan untuk terus memberikan galakan dan sokongan kepada komuniti ini agar mereka dapat meningkatkan motivasi, terbuka dan menerima inovasi dan terus berusaha untuk meningkatkan status sosioekonomi dan kualiti hidup mereka.

## PENGHARGAAN

Kajian ini adalah sebahagian daripada projek yang bertajuk Persepsi, Motivasi dan Sikap Peserta Orang Asli terhadap Program Peningkatan Pendapatan (PPP) dan Kesannya kepada Sosioekonomi. Kajian ini mendapat peruntukan daripada Geran Universiti Putra Malaysia Tahun 2017 (GP-IPM), No. Projek UPM/700-2/1/9534100. Ucapan terima kasih ditujukan kepada pihak RMC UPM, JAKOA (Ibu Pejabat dan Negeri Melaka), pasukan penyelidik dari UPM, para peserta PPP yang terlibat sebagai responden dan semua pihak yang telah terlibat secara langsung mahupun tidak langsung untuk menjayakan kajian ini.

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