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Consumption-Savings Pattern of Low Income Households towards a Sustainable Livelihood – A Gender Perspective

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Abstract

A report by Khazanah Research Institute on the State of Households in 2015 revealed that majority of Malaysian households owned items such as cars, motorcycles, refrigerators, televisions, mobile phones, satellite TVs and internet subscriptions and that most low-income households acquired these items and services on credit. The report further concluded that this trend was also accompanied by low personal savings. While strong income growth has in turn, helped alleviate poverty and added to the legions of the middle-income, incidentally, this has fuelled consumption; with households increasingly use debt for spending. Interestingly, low-income households do not only have low personal savings due to high consumption, but low personal savings due to high consumption of assets (productive and non productive) that act as buffers against any unanticipated events such as loss of job or income. By using a structured questionnaire on 300 low-income households, the objectives of the study are (i) to examine the consumption-savings pattern of low-income households and (ii) to assess the consumption-savings pattern between genders. Low-income households are identified as households earning MYR 3,600 per month. Data gathered on personal savings include cash savings, savings for pilgrimage, gold, kut (rotational savings scheme), community death benefits, land and property.

Keywords: Sustainable livelihood, gender, savings, expenditure.

1. Introduction

According to the Department of Statistics Malaysia 2014, the poverty incidence was 0.6 percent, which we can conclude that Malaysia is already towards zero poverty. This is based on the poverty line index (PLI) which is RM 985, and we doubt this because poverty was measured based on household monthly income only, not considering the expenditures and savings (Falkingham and Namzie 2001). However, previous literatures mentioned that low income households' savings are not that high. The main reason for this is because of the low income received by this group is not even enough for them to pay for their daily consumption which will lead them to dis-save instead of save (Crossley, Emmerson and Leicester, 2012; Manturuk, Dorrance and Riley, 2012; Grinstein-Weiss, Zhan and Sherraden, 2006). For these low income households, generating income alone is challenging. Greinstein-Weiss, Zhan and Sherraden (2006) highlighted that the burden become higher when it is combined with circumstances typically associated with unstable market such as fewer benefits and limited chances for job promotion.

However, studies had found that these low income households do save. Most of the low income household save under mattresses, in informal groups, or in livestock (Karlan, Ratan and Zinman, 2014). Other than that, these low income households are highly creative in building strategy to help their children overcome their poor living conditions. The government assistance are used optimally (Orthner, Jones-Sanpei and Williamson, 2004). However, this informal savings is just enough in the short term.

Savings in financial institutions were encouraged to the low income households. Efforts had been made to encourage more low income households; especially those living in the rural area, to save in financial institutions. Informal savings can lead to many problems such as trust problems, natural disaster, and security problems (Orthner, Jones-Sanpei and Williamson, 2004). However, the access to the financial institutions is one of the most basic problems faced by low income households. Studies also show that lack of financial education had been the main reasons for the low income households to not save in the financial institutions (Manturuk, Dorrance and Riley, 2012).

Meanwhile, when we look at gender perspectives, females have always been in disadvantaged position compared to the males. Wage discrimination has always been an issue either in Malaysia or other countries as well. Employers tend to assume that female employees are weak and could not do much work compared to male employees. Moreover, female employees will give birth and they will take long holidays for confinement. These reasons cause them to receive lower wages than the male employees. Female head of households with low income will encounter difficulties of shortage of money as they need to support their household members. Traditionally, females are often engaged in family or domestic activities that lead them to not be actively involved in decision making. Hence, creating female's vulnerability in society and labour markets. This is confirmed by Bruegel (1979) who stated that employers tend to assume that the involvement in professional activities among the females is secondary, while the role in the family is primary. The perception of not being able to work like male workers as elaborated by Glick, Wilkand Perreault (1995) is one of the common reasons for the employers to not hire female workers or pay them less than the male workers. With such reason, females always get lower income even when they are in high position (Oakley 2000). Department of Statistics Malaysia (2015) mentioned that mean income for the females has increased from RM 1,992 in 2013 to RM 2,148 in 2014, but still lower compared to males' and the wage gap became wider from 4.5 percent in 2013 to 5.8 percent in 2014.

Working mothers either married or single mothers are at disadvantage due to discrimination by employers where they make wage penalty for motherhood as elaborated by Budig and England (2001). Both authors also mentioned that this situation happens because of lower productivity among the mothers as they use their time and energy for childrearing, which according to Moghadam (2005), mothers carry a "double day burden". Single mothers and mothers who are the head of household are the groups who are affected most in that situation. This explains why females receive lower wages compared to males, especially when they are married. Crittenden (2001) and Waldfogel (1997) confirmed that the earnings for mothers fall once they have children.

Females who are economically dependent on their partners will increase power imbalances in the household (England, 1997) and therefore, they will be at disadvantage when their partners leave, die, become disabled or in some situation, because of domestic violence cases, the females (wives) leave the household (Bergmann 1995; McCrate 1987). This is because when these situations happen, females who are dependent on their counterparts will become the head of household and start to find a job to support their lives and their children's. However, the jobs they take usually do not pay enough to support their families as mentioned by Edin and Lein (1997), Blank (1995) and Smith (1984).

Single mothers face many constraints especially when they lose their male counterparts at young age. This is supported by Klasen, Lechtenfeld and Povel (2015) where widow headed household tend to have less productive assets and savings. They will not depend on savings and will start to find a job and work regardless of the low wage to support their families. Despite that, it is still a huge burden to them to play the role as head of household to support other family members, unlike old widowers as mentioned by previous

authors, who are less likely to have pension income and are economically dependent on their children.

2. Methodology

This study was conducted through a survey of 300 households in Northern region of Malaysia (Perlis, Kedah, Penang and North Perak). They are low-income households, which are identified as households earning less than MYR 3,600 per month. The questionnaire contained information on the household's demographic, income, expenditure and savings profile. Expenditures that were taken into account were groceries, education, leisure, utility, raw material and belongings. In terms of savings, both formal and informal savings were included. Formal savings refers to savings in banks, financial institutions and registered cooperatives which includes savings in *Tabung Haji*, *Amanah Saham Nasional Berhad* (ASNB) and insurance. On the other hand, informal savings refers to savings which have an historic presence of unknown antiquity in the region (Rutherford, 1999) such as savings in term of cash (under the pillow), productive assets and unproductive assets and *kut*.

3. Results & Discussions

Based on the descriptive analysis, it is found that all four states in the Northern region have more male head of households than female. Kedah has the highest percentage of male head of household (35.88%) followed by Penang, North Perak and Perlis, while for female head of household, Penang has the highest percentage (7.64%), followed by Kedah, North Perak and Perlis. Malay is the largest ethnic group of head of household in the Northern region. The highest percentage of Malay head of household is Kedah (30.56%) followed by Penang (15.28%), North Perak (10.63%) and Perlis (4.98%). However, Penang has the highest percentage of Chinese head of household (14.62%), followed by Kedah, North Perak and Perlis, with percentage of 5.65, 2.66 and 0.66 percent respectively. In addition, Penang also has the highest percentage of Indian head of household (4.32%), followed by Kedah (2.99%), and North Perak (2.66%). In contrast, Kedah has the highest percentage of other types of ethnicity of head of household (3.32%) followed by North Perak (1%) and Penang (0.66%) respectively. Based on this survey, Perlis has no Indian and other types of ethnicity as head of household.

Kedah has the highest percentage of head of household regardless of marital status. There is no head of household in Perlis who is divorced and no head of household who is separated in both Perlis and North Perak. The percentage of divorced and separated head of household in Penang are the same, which is 0.66 percent, and same goes with the percentage of divorced head of household in North Perak and separated head of household in Kedah, which is 0.33 percent. Meanwhile, divorced head of household in Kedah has the same percentage of 1.99 with widowed head of household in North Perak. Penang has the highest widowed head of household (4.65%) followed by Kedah (3.99%).

Table 1 shows that none of the head of household in Perlis has high education, which are STPM/diploma, degree or other types of education such as skills certificate. None of the head of household in Kedah has degree or other types of education, and they have lowest percentage of having non formal and primary education, which is 0.33 percent. In Penang, 1.66 percent and 1 percent of the head of household has degree and other types of education respectively. Besides that, there are 4.32% of head of household in Penang who has STPM/diploma, which is the highest, followed by Kedah (1.33%). The majority of the head of household in the Northern region of Malaysia has secondary education, which are 4.98, 27.57, 18.94 and 12.29 percent for Perlis, Kedah, Penang and North Perak respectively.

All four states in the Northern region of Malaysia have higher percentage of head of households who conduct activity that generate income than those who do not. Kedah has the

highest percentage for head of household who conduct activities that generate income (39.53%), followed by Penang (31.89%) and North Perak (14.62%) and Perlis (4.98%) respectively.

Table 1: Descriptive analysis of head of households in the Northern region of Malaysia in 2016 (%)

| | | Perlis | Kedah | Penang | Perak |
|-----------------------------|------------------|--------|-------|--------|-------|
| GENDER | Male | 4.65 | 35.88 | 27.24 | 14.62 |
| | Female | 1.00 | 6.64 | 7.64 | 2.33 |
| ETHNICITY | Malay | 4.98 | 30.56 | 15.28 | 10.63 |
| | Chinese | 0.66 | 5.65 | 14.62 | 2.66 |
| | Indian | 0.00 | 2.99 | 4.32 | 2.66 |
| | Others | 0.00 | 3.32 | 0.66 | 1.00 |
| MARITAL STATUS | Never married | 1.00 | 6.31 | 4.32 | 1.99 |
| | Married | 3.32 | 29.90 | 24.58 | 12.62 |
| | Divorced | 0.00 | 1.99 | 0.66 | 0.33 |
| | Widowed | 1.33 | 3.99 | 4.65 | 1.99 |
| | Separated | 0.00 | 0.33 | 0.66 | 0.00 |
| EDUCATION | Non formal | 0.33 | 3.32 | 2.99 | 1.99 |
| | Primary | 0.33 | 10.30 | 6.98 | 1.66 |
| | PMR/LCE/SPMV/SPM | | | | |
| | /MCE | 4.98 | 27.57 | 18.94 | 12.29 |
| | STPM/Diploma | 0.00 | 1.33 | 4.32 | 0.33 |
| | Degree | 0.00 | 0.00 | 0.66 | 0.33 |
| GENERATE INCOME ACTIVITY | Others | 0.00 | 0.00 | 1.00 | 0.33 |
| | No | 0.66 | 2.99 | 2.66 | 2.33 |
| | Yes | 4.98 | 39.53 | 31.89 | 14.62 |

Based on Table 2, the results show that low income households have higher expenditure on the groceries, properties and also education. The pattern is consistent for Perlis, Kedah, Penang and Perak. Studies have shown that the low income households spend a lot of their money on food (Schanzenbach, et. al, 2016). The second highest expenditure is expenditure on property. Property classified in the questionnaire refers to the monthly spending for properties such as cars, motorcycles or houses. The trend shows that not only houses, but cars and motorcycles are one of the important purchases by the households (Schanzenbach, et. al, 2016). However, the comparison between the states shows that Kedah has the lowest expenditure on property. This is significantly different from other states. One of the main reasons that can be concluded is that most of our respondent has their own houses or houses from their parents. The third highest expenditure is on education. Although Malaysian government offers free education, the spending for pocket money is also included in this study. The results show that for these low income households, giving their children pocket money to schools is one of their highest expenditure.

Most of the low income households save in *Tabung Haji*, ASNB and Banks. The combination of these three categories shows that low income households save in the financial institutions. Most studies in the European Region show that most of the low income households do not save in the financial Institutions due to lack of knowledge and education on financial institutions and also the low accessibility to financial institutions (Manturuk, Dorrance and Riley, 2012).

Table 2: Mean household size and expenditures (RM) of households in the Northern region of Malaysia in 2016

| | Perlis | Kedah | Penang | Perak |
|----------------|----------|----------|----------|----------|
| Household size | 3.65 | 4.34 | 4.51 | 4.78 |
| Groceries | 360.00 | 405.70 | 403.52 | 393.14 |
| Utilities | 56.43 | 80.51 | 135.52 | 126.75 |
| Properties | 366.00 | 232.23 | 393.04 | 429.88 |
| Medical | 12.40 | 112.49 | 100.69 | 64.38 |
| Education | 96.78 | 227.57 | 175.22 | 202.38 |
| Entertainment | 77.75 | 67.11 | 100.50 | 80.46 |
| Leisure | 68.00 | 115.24 | 108.13 | 129.21 |
| Agriculture | 0.00 | 102.66 | 73.57 | 254.00 |
| Renovation | 8,000.00 | 3,587.50 | 4,465.52 | 1,550.00 |
| Raw materials | 1,524.75 | 1,492.63 | 575.15 | 1,756.42 |

Table 3: Mean savings (RM) of households in the Northern region of Malaysia in 2016

| | Perlis | Kedah | Penang | Perak |
|-------------------------------|--------------|--------------|-------------|-----------|
| Tabung Haji | 50.00 | 112.50 | 107.91 | 176.67 |
| ASNB | 50.00 | 132.00 | 109.08 | 213.33 |
| Bank | 20.00 | 540.00 | 242.86 | 550.00 |
| Cash savings | 63.33 | 147.82 | 146.60 | 238.64 |
| Kut | 30.00 | 141.67 | 106.00 | 100.00 |
| Gold | 2,500.00 | 2,277.38 | 6,359.68 | 14,408.47 |
| Community death benefit | 158.89 | 50.26 | 136.30 | 159.31 |
| Excess or lack (Observations) | -106.67 (12) | -116.75 (83) | -210.78(90) | -120 (36) |

Low income households also save in terms of cash savings. Cash saving refers to money that is being saved in terms of cash for usage during emergency. It is usually termed as saving money “under the pillow”. Savings in term of cash is one of the most popular savings for the low income households. Low income households choose this kind of savings because the accessibility to money is easier (Greinstein-weiss, Zhan and Sherraden, 2006). *Kut* and Community Death Benefit are also one of the top choice of informal savings for the low income households. In Malaysia, the Community Death Benefit is also known as *Khairat Kematian*. This type of savings is only applicable to the Muslim community in Malaysia. However, savings in terms of kut is not only applicable in Malaysia. It is one of the popular type of savings in other countries too (Brune, et. al, 2011; Karlan, Ratan and Zinman, 2014; Ksoll, et. al, 2015). The other name for kut is Loan Savings Associations. However, in the Northern Region of Malaysia, the trends show that most of the low income households prefer to save using financial institutions. However, the use of the informal types of savings is also applicable.

Male head of household has higher mean household size, which is 4.5 compared to female head of household, which is 3.9. In fact, male head of household has higher mean expenditures compared to female head of household, except for utilities where the mean expenditure by the female head is RM 133, while for male head is RM 100.64. However, the expenditures between gender differ slightly only, except for education, agriculture and raw materials.

Table 4: Mean household size and expenditures (RM) of households (among gender of head of household) in the Northern region of Malaysia in 2016

| | Male | Female |
|----------------|----------|----------|
| Household size | 4.50 | 3.90 |
| Groceries | 404.80 | 380.94 |
| Utilities | 100.64 | 133.00 |
| Properties | 339.77 | 292.04 |
| Medical | 101.36 | 73.29 |
| Education | 205.00 | 122.60 |
| Entertainment | 86.14 | 77.82 |
| Leisure | 113.45 | 86.08 |
| Agriculture | 149.93 | 27.67 |
| Renovation | 3,735.85 | 3,614.29 |
| Raw materials | 767.05 | 2,542.14 |

The gap of RM 82.40 in mean expenditure on education may be due to the household size. Male head of household has higher mean household size, which means they must have more children in the household compared to female head of household. Therefore, higher number of children in the households will result in more expenditure on education (Castles 1989). Household headed by female has lower expenditure on agriculture compared to male. This is because, mostly male-headed household tend to have higher income in agriculture sector (Meng 1998). In contrast, household headed by the female has higher expenditure on raw materials compared to the male. Female is more likely to generate income by conducting small businesses such as selling food at stalls and sewing (Getz and Carlsen 2000), which explains why they spend more on raw materials.

Table 5: Mean savings (RM) of households (among gender of head of household) in the Northern region of Malaysia in 2016

| | Male | Female |
|-------------------------------|---------------|--------------|
| Tabung Haji | 101.13 | 175.00 |
| ASNB | 141.50 | 102.50 |
| Bank | 380.00 | 150.00 |
| Cash savings | 153.67 | 215.63 |
| Kut | 146.00 | 97.50 |
| Gold | 6,248.75 | 4,302.31 |
| Community death benefit | 130.59 | 35.43 |
| Excess or lack (Observations) | -143.92 (181) | -205.25 (40) |

Table 5 shows that male head of household has higher mean savings compared to female headed households, except for *Tabung Haji* (pilgrimage) and cash savings. This can be concluded that male headed household has better savings than the female's (Hayhoe et al. 2000). However, female headed household has higher mean cash savings, which proves that female head of household prefers to save in terms of cash more than in ASNB, bank, *kut* (rotational saving scheme) and gold. This is to the extent that they save mainly for basic needs (Hayhoe et al. 2000). Besides that, they also do not prefer to contribute much to community death benefit. In terms of excess or deficit of monthly income, female headed

household has higher mean amount of shortage in monthly income, which means that they usually have higher amount of shortages in monthly amount.

Overall, males spend and save more in most of the types of expenditures and savings compared to females. This can be related with the mean income of male head of household, which is RM 2,084 while the mean income female head of household is RM 1,723. The higher the income, the more the households spend and save.

4. Conclusion & Implications

The low income households do save. Although the amount of savings of these low income households may not seem high, they save in many forms. These low income households do not only save in terms of cash, but they also save in terms of assets; productive assets or non-productive assets. The expenditure of the low income households is more on necessity goods. The main expenditure is food which is the most basic necessity. In terms of gender perspectives, both male and female headed households spend and save. In addition, male headed household spend more, but save more too compared to female headed households. This can be concluded that male headed households is better in sustaining life compared to female headed households due to constraints that were discussed earlier.

Female headed households can sustain their lives like the male headed if several policies are adopted. With reference to the income of household of both genders, it can be concluded that the higher the income, the more the households spend and save. Therefore, the female's income, specifically the head of household must be revised so that there is no income gap between both genders.

Women empowerment in the economy must also be implemented, especially in labour force. Few recommendations can be made, such as including more female in the labour force. In addition, the quota for female in professional sectors must also be increased as this may help female especially the head of household to sustain their lives.

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Exploring Women's Relationships: An analysis of Malaysian Women's Lifestyle Magazines

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Abstract

This study presented content analysis of two women's lifestyle magazines for the period of January until June 2016. Combining media studies and relationship research, this paper examined cover pages and cover stories of two highly popular and widely circulated women's lifestyle magazines in Malaysia; *Nona* and *Wanita*. Preliminary analysis indicated women who appeared in the cover page and cover story of the two magazines were attractive, successful and that they held prominent positions within society. They included businesswomen, actresses and politicians/activists. Women's relationships, as portrayed in these magazines, comprised of children, husbands and family and this is consistent with their private roles as mothers, wives, sisters and daughters. From the analysis, women in the cover pages of these two magazines continued to be presented in traditional and patriarchal gender roles including being nurturant and submissive with an emphasis on their sexuality. This is in spite of them holding non-traditional roles as providers and representing success stories of women in public domain. The analysis provided supports that gender roles and cultural expectations continue to influence people's social experiences. In addition, these gender roles cultural expectations also shape and at the same time enhanced by the representations in the media.

Keywords: Interpersonal relationships, gender, media

1. Introduction

This paper focused on analysis of the cover page and cover story from two highly popular and widely circulated women's lifestyle magazines in Malaysia; *Nona* and *Wanita*. The aim of this analysis was to understand how women's relationships are presented in women's lifestyle magazines in Malaysia. This paper combined social psychological research that focuses on understanding women's interpersonal relationships and media studies that concentrate more on different types of mass media and how they exert their influence on society. We are particularly interested in understanding how certain aspects of the content in specific media (in this case, women's life style magazines) are relevant in understanding how women's relationships are viewed in society. More specifically, we explored how portrayal of women in the cover page and the cover story of these magazines represent and at the same time dictate how women should relate to people around them.

Women's Magazines

Media does not exist in a vacuum and it is not an autonomous institution. Media operates within a social context where social forces and power relations can impinge upon the way issues and events are covered. Reality is socially constructed in a manner that things and people portrayed in the media are viewed as 'normal' and 'natural'. According to Lemish (2004), media texts are one of the prime cultural sites that enable the study of the position of

women in society. Lemish reiterated that worldwide studies on the representation of women, based on a variety of methodologies (both content analyses and semiotics) and media, suggest that the position of women is not equal to the position of men. In the media, women are mostly relegated to the private sphere, emotional and sexual worlds and presented mostly in subordination to men. This includes images portrayed in advertisement (Plakoyiannaki & Zotos, 2009).

This framing of women according to Lemish was defined by Tuchman (1978) as ‘symbolic annihilation’ achieved through the processes of condemnation, trivialization, and the absence of women from the media. Representations in the media of people, events and relationships are about power-relations. Messages emerge from very complex systems of production. Hence, how gender is (re)produced in the media cannot be understood in isolations as it is about power-relations. An analysis of media content is very crucial due to the media’s role as a powerful source of meaning about the social world.

Women’s magazines in particular can be viewed as presenting issues related to societal perceptions and expectations of women’s culture including beauty, fashion and relationships (Furgeson, 1983). To a certain extent, women’s magazines have the potential to contribute to wider cultural process by defining the position of women in a given society at a given point in time. As such, it is important to understand how certain aspects of women’s lives, including relationships are being portrayed by these magazines.

Women’s magazines are ideologically different from men’s magazines. While men’s magazines represent only certain aspects of their lives such as business, hobby and sporting interest, women’s magazines define women.

“Women’s magazines offer their readers particular definitions and understanding of what is it to be female” – Ballester, R et al (1991).

Women are viewed as having the need to be told on how they should behave and women’s magazines provide the means for it. Women’s magazines often use a woman’s face to reach out to their female readers (Winship, 1987). Whilst most ordinary women find it difficult to relate to the perfect image of most cover models, they can still find commonalities among them. Winship (1987) argues that women in the cover images are defined in masculine terms. As such, this provides a common ground between them and their women readers where both groups exist in men’s world.

Siddiqui (2014) conducted a review on studies assessing how women’s magazines across Asian and Middle Eastern societies change as the possible outcome of western influences. She reviewed studies conducted in the context of Turkey, China, Singapore, Taiwan, Hong Kong, India and Pakistan and concluded that women’s magazines reflect, to a certain extent, global expansion of western media. As such, some of the magazines project western women and western social values. Yet at the same time, these magazines also indicate some of the transformations occurring within the local social landscapes. This includes the effort to catalyse changes by educating and empowering women. Siddiqui’s review is consistent with the earlier discussion suggesting media in general and women’s magazines in particular, are part of the “social forces and power relations” that continue to reflect and shape cultural norms and expectations.

We also argue that the stories related to the cover pages of women’s magazines are the means to dictate women on how to act and behave in society. When stories are related to women’s positions and roles in their social environment, they are indeed teaching women about appropriate behaviours and actions. In this paper, we examined how these cover page stories outline how women should behave in relation to their social roles. In this study, we specifically analysed messages related to women’s relationships.

Women's relationships

In her book *Lenses of Gender*, Sandra Litzpit Bem (1993) proposes that society has a distinct mode of looking at gender that in turn influences the experience of both men and women. The lenses can be seen as hidden assumptions of how society views sex and gender. For example, androcentrism or male centeredness tends to define males and male's experience as a neutral and standard form and females and female's experience as sex specific and therefore deviates from the norm (Bem, 1993). Gender polarization on the other hand refers to the process of organizing social life of a culture in terms of male/female differences. Both hidden lenses function at the abstract level of constructing reality including how both genders relate to people around them. This in turn influences how men and women relate to others around them and create gender difference in how they view and carry out their role in society.

Perhaps one of the key evidences for gender difference related to relationships is the distinctive roles played by fathers and mothers. Many researchers recognised that parental nurturance and involvement between mothers and fathers are not the same (Adamsons & Beuhler, 2007; Finley, 2008). Fathers are generally seen to be acting as the provider of the family, playing the part of the disciplinarian figure (Adamsons & Beuhler, 2007). Mothers usually place higher value on their children's happiness, try harder to understand their children, and also tend to enjoy the relationship with their children more than fathers do. They tend to be greatly involved in all domains of their children's lives except as income providers (Finley, 2008). This highlights an important gender differences related to parenting (Ooi, Hashim & Endut, 2010). Unique roles as carried out by fathers and mothers in turn symbolise how gender roles, particularly those related to parenting, are conceptualized and practiced within a society.

Women in general have more intimate social relationships and tend to request and offer more support during stressful situations (Schraedley, Gotli & Hayward, 1999; Martinez-Hernaez et al., 2016). Nash (2002) reported mothers as having a strong sense of intimacy and belonging in relationships with their children. In a study to compare the interpersonal relationships of mothers working inside and outside home, sources of relationship for them appeared to come from 5 major categories; husbands, children, parents and parents in laws, siblings and siblings in-law, and friends and neighbors (Hashim, 2010). The pattern can also be observed among working mothers. It is likely that their hectic lifestyle that centers on family does not allow for many interactions to be formed with other people who are not family members. The same hectic lifestyle was likely to affect both groups of women.

However, there was also some evidence that although both groups have generally comparable social network, mothers working outside home reported slightly higher quality of interactions with people other than their family members. More working mothers reported friends to be in higher categories compared to stay-at-home mothers. The findings suggested how women's relationships still revolve around family in which they still play the nurturant role, caring for people around them (Hashim, 2010). This is consistent with the traditional gender roles of femininity that is so different from men.

This study

The above discussion highlights how women's relationships are shaped by the cultural lenses and tend to be defined in masculinity term. In that case, women's gendered roles such as mothers, wives, daughters continued to be important and to be portrayed more strongly in women's magazines. This is the hypothesis of this study. Combining relationship's research and media studies, this paper examined cover pages and cover stories of two highly popular and widely circulated women's lifestyle magazines in Malaysia; *Nona* and *Wanita*.

2. Methodology

This paper presented content analysis of two highly popular and widely circulated women's lifestyle magazines in Malaysia; *Nona* and *Wanita*. The women's magazines: The two magazines analyzed – *Nona and Wanita*,– are generally about how to be a 'woman' as prescribed by norms and culture. These magazines basically promote the ideal woman. Through its monthly editorial content and topics, the magazines propagate the lifestyle of a successful, married, working, caregiving and understanding woman.

Nona's contents are: Buletin Cantik (beauty products and beauty), Buletin Fesyen (fashion), Wanita Cemerlang (lifestyle), Fesyen Editorial (fashion), Tip Fesyen (fashion) and Rencana (includes a variety of feature stories and mostly on beauty, fashion and beauty products). *Wanita's* contents are: Fashion, features on successful women, beauty, accessories, advice columns and issues on relationships with men. *Wanita* is the longest survived women's magazine in Malaysia, more than 50 years. Both magazines are targeted at urban readership between the ages of 25 and 45 years old.

The analysis focused on the period between January 2016 and June 2016. In this study, we used qualitative content analysis. Qualitative content analysis refers to any techniques in making inferences systematically and objectively by identifying specific characteristics of a message (Holsti, 1968). It uses semiological approach that is relatively less structured than quantitative analysis. This method is more interested in the underlying structure of the content of communication rather than the frequency of the data.

3. Results

Analysis of the data

Analysis of the data can be divided into cover picture, cover text and the related story inside the magazine.

The picture

Cover page of the two magazines portrayed women who were successful, talented, and attractive and held prominent positions in the society. They included businesswomen (6), actresses/singers (5) and politicians/activists (1). They generally posed in nurturing, family oriented positions that included posing with spouse/partner, family members, and children or with other women. All poses accentuate the feminine aspects of their physical appearance. When posed with men, women appeared to take a secondary position. Pose of strong women were shown in more masculine, less desirable position.

The text on the cover

The text describing the cover picture suggests that the relationship theme is prominent. The women in the cover pages are described according to their relationship roles as mothers, daughters, wives, girlfriends or friends. In cases when these women were singles, they were portrayed as looking for relationships.

The story

All of the stories had reference to women's relationships and again their gendered roles that include their positions as mothers, daughters, wives, girlfriends and friends. Most prominently were their roles as wives and mothers. For example the interview always included questions related to their roles as mothers, whether current, previous or future. For single women, the focus was on the role in future (e.g. what kind of husbands they are looking for, what kind of mothers they will be).

Table 1: Text on the cover on *Nona* and *Wanita*

| Magazine | Date | Original text in Malay Language | Translated English Text |
|----------|------------|--|--|
| Nona | Jan 2016 | Young Couple and Elegant Mom | Young Couple and Elegant Mom |
| | Feb 2016 | Kami berputar dalam paksi yang sama | We go round in the same axes |
| | March 2016 | Tiada rasa cemburu, iri hati, mahupun curigai | No jealousy or suspicion |
| | April 2016 | Takrif Cinta Neelofa | Definition of Love for Neelofa |
| | May 2016 | Ibu Permata Hati | Mom, the jewel of the heart |
| | June 2016 | Ekklusif bersama Tun Dr Mahathir, Tun Dr Siti Hasmah, Datin Paduka Marina Mahathir | Exclusive interview with Tun Dr Mahathir, Tun Dr Siti Hasmah, Datin Paduka Marina Mahathir |
| Wanita | Jan 2016 | Comeback - gegar persada seni | Comeback – shaking the art scene |
| | Feb 2016 | Tersuka tanpa sengaja | Unplanned attraction |
| | March 2016 | Ulangtahun kelahiran Ayda Jebat | Ayda Jebat’s Birthday |
| | April 2016 | Mahar Cinta Fathia | Dowry of love for Fathia |
| | May 2016 | The new Liyana Jasmay (cameo Sofia dan Selena) | The new Liyana Jasmay (cameo Sofia dan Selena) |
| | June 2016 | Rahsia kejayaan Dato’ Seri Vida | The secret behind the success of Dato’ Seri Vida |

4. Discussion and Conclusion

From the analysis, women in the cover pages of these two magazines continue to be presented in traditional, patriarchal gender roles including being nurturant and submissive with emphasis on their sexuality. This is in spite of them holding non-traditional social roles as providers and representing success stories of women in public domain. This is indeed reflecting what Bem describes as lenses of gender (1993). Being nurturant and submissive are part of society’s hidden assumptions about women and these expectations with regards to women’s characters are still being communicated despite the portrayal of story about successful women in Malaysia.

In addition, women’s relationships continued to be portrayed in relation to their traditional roles as mothers, wives, daughters. This is consistent with the kind of relationships women reported as important to them (Hashim, 2010). Indeed the story related on the cover pages of women’s magazines are representing and at the same time teaching women about appropriate behaviours and actions, and in this case, the appropriate relationships to have.

What can be learnt from the present study is that the conservative and the prevailing traditional perception of women’s role in society is still at large within the society in general and media industry in particular. Women are presented within the parameters that have been maintained for centuries and continue to be practiced daily. Hence, this kind of high level gender discrimination, gender oppression, degrading perceptions of women and women portrayal as second class citizens in the news organizations influenced the advancement of women toward higher positions. Women aspired to be successful in their career may still be bounded by their traditional roles as nurturing and submissive women and this in turn can have impacts on their development unlike their male colleagues.

In essence, the study has demonstrated that all the magazines analyzed propagate women’s traditional roles within the society’s mindset and blatant sex and sexuality about women. The analysis provides support that gender roles and cultural expectations continue to

shape people's social experiences and they shape and at the same time enhanced by the representations as appeared in mass media.

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The Readiness of Probation Officers of the Implementation of Restorative Justice in Malaysia

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Abstract

Probation officers or *pegawai akhlak* working in Social Welfare Department of Malaysia are among the most significant authority figures in juvenile offender's life going through a criminal process. This implies that their voice and opinion is an important part of assessment process when it comes to delivering intervention measures for the juvenile offenders. The Malaysian government has already called for the implementation of restorative justice within its juvenile justice and this means that obtaining the probation officers' feedback on this would be pivotal which is this study's aim. Twelve probation officers working in several states in Malaysia were interviewed by phone and asked with their readiness and perception on three main components of restorative justice which included a dialogue/meet-up between an offender and his or her victim, apology/forgiveness, and reparation of harm. The responses showed a trend of acceptance but with a degree of wariness when it comes to reparation of harm which was seen material by the respondents. In addition, the probation officers also emphasized on the feasibility of restorative justice programmes on only certain types of crime. These probation officers' thoughts on restorative justice and the implication on the possible implementation will be discussed further.

Keyword: Probation officers, restorative justice, juvenile offenders, Malaysia

1. Introduction

An ideal role of a criminal justice system in Malaysia is said to be punitive and at the same time rehabilitative (Samuri & Mohd Awal, 2009). However, it has become a trend in criminal justice systems in many countries to put punishments as the heavier option (Black, 2016). This is perhaps why one of the more popular ways of rehabilitation is through institutionalizations. In Malaysia, there are a few ways where the juvenile offenders undergo institutionalizations: probation hostels, specialized schools, and prisons. Different institution caters to juvenile offenders with different needs and intensity by which the order of which one has to undergo depends a lot on the report by a probation officer.

Although a number of non-institutionalized interventions have been supported as effective (e.g. Bradshaw, Roseborough, & Umbreit, 2006; Chung & Steinberg, 2006; Galbavy, 2003; Leve & Chamberlain, 2005), others have observed that institutionalization can still be effective. An example of an effective institutionalized programme is on that addresses the social skills and the cognitive-behavioral aspects of the offenders (Lipsey, Wilson, & Cothorn, 2000).

Although institutionalization in Malaysia is quite a popular choice, the Malaysian government has introduced a few measures that adopt the ideology of deinstitutionalization. In Child Act 2001, among the orders that would be sentenced to the convicted juvenile offenders were non-institutionalized intervention such as *Bengkel Interaktif* that group the juvenile offenders with their families and good-behaviour bond where the offenders would be monitored for good behaviour. Among other measures taken is the implementation of community service order (Jabatan Kebajikan Masyarakat, 2009), but this is only for offenders between 18 to 21 years old.

In discussing about the approach of deinstitutionalization, restorative justice is a prominent form of deinstitutionalized intervention for juvenile offenders that become increasingly popular in the modern criminal justice system. Restorative justice is an ideology that emphasizes on the primary stakeholders' (i.e. the victims and the offenders) roles in the criminal process (Wolhuter, Olley and Denham, 2009). Many studies have demonstrated the effectiveness of restorative justice in reducing recidivism (Bradshaw, et al., 2006; Umbreit, Coates and Robert, 2000), increasing victim satisfaction (Mutter, et al., 2008; Umbreit & Bradshaw, 2003).

Malaysia has begun to acknowledge the benefits of introducing restorative justice in the country (The Star, 2011), and an assessment done on Malaysian citizens hinted at their willingness to accept restorative justice programmes that is laced with community elements, dialogue and forgiveness (Mohammad & Azman, 2014). However, further assessment on readiness is required to see the specific adjustment we will have to do in order to for restorative justice within the Malaysian context.

1.1 The Probation Officers and the Aim of this Study

In Malaysia, probation officers or *pegawai akhlak* play an important role in a juvenile offender's life. Given their important role, it should not be a surprising that a study found that the way a probation officer works may affect the recidivism of the juvenile offender (Andersen & Wildeman, 2015; Papanozzi & Gendreau, 2005). This may be due to the argument that pointed out how the relationship between the probation officers and their clients (i.e. the juvenile offenders) is among the strongest tool in their service (Burnett & McNeill, 2005; Worrall & Mawby, 2014).

In the field of policy formulation, listening to the perspective of the people affected by the policies is a pivotal step (Dorey, 2005). Given the important role held by a probation officer in the rehabilitation of juvenile offenders, this article argues that probation officers are among the figures we need to listen to, as probation officers' perception and feedback in what works or does not work can shed lights in formulating effective juvenile policies (Annison, Eadie, Knight, 2008).

This includes the implementation of restorative justice within the Malaysian juvenile justice. Along with the staffs at the juvenile detention centers, probation officers assigned to deal with juvenile cases are among the contacts close to the juvenile offenders. The argument by Dorey (2005) and Annison et al. (2008) would dictate that their feedbacks and perception on the implementation of restorative justice in Malaysia would be valuable information necessary for effective implementation.

Therefore, this study aims at interviewing probation officers in Malaysia on their readiness towards the implementation of restorative justice within the Malaysian criminal justice system. The next section underlines the method employed to achieve such objective.

2. Methods

2.2 Sample

In this study, the probation officers recruited had to have already been assigned in Child Unit of Social Welfare Department Malaysia during the interviews. This is an important inclusion criterion as there were also probation officers who had not been gazetted as probation officers – which meant that they would not have served as probation officers under the Department. Those who had been gazetted would have firsthand experience in dealing with juvenile cases and the experience is regarded as important in this study. A total of 12 probation officers working in different states in Malaysia were recruited. All interviews were conducted through telephone and recorded with a voice recorder for later transcription.

2.2 Method of Data Collection and Materials of the Interview

This study employed a fully structured in-depth interview. For the questionnaire used in the interviews, three elements of restorative justice made up the items of the questionnaire which were: 1. A dialogue and a meet-up (Christie, 1977; Wolhuter, Olley and Denham, 2009); 2. Reparation of harm (Braithwaite, 2002; Doerner & Lab, 2012), and; 3. Forgiveness/apology (Doerner & Lab, 2012; Zehr & Mika, 1998). Every item was started as yes-or-no question, then, a follow-up open-ended question was asked requesting them to explain why they responded with a yes or no. Then, a thematic analysis is conducted to see the emerging themes from the responses.

3. Results

The themes observed from each item of the interview which were dialogue/meet-up, reparation of harm, and forgiveness/apology. Note: Although originally the researcher expected a 'yes' or 'no' response for each item, some respondents opted for a third option, "it depends on the case" which was neither a 'yes' nor 'no' response.

3.1 Item 1: Dialogue/Meet-up

For this item, only two probation officers responded with a "no" (Respondent 2 and 7). Respondent 2 said, "*Nanti akan melibatkan keluarga. Malu pada dia takut orang tahu identitas dia.* (It will involve family. He would be ashamed and I am concerned people would find out about his identity)." He said, "*Menyukarkan lagi keadaan dan memanjangkan lagi hal. Lepas tu, timbul ketidakpuasan hati.* (It would make things difficult and prolong the issue. And then, dissatisfaction might occur)."

There are five respondents who said 'yes' (Respondent 5, 6, 9, and 12). The first theme observed from the 'yes' responses had an emphasis on the victims (Respondent 5, 6, and 12). Respondent 5 highlighted on how restorative justice could enhance the empathy of the offenders, "*Supaya budak-budak ni dapat tahu kesan perbuatan tu. Berhadapan dengan mangsa dan bercakap dari hati ke hati.* (So the kids would know the effect of their crime. Facing the victims and talking from heart to heart)." Respondent 12 added, "*Bila dia bersemuka dia ada rasa malu dan mangsa boleh memaafkan sebab lepas ditangkap dia rasa bersalah.* (When he faces the victim, he would feel the shame and the victim can forgive him, because after arrest, he would feel guilty)."

Respondent 6 and 9 were similar in their point that restorative justice programme should be done before trial. Respondent 6 said, "*Tapi kalau sebelum perbincangan lagi bagus.* But if it's done before trial, it is better). Respondent 9 said along with her point on the involvement of court, "*Seelok-eloknya sebelum dituduh. Dapat kurangkan penglibatan mahkamah. Dan benda ni dapat menimbulkan rasa erat dalam hubungan dan dendam pun tak ada. Tapi, untuk hubungi mangsa susah. Pelaksanaan susah sikit.* (It is better before conviction. It can lessen the involvement of the court. And this thing can improve the relationship and revenge can be eradicated. But to contact the victim is difficult. The operation might be challenging)."

Respondent 1, 4, 8, 10, 11's responses underscored the importance of considering the type of case in looking at whether restorative justice is suitable. Respondent 4 said, "*Depends on the case. Kalau [jenayah] seksual atau fizikal tak perlulah.* (Depends on the case. If it is sexual or physical [crime], there is no need)." Respondent 1 and 8 responded similarly. Respondent 10 added on the ambiguity of offender-victim status, "*Kes lain-lain. Tak semua mangsa adalah mangsa dan mangsa juga tak dapat dikenalpasti. Kes untuk ditarik balik susah. Dan benda ni melibatkan banyak pihak.* (Different cases are different. Not all victims

are victims and sometimes victims cannot be identified. To withdraw the case is also difficult. And this involves a lot of parties).”

3.2 Item 2: Forgiveness/Apology

For this item, only two respondents (Respondent 1 and 11) thought that the element where the juvenile offenders offer apology should depend on the type of the case. Respondent 1 said, “*Kena ikut kes, macam saya cakap tadi, kalau kes rogol tak perlulah.* (It depends on the case. Like I said earlier, if it is a rape case, then there is no need [for this]).”

However, the rest of the respondents agreed that this element should be implemented. Respondent 10 emphasized that it is good for the victims and the juvenile offenders, “*Saya bagi sebab berlaku sengaja ke tidak, untuk menolong juvana juga.* (I would like it because whether it is intentional or not, it is to help the child offenders too).” Respondent 2 added, “*Mestilah. Dia dah lakukan kesalahan kan? Dia dah malukan keluarga jadi dia kena jernihkan keadaan.* (Of course. He has made a mistake right? He has shamed his family so he has to clear the situation).” Respondent 3 said similarly while Respondent 5 highlighted, “*Sebab minta maaf tu salah satu langkah awal untuk perubahan.* (Because apology is a first step towards changing).” Respondent 8 emphasized that the offenders had to be willing, “*Tapi dengan sukarela. Dia kena kehendak sendiri. Kena ada kesedaran sendiri.* (But it must be voluntary. He must want it. Must be on his own realization).” Respondent 12 added a religious element, “*Islam kalau buat salah kena minta maaf jadi kira mengajar juvana.* (In Islam, if you make a mistake, you apologize to teach the offenders).”

3.3 Item 3: Reparation of Harm

Respondent 1 and 11 said “no” to this item. Respondent 1 specifically talked about the socio-economic status of the offenders, “*Tak patut untuk juvana sebab mereka dah ada hukuman sendiri. Lagipun selalunya mereka miskin.* (It is not right for the offenders because they already have their own punishments. And also they are usually poor).”

Six respondents said “yes” (Respondent 4, 6, 7, 9, 10, and 12). For other responses, generally, two sub-themes were observed: 1) Emphasis on self, and; 2) Emphasis on others. For the emphasis on self (Respondent 4 and 12), the respondents focused on the benefits of repairing the harm on the juvenile offenders themselves. Respondent 4 said, “*Supaya mereka menyedari kesilapan dan level kesedaran mereka tu naik.* (So they realized that they made a mistake and their level of awareness increased).”

For the emphasis on others (Respondent 6, 7, and 10), the focus of the responses was on other people. Respondent 7 and 10 said that repairing the harm is one way to convince people that the offenders have improved. Respondent 10 said, “*Sebagai salah satu cara untuk refleksi diri. Dan untuk meyakinkan orang.* (Because it is one way to reflect on themselves. And it is to convince other people).” Respondent 6 added, “*Ibu bapa pun kena bertanggung jawab. Kalau hilang mungkin kena tolong ganti rugi.* (The parents must also be responsible. If [anything] gets stolen, it might have to be replaced).”

Respondent 2, 3, 5, and 8 said that it depends on the case. Respondent 3 said, “*Maksud saya semua ini kena bergantung kepada juvana dan juga bergantung kepada perbincangan atau situasi.* (I mean this all depends on the offenders and the discussion and situation).”

4. Discussion

This study assessed the readiness of 12 probation officers on the implementation of restorative justice in Malaysian context. Their responses were analysed using thematic analysis and the emerging themes were identified and analysed altogether. In several ways, the responses by the probation officers in this study did not just reflect on their readiness

towards the implementation of restorative justice, their responses were also helpful in how it can be implemented in the criminal justice system which will be discussed.

Among the striking theme of the responses was the acknowledgment of the position of the victims of crime in the criminal process. Restorative justice has been defined as an approach that views the victims as the primary stakeholders and whose role should be deemed important in the criminal process (National Commission on Restorative Justice, 2009) and for the victims to have an important position in the criminal justice, their position has to be acknowledged in the first place by the system (Bednarova, 2011; Doak, 2008). Observing this acknowledgment in the current study by the probation officers is a positive indication that restorative justice would be accepted in some part of the institutional level in Malaysia.

Another angle where the victims are acknowledged by the probation officers in this study is how it is also an important element in the rehabilitation of the juvenile offenders. Although studies reported mixed findings with some reporting victim empathy in offender rehabilitation to be a weak element (Mann & Barnett, 2013; Vachon, Lynam and Johnson, 2014), others observed that integrating empathy towards the victim may be a valuable component in rehabilitation (Lummer & Hagemann, 2015; Marshall, O'Sullivan and Fernandez, 1996). Victim empathy is also an important component of restorative justice (Chakraborti & Garland, 2015). Hence, the observation that the probation officers in this study regarded victim as an important element in rehabilitation is another indication that integrating victim in the criminal process can be a positive step towards implementing restorative justice.

Responding to the suitability of the components of restorative justice applied in juvenile justice, several probation officers expressed concern on the possibility that it would be shameful for the juvenile offenders and their families. However, many scholars have argued over the benefit of shame in juvenile offender rehabilitation (Braithwaite, 1989; Stokkom, 2002). Braithwaite (1989) emphasizes on the two-pronged concept of shame that may increase or inhibit recidivism and the one that inhibits is the one that instils respect and does not stigmatize the offender. Tangney, Stuewig, and Martinez's (2014) study supported Braithwaite's argument that shame can be constructive on the level of recidivism. Therefore, shame that may be experienced by participating juvenile offenders as concerned by the probation officers in this study may be used constructively if the strategy is employed in evidence-based manner.

There are also a few responses that indicated the non-suitability of restorative justice – particularly on the component of reparation of harm – on the basis of the socio-economic status of the offenders which implies the misunderstanding that reparation of harm is mainly physical and financial. Zehr (2015) expressed the concern over this ambivalent definition of reparation of harm while emphasizing that reparation of harm can be physical or symbolical. There is also an argument that stated on the importance of focusing on the emotional side of the crime in order to make wholesome reparation of harm (Brooks, 2012; Dignan, 2004). The responses by the probation officers who gave the implication that “reparation of harm” was associated mainly with material outcome shows the necessity in various forms of training in order for the secondary stakeholders of the criminal justice system such as probation and police officers have the accurate idea of what restorative justice is.

Furthermore, the responses that only certain types of crime suitable for restorative justice is worth discussion. The concern that restorative justice may be questionable in sexual and violent crime does not just come from Malaysian practitioners, it is observed in other contexts too (Pelikan & Trenczek, 2007). However, although restorative justice was initially an alternative approach to dealing with petty crimes, its use has been extended to more serious crimes (Balahur, 2010). Joyce-Wojtas and Keenan (2016) argue that the traditional

criminal justice systems do not appropriately address the needs of the victims of sexual crime, calling for innovative alternative justice including restorative justice that may provide the needs of various stakeholders and this also applies to other serious crimes (Wager & Wager, 2015).

5. Conclusion

The probation officers' responses shed lights on how restorative justice can be implemented in the criminal justice system and their voice should be heard for their close relationship with offenders. In this study, several factors as observed from the responses have to be considered in the implementation of restorative justice such as the types of offences, the time restorative justice can be implemented, the training aspect, and the involvement of the victims of crime. Further investigation should be conducted to further assess how restorative justice can be situated in the criminal justice system and how it plays out in real-life practice.

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Crime, meaning in life and well-being in three residential areas in Penang, Malaysia

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Abstract

This paper examined how crime and meaning in life can be associated with individual's well-being. Crime as part of life's negative experiences and meaning in life as part of the personal positive attributes can be related to constructs of well-being including affect, life satisfaction and subjective happiness. Semi-structured interviews assessing experience of crime, meaning in life, negative affect associated with crime, life satisfaction and subjective happiness were conducted with 240 residents from 3 urban residential areas in Penang Island, Malaysia. The three urban residential areas represented low, medium and high-cost categories. We argue that people in these different residential areas might have different experiences associated with crime. The study found some significant relationships between the constructs and evidences for specific experiences among people living in different residential areas. These findings highlight the need to understand the complex relationships between experience of crime, meaning in life and well-being among people living in different residential areas.

Keywords: Crime, meaning in life, well-being.

1. Introduction

People's life experiences and individual differences determine their subjective well-being and happiness. This paper explores how crime as part of life experience and meaning in life as part of positive personal characteristics contribute to individuals' negative affect, life satisfaction and subjective happiness. Experience of crime can be greatly affected by the location in which people live. To further understand the relationship between crime, meaning in life and constructs of well-being, comparisons were made between people living in different residential areas in Penang, Malaysia.

Crime in Malaysia

The Malaysian Crime Index showed a general downward trend in the last 6 years, but more recent statistics recorded an increase of 4.5 per cent between January and April this year. What is equally important is how people view crime. Many Malaysian still do not believe they are safe. Fear of crime is an issue in its own right and can be independent of crime rate itself (Aldrin, Mohd Najib & Siti, 2012). Both direct experience of crime and fear of crime reflect how crime is represented in everyday lives and continue to have impacts on people's health and well-being.

Both direct and indirect experiences can potentially elicit negative emotions and various psychological problems. In this case, crime can be considered as a major negative event that can generally induce various negative affects. Direct or indirect experience of crime can be associated with psychological symptoms such as depression and anxiety (Berman et al, 1996).

To people who have been a direct victim of a crime, it can elicit a series of negative emotions including anxiety, anger, frustration and depression. To others not directly experienced with crime, observing crime as happening to others, can elicit fear, anxiety and depression. Fear associated with crime in turn can lead to other negative psychological states including mistrust, anxiety, alienation, dissatisfaction with life and mental illness, mental and other maladaptive social behaviour such as social isolation and purchasing of firearms and eventually, the breakdown of social solidarity (Liska, Sanchirico & Reed, 1988).

In this study, we are not only looking at negative affect as correlates of experience of crime and perceptions of safety. Taking the negative emotions further, we examined other well-being constructs including life satisfaction and happiness. According to Diener et. al (2010), subjective well-being refers to individuals' evaluations of the overall quality of their lives including life satisfaction and happiness. In this study, the associations between direct and indirect experience of crime, perceptions of safety, negative affect associated with crime, well-being and subjective happiness were examined.

Meaning in Life

Meaning in life often refers to the presence of and the effort to search for meaning and purpose in life. This definition implies the two major elements of the construct; the presence and the search for meaning (Steger et al., 2006). Presence of meaning is characterized by the perceptions of one's life as meaningful and searching for meaning is associated with an active discovery to seek a sense of meaning in one's life. Meaning in life has been associated with better health and psychological well-being.

People who found meaning from negative events or situation such as stress, trauma or life-threatening illness have been shown to have healthier diagnosis and improved psychological well-being in comparison to those who have not engaged in meaning-making (Taylor et al., 2000). Presence of meaning provides a sense of how one can fit into his or her environment together with purpose in life and this can contribute to how people assessed life in general. People with high level of meaning in life are more likely to view negative events such as crime as part of life's bigger meaning and cope better. In this study, meaning in life was examined in relations to experience of crime and perceptions of safety.

Living conditions

In addition, where people live will make a different to their life experience. People who live in high cost residential areas where security and amenities are higher may experience crime differently compared to people living in low cost residential areas where living condition is relatively more hostile. According to Aldrin, Mohd Najib & Siti (2012), people who lived in a gated residential area in Malaysia reported higher level of fear of crime. In their study, they compared residents who lived in a gated residential area to those who live in a non-gated residential area. They found that people who lived a gated residential area reported higher level of fear of crime across five different dimensions including crime problems in residential areas, crime-specific, physical environment, social environment and indirect victimization. They attributed the findings to the condition of the fencing and the relationships within the community (Aldrin, Mohd Najib & Siti, 2012). In this study, we compared the analysis between people who lived in a high-cost residential area, medium-cost residential area and low-cost residential area.

2. Methodology

Participants

Participants were 240 residents from three urban residential areas around Penang Island, Malaysia (80 from each area). Only one adult was interviewed from each household. One

hundred (41.7%) of the respondents were males and majority of respondents were of ethnic Chinese (55%) but a large proportion comprised of ethnic Malays (40%). Most of the respondents were between the ages of 21 to 40 (57.1%).

Procedure

Respondents were approached around their respective residential area and could choose to be interviewed or to answer the questionnaire by themselves (self-administered). Should they choose to answer the questionnaire on their own, a research assistant was available nearby to address any questions.

Information on Interview Schedule

Both English and Malay Language versions of the questionnaire were provided in the survey.

Background information

In this section, demographic background information that was assessed included age, sex, education and income.

Experience of Crime

This is a 5-item instrument designed to assess direct (self) or indirect experience of crime (close others). For direct experience, respondents were asked to report if they have been a victim of crime. For indirect experience, respondents were asked to report if anyone who are related to them (e.g. family, friends, neighbours) have been a victim of crime. Higher scores indicate more experience of crime.

Perceptions of Safety

This is a 12-item measure assessing respondent's perception of personal safety and rate of crime in their neighborhood and city. Example of the positive item - "*Generally, I feel safe*" and example of a negative item "*A lot of crime is happening in my neighbourhood*". Higher scores indicate higher perception of safety.

Meaning in Life Questionnaire (MLQ) (Steger et al., 2006)

This is a 10-item instrument measuring the presence (i.e. how much the respondents feel their lives has meaning) and the search for meaning in life (i.e. how much the respondents search for meaning and understanding in their lives). Questions are in a 7-point likert-type scale ranging from 1 (absolutely true) to 7 (absolutely untrue). Higher scores indicate higher meaning in life.

Negative Affect Associated with Crime

This was measured as part of the 12 item-positive and negative affect associated with experience of crime. This scale was adapted from *Scale of Positive and Negative Experience (SPANES)* Diener et al. (2010). SPANES is a brief 12-item scale that measures positive and negative experiences of individual. In this study, the items focused specifically on emotions associated with experience of crime. Examples of the items are "Thinking about crime generally made me feel sad" and "Thinking about crime generally made me feel afraid". Higher scores indicate more negative emotions associated with crime.

The Satisfaction with Life Scale (Diener et al., 1985)

The SWLS is a 5-item scale that measures global life satisfaction of the individuals. Higher scores indicate higher life satisfaction. The participants were instructed to specify their agreement by indicating an appropriate number on each item that based on seven-point Likert

scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). An example of the item is “*In most ways my life is close to my ideal*”.

Subjective Happiness (Lyubomirsky & Lepper, 1999)

This is a 4-item measure on subjective happiness. Higher scores indicate higher global subjective happiness. The items required respondents to rate themselves in relation to their peers and also in relation to happy and unhappy individuals. An example of the item is. “Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?”

3. Results

Table 1: Correlations between mean of variables; total sample

| | 1 | 2 | 3 | 4 | 5 | 6 |
|--|---------|-------|--------|-------|--------|---|
| 1. Experience of crime | - | | | | | |
| 2. Perceptions of safety | -.300** | - | | | | |
| 3. Meaning in life | .056 | -.076 | - | | | |
| 4. Negative affect associated with crime | .048 | -.121 | .181** | - | | |
| 5. Life satisfaction | .121 | .048 | .343** | .141* | - | |
| 6. Subjective happiness | .125 | .036 | .323** | .096 | .783** | - |

As presented in table 1, there was a significant negative correlation between experience of crime and perceptions of safety. People who reported more experience of crime were more likely to report lower perceptions of safety. Meaning in life has a significant positive correlation with negative affect associated with crime, life satisfaction and subjective happiness. Life satisfaction and subjective happiness had strong positive correlation. This is expected as the two are related variables. They both represent aspects of subjective well being but they represent two fairly different elements. Life satisfaction is related more to general assesment of life itself but subjective happiness is related to how a person feels, representing the more specific emotional experiences.

ANOVA

There was a statistically significant effect of residential type on experience of crime (F (2,229) = 6.502, P<.005). People who live in medium-cost residential area reported higher experience of crime compared to the other two areas. There was also a statistically significant effect of residential type on perceptions of safety (F (2,222) = 6.111, P<.005). People who lived in low-cost residential area reported lowest level of perceptions of safety compared to people who lived in high and medium-cost residential areas.

Looking at meaning in life, we found a statistically significant effect of residential type on meaning in life (F (2,233) = 3.280, P<.05). People who lived in medium-cost residential area reported higher level of meaning in life compared to people who lived in high and low-cost residential areas.

Focusing on the three well-being constructs i.e. affect, life satisfaction and subjective happiness, we found that there was a statistically significant effect of residential type on negative affect associated with crime (F (2,230) = 18.265, P<.005). People who live in high-cost residential area reported lower perceptions of safety compared to people who lived in low and medium-cost residential areas. There was also a statistically significant effect of residential type on well-being (F (2,232) = 3.609, P<.05). In this analysis, people who live in medium-cost residential area reported higher level of life satisfaction compared to people

who lived in low and high-cost residential areas.

Finally, we found that there was a statistically significant effect of residential type on subjective happiness ($F(2,235) = 5.818, P < .005$). People who live in medium-cost residential area reported higher level of subjective happiness compared to people who lived in high and low-cost residential areas.

Table 2: Correlations between variables; low cost residential area

| | 1 | 2 | 3 | 4 | 5 | 6 |
|--|-------|-------|--------|-------|--------|---|
| 1. Experience of crime | - | | | | | |
| 2. Perceptions of safety | -.224 | - | | | | |
| 3. Meaning in life | .000 | -.067 | - | | | |
| 4. Negative affect associated with crime | -.060 | -.149 | .502** | - | | |
| 5. Life satisfaction | -.014 | .209 | .542** | .376* | - | |
| 6. Subjective happiness | .035 | .107 | .570** | .420 | .855** | - |

From Table 2, meaning in life had a significant positive correlation with negative affect associated with crime, life satisfaction and subjective happiness. Negative affect associated with crime also had a positive correlation with life satisfaction. Life satisfaction and subjective happiness have strong positive correlations.

Table 3: Correlations between variables; medium cost residential area

| | 1 | 2 | 3 | 4 | 5 | 6 |
|--|---------|---------|--------|------|--------|---|
| 1. Experience of crime | - | | | | | |
| 2. Perceptions of safety | -.586** | - | | | | |
| 3. Meaning in life | .245* | -.328** | - | | | |
| 4. Negative affect associated with crime | .204 | .072 | .014 | | | |
| 5. Life satisfaction | .287** | -.092 | .268** | .085 | | |
| 6. Subjective happiness | .082 | .033 | .152** | .123 | .696** | - |

From Table 3, experience of crime have significant negative correlation with perception of safety. Experience of crime also had a positive correlation with meaning in life and life satisfaction. Meaning in life had a significant negative correlation with negative affect associated with crime but a significant positive correlation with life satisfaction. Life satisfaction and subjective happiness have strong positive correlations.

Table 4: Correlations between variables; high cost residential area

| | 1 | 2 | 3 | 4 | 5 | 6 |
|--|-------|-------|-------|-------|--------|---|
| 1. Experience of crime | - | | | | | |
| 2. Perceptions of safety | -.067 | - | | | | |
| 3. Meaning in life | -.063 | .134 | - | | | |
| 4. Negative affect associated with crime | -.030 | .110 | -.009 | - | | |
| 5. Life satisfaction | .047 | .057 | .186 | .018 | - | |
| 6. Subjective happiness | .161 | -.036 | .210 | -.068 | .766** | - |

From Table 4, no significant correlations were found between the variables except that life satisfaction and subjective happiness have strong positive correlations.

3. Discussion and Conclusion

This paper sets out to examine how crime and meaning in life can be associated with individual's well-being. However, findings from this study indicated that experience of crime has no relationships with negative affect, life satisfaction and subjective happiness. This is not consistent with previous findings by Berman et al., (1996) and Liska, Sanchirico and Reed (1988). It is likely that although crime generally has negative impacts on individuals, the experience of crime for this sample was particularly low that it did not have any impacts on the well-being. Negative affect associated with crime which measured the negative affect people reported as direct impact of experience of crime is associated with subjective well-being and happiness. This suggests that it is not the experience per se that can have impact on individuals but rather whether or not the experience elicits negative affect.

Meaning in life on the other hand had a stronger association with life satisfaction and happiness in which people who reported higher level of meaning in life also reported higher level of life satisfaction and subjective well-being. Meaning in life is not associated with experience of crime and perceptions of safety. It is however, positively associated with negative affect associated with crime in which people who reported more meaning in life also reported higher level of negative affect associated with crime. Our findings suggest that meaning in life can be considered as part of a more general attribute of an individual whereas crime and perception of safety are part of independent external events that can occur despite one's positive outlook. As such, crime as part of negative life experience and meaning in life as part of a person's positive attribute contributed to well-being of our respondents in different ways. Crime, although part of life's negative event, has minimal impact on well-being. This is possibly due to its low occurrence. Meaning in life on the other hand has strong positive association with well-being constructs. Future studies need to be conducted to further understand the effect of these two variables in well-being.

People who lived in different residential areas in our study appeared to have relatively distinctive experiences associated with crime. People who lived in medium-cost residential area reported not only higher experience of crime but also higher level of meaning in life, life satisfaction and subjective happiness compared to people who lived in high and low-cost residential areas. People who live in high-cost residential area reported highest negative affect associated with crime compared to the other people who live in low and medium-cost residential areas. People who live in low-cost residential area reported highest level of perceptions of safety compared to the other two areas.

To further understand these differential experiences, separate correlation analysis were conducted for different groups of people. The relationships between crime, meaning in life and well-being appeared to be strongest for those living in medium cost residential area. For this group, experience of crime is associated significantly with their well-being. This is somewhat consistent with findings by Aldrin, Mohd Najib and Siti (2012) which illustrated how living conditions can be associated with fear of crime. In their study, they found people who lived in a gated area reported higher fear of crime compared to those who lived in a non-gated area. Aldrin, Mohd Najib and Siti (2012) attributed the findings to the more specific living conditions (e.g. the construction of the fence) and the relationships between people in the community. Similarly, more research need to be conducted to understand the distinctive experiences with crime as observed in our sample.

This study highlights how experience of crime as part of negative life event and meaning in life as part of individual's positive attribute may work differently in contributing to a person's wellbeing. Secondly, this study indicated how experience of crime is different depending on locations and how these variations in turn have different impacts on individuals. Future studies need to focus on trying to understand these issues further.

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Towards the Development of Competency Areas for Student Affairs and Services Administrators: Perspectives for Professionalization

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Abstract

The research is concerned primarily with establishing a set of competency areas for administrators of student affairs and services in the Philippines regardless of their area of specialization or positional role within the field. A total of twenty (20) representatives from major regions of the country participated in the study. The modified Delphi method was adopted as the process of obtaining data. There were nine competency areas presented, namely: Advising and Helping; Assessment; Evaluation, and Research; Equity, Diversity, and Inclusion; Ethical Professional Practice; Human and Organizational Resources; Law, Policy, and Governance; Leadership; Personal Foundations; and Student Learning and Development. It was found that: (1) the competency areas mentioned were relevant regardless of educational background, number of years in service, position or job designation, organization affiliation and type of school where they were working; (2) the competency areas presented were acknowledged and perceived to be most important and/or greatly important by administrators and practitioners of Student Affairs and Services; and (3) the identified competency areas may serve as guidelines for student affairs and services administrators toward the development of the profession.

Key words: Competency areas, student affairs, service administrators, perspectives, professionalization.

1. Introduction

The student affairs and services is one of the vital academic services of any College Institution or University in the Philippines. Its thrust is to promote holistic development of every student by complementing their studies with skills and formation programs that will enable them to become good and able citizen of the nation. However, the administrators of the said service come from various disciplines, with at least a bachelor's degree. Most of them are former campus advisers or former student leaders who have varied educational and cultural backgrounds, and they learn the dynamics of student affairs and services as they experience being one (Villanueva, 2009).

Moreover, their position and placement in the academic organization vary. Some of them report directly to the president of a tertiary institution, while others are under the authority of the vice-president for academic affairs. Some hold the position of a dean, while others are merely coordinators. Thus, the diversity of influence and effectiveness of such administrators may vary from one academic institution to another.

The aim of this study is to create a perspective on the specific competencies that an administrator of student affairs should have in order to help the administrator dispense his/her duties and responsibilities accordingly. Consequently, the said competencies may also be used as a basis for assessing the competencies of the current student affairs and services administrators. The result can be considered as basis for continuous professional development with the end in mind of creating better and innovative student programs towards the achievement of the students' holistic development.

2. Research Framework

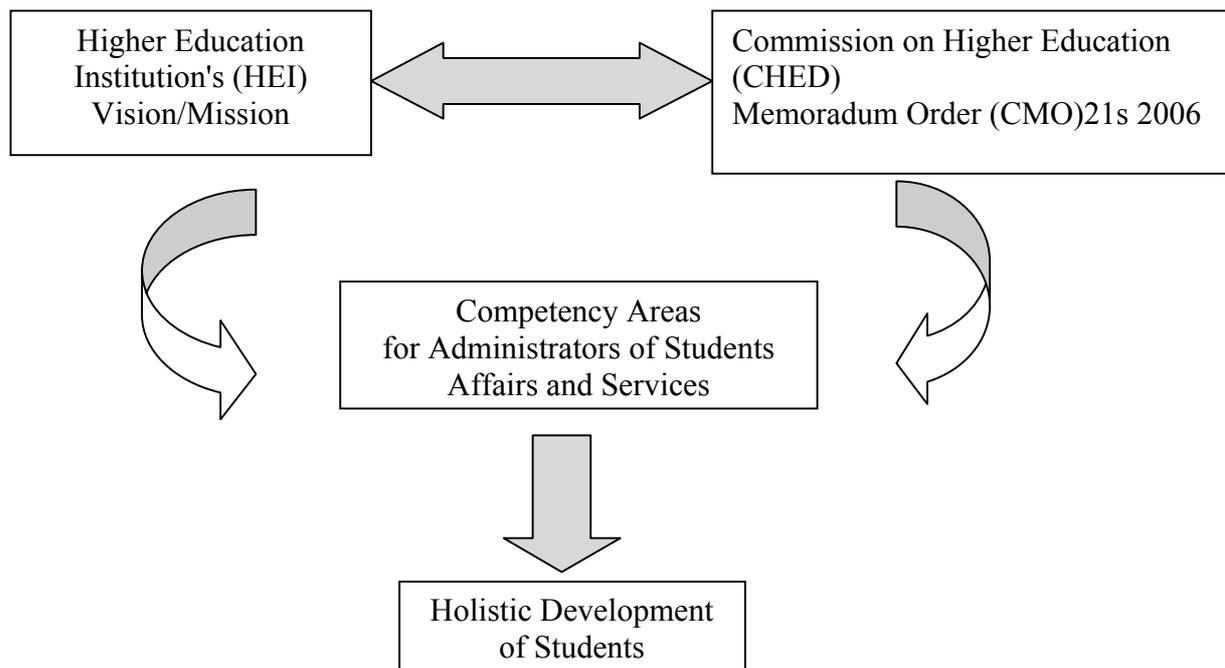


Figure 1: Research Framework

The vision and mission of the Higher Education Institutions (HEI's) has laid its foundations on the mandate of the 1987 Philippine Constitution which was geared towards becoming an excellent provider of education and to develop students holistically thereby becoming Filipino citizens that will manifest patriotism and promote nation building. The Office of the President Commission on Higher Education (CHED) is the government agency that was tasked to oversee the compliance of such mandate. In 2006, a CHED Memorandum #21 (Office of President Commission on Higher Education, 2006) issued a set of guidelines on how to comply with the mandate of promoting students' holistic development by acquiring life skills and values through various co-curricular and extra curricular programs and activities. This memorandum also requires all HEI's to dedicate an office to implement such programs and it should be called Student Affairs and Services department. However, the said memorandum did not prescribe a set of qualifications and competencies that an administrator of the student affairs and services should have.

A set of competency areas by an administrator of student affairs and services should be determined to enable the office to function according to the mandate of the government as well as the HEIs in producing a holistically developed students thereby becoming excellent professionals.

3. Literature Review

Meriam and Webster dictionary define competency as an ability or skill of doing something. Kuk, Cobb, and Forrest (2007) conducted a study on the perceptions of entry-level practitioners in student affairs regarding competencies. The focus of the study was to gain additional understanding of what professional competencies were considered important for entry-level practitioners by student affairs administrators and preparation program faculty, and whether these competencies were expected to be attained in either preparation programs or on the job. Significant differences were found between three surveyed groups related to both importance and where the competencies were expected to be attained. The findings have

implications for both preparation programs and the mentoring role of supervising administrators.

Templonuevo's (2007) study was about the life competency framework. First, he expounded on the different views about competencies in terms of number, context, nomenclature, competencies on the basis of their inherent nature. He put emphasis on the life competency as personal or enabling in nature and is very much a product of one's personal characteristics as well as intellectual and interpersonal skills and aptitudes. His study was seen as valuable in achieving workplace success and excellence.

Ludeman and Strange (2009) emphasized that higher education must be an agent of change in promoting ideals and values associated in world culture. While each country has its own unique principles, values, and beliefs, their tenets have universal appeal. Thus, its programs, activities, and services should be student-centered in nature which should promote the value of being a citizen of each country as well as the importance of community relationships both locally and internationally. Student affairs and services efforts have always been at the centre of recognizing cultural differences and, simultaneously, promoting universal values. Higher education student affairs and services are designed to provide access to higher education, enhance student retention and graduation rates, develop global citizenship skills, and provide society with new human capital and potential that can help everyone as we move forward toward a true family of nations. Education of students must be done in a holistic fashion, treating the student as a whole person (Ludeman, 2009)

There have been lots of studies conducted that are geared towards defining the set of professional standards for Student Affairs practitioners. As such, different perspectives came out and were considered. One of the milestones of this effort is the establishment of the Council for Advancement of Standards for Student Services/Development Programs (CAS) in March 1979. This council published general standards and guidelines for functional areas for student affairs. On July 24, 2010, American College Personnel Association (ACPA) - National Association of Student Personnel Administrators (NASPA) jointly published the ACPA/NASPA Professional Competency Areas for Student Affairs Practitioners Preliminary Version. This document was published to "define the broad professional knowledge, skills, and for some competencies, attitudes expected of student affairs professionals, regardless of their area of specialization or positional role within the field. The said publication wishes to provide an opportunity to explore other areas of student affairs practices for future growth and development. The target group of this publication is the student affairs professionals practicing in the United States. Adaptation and utilization as deemed appropriate by other Student Affairs Administrators was encouraged (ACPA/NASPA Publication 7/24/2010).

With the related readings presented, this study intends to define a set of competency areas needed to address appropriately the challenges of developing students holistically to become good citizens of the Philippines as well as to acquire globally desired values.

4. Method

A modified Delphi Study was employed in this research. This study carefully considered competency areas identified by American College Personnel Association (ACPA)- National Association of Student Personnel Administrators (NASPA) which was published in 2010, along with Council for the Advancement of Standards (CAS) (2006), and University City of Davis (UC Davis Staff Development and Professional Services, 2007) Student Affairs Officer Interview Guide of 2007. These were evaluated and analyzed in the light of the Office of the President Commission on Higher Education Memo (CMO) 21s2006 guidelines. Related studies locally and internationally were likewise considered in the development of a pre-determined set of structured competency areas that were used in this study.

A total of twenty (20) subject matter experts from the four major regions in the Philippines namely: Luzon, National Capital Region (NCR) Visayas, and Mindanao participated in the study. The respondents were all Student Affairs and Services administrators with different job designations namely: Vice-President, Dean, Director, Head, and Coordinator. Their number of years in their respective profession ranged from 1 to 25 years. Majority of them (65%) were master's degree holders, while 30% were doctorate degree holders and 5% were bachelor's degree holders. They were selected to develop competency areas for student affairs and services administrators in the Philippines. School representation consisted of 50% from private universities, 30% from private colleges, and 20% from state colleges and universities.

A perception survey was deployed to the chosen participants. It made use of a series of carefully selected pre-defined statements from nine competency areas adopted from ACPA-NASPA Professional Competency Areas for Student Affairs Practitioners (ACPA-NASPA, July2010). There were nine competency areas presented, namely: Advising and Helping with ten descriptive statements; Assessment, Evaluation, and Research with six descriptive statements; Equity, Diversity, and Inclusion with eleven descriptive statements; Ethical Professional Practice with five descriptive statements, Human and Organizational Resources with eleven descriptive statements; Law, Policy, and Governance with five descriptive statements; Leadership with eleven descriptive statements; Personal Foundations with eleven descriptive statements; and Student Learning and Development with eleven descriptive statements. There was a total of 81 items presented to the panel of experts.

The competency areas were interspersed with information summaries and feedbacks from preceding responses. Furthermore, the results were validated through the conduct of focus group discussion participated by the student leaders from different colleges and universities held in June, 2011.

5. Results

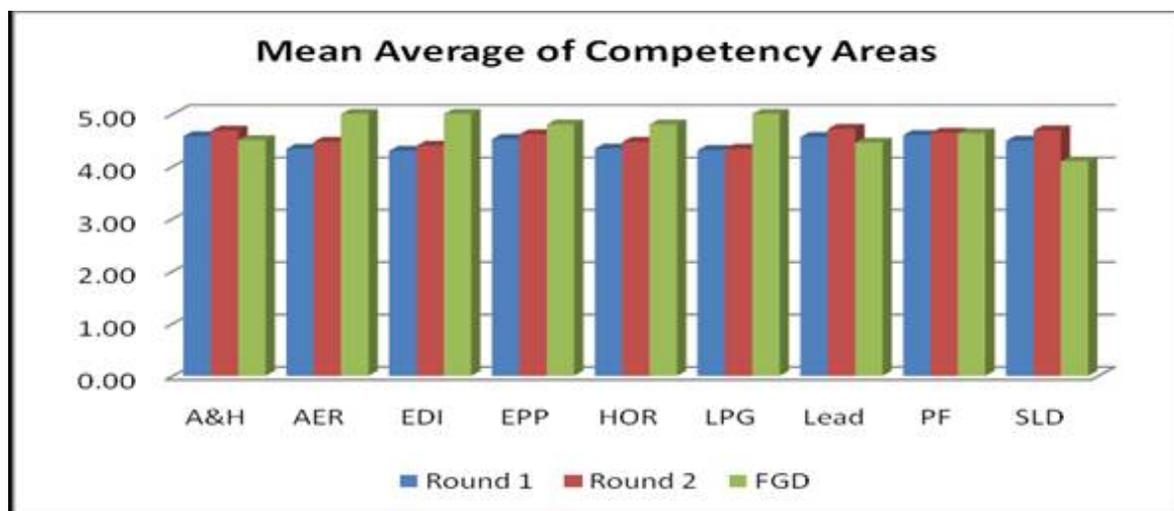


Figure 2: Comparison of the Mean Average of Competency Areas

All the nine competency areas were presented and accepted by the panel of experts as well as their major clients who were the students. Figure 2 below presented the summary of the mean average obtained after the conduct of the survey. The competency areas that were perceived to be of most importance as they garnered a general weighted average of greater than 4.5 after Round 2 were the following: Advising and Helping(A&H) (4.68), Ethical and Professional Practice (EPP) (4.42), Leadership (Lead) (4.71), Professional Foundations (PF)

(4.64), and Student Learning (SLD) (4.69). On the other hand, the competency areas that were perceived to be of great importance as they garnered a general weighted average of less than 4.5 were the following: Assessment, Evaluation and Research (AER) (4.47), Equity, Diversity, and Inclusion (EDI) (4.39), Human and Organizational Resources (HOR) (4.46), and Law, Policy, and Governance (LPG) (4.33).

Obtaining an inter-quartile range score of less than 1.2 (Zeliff and Heldenbrand, 1993) is an indication of reaching the consensus of the respondents. Figure 3 below exhibited that the result after Round 1 has initially indicated that this study has already reached the consensus of the respondents. This means that the competency areas presented to them were perceived to be important in the practice of the profession. The result of Round 2 further strengthens the consensus of the respondents as shown in the improvement in the result of the inter-quartile range which obtained a score of 0.90. All descriptive items under each competency area were able to reach the respondents' consensus as they obtained an inter-quartile deviation (IQD) of less than 1.20.

A focused group discussion conducted with randomly selected students from different universities and colleges in the National Capital Region and Luzon was able to confirm the perception of the student affairs and services administrators as it yielded a result parallel to them. Though the general weighted average had minimal variations, the result showed that the competencies presented were of great importance and of most importance. Moreover, it yielded a consensus as it obtained IQD results of 1 and 0 intermittently for all competency areas presented.

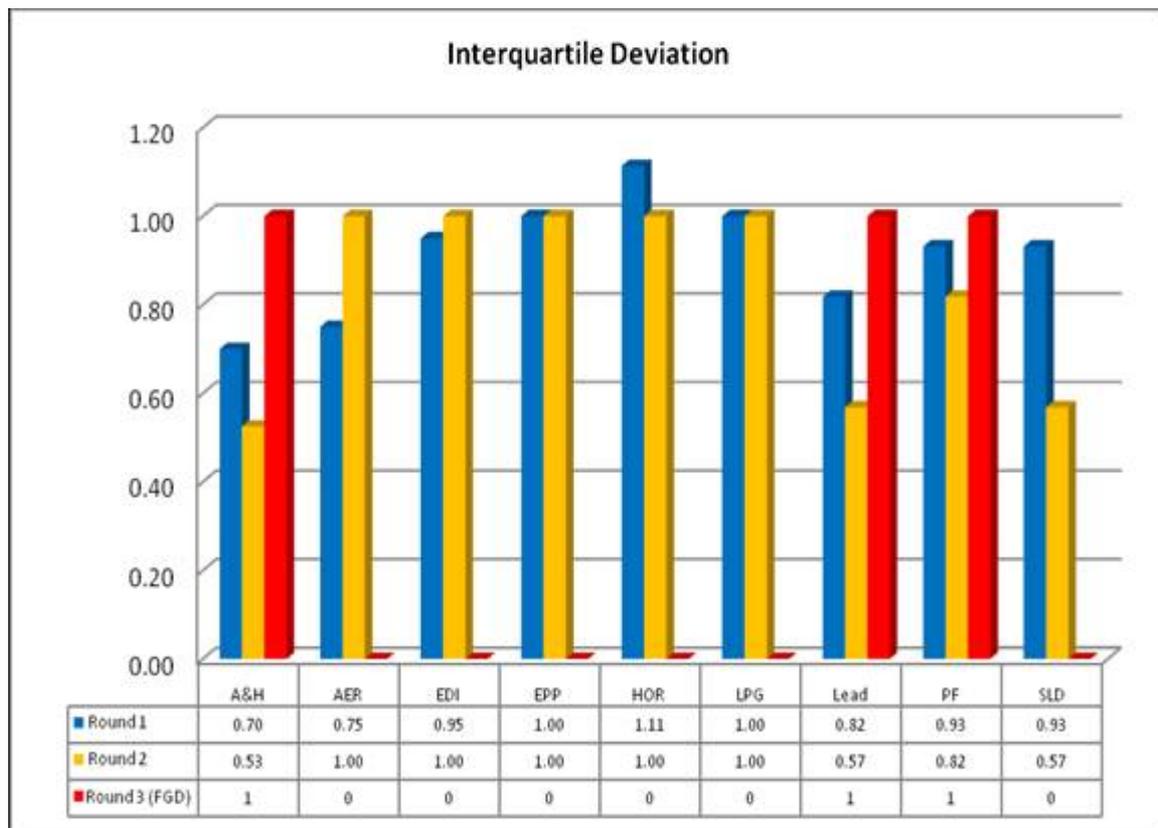


Figure 3: Comparison of the Inter-Quartile Deviation obtained in Three Different Rounds were < 1.2.

The result of this study revealed the necessity of defining the parameters of the competencies appropriate for student affairs and services administrators. Furthermore, the competency areas presented were perceived and recognized to be of importance and therefore suggestive of their being accepted as relevant to the practice of the profession.

The study was undertaken mainly to pave the way to develop the competencies needed and appropriate for Student Affairs and Services administrators. The result of the study showed that the nine competency areas were perceived to be most important and / or greatly important for Student Affairs and Services administrators.

On the basis of the result of Delphi Technique and appropriate statistical treatment of data, the following conclusions are drawn. (1) The competency areas mentioned were relevant regardless of educational background, number of years in service, position or job designation, organization affiliation and type of school where they were working. (2) The competency areas presented were acknowledged and perceived to be most important and/or greatly important to administrators and practitioners of Student Affairs and Services. (3) The identified competency areas may serve as guidelines for student affairs and services administrators towards the development of the profession.

The result of this study revealed the necessity of defining the parameters of the competencies appropriate for student affairs and services administrators. Furthermore, the competency areas presented were perceived and recognized to be of importance and therefore suggestive of their being accepted as relevant to the practice of the profession.

6. Conclusion and Recommendation

The study was undertaken mainly to pave the way to develop the competencies needed and appropriate for Student Affairs and Services administrators. The result of the study showed that the nine competency areas were perceived to be most important for Student Affairs and Services administrators. The main objectives set forth have been achieved and the competencies considered necessary for Student Affairs and Services administrators have been recognized and acknowledged.

The identified competency areas may serve as guidelines for student affairs and services administrators in creating job description as well as job qualification for aspiring personnel who will assume the role or the position in a college and/or university. This could also be used as a tool for designing the personnel's continuous professional development.

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Principles of a Modern Qur'an Interpretation: Muhammad Abduh's Reformation on the Methodology Reform of Qur'an Interpretation

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Abstract

The Qur'an is the source of the Islam teachings which has an absolute nature, while the tafsir of Qur'an is relative in nature. The *mufassirs* (interpreters) interpret the Qur'an in accordance to their educational background and capacity of knowledge. As the result, there are books of *tafsir* (interpretation) which have a tendency in certain areas. Based on the paradigm, Muhammad Abduh argues that the interpretation of Quran needs to be updated so that the guidance of the Quran illuminates the life of mankind. The research purposes: 1. To prove whether it is true that Abduh's renewal originates from the *tafsir* methodology? 2. To know how his reformation in understanding the Qur'an is. 3. To know what his method is based on. Research methods used are normative doctrinal and descriptive analysis, because this research is concerned with theoretic aspects i.e. the *tafsir* theories. This research shows that Muhammad Abduh's reformation on the methodology of the Qur'an interpretation is essentially based on modern rationalism. He pursues this way in order to make the Qur'an as the guideline to meet the demands of modernity faced by Muslims. For doing so, this modern method should be based on several principles: 1) The Qur'an is the primary source of Islamic dogmas; 2) The Quran is absolute and universal; 3) Reason is the primary means to understand the Qur'an, so rationality becomes the measure of the truth; 4) Very selective in interpreting verses with prophetic tradition (Hadith); 5) the main function of the Qur'an is as the guidance for mankind.

Keywords: Abduh's reformation, rationalism, the Qur'an interpretation

1. Introduction

Some Muslims assume that books of *tafsir* are scriptures that have an absolute truth. The books of *tafsir* are understood as a final work which cannot be changed in all their aspects. They do not remember that the *mufassirs* (interpreters) who compiled the books are ordinary humans whose opinions are relative and they are not immune to the possibility of mistakes. Tafsir is the most extensive and many-sided study. The *mufassirs* tend more to interpret the Quran in accordance with their ability and authority of their knowledge. That is why *tafsirs* are often influenced by specific areas of *mufassirs*' academic backgrounds. Therefore, the sect, the theology, Fiqh (jurisprudence) and sufism embraced by the *mufassirs*, often affect them in expressing their *tafsir* works, hence occur *tafsirs* patterned theology, jurisprudence, sufism, philosophy, and more. The *tafsir* of *Al-Kasyaf*, for example, is a *mu'tazili tafsir* because its author was a Mu'tazilah theologian. The *tafsir* of *Mafatih al-Ghaib* is a philosophy *tafsir*, because its author was a philosopher. *Tafsir Jami al-Qur'an* emphasizes legal aspects because its author, Al-Qurtuby, was an expert in fiqh. While tafsir Al-Qur'an al-Karim of Ibnu Arabi (638 H) brings many esoteric and spiritual meanings, because he was a great sufi known for his concept of *wahdat al-wujud*.

Thus, it is true what Husayn az-Zahabi (1986, pp. 9) proposes that when a *mufassir* has expertise in a particular field of study, his tafsir will be so tinged with it. In such

conditions, Muhammad Abduh came and brought new methods of interpreting the Qur'an. Abduh does not want the Qur'an interpretation to be affected by its authors' academic experts, nor does he agree if *tafsirs* are filled with explanations that are not valid and not rational, hence it makes the Quran far from its proper function. For Abduh, the Quran is the source of the Shari'ah (Rida, n.d.), therefore the Quran should not be used to legitimize a particular sect, but rather all the sects must be restored and taken back to the Qur'an.

Tafsir proffered by Abduh is the *tafsir* that is based on the qur'anic paradigm that is the Quran is a guideline of life which should be able to bring human to the welfare in the world and happiness in the hereafter. From the basic assumptions that the Qur'an is a guidance of human life, then essentially the *tafsir* of Quran is an attempt of how the Quran can be taught so that its messages can be understood, lived, and practiced in everyday life. To realize the basic ideas, Abduh tried presenting new patterns in how to understand the Qur'an, reflected in the *tafsir al-Manar*.

2. Problem Formulation and Research Objectives

Based on the background written above, this research would try to explain the pattern of Abduh's thought in how to understand Qur'an verses. In other words, this paper wants to uncover the problems formulated as follow:

1. If Abduh is viewed as a reformer, is it true that his renewal starts from how to interpret the Qur'an?
2. How is Abduh's reformation in understanding the Qur'an?
3. What is his method based on?

As reflected in the problem formulation above, this research aims to directly and critically uncover things as follows:

1. Proving rationally that the renewal of Abduh started from how he interpreted the Quran.
2. Explaining Abduh's reformation in understanding and interpreting the Qur'an.
3. Examining requirements and principles of Abduh's method in interpreting the Qur'an.

3. Tafsir Al-Manar

Talking about *tafsir Al-Manar* cannot be separated from Rashid Rida's role. Muhammad Abduh was indeed the one who delivered the *tafsir* lectures at Al-Azhar University, but these lectures were conducted solely on the initiative of Rida, and he himself later codified the lectures delivered by Abduh, which at the end became a form of books as we can now see.

The early Rashid Rida's interest towards Abduh was actually caused by Abduh's writings in the *al-Urwah al-Wusqa* magazine. After the thoughts of Al-Afgani and Abduh were in his mind, Rida wished to be able to learn from both major figures. However, unfortunately his ideals failed in the middle of his way, for Jamaludin Al-Afgani passed away before Rida met him.

In 1897 AD., shortly after Jamaludin died, Rida intended to come to Egypt because in his view, Egypt gave more opportunities to develop the intellectual and fight for the glory of Islam. Besides that, he would like to meet and learn from the man very close to Afgani. On January 3, 1898 AD. Rida arrived in Egypt through Alexandria. On the 23rd in the same month, he was heading to Cairo, and on the next day he met Abduh (Assyrbasyi, n.d.).

This meeting was the second time between Rida and Abduh, because when Abduh was in exile in Beirut, Rida once met him (Nasution, 1979). After a rather long in Egypt, Rida asked his new teacher to publish a media for *dakwah* and renewal in an attempt to advance the Muslims. The teacher initially felt objected, but after given an explanation of its benefit and purpose, he was finally willing to approve it. At the beginning of Shawal, precisely on 22nd of 1315 H. (March 15, 1898 AD.), they published the *al-Manar* magazine.

In its first number, it was explained that the purpose of its publication was similar to the published *Al-' Urwah al-Wusqo* magazine, for updating media in religious, social, and economic fields, eliminating concepts that were not in line with Islam, improving the education quality, and defending Muslims from Western political injustice (Adams, 1933).

Rida sees that the Qur'an, which is a guidance for mankind, must be understood, internalized, and then actualized in social reality. The Qur'an which contains divine concepts needs to be interpreted rationally. For this reason, he urged his teacher to interpret the Quran in modern way. Rida's ideal became real, once in 1896 A.D. the teacher started giving lectures on the Qur'anic Tafsir at al-Azhar by using methods and ways that suited his expectations (Rida, n.d.).

These *tafsir* lessons lasted for a year and a half, starting from Muharam 1317 H and ending in the middle of the month Muharram 1323 H. He noted the descriptions given by the teacher and systematically collated them in the scientific narrative form. Due to requests of his friends, the lessons were published in the al-Manar magazine.

The first writing of *tafsir* was published in the month Muharam 1318 H., in the al-Manar third edition. This was the embryo of the *tafsir Al-Manar*. Anything that had been published in the magazine was regularly rearranged and shown to the teacher before printed. Normally, al-Imam (Abduh) agreed without any correction, even he often gave praise to his student efforts. Thus, what was then known as *Tafsir Al-Qur'an Al-Hakim (Al-Manar)* was born. He gave lectures of *tafsir* until he passed away in 1905M. After he passed away, the student continued writing the *tafsir* in accordance with methodology, idea and spirit brought by the teacher. The *tafsir* which was given by Abduh was until Surah An-Nisa: 125, or until Juz 3 of the whole Qur'an (Rida, 1931).

4. Literature Review

Nurwajah EQ (2003), a postgraduate lecturer at UIN Bandung, conducted a comparative research on both of Muhammad Abduh and Rashid Rida interpretation methods. This research concluded that Abduh was very rational and ignored tradition, while Rida was equally the same, but he often used traditions in interpreting the Qur'an. In addition, Abduh's commentary was brief (*ijaz*), while Rida's commentary was lengthy. However Rida claimed that his interpretation method is similar to Abduh's one.

Harun Nasution (1987) wrote a dissertation that has been published under the title Rational Mu'tazila Theology of Muhammad Abduh. This research explains that Abduh theology is closer to Mu'tazila than to Asy'ariyah. It can be seen from his thoughts about the role of reason and revelation, the absolute will of God, human relationship with God, and God's justice. In his thesis, Sahrah (2015) wrote that the renewal of Muhammad Abduh in education was as a modernization strategy. When serving as Rector of Al-Azhar, Abduh (aggressively) did a lot of educational thoughts and applied them at Al-Azhar. In addition, he eliminated the dichotomy of science. He furthermore added mathematics and philosophy as subjects in Al-Azhar curriculum. He also complemented Al-Azhar infrastructure and improved lecturers and staff welfare.

While the focus of this research is to critically reveal Abduh renewal principles in *tafsir* methodology in order to make the Qur'an as a primary guideline in modern life, accomodating its problems and demands.

5. Abduh's Principles of A Modern Qur'an Interpretation

In interpreting the Qur'an, Abduh bases his method on several principles necessary to be concerned, as follow:

1. The Qur'an is the primary source of Islamic teaching.

Regarding to this principle, he states that the Qur'an is the main source for faith, Sharia and other religious thoughts. A person should not make the Quran as the legitimacy or the justification for a sect or belief he trusts. If so, there are only two possibilities; whether it is true that we get the guidance or we even get away from the Quran. To avoid the latter, the *muffasir* should put the Qur'an as the primary source and the benchmarks of all teachings and religious schools, and should not make the sect as the main, then the Quran is imposed through the *ta'wil* or *tahrif* to support schools or sects being believed (al-Shahatah, 1960).

2. The Qur'an is universal.

Concerning with this concept, Abduh argues that the meaning of each verse of the Qur'an applies to anyone and its guidance continues from the time of the Prophet until the judgment day. Advices (*mauizah*), promises and threats of the Qur'an are not only apply to certain people within a specified time, but also apply universally. Thus he adheres a *tafsir* principle used by scholars, namely:

العبرة بعموم اللفظ لا بخصوص السبب

Abduh wants the Qur'an to be the way of life and ethical guideline in the daily activities. It appears to us that the orientation of Abduh's *tafsir* is the improvement of social life under the Qur'anic guidance. In addition, az-Zahabi (1976, II, pp. 549) mentions Abduh's *tafsir* as *al-Adab* and *al-Ijtima'i* style (literary and humanitiy style), that focuses on the accuracy redaction of the Quran, then arranging the explanation content of the Qur'anic verses in a beautiful wording, by elaborating the purpose of Qur'anic revelation, that is bringing guidance to human life through natural laws applied in the human community and world development (Shihab, 1984).

It is the duty of every Muslim to build a community based on the Qur'anic guidance, without neglecting the development of modern life, and in accordance with the public benefit. If the Quran instructs us to spend treasures in the God's way, it means that God tells mankind to build a good life that can be reflected in the form of education means development, civil organizations, hospitals, transportation, and other institutions that become the primary needs of human beings.

3. The reason (*aql*) is the most important means to understand the Qur'an

In the Abduh's opinion, reason and revelation must not be contradictory. If there is *zahir* (apparent) verse that looks different from reason, then it is a must for a *mufassir* to believe that what is intended is not the textual meaning. Therefore, there are two options for the reason, whether to give the sense of metaphorical (*takwil*) to the verse, or to let the meaning of the verse to God (*tafwid*) (Abduh, 1994).

The widespread use of reason in Abduh's method causes his *tafsir* to be viewed as a modern *tafsir*. In this case, the modernity of a *tafsir* can be seen from its approach that relies on the sharpness of reason in interpreting each verse of the Qur'an, and also it can be seen from its correspondence with the development of modern society. Quraish Shihab writes that Abduh uses his reason as freely as possible in understanding religious teachings while narrowing the unseen areas as much as possible (Shihab, 1984). In this context, Abdullah Saeed (2008, pp. 209) poses that this form of *tafsir* can be viewed as an active response to the modern challenges, while remaining faithful to Islamic dogmas. As a consequence of his *tahkim al-aql*, he fights hard against *taqlidism* (blind imitation). *Taqlid* according to Abduh is one of the causes declining Muslims in all fields. His strict attitude towards *taqlid* is often found not only in the verses related to it, but also in the unrelated verses.

For example, when discussing Q. 105: 3-4 (*surah al-fil*), Abduh interprets *tayran ababil* as flies or mosquitos carrying various diseases, while *bi hijaratin min sijjil* he interpret as stones made of poisonous clay. Therefore, Abraha and his soldiers were actually attacked by an epidemic of smallpox and measles. In addition, Abduh also bases this opinion on a

narrative from Ikrima: “it was the first time smallpox had appeared in the Arab lands” (Abduh, n.d.). Abduh chooses to interpret this surah metaphorically by neglecting its apparent meanings because according to him, they contradict to rationality.

4. Using *tafsir bi al-ma'thur* carefully and avoiding totally the *Israiliyat*.

Muhammad Abduh is very selective in interpreting the Quran by using historical tradition (*tafsir bi al-ma'thur*/ interpretation based on tradition), because in his opinion, many of its transmissions contain weakness. It may be in the transmission process, its contradictive material, and the weakness of the narrator (*rawi*) or its origin itself. Related to this fact, Ibnu Khaldun, as cited by Sahatah, once said: "the Arabs were not the people of the book (good at writing) and scientists. They were nomadic and illiterate people. When they were about to find out something, such as the origin of creation, they asked the people of the book. After they converted to Islam (*ahl al-kitab*), their accepted informations had been considered as a truth. Eventually, the books of *tafsir* became full of excerpts from them. Finally, the *tafsirs* of the Quran were full of *isra'iliyat* without any selection (1960, pp.163).

To avoid any doubt in using *tafsir bi- al-riwayat*, Abduh took the shortcuts by using only the *qat'i* transmission narrated in *mutawatir* way, in an attempt to interpret the Quran, while giving priority to the role of reason as explained in earlier.

5. The Qur'an is the guidance book to govern human life and to straighten the faith.

Abduh criticizes former *mufassirs* who neglected the Qur'anic main function as the guidance. On contrary they extended the Quranic explanation from different sides, such as deepening lexical meanings in terms of *nahwu* and *sharaf*, or exploring the *khilafiyah fiqhiyah* (jurisprudence disputes) and other purposes that in Abduh's view could turn the Qur'an away from its revelation purpose. Hence, az-Zahabi judges that *tafsir al-Manar* carries the new pattern in how to understand the Qur'an. It is familiarly called as the *al-Adab al-Ijtima'i* pattern, or socio-literary exegesis, which focuses on the accuracy of the Qur'anic wording, then the explanation of the Qur'anic verses is compiled in a beautiful and brief wording, by presenting the main function of the Qur'an revelation as guidance for human race.

According to Abduh, *tafsir* is not final purpose (*ghayah*) but is a means (*wasilah*) for achieving *ghayah*. That is why he classified *tafsirs* into two levels. The first level (elementary) is the *tafsir* that only examines words related to *i'rab*, verse redactions and other things. In view of Abduh, this kind of *tafsir* cannot be called as *tafsir* yet. The second level, the *tafsir* whose *mufassir* endeavors to understand God's Words, objectives of shari'ah, both in matters of creed or legal problems, that can drive Muslims to be charitable. The essential goal of all, according to Abduh, is making the Quran as the guidance, which is apparently viewed as final goal.

6. Abduh's Renewal in How To Interpret The Qur'an Based on His Principles

To find out his renewal in interpreting the Quran, firstly it is very worth to describe what the renewal is. Renewal in Arabic is called *tajdid* or *islah*, and in English modernization or reformation. Etymologically *tajdid* is *al-'Iadah wa al-Ihya* (restore or turn on). While terminologically, *tajdid* is an attempt to adapt religious teachings with contemporary life through the way of *ta'wil* or to interpret religious teachings that are relevant to the development of science and technology, as well as the social conditions of community (Shihab, 1992).

From above definition of *tajdid*, it can be concluded that on the one hand, *tajdid* has to maintain basic tenets of religion derived from the Qur'an and Sunnah, and on the other hand it needs to develop the thoughts in understanding the Quran and sunnah rationally in line with the development of science and technology. The modernization in Western societies refers to mind, school, movement, and efforts to change concepts, customs, old institutions,

and so forth, to be adapted to the new atmosphere brought by advances in science and modern technology (Nasution, 1975).

When Muslims were in contact with the West, the modernization that came from the West brought new ideas to the Muslims world. Finally, in line with the progress of modern science and technology, appeared the idea of thinking and movement in the Islamic world to readjust the religious concepts with new developments caused by advances of science and modern technology. If it is agreed that the essence of renewal is to restore the original teachings to the original sources which are *qat'i al-dilalah* (certain meaning) and to develop rationally an understanding of the Qur'an verses and sunnah which are *zanniyyah ad-dilalah* (uncertain meaning) in order to be relevant with the development of science and technology, it seems that renewal process actually starts from how to understand and interpret the Qur'an as a main source in Islamic dogmatic system.

It is suspected then that Abduh is first *mufassir* who tries to understand rationally the Qur'an along with the development of human civilization. For Abduh, the Qur'an speaks not only to people's hearts but also to their mind. The revelation is not possibly contrary to the reason. Islam is the rational religion which is in line with the reason and human characters. Rational thought is the first basis of the eight Islamic basics that he described in his writings about "Islam and Christianity". Rational thought according to Abduh is the way to realize the true faith (Nasution, 1987). Unless based on the reason, faith will not be totally perfect; faith must be based on the truth, not on mere opinion, and here is the reason that becomes the main source of the human belief in God.

The role of reason in Abduh interpretation method is very clearly great, so that in some cases he rejects the *ahad hadis* because it does not suit for the reason, even if majority of ulama consider it valid, for example the *hadith* about magic. It is mentioned in the *hadith* that the Prophet was exposed to the influence of witchcraft performed by Lubaid bin A'asam, hence the Prophet felt working on something but not, felt to come to something but not. Then the God informed it to the Prophet. Based on the information, the prophet removed the magic knots (*al-'uqad*) from an old well which was not too far from the Prophet home. After that, the Prophet recovered by himself. Historically this event was the cause for al-Falaq's revelation (*sabab al-nuzul*).

While commenting on this Hadith, Abduh states that it had better to believe that the Qur'an is *qat'i* in nature; the Quran is the book of God which is transmitted collectively through a prophet who is infallible (*ma'sum*). That is what should be believed, not the contrary. The Qur'an that is *qat'i* comes by neglecting magic from the Prophet, and on the contrary says that magic will affect to its enemies, namely the unbelievers. Besides, hadith that explains the magic above, though valid, is an *ahad* Hadith. It can not be relied in *aqidah* (faith) matters. The protectivity of the Prophet from magic influence is the creed. Therefore, it cannot be drawn from uncertain (*zanniyyah*) arguments, but it must be drawn from certain arguments (*qat'i*).

If *ijtihad* is required (obliged), in view of Abduh, he does oppose the *taqlid* (blind imitation). When interpreting surah al-Baqarah: 170, he argued, as cited by Harun Nasution, that the teachings in the Qur'an and the Hadith about worships are explicit, clear and detailed. Meanwhile, the teachings about society problems are just very little. Additionally, he argued that all of them can be conditioned to demands of the era (1987, pp. 65-89). To customize those basics with the modern situation, a new interpretation needs to be done. This *Ijtihad* is held directly on the Qur'an and the Hadith, as the primary sources of Islamic tenets.

Since the beginning, Abduh realized that interpreting the Quran is not an easy job. It is difficult but very urgent to do. Its difficulty lies on some aspects. One of them, it seems the most important, is that the Qur'an is the word of God, The Knowing, given to the most

perfect human heart (the Prophet); it contains so high teachings that can not be reached except by humans with the pure soul and intellect.

Even so, Allah gives easiness to us; the command to understand God's verses is limited according to levels of human ability. It is because the Qur'an was given as the guideline to mankind. It includes information about the Shari'ah and the rules that should be the guidance for humans life. Of course, it could not be done except by those who understand the Quran correctly. According to Abduh, a *tafsir* at least must explain globally and give the impression in the hearts about God's Majesty and His Holly from the deficiency, turning ourselves from sin and encouraging humans to be willing to do good things (Rida, n.d.). However, the ideal *tafsir* according to Abduh, is the *tafsir* that fulfills the requirements as follow:

1. The *mufasssir* has to understand words brought by the Quran clearly. This could be known through the linguistic approach. In interpreting the Quran, a *mufasssir* cannot only mention someone else's opinions, but he must be sure scientifically that his interpretation is the more closely intended meaning.
2. Understanding the *uslub* (style) of the Qur'an. *Mufasssirs* should master knowledge that can help them to understand the high Qur'anic linguistic styles.
3. Mastering the knowledge that deals with human life. The Qur'an contains stories involving human beings, the stories of the previous races, and the natural laws of All Allah creatures. Therefore, a *mufasssir* should pay attention to sociology and studies related to Earth Science in a broader sense, such as the basics of physics, astronomy, cosmology, etc.
4. Knowing the Qur'an instructions for mankind by understanding the Arabs' social life, before and after the revelation of the Qur'an. People who lived in the time of Islam, and do not know the circumstances of people before Islam, will not know contextually the influence of the miraculous Qur'an guidance.
5. Understanding the life of the Prophet and his companions, regarding to their knowledge traditions, as well as their good relationship patterns associated with the world or the hereafter.

From above explanations, the *tafsir* developed by Abduh is to understand the Quran in its position as the primary source of religious teachings and the guidance that should be able to bring people to achieve prosperity and happiness in the world and the hereafter. Therefore, according to Abduh, the *mufasssir* cannot focus only on one aspect while neglecting the important thing that the Quran is the book of guidance. Indeed, the Quran can not be understood except by mastering Arabic and sciences related to it, but it is not on the proper place if *mufasssirs* discuss *nahwu*, *saraf*, and *balaghah* in tafsirs, ignoring the main role of the Qur'an.

7. Conclusion

The experts of *tafsir* put Muhammad Abduh in a reformers group of the Qur'an *tafsir* methodology. The renewal done by Abduh in various fields such as in education, social and politic, is derived from his renewal in how to interpret the Qur'an. The method he developed is based on principles that he established by himself. As we can see, the essence of principles of his interpretation method is modern rationality, which means that the straight reason is definitely in accordance with the Qur'an, so that it must be understood rationally in accordance with the demands of modernity. According to Abduh, all the Qur'an teachings are reasonable. It speaks not only to people's hearts but also to their mind. As the result, if an apparent (*zahir*) verse is opposite to the reason, then the verse must be understood metaphorically, in order to make sense. Due to this principle, Abduh's *tafsir* work is

considered as a modern *tafsir*, which can be seen through its rational approach and its suitability for the demands of human development and modern life. On the contrary, his interpretation is very closely selective in interpreting verses related to prophetic traditions (*tafsir bi al-ma'thur*).

The Qur'an interpretation is not the goal, but rather a means for achieving the guidance as the main purpose. The Qur'an as guidance should be used as the guideline for personal life, society, and state, to pursue happiness in the world and the hereafter. In addition, a new pattern of *tafsir* expectedly appears and becomes the main character of Abduh's *tafsir*, namely the *al-Adab wa al-Ijtima'i* style, or socio-literary exegesis, which always pays attention to the linguistic beauty and orients on solving social problems. Next to his renewal in understanding the Qur'an, he also brings a renewal in broader religious thoughts. The essence of his thoughts, as explained above is rationalism. He places the reason more dominant than other human faculties, so that he does not concern with the unseen dimensions in interpreting the Qur'an.

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Examining The Relevance of Pancasila as the Indonesian State Philosophy

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Abstract

Pancasila is the Indonesian state philosophy. It contains five basic principles produced from a deep reflection and profound thought of the founding fathers of Indonesia. It embraces five noble values espoused by the various ethnicities on the archipelago. These values are also a unifier of these diverse ethnic groups into one nation state of Indonesia, an identity of the nation, as well as guidelines in running the life of the state. This paper questions the relevance of Pancasila as the way of life for the nation in this era of globalization. The historical and the analytical perspective approaches are used to look at the role of Pancasila throughout the life of the country until today. It is recognized that Pancasila is increasingly more important, especially for the nation to be able to survive in the global era, because it is the national character, and guidelines for all the societies to carry out their lives, as well as to determine the direction of the nation in order to achieve its objectives.

Keywords: State philosophy, national character, global era, survive

1. Introduction

A country is founded on the basis of an agreement on common goals and ideals to be achieved. As a pluralistic nation, it needed an adhesive that will unite all the differences and provide awareness of the essential equality of the objectives in the national context. The adhesive is necessary to form a solid and strong nation state which would not be easily infiltrated by any forces which would then destroy the country. Therefore, the search for a mutually agreed basis derived from the values espoused and commonly shared is something very crucial when establishing a state.

Indonesia has discovered and formulated five basic principles as the people's collective consciousness, which becomes the guidance in running the life of the state, known as Pancasila. Pancasila is the result of a serious discussion and profound contemplation of the founding fathers of Indonesia that they finally succeeded in formulating a state philosophy. Pancasila is the true nature as well as the identity of the Indonesian nation.

Pancasila should always be the soul and spirit of every citizen, and is reflected in its uniqueness as a nation. All policies and development programs must be based on Pancasila. Pancasila can serve as a shield as well as a tool to address all the problems that the country might face either at present or in the future.

2. Pancasila as the State Philosophy

In Greek, *philo* means love – or devotion – and *sophia* means wisdom. Philosophers are people devoted to wisdom (<http://thephilosophersmail.com/what-this-is-all-about/what-is-philosophy-and-whats-it-for/>). Thinking philosophically is thinking carefully and deeply on everything to do with belief or object up to the real heart of the matter. So, philosophy can be interpreted as an earnest desire to find the real truth (Herdiwanto and Hamdayama, 2010: 8). Pancasila is the state philosophy or "*Philosophische Grondslag*" which is a formulation of the noble values of the nation, underlying any action of the nation state. The founding fathers of

the Indonesian nation had done a very serious discussion trying to search the similarity of the noble values espoused by the diverse ethnic groups that exist in this archipelago.

The word 'Pancasila' comes from Sanskrit consisting of two words; panca means five, and sila means basis for the good morality and behaviour. So, Pancasila is the five basic teachings for good morality and behaviour. Pancasila is the guidelines for every citizen and state administrators or government officials to perform their functions and roles in any political procedures of the state. Every regulation and legislation should refer to Pancasila.

Soekarno, the first President of Indonesia was the main founder who sought the noble values espoused by the diverse ethnicities in the archipelago. On the 1st June 1945 in the BPUPKI (The Preparatory Body for the Indonesia Independence) meeting, he elaborated at length how should Indonesia become an independent nation. There were examples of how other countries got their independence, and on what basis they were independent. The same applies to Indonesia. "On what basis should Indonesia be independent, and what unites the different ethnicities to become one nation", Soekarno asked the members of the congregation (Ali, 2009, p.27). He then concluded and came up with 5 basic principles, which he then called it Pancasila. Pancasila was '*Philosophische Grondslag*' as well as '*Weltanschauung*'. In his speech Soekarno explained that only with Pancasila will the Indonesian people be able to survive.

Soekarno (1945) explained that the first principle was establishing the Indonesian nation, 'the Indonesian nationalism'. Sukarno explained that the Indonesia's independence was established not for one faction, but "all for all". That is the essence of Indonesian nationalism. Indonesia is a nation state with various differences. But, Indonesian nationality was formed because of their desire to unite on the basis of equal values, ideals and common destiny. The second basis is 'internationalism or humanity'. Indonesian nationality is based on equal rights and equal dignity. Independence is the initial momentum to uplift the previously oppressed nation to become a free nation with equal rights and dignity with other nations.

Indonesia is a nation that upholds human rights. The third principle of the establishment of the Indonesian independence is 'consensus or democracy'. Soekarno has always rejected liberal democracy where decisions affecting common interests can be decided by a majority vote. Indonesian democracy is based on the value of deliberation. The people's aspirations are fought by giving authority to the institution whose members represent the people in the various groups (Karman, 2016, p. 6). Indonesian democracy must be formed as a single entity, which is democracy in political, economic, and social aspects. Liberal concept by providing the freedom only for private sectors does not correspond to the Indonesian value. This concept provides an opportunity for capitalists to control the economy of the country and oppress the people. Indonesian economic democracy places the state as an important part as far as the interests of the people are concerned. The state should be present in giving happiness to everyone. This is the essence of the fourth principle namely 'social welfare'. The latest principle is divinity. In a speech on June 1st, 1945, Sukarno explained that the Indonesian people believe in God with a cultured, respectful and civilized ways of conduct. All the five principles underlie the Indonesia's independence.

Aside from being *welthanschauung*, Pancasila is a unifying tool, or social contract and as a nation, Indonesia badly needs unity. Soekarno said: "Only with Pancasila as the state philosophy, will the Indonesian nation be able to face challenges of all time" (Sukarno, 1945 in Ali, 2009, p. 30). After a long debate, and through several stages, the meeting on June 22nd, 1945 in Jakarta gave birth to 'the Jakarta Charter', and though plenary sessions at BPUPKI, Pancasila was finally formulated. This provision was passed when the five principles of Pancasila were inserted into the Preamble of the State Constitution, the Constitution of 1945, a day after Indonesia proclaimed its independence. Since then,

Pancasila officially became the basic principles and the guide for the Indonesian state administration, as well as the social contract. In sum, the five precepts are, 'The Only Supreme God', 'Just and Civilized Humanity', 'The Unity of Indonesia', 'Democracy Led By Wisdom In the Representative Deliberation', and 'Social Justice For All Indonesian People'.

The founders of the Indonesian state were brilliantly able to decide and agree on the right choice on the basis of the Indonesian state which is in accordance with the character of the nation. It is very original to establish a modern state with religious and not of secular characteristics, nor is it as a state religion (Ali, 2009, ix). The state that they founded is a nationalist-religious country. The first principle is "The Only Supreme God" which asserts that Indonesia is a nation that recognizes the existence of God. The religious life is the central feature of the community's life, since the era of animism until their divine religions. With this divine principle, the country wants the religions professed by the people as the source of noble minds, and morality of the nation. The state has to protect and provide equal opportunity to all religious faiths to practice the religion they believe. The divine principle, the only almighty explains that the state does not discriminate or favour any religion. The state takes the same position against the religions recognized by the state. The state even has a strong commitment on the establishment of inter-religious harmony. Therefore, the state is obliged to provide a space that is conducive to the creation of a better religious life for the people by applying the same treatment to everyone.

The second principle is "Just and Civilized Humanity". The meaning of just and civilized humanity contains the national humanitarian vision with a great commitment to establish brotherhood in the association with the world as well as the interactions with fellow countries, which is based on the values of justice and civility that honour human rights (Latif, 2014: 242). Muhammad Hatta (the first Vice President of Indonesia) described the second principle had the inward and outward looking consequences. Inward looking consequences refer to the values within this principle are fundamentals for exalting the values of humanity and human rights. In this context, Indonesia, as the nation state, tries to adopt these values in its daily life through the realization of the state's goals, namely, to protect the country in every aspect, promote the general welfare, and educate the nation. In the outward looking consequences, Indonesia tries to establish the world order based on an everlasting peace.

The 3rd principle of Pancasila is the Unity of Indonesia. It is well known that Indonesia is a pluralistic nation. Indonesia is formed by a lot of similarities in diversities. A wide variety of ethnics, cultures, languages, religions, social classes, and other aspects of primordialism are united on the basis of commonality to form a nation state. The commonality was formulated in the 3rd principle of Pancasila 'Bhineka Tunggal Ika', which means unity in diversity.

Indonesia in the past was well-known as a country that succeeded in a maritime-based civilization. Many kingdoms in its archipelagos managed to control shipping in the Asian region and also ventured to Europe. The glory of the ancestors had united the Indonesian archipelagos as well as linked the archipelagos with the world. Apart from that, the formation of the nation state of Indonesia has strengthened the unity among the ethnic groups who regarded Indonesia as one. The 3rd principle of Pancasila is a golden bridge to overcome all the differences and to form a national spirit that has made this country a nation state. The national spirit which is based on the 3rd principle has developed a sense of belonging and love for the country. Consequently, there is a growing spirit of self-sacrifice to defend the country and always strive to provide the best for each individual citizen.

The fourth principle, which is "Democracy Led by the Wisdom of Representative Deliberation" confirms the mutual agreement of the nation to become a democratic state. Democracy means that the people have a significant role in determining the success of the country to achieve its objectives. Democracy is not only a technical tool; rather it has to be

reflected in the personality and behaviour of each individual in the society and the state officials. Latif (2014: 473) concluded that the Indonesian democracy is based on deliberation. In a democratically political decision, something is said to be true if it meets at least four prerequisites. First, it is impartial, which means it involves and considers the opinions of all parties (albeit the minority) inclusively to counteract the dictatorial tyranny of the majority as well as the minority. Second, it is dedicated to the interests of many people, not in the interests of an individual or a group. Third, it is oriented to the future, not for the sake of short-term interests through transactional accommodation destructions. Fourth, it should be based on the principles of rationality and justice, not only based on ideological subjectivity and interests.

The fifth principle means that the state is formed with the purpose of protecting the whole country and the people as well as giving them happiness and prosperity. To be able to achieve the welfare state, the government should use the principle of justice for all. It will be achieved by not only relying on the state's role, but also by involving all elements of the society to jointly work to improve the well-being. Fair and prosperous society is the final destination of the country.

The embodiment of the state objectives essentially depends on the quality and integrity of the state officials and citizens. Therefore, they must have the characters of responsibility, a sense of humanity and justice, people-oriented, and a strong understanding of the state objectives. People can rely on the state to raise their dignity and to be liberated from poverty and ignorance.

3. Research Methodology

In its journey as a nation, there have been many challenges and obstacles faced by the country, and there might be more in the future. The development of democracy and the dynamics of life of the country depend on the implementation of Pancasila. The integrity as a strong country has been and will be tested so that it will survive, and the objectives as a nation state can be realized.

In order to examine the role of Pancasila in defining democracy of the nation, we consider the historical and the analytical perspective approaches. In this regard, we can evaluate how Pancasila has been successful in giving the significant impact on the journey of democracy in Indonesia.

4. Experiences in the Past

The founders of the Indonesian nation in a very visionary and genius ways have succeeded in formulating a sound basis for the multi-ethnic, multi-cultural, multi-lingual, multi-religious nation, whose people live in thousands of islands in a very vast area, united as a nation with agreement and mutual awareness. The unifying tool is Pancasila. In the process of its formulation, it required tolerance and sacrifices of the makers of Pancasila so that they could finally achieve an agreement that will be adhered forever to realize a democratic state.

In its journey to an independent country, there were various attempts to interpret Pancasila as personal perception and interest. Soekarno was one among those who actually made personal interpretation to Pancasila when he issued the Presidential Decree on July 5th, 1959, and implemented a democratic system which he called Guided Democracy. The Decree contained commands to re-enact the Constitution of 1945. In the era of guided democracy, Soekarno sought to use Pancasila as a tool to legitimize his rule. Soekarno even began to make Pancasila as an inclusive or closed state ideology, as well as a hegemonic ideology. Pancasila was considered as the only means to unify and to resolve all problems faced by the nation. Soekarno then also outlined Pancasila further into a state ideology with the famous doctrine which stands for the Political Manifesto 'USDEK', that was Undang-Undang Dasar

1945 (the 1945 Constitution), Sosialisme Indonesia (the Indonesian Socialism), Demokrasi Terpimpin (Guided Democracy), and Kepribadian Indonesia (the Indonesian Identity). The Political Manifesto was a doctrine that required the unification of all groups in the society that was nationalist, religious, and communist.

In the New Order era (1966 - 1998) led by President Suharto, Pancasila was reused as the state ideology. At this time Pancasila was radicalized even more deeply, to not only serves as the foundation of the state, philosophy, *welthanschauung*, identity, and welfare, but also serves as a source of all sources of law. Pancasila during the New Order has been transformed into an idea construction that was intact, official and absolute, with a single truth (Ali, 2009, p 39). The acceptance of Pancasila truth was derived from the internalization of the entire people of Indonesia. The state strategy was by indoctrinating it to all people in which the guidelines became the interpretation of the principles of Pancasila made unilaterally by the state. The interpretation was the only interpretation recognized by the state, so that it was a single truth. The state even defined any behaviour that deviates from the values of Pancasila, and anyone who sought to embrace an ideology other than Pancasila would be opposed by the state.

5. Pancasila in the Reform Era

When the New Order era ended in the late 1998, Indonesia entered the reform era. The New Order Government which lasted for 32 years was marred by rampant corruption, collusion and nepotism, and the power tends to be authoritarian. The longstanding condition eventually built up the strength of the people to overthrow the regime, and urged for the accomplishment of a more democratic one.

In the reform era, the first change made was to amend the basic law of the country, namely the 1945 Constitution to become a more democratic legal basis. The amendment of the constitution fundamentally changed the constitutional structure of Indonesia. The amendments were made four times from 1999 to 2002. Pancasila which is the preamble of the constitution was not changed at all. However, fundamental changes occurred to the contents of the constitution that resulted in implications on Indonesia's democracy. In fact, the constitution is one of the nation collective agreements in interpreting Pancasila into a framework of rules which determines the direction of democracy.

In the reform era, there is a fundamental change of the state institution which is no longer as agreed by the founding fathers when they created Indonesian independence. The existence of Majelis Permusyawaratan Rakyat or the People's Assembly (The highest representative Body) as the institution which represents the sovereignty of the people, consisting of various elements in society, such as the elements of political, regional, social class, even from the military, is demoted. Its authority is reduced and this institution no longer acts as an institution that determines the course of democracy. In fact, the membership of the Assembly and its authority are no longer the translation of the 4th principle of Pancasila, which is the ideal of political democracy *a la* Indonesia. After the amendment, such a structure is replaced to exactly as what is practiced in the United States, that is considered as the most democratic country, by making the Majelis Permusyawaratan Rakyat (MPR) MPR similar to the House of Congress whose members consist only of the members of the DPR (House of Representatives) and DPD (Regional Representatives Council) or known as Senate in the US. Both elements of the Assembly membership are selected through a general election. This implies that the representation of the main characteristic of the MPR and the mechanism of decision-making based on the consensus with respect to the principle of wisdom are no longer the same. "By implementing this system, Indonesia abandons the principle of kinship with representation from every element of the society" (Suryohadiprojo, 2014, p. 51) as mandated by Pancasila.

The idea of Indonesia's democracy is something that ensures social justice. In addition to political democracy, the Indonesia's democracy should be an integral part of the economic and social democracy. This is different from the democracy applied in many other countries, which only embraces the concept of political democracy. An economic democracy is based on the 5th principle of Pancasila as elaborated in Article 33 paragraph 1, 2, and 3, of the 1945 Constitution. Paragraph 1 of the Constitution which reads: "*Perekonomian disusun sebagai usaha bersama atas asas kekeluargaan*" ("The economy is structured as a joint venture on the principles of kinship"). Paragraph 2 reads: "*Cabang-cabang produksi yang penting bagi negara dan yang menguasai hajat hidup orang banyak, dikuasai oleh negara*" ("The branches of productions that are important for the state and dominate the life of many, are controlled by the state"). Paragraph 3 is: "*Bumi dan air dan kekayaan alam yang terkandung di dalamnya dikuasai oleh negara, dan dipergunakan untuk sebesar-besarnya kemakmuran rakyat*". ("Earth and water and natural resources that are therein shall be controlled by the state, and utilized for the welfare of the people"). The three chapters before the amendment describe the Indonesia's economic democracy. The economy is managed jointly by the government and the private sector, which can be either state-owned enterprises, private companies, with large, medium and small scale as needed. The government's role is very significant when it comes to the lives of many people.

The concept of Indonesia's economic democracy is different from the western one that is based on the ideology of liberalism and individualism, in which the role of the private sectors dominate, and the private economy is its main characteristic. The proposers of the amendment of the article 33 of the Constitution was originally very desirous to incorporate concepts that are inclined towards liberalism and capitalism by eliminating the concept of kinship

The proposers of the amendment of the article 33 of the Constitution were originally very keen to incorporate concepts that are inclined towards liberalism and capitalism by eliminating the concept of kinship. However, eventually a deal was achieved by maintaining the three original paragraphs, but coupled with two more additional paragraphs which read: "*Perekonomian nasional diselenggarakan berdasarkan atas demokrasi ekonomi dengan prinsip kebersamaan, efisiensi berkeadilan, berkelanjutan, berwawasan lingkungan, kemandirian, serta dengan menjaga keseimbangan kemajuan dan kesatuan ekonomi nasional*" ("The national economy shall be organized based on economic democracy with the principles of togetherness, efficiency, justice, sustainability, and environmental insight, as well as independence, and by keeping a balance between progress and national economic unity". Paragraph 5 reads: "*Ketentuan lebih lanjut mengenai pelaksanaan pasal ini diatur dalam undang-undang*" ("Further provisions concerning the implementation of this article are regulated in the law"). The two additional paragraphs to this verse does not explain the reason why they were added, and their implications for the economic democracy.

The concept of social democracy based on Pancasila uses the principle of justice and fairness. This diverse nation must get its welfare equally, and the people are treated equally by the government. The life of the nation based on Pancasila contains the principle of kinship, acknowledges differences in unity and unity in diversity (Suryohadiprojo, 2014, p.65). This is what distinguishes the western principle that is based on individualism and liberalism. Social democracy requires the government to take care of the life of the citizens in need, the poor and displaced people.

Constitutional amendments have fundamentally changed the concept of democracy in Indonesia as a whole. Pancasila and the Constitution prepared by the founders of the nation in a package indicate that Pancasila and the Constitution are in unity. The interpretation of Pancasila should be described in detail in the Constitution so that it can be used as the

implementation guidelines. Therefore, amending the Constitution must be done very carefully so that the meaning contained in Pancasila would not be mistakenly interpreted.

6. Conclusion

Pancasila is the identity of the Indonesian nation. It was derived from the noble values of a diverse nation. Pancasila is very important for Indonesia because it serves as philosophy, basic principles of the state, *welthanschuuung*, and guidance in carrying out the national life. The power of Pancasila as the state philosophy has been tested through the interpretation by individual or the regime in order to maintain their power. Furthermore, the change to the constitution was also consciously made which means changing the translation of the precepts of Pancasila. Consequently, the ideals of the Indonesian state will no longer be the same. Pancasila which contains a collection of noble values of the nation is the strength in running their lives in this global era. Ignoring Pancasila means eliminating the national identity.

Pancasila should be discussed by all elements of the nation because its role is very important especially in the light of a competitive global era. However, any efforts to position Pancasila as the national guidelines should be done with extreme caution because a mistake in doing so will have grave implications for the future of the nation. Indonesia is very fortunate to have state's own national identity. Therefore, the nation should keep the Pancasila, so that it can continue to be a guide in the running of the life of Indonesians now and in the future.

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Theming and Imagineering as a Placemaking Strategy – A Case Study of Islamic Tourism in Malaysia

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Abstract

Malaysia has deployed many tourism themes, beginning with “Malaysia, Truly Asia” to the more temporal-specific themes of “Visit Malaysia Year” and “MyFest 2015” to portray its uniqueness within the context of the multiracial country. Malaysia aims to capitalise on the diversity of its attractions and transform them, via spatial imagineering, into fodder to materialise its marketing image as a Muslim country. Using the key concept of thematisation and imagineering, this study provides an understanding not only on how people shape places materially, socially and symbolically, but also the ways in which this has been contested. Drawing on in-depth interviews with local Malaysians from different ethnics background as the indirect stakeholders, the findings offer the constructivist and post-structuralism perspectives on seeing how Islamic tourism has been received in terms of making the country unique in order to enhance ethnic harmony, as much as to capture tourist imagination and capital investments to create new country imaginaries. Hence, to achieve the objectives of engineering of societies as meant to encourage locals to rediscover local places and attractions, and bridge understanding between multi-ethnicity populations towards the nation-building.

Keywords: Theming, imagineering, placemaking, Islamic tourism, contestation.

1. Introduction

Throughout the world, thematic development has grown rampantly and in diverse ways (Zukin, 1995; Paradis, 2004). Thematic development in tourism industry which means the repackaging of geographical areas or leisure sites based on a unifying identifiable and consistent idea (Yeoh and Teo, 1996). At present, many tourist destinations all over the world compete with each other in introducing specific tourism themes and selling these place themes, by cultural (re)presentation and the construction of identities often to project images of excitement and target at selected audiences (Yeoh, 2005; Yang, 2011). Every tourism theme is formerly implemented in specific tourist destinations through the practicing of imagineering strategies; in the form of attractive taglines and marketable images of local cultures and traditions, or the developments of geographically-bounded areas or spaces in terms of material (re)appropriations and the conduct of special events and festivals that are in line with the chosen theme (Yeoh, 2005). This includes the Sea Café in Penang which make visitors feel like they are dining at the Santorini Island, casinos like the Venetian Macao, where a Venice-theme has been implemented to make attractions in Macao look like the in Venice, hotels like the Eden Hotel in Taiwan which has been decorated as the Bat Cave from The Dark Knight, and theme parks like Disneyworld where visitors can immerse themselves within scenes from the classic Magic Kingdom to The Wizarding World of Harry Potter.

Theming and imagineering practices are also used to engineer people (read: shape their thoughts and behaviours), both tourists (to meet their satisfaction and attracting them to

a particular destination), but also for locals (to bring them together). Continuing the practices, Islamic tourism has been chosen to highlight the implications of this niche theme strategy on the ground (imagineering) both as a way to promote tourism as well as to forge a collective identity for Malaysians. Perhaps, there is the question of how the Islamic tourism fit into the wider picture of tourism scene in Malaysia and promote Malaysia as “Truly Asia”. However, in the context of Islamic tourism I studied, I found a differing picture of how this multiculturalism is displayed especially when the attention is only on Islam and Muslim tourists.

Malaysia Islamic tourism draws a theme on specifically Malaysian religious resources (focussing on the way of Islamic life and its practices) and local strengths (ITC, 2015). This Islamic theme is imagineered onto tourist space by creating or capitalising upon the presence of (new) associated attractions (such as its mosques, Islamic art museums, shariah compliance hotel, educational, arts, heritage, and cultural festivals, health and wellness centre) as a way to develop the status of the country’s tourism industry (Paradis, 2004; Chang, 2005). By prescribing themes to tourism context, strong Muslim images, and experiences built upon the theme of the country’s national religion, as a way to attract Muslim and non-Muslim tourists. This argument is explored as the critique of the Islamic tourist sites such as mosques are viewed not only as a place of worship for Muslims but also as a medium of social actions that may encourage interactions between tourists and local people, as well as among the multiracial population. In line with the Malaysian Islamic tourism has highlights a two-pronged objective that is targeted both at tourists as well as for locals (ITC, 2015). First, Islamic tourism is conceptualised in Malaysia as a statement about what the country has to offer its Muslim and non-Muslim visitors. Second, for Malaysians, Islamic tourism seeks to forge deeper understanding, openness, and acceptance among other ethnic groups towards Islam, aimed at constantly maintaining ethnic coexistence.

There has been much literature on fantasy-based and themed places and spaces (e.g. Zukin, 1995; Paradis, 2004), relatively few studies emphasise theming based on Islamic as a new tourism niche product (see Al-Hamarneh and Steiner, 2004; Zamani-Farahani and Henderson, 2010; Bhuiyan et al., 2011; Jafari and Scott, 2014). Therefore, the main objective of the study is to extend the current literature on the subject by seeing Islamic tourism in Malaysia as more than just platforms through which theming and imagineering may lead to potentially contested by tourists but also investigate locals’ perceptions of how Islamic tourism has been implemented on the ground and how it change materially, socially and symbolically.

Methodologically, qualitative research methods were used to gather information through in-depth interviews with the two important groups of stakeholders; the direct stakeholders and indirect stakeholders. However, this paper focuses only on the perspective from the indirect stakeholders who are amongst the local Malaysians. The in-depth interview were conducted to gather the extent to which they understand the concept of Islamic tourism in Malaysia, and how this may impact their space and everyday lives especially when Islamic tourism is only focused on Islam and Muslim tourists. The ten local Malaysians in Kuala Lumpur, Putrajaya and Selangor have been randomly approached and selected among three major ethnic groups in Malaysia; Malays, Chinese and Indians, to collect the different perspectives on the implementation of Islamic tourism in a multi-ethnicity country. It is very much based on the constructivist idea that different people may have different ideas about place especially when some individuals seek to impose their own thoughts on the place as the “right” one and this thus leads to contestation (Schwandt, 1994).

2. Literature Review

The concept of theming and imagineering first emerged out of the initiatives of the Walt Disney Company that responsible for the reproduction of unreal or mythical places. Themed reproductions of real or mythical places are often portrayed without warts (Archer, 1997). According to Paradis (2004), imagineering is the Disney practice of blending between creative imagination and engineering to create the reality of dreams by theming any goods, services, or places (Archer, 1997), so that visitors would be able to develop the memorable experiences of their visit. Basically, the main objective of theming is to create an imagination world for the visitors that give them a unique story and distinctive experience from their everyday life which intends to amaze them (Lukas, 2007).

As Lukas (2007) defines a theme represents a plot that highlights a specific attraction at a destination with a story created to support the imagination and thus, create the themed environments. While Yeoh and Teo (1996) explains theming as a repackaging of geographical areas or historical events onto a specific leisure site or environment where customers pay for particular goods and services that are linked to the specific themes of the venue. On the larger canvas, there can be many different themes and can be applied not only on specific enclosed areas, but they can be done over different scales such streets, within cities, or even the whole nation (Lukas, 2007) that are in line with the chosen image (Teo, 2003). Moreover, there are marketing themes which portray destination sites through slogans, catch phrases (Chang, 1997; Klenosky and Gitelson, 1997), theme parks (Yeoh, 2005; Zukin, 1995) which are developed with particular visual representations; and place themes (Hannigan, 1998; Kotler, Haider and Rein, 1993) in which entire neighbourhoods, cities and even countries are infused with a strategic vision that guides overall development plans (Yeoh, 2005). From the theme park to the shop/café, to the city are examples of how theming and imagineering can be done at different scales. The theme park, according to Paradis (2004) defined theme park as an enclosed space that includes components “ingeniously tied together and promoted to the visitor as a coordinated package of attractions or facilities around a single theme”.

Tourism theming and imagineering process, however, can lead to many contestations as much as it has its benefits especially when there are the dominant discourse for the representation of culture in Malaysian society that still informed by Malays. Malay power is much more unsophisticated direct decision-making power where the top-down power attempts to make “place” like what they think it is benefits for all and also, there is the ways in which the people themselves make their “place”. The key idea from the top-down is the way in which places are usually constructed with particular objectives of tourism (Chang, 1997) and to spread of nationalism spirit among local (Anderson, 2006). Beyond this, theming and imagineering are very much an exercise in political processes, where the tourism stakeholders get to decide what the theme is and what should be included in it (Lukas, 2007). Chang (2005) has written, ‘this is the way in which placemaking reflects power within the context of tourism theming’. Many scholars argued that the politics of placemaking are the key to understating the activities of people and are produced by social structures that are saturated with power and thus, motivate their response to the socio-spatial and what represent to them (Massey, 1992). These powers can include contestation over discursive representation, or the terms of involvement and implementation (Massey, 1992). As the preeminent philosopher, Michel Foucault’s concepts of power and governmentality emphasised that power is something which operates through people, and not necessarily upon them. This pushes us to examine what ways in which niche tourism theme strategy may be politically driven in terms of the issues and contestations that emerge when theming and imagineering is implemented materially, socially and symbolically in the context of Malaysia. This could be a critical point of attention for top-down approach who often use

their decision-making power to create places for people and how locals may feel contrast about the place after the changes.

3. Analysis and Discussions

Islamic tourism in Malaysia is basically a brainchild of Ministry of Tourism and Culture (MOTAC) as a new niche tourism product. To focus on the development of Malaysia's Islamic tourism, Islamic Tourism Centre (ITC) was established as the initiatives to market and promote Islamic tourism extensively (ITC, 2015). ITC sought to reconstruct the concept of Islamic tourism in Malaysia uniquely amongst other Islamic tourism destinations where Islamic tourism is not only limited to serving halal food for Muslim tourists and providing prayer facilities at tourist sites and public premises but also focusing on tourist sites and attractions, and the activities offer is more philosophical that includes the spiritual agenda. In fact, all these aspects in Islamic tourism are not only purposely for Malay-Muslims but also targeted to non-Muslims to participate as well. According to the ITC, Islamic tourism is defined as any activity, event and experience undertaken in a state of travel that is Islamically-compliant. This is meant for the purpose to have an interface within an Islamic framework, with one or all of the following; economy, culture, heritage, history, arts, a way of life, health, education and any other human activities.

Because the majority population in Malaysia are Muslim, the Islamic factor was used to attract the Muslim niche market. As a Muslim country and Muslim is a majority population, the mosques and halal restaurants are almost everywhere because Muslims in Malaysia share almost similar culture and way of life with other Muslim tourists and this gives facilities to tourists when they travel to Malaysia. Malaysia aims to capitalise on the diversity of attractions to attract tourists. For example, Islamic festivals such as Maulidur Rasul, Ramadhan and Islamic-Malay cultures such as Malay wedding, *cukur jambul*, and *aqiqah* have been capitalised upon and repackaged in the Islamic tourism package in alluring cultural experience to tourists (Director of Islamic Tourism Centre, 2015).

Additionally, Malaysia has a very positive image as a Muslim country, safe to travel, and diversity in ethnic and culture, and consequently gives a positive perception of tourist towards Malaysia itself and Islamic tourism (Butler, 2014). Most of the respondents have perceived the concept of Islamic tourism positively as Islamic tourism could do for the country's economy, culture, religion, and society. For them, Malaysia has a huge potential to develop Islamic tourism comprehensively along with to boost the tourist arrivals to Malaysia.

Islamic tourism is a symbol of Islam that represents Malaysia as a Muslim country. Having Islamic tourism will be part of tourism product and will enrich foreign Muslim tourists to experience Malaysia in an Islamic way especially in the current world issues – Hikmi.

Malaysia has a potential for developing the Islamic tourism per se. Malaysia is one of the countries in this world where public prayer facilities and halal foods are readily available almost everywhere, and this benefit for us too indirectly – Dianah.

There are several factors contributing to the rise of Islamic tourism in Malaysia; capitalising on global trends and local strengths, facilitating domestic tourism, as an extension of theming strategy and strengthening national identity.

For the past 10 years, the trend of incorporating religion and being more conscious about what is allowed and not allowed by Islam has been growing. Muslims throughout the world have become one of the largest consumer groups whereas they concerned about the halal food, their finances, the medical treatment they receive is permitted or not. This awareness has created a new ideology of consumerism where the Islamic component which demonstrates the trend of people looking for Islamic alternatives, for something more acceptable in the eye of the religion - Director of Islamic Tourism Centre, 2015.

This state of the religion that persists today is concerned with improving a quality of life through focusing on cultural (Henderson, 2009) and comprehensive economic development (Battour and Ismail, 2016). This emerges as a legitimate space where a Malay may retain his/her character of Muslim while engaging in a cosmopolitan environment (Singh, 2001). This also stands at the forefront of the conceptualisation, production and marketing of goods and services in compliance with Islamic law, including Islamic tourism (Al-Hamarneh and Steiner, 2004).

Despite the multi-ethnic concern brought up by the several non-Muslim respondents, there is a strong link between the objectives of Islamic tourism and national unity in a contemporary Malaysia. Islamic tourism can be seen as a valuable platform for the engineering of societies - for constructing a more cohesive nation through tourism as many assumed that tourists are attracted to visit Malaysia due to the religious and cultural diversity, and the social stability. This is invariably the case of Islamic tourism which Islamic tourism can be used as more than just a tourism tool but for binding Malaysians together as envisioned by ITC.

While respondents strongly supported the ideas of Islamic tourism as an opportunity to promote ethnic harmony in Malaysia, Tashmeera realised that tourism and ethnicity share a close relationship in which the Malaysian government determines the ethnic society in tourism marketing and promoting over the years. As a result, Islamic tourism has been chosen as an exemplary model of how multi-ethnicity society accepts other differences in the context of tourism. A similar account was also made by Manjeet, viewing that the minority group may accept the concept of Islamic tourism in Malaysia if Islamic tourism does not only offer to Muslims but also benefits other races to experience it. Besides, it can be said that despite the demographic challenge of Malaysia, since Independence, has been in a state of “stable tension”, which means that Malaysians have been living in a society dominated by many contradictions but we have managed to solve most of them through a continuous process of consensus seeking negotiations. However, in contrast, this could be seen as a critique of how ITC actually sees the implementation of Islamic tourism as benefiting and appealing all races in Malaysia without realising that minority group may feel otherwise, as acknowledged by Yilin and Loo Wee:

I don't know if Islamic tourism could benefit other races; Chinese and India. They may not mind about the rise of Islamic tourism but they may not want Islamic tourism to be prominent in Malaysia tourism industry - Yilin

Some ethnic may perceive that Islamic tourism heavily biased only to Islam and Malay-Muslim. How can you have Islamic tourism that includes all religions although, in terms of intentions, the state has got it right in terms of seeing how Islamic tourism can benefit all Malaysians even its focus on just the Islamic religion, right? This may become a major source of discontent - Loo Wee

Critically, the minority group did not see their races as being represented in tourism strategies. This could be a clash between themes as argues by Lukas (2007), the top-down have the spatial power to decide what the theme is fit and what should be included in it although facets of place that does not align with the theme. It could be that while ITC sees the value of Islamic tourism for all Malaysians and have the power to decide to what happens in society and thus they are wary of how to implement it. It seems that Islamic tourism does not necessarily represent only Islam and Malay-Muslim but ITC attempted to make everything to equal for all races because selecting any tourist attractions that appropriately represent Malaysia always remains a complicated issue (Butler et al., 2014). In this situation, we could refer to the disagreement among communally conscious groups over the allocation of cultural resources. It is evident from the colonial experience, the political power is in the hands of the British which is communally based, in the hands of the dominant Malay community (Din, 1982). At this point, the defining principles of Islamic tourism decision include a partnership comprising political elites, decision-making based on ethnic proportionality and purposive depoliticisation of the political process (Din, 1982).

Another concern in this study lies on how the sites are socially and spatially regulated or changed and the range of activities has been changed during the process of the implementation of Islamic tourism and thus, it causes certain restriction.

There are people who sleep in the mosques and wear inappropriate clothing. I also saw many activities in the mosque nowadays. The tourists had strolled around the mosque and taken photographs. Sometimes they are with the guard, and sometimes they tour themselves - Haziq

There is a need to see how Islamic tourism changes the space through the mosque tourism as an example, as this must not be seen as limited to the only religious matter, but rather as multi-functional. The mosque is widely used by local Muslims not just as a place to perform prayers but also to meet and stroll around while watching international tourists after the mosque start open it to tourists.

Nur Diyana also shared the same views on how important local behaviour is in representing tourist space especially the Muslims who sometimes do not possess their good attitude as a Muslim. She proceeded to say: 'I saw a mosque guard yells at the one tourist because he did not take off his shoes. The inappropriate attitude of untrained workers could tarnish the pure image of Islam without they realised it'. The sentiments here really bring home the point that Jafari and Scott (2014) made on how important the image of Islam after being themed in the eyes of tourists to see how Islam has been practising into contemporary society in Malaysia whereas the Malay-Muslim has become the main subject.

There are some changes in terms of regulations to the Muslim and the tourists especially after the mosque being part in tourism programs. A little space inside the prayer hall has provided to tourist to taking pictures and most of the time, they make noise and a bit disturbing to those who want to perform prayers - Hikmi

One of the great challenges in the implementation of Islamic tourism has an influence on Malaysian multi-ethnicity, on their space and on their practice of that space may consider as a source of ethnic conflicts. Ironically, Malaysia is a multiracial country and not all policies adopt Islamic law (Din, 1982). As it said, it is difficult to draw clear lines in terms of how things are finally implemented on the ground in the case as such Malaysia.

4. Conclusion

The aim of this paper is to examine the purpose of engineering the society is to seeing how people from various ethnic and race background bind together and link them to their terrains, although there is the ideological exercises are often times contested by the very people they seek to depict. Besides, it fosters the nation-building and also ensuring the Chinese and Indians has a place for showcasing their culture as well. More than this, the state introduced Islamic tourism as a new niche product in order to capitalise Malaysian's strength and global demand for tourism. Islamic tourism has been chosen as an example of niche theme to explore on how the engineering of spatial according to Islamic theme is also meant to achieve the objectives of engineering of societies within the plural society context. Although Islamic tourism promotes the dominant religion in Malaysia and thus not representing the religions of all Malaysians, the cultures and religions of other races are also promoted under different themes such as in the imagineering efforts of the "Malaysia, Truly Asia". This theme review on how Malaysia is opted to "selling" its tremendous multi-ethnicity to represent the country's uniqueness without undermining the minority. The contestation between presenting an ethnically diverse and a homogenous and Malay-centric self-image remains a dilemma (Singh, 2001; Din, 1982). As ethnically diverse societies have the tendency for fragmentation and contestation, and as a tool of socio-political socialization have gradually lost effectiveness, Islamic tourism has arguably emerged and introduced as a privileged tool for Malaysia to disseminate a shared religion identity with their people. Malay-Muslim had established their dominant culture and identity and thus, making their position as a strong political instrument in the decision-making power. In this regards, not only are cultural ideology, they can be highly contentious, where spatialized representations of culture may seek to divide among other ethnic, rather than unite, populations.

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Sustainable Pillars for Township Tools Core Criteria of Community Planning & Design

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Abstract

This paper aims to identify the sustainable dimension pillars (SDP) on neighbourhood assessment sub-criteria of community planning & design particularly in Malaysia. The problem of the study is, do these townships assessment tools fully address sustainability? Or it might be 'green but not sufficient' to be sustainable? This paper aims to evaluate the adaptation and balance of SPD in Community, Planning and Design (CPD), which is one of the core-criteria of Green Building Index (GBI) Township/Neighbourhood Assessment Criteria. The objective is to identify and evaluate the SPD indicators balance towards sustainable urban development in Malaysia. Questionnaires survey and expert interview were gathered for the SPD indicators in the CPD sub-criteria. The significant contribution of research is that the findings will be used as references/guides for future review and refinement GBI Township/Neighbourhood Assessment Criteria.

Keywords: Sustainable pillar dimensions, community, neighbourhood development.

1. Introduction

Since the 1990s, sustainability assessment systems for building which commonly known as green building index have been used to integrate sustainability into the construction industry, and their inspiration currently at global level. Neighbourhood/township are as important as any element in the development of urban system (Choguill, 2008), yet the development of neighbourhood/township assessment criteria has just begun to spread (Singh et. al, 2009) as well as Malaysia which is still relatively new. It is crucial to evaluate the existing neighbourhood/township assessment systems at this stage of their development to determine their strengths and weaknesses and the methods to further improve them. There are an increasing focus and demand on the assessment and certification of neighbourhoods/township, but studies on neighbourhood sustainability assessment tools and certified project are still inadequate and limited. Recent studies compare neighbourhood sustainability assessment tools based on their structure, the methodologies of their application, their performance on case studies (Garde, 2009; Kyrkou and Karthaus, 2011; Sharifi and Murayama, 2014), and the components they assess (Sharifi and Murayama, 2013), their assessment criteria (Berardi, 2013) and their general characteristics (Haapio, 2012). These studies give a general description of neighbourhood sustainability assessment tools, however their scope does not fully cover the details of the assessment systems, and there is no methodology by which rating systems can be objectively evaluated (Garde, 2009).

Sustainable assessment criteria systems consist of indicators that developed from a thorough literature. Several studies on assessment indicators indicate the purpose definitions and characteristic, development methods of a new indicator groups (Olsson et. al, 2009; Dahl,

2012; Mori and Christodoulou, 2012; Niemeijer and de Groot, 2008; Repetti and Desthieux, 2006), indicator values baseline (Niemeijer, 2002) and indicators frame work (United Nations, 2007). Currently there are various rating system methodologies available; hence, it is quite difficult for stakeholders to effectively compare the most comprehensive one. Different sets of requirement, baseline, geographical factors and locality policies render differentiation. At present, sustainable urban development are mainly promoted by governmental related guidelines, frameworks, policies, incentives and programs (Shen et al., 2011). Synergize by third party organization such as professional institutions, the development of sustainable urban assessment systems which is driven by market approach has gained significance and increasingly adopted by developers.

Sustainability assessment criteria systems and indicator sets have an obvious impact on attempts towards sustainable environment, particularly on sustainable policy development. Sustainability assessment criteria systems and indicator sets provide guides, information and input to development policy making (Reed, Fraser and Dougill, 2006). Besides, sustainability assessment criteria also influence policy making directly whereby the provision of incentives, monetary aids and grants (Walton et al., 2005), for the application of assessment criteria systems, or their implementation process can be sufficiently abridged (Council, 2006). In some municipalities, cities or countries, assessment criteria systems have even become compulsory for new urban developments (Lee, 2013). However, for non-compulsory market-driven township / neighbourhood sustainability assessment criteria systems can also increase the risk of implementing the least sustainable, instead the most cost effective indicator sets in an urban development (Garde, 2009).

1.1 GBI Township Assessment Criteria in Malaysia

Green Rating tools are conceived to be able to assist architects, planners, designers, builders, property owners, government bodies, developers and end users to understand the impact of each design choice and solution towards being more environment-friendly. The Malaysian Green Building Index (GBI) was created to provide the building industry a common and verifiable mechanism to benchmark buildings within the Malaysian context. GBI Township Assessment Criteria and this framework takes it to another level and sets out a vision for sustainability within the built environment and provides guidance that will assist end users to deliver sustainable townships.

Sustainability is central to the long-term viability of our society. Green buildings are a key component of a sustainable society, but the construction of green buildings by themselves will never allow us to effectively address issues that sit outside of the scope of an individual building. Holistic sustainability within the built environment is about the relationship between the environmental, the social and the economic factors, and how the community then uses it. GBI Township Assessment Criteria will allow key stakeholders to take an integrated approach to addressing the environmental, social, and economic and design factors associated with the delivery of a sustainable township. It provides an opportunity for the application of partnership based approach throughout the development process and will assist key stakeholders plan, design, build, manage and operate sustainable communities.

Over the last decade in Malaysia, an interest in 'green', or environmentally preferred, building indexed in green rating has increased dramatically. The Malaysia Green Building Confederation (MGBC) Green Building Index (GBI) certification program reports that from its launch in May 2009 (Figure 2), a staggering total of 50 million square feet of building were 'green' as in May 2013. From Year 1 (May 2009), the number of Registered Project steadily grew, from 55 project to 91 project (Year 2); and to 121 project (Year 3 & Year 4). The Certified Project also increased from 1 certified project in Year 1; 15 certified project in Year 2; 42 certified project in Year 3 and 68 certified projects in Year 4 (Table 1). However,

in order for this positive trend to continue, these buildings need to be evaluated to determine if actual performance is in line with the predicted outcome. Such evaluations should not only include technical and economic performance, but also the experiences of the users/occupants.

Table 1: GBI Project Statistic, May 2009-May 2013.

| GBI Projects | Registered Projects | Certified Projects | | Registered Projects | Certified Projects | | Registered Projects | Certified Projects | | Registered Projects | Certified Projects |
|--------------|---------------------|--------------------|----------|---------------------|--------------------|----------|---------------------|--------------------|----------|---------------------|--------------------|
| 2009 Q2 | 17 | 0 | 2010 Q2 | 14 | 6 | 2011 /Q2 | 27 | 10 | 2012 /Q2 | 27 | 15 |
| 2009 Q3 | 5 | 1 | 2010 Q3 | 23 | 1 | 2011 /Q3 | 25 | 13 | 2012 /Q3 | 45 | 22 |
| 2009 Q4 | 12 | 0 | 2010 Q4 | 20 | 5 | 2011 /Q4 | 39 | 7 | 2012 /Q4 | 27 | 13 |
| 2010 Q1 | 21 | 0 | 2011 Q1 | 34 | 3 | 2012 /Q1 | 30 | 12 | 2013 /Q1 | 22 | 18 |
| Y1 Total | 55 4.5/m | 1 0.08/m | Y2 Total | 91 7.5/m | 15 (1.25/m) | Y3 Total | 121 10.1/m | 42 3.5/m | Y4 Total | 121 10.08/m | 68 5.67/m |

Source: Boon (2013)

1.2 Methodologies and Analysis

The research is to identify all the sub-criteria in CPD of GBI Township/Neighbourhood Assessment Criteria with the goal to evaluate balanced of SPD according to pillars of sustainability framework that leads towards a more sustainable urban neighbourhood development. In order to achieve this aim, the following research process is as shown in Figure 3. The study is carried via experts questionnaires survey of qualified GBI industry stakeholders in Malaysia whom are GBI industry stakeholders; the Councils of MGBC, GBI Facilitator + Assessor. The targeted expert also is extended to the other related stakeholders in GBI, who are the Urban Planners, Architects, Engineers and other similar professionals involved in sustainable neighbourhood development projects. The study involved 14 experts from GBI industry stakeholders.

Data from experts was gathered and analyzed using 1 to 10 likert scale where; 1 - no adaptation of SPD, 2 - extremely very weak, 3 – very weak, 4 – weak, 5 – moderate, 6 – less strong, 7 – slightly strong, 8 – strong, 9 – very strong and 10 – extremely very strong. The analyzed data is representend in the form of radar chart. This was conducted via interviewing GBI expert panels. The objective of the interviews is primarily to discuss the perception from the expert on indicating factors for assessment by evaluating the balanced adaptation of SPD in each sub criteria, score weight indicators and implementation.

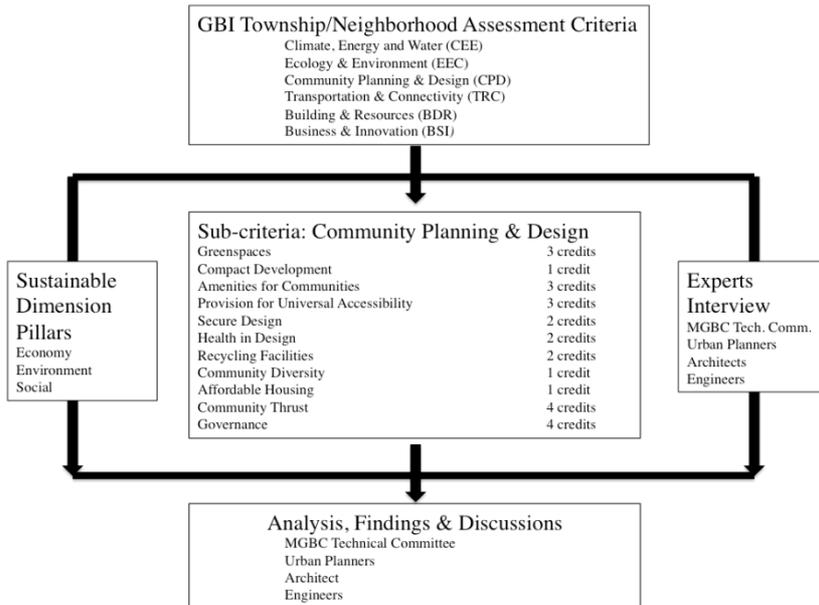
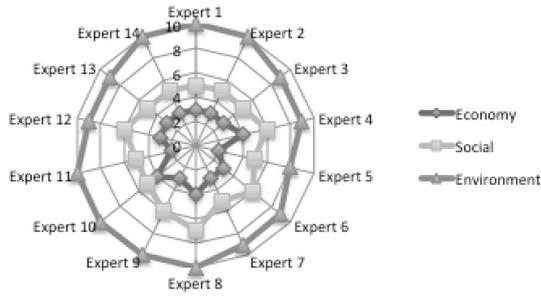


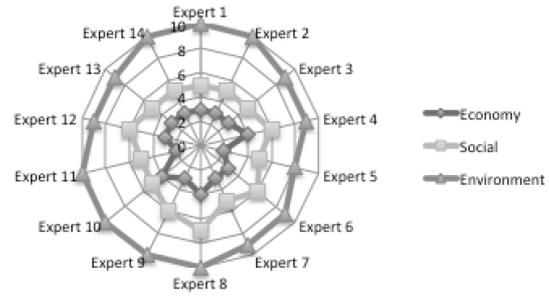
Figure 1: Theoretical Framework of Research

The contribution of this research is to evaluate and the balanced adaptation of SPD in each of sub-criteria Community Planning & Design in GBI Township/Neighbourhood Assessment Criteria. The overall idea is measure the expert's opinion of SPD in CPD sub-criteria in order to find out a balanced sustainable indicator. This evaluation scalable study is for effective sustainable neighbourhood development that addresses the gaps and the limitations of the existing assessment criteria. It takes into the account the core issues of neighbourhood sustainable development which including environmental, social, and economic (Figure 1) against GBI neighbourhood assessment CPD criteria. The core of SPD has three dimensions, which must be integrated in order to achieve the goal of this study.

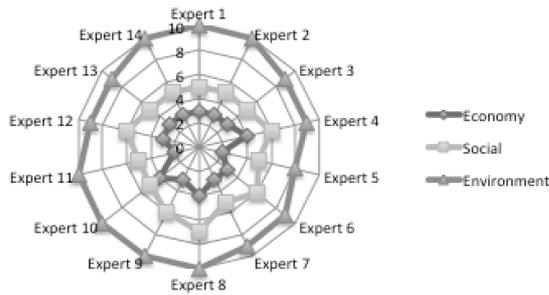
It was found that the data gathered from experts opinion for each sub-criteria (S-C) were ; S-C 1: Greenscapes resultant high scoring values for environment pillar, followed by moderated score for social pillar and less value score in economy. S-C 2: Compact Development scoring values opposite the S-C 1, high scoring values in economy pillar, slightly more than moderate in social pillar and low score in environment pillar. S-C 3: Amenities for Communities high score for social pillar; average 9-10, environment pillar average 1-3 score and economy pillar average at 3-5 score. S-C 6: Health in Design, social pillar average at 8-10, economy pillar 7-8 score and environment pillar average at 2-3 score. S-C 7: Recycling Facilities, environment pillar average at 8-9, social pillar average at 7-8 and economy pillar average at 6-7. S-C 8: Community Diversity, environment pillar average at 4-5, social pillar average at 9-10 and economy pillar average at 7-8. S-C 9: Affordable Housing, environment pillar average at 4-5, social pillar average at 9-10 and economy pillar average at 7-8. S-C 10: Community Thrust, environment pillar average at 3-5, social pillar average at 10 and economy pillar average at 8-9. S-C 11: Governance, environment pillar average at 8-9, social pillar average at 9-10 and economy pillar average at 10.



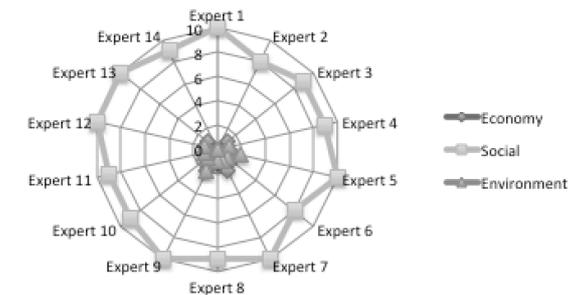
Sub-criteria 1: Greenscapes



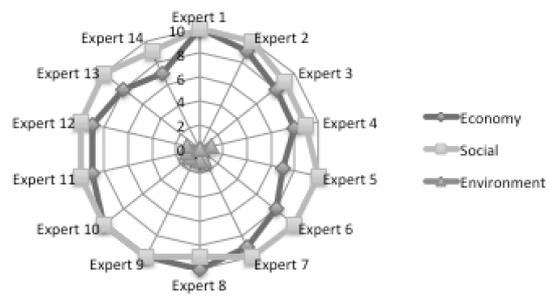
Sub-criteria 2: Compact Development



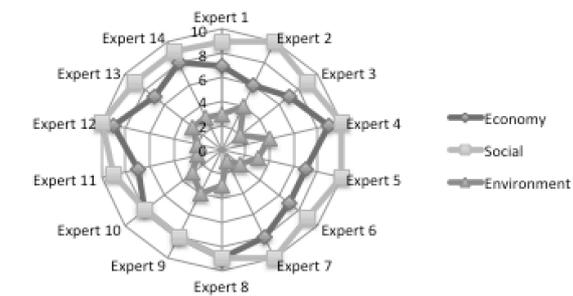
Sub-criteria 3: Amenities for Community



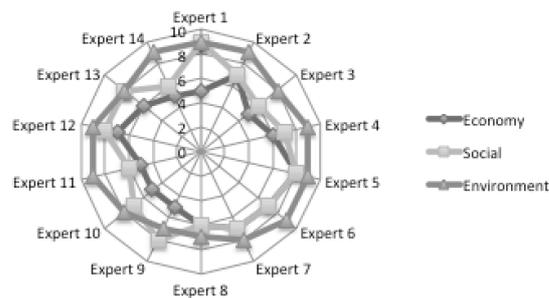
Sub-criteria 4: Provision Universal Accessibility



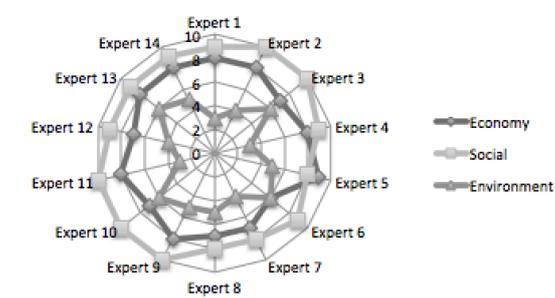
Sub-criteria 5: Secure Design.



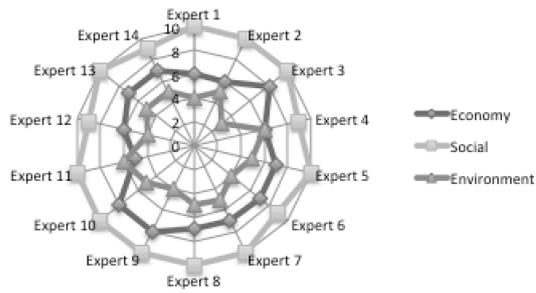
Sub-criteria 6: Health in Design.



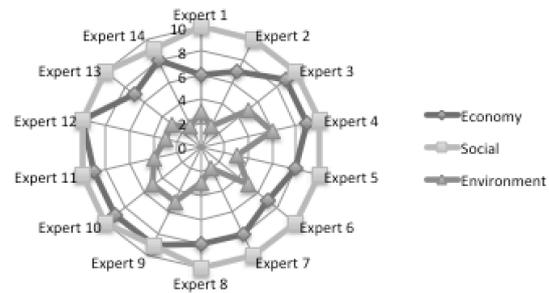
Sub-criteria 7: Recycling Facilities



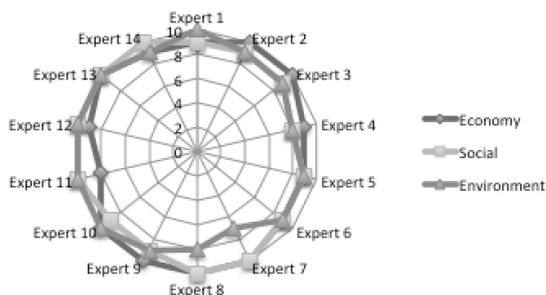
Sub-criteria 8: Community Diversity



Sub-criteria 9: Affordable Housing



Sub-criteria 10: Community Thrust



Sub-criteria 11: Governance

Figure 2: SC1 – SC11, Sub-criteria for Community Planning & Design.

Based on the findings, this townships assessment tools generally address all sustainability dimensions. However, the limitation of this townships assessment tools is unbalance adaptation in all sub-criteria. The findings also suggested there is a gap or venue in balancing each dimension for a more holistic sustainable development. Hence, the weightage values for each indicator are varies. Based on analysis values from 1 – no adaptation of SPD to 10 – extremely very strong adaptation of SPD, the least balanced adaptation is sub-criteria 4: Provision for Universal Design has a 0 value or very less score for economy dimension pillar and sub-criteria 5: Secure Design has the lowest score and 0 values for the environment pillar.

3. Conclusion & Recommendation

This research seeks to develop an economically, socially and environmentally balance and responsive approach to GBI neighbourhood assessment criteria, by which the principles and strategies of assessing and benchmarking are positioned to facilitate holistic pillars of sustainability concept through incremental improvements in sustainable neighbourhood indexing. The analysis suggested the method and gaps in green building and environmental development in addressing the sustainable dimensions within CPD core criteria. The approached used in this study gather experts' opinion on CPD for sustainable neighbourhood development for Malaysia. The conclusion of this study is GBI Township/Neighbourhood Assessment Criteria under CPD core-criteria adapted SPD; however there is certain sub-criteria which is not well balanced in addressing SPD. Hence, sustainable development may not be developed as envisaged. The findings for S-C 4 and S-C 5 showed highly imbalance scoring values on studied sustainable dimension indicators, thus, addressed the research objectives and gaps in research problem. By addressing the unbalanced sustainable dimension adaptation, the implications is that can be use as reference for future GBI Township Assessment Criteria review and improvement. This study is also timely as more new green label township is developed in the country. From research point of view, this

study can be further elaborated to other core criteria of GBI Township/Neighbourhood Assessment Criteria. However, the limitations of this study are the number of the experts involved and subjective opinion by the experts. Each expert may have different backgrounds, experiences and schools of thought. An implication for future research is to study all other core-criteria in GBI Township Assessment Criteria. The study could also be extended in longitudinal and comparative ways. Further research could also study each sub-criteria score weightage and descriptions.

4. Acknowledgement

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Protection Priority in Mountain Environment Using Analytic Hierarchy Process (AHP) on Kinabalu Park, Sabah.

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Abstract

Environmental degradation is one of the largest threats that are happening especially in protected areas. This is due to protected areas provide not only environmental benefits but also social and economic benefits to people and communities worldwide. Kinabalu Park, Sabah is declared by UNESCO as Malaysia's first World Heritage Site in 2000 and the park is classified into category II (National Park). A national park is very closely related to nature-based tourism, being a symbol of a high-quality natural environment with a well-designed tourist infrastructure. Among the main reasons for people coming to Kinabalu Park is to enjoy the beauty of nature as its flora and fauna diversity and also the magnificent mountainous landscape. This paper focuses on prioritizing the environment aspect that being affected by the tourism activities and some of the acts of irresponsible visitors. If the environmental degradation continues, this might harm the environment on the long term basis. The method that will be using is Analytic Hierarchy Process (AHP) to prioritize the protection of the environment on the study area. It can help decision makers to prioritize on which matter that they need to focus more on and also enables to put more expert knowledge together allowing more precise decisions and moderating personal judgments.

Keywords: Environmental degradation, conservation, Kinabalu Park.

1. Introduction

Society nowadays gives more interest in nature based tourism and most of the tourism occurs in fragile areas or areas of high biodiversity. It will cause conflict and crowding based on issues about the interaction between the social and biophysical environment in the carrying capacity theory (Latip et al., 2015). Conflict is a common and difficult issue in many natural areas around the world, due to incompatibilities between different uses of the same resource (Hammit and Schneider, 2000). Conflict occurs when the group aims are disrupted by the actions of another user group. Crowding is one of researched aspects of tourism and recreation in natural areas. Crowding occurs because of the number of people within a defined area reaches a point which it is perceived to interfere with the values, activities or intentions of the visitors. Growth in a number of visitors and diversity used has cause conflict to appear on management issue in many natural areas.

Kinabalu Park with the area of 75,370 hectares was established on 1964 with the basic purpose for the benefit, education, and enjoyment of the people (Ali and Basintal, 1997). The park is under the management of Sabah Parks Board of Trustees or Sabah Parks. Due to its high biodiversity and the high percentage of local endemics, especially flora, Kinabalu Park has been identified as one of Malaysia's centers of plant diversity and designated as a Centre of Plant Diversity for Southeast Asia (UNESCO WHC, 2007). It is one of the richest plant regions in the world with over 5,000 species of plants included over 800 species of orchids, over 600 fern species and 13 species of pitcher plants. Kinabalu Park is renowned for its ecology, ecology, flora, and fauna had been declaring as Malaysia's first World Heritage Site

in 2000 by United Nations Educational, Scientific and Cultural Organization (UNESCO). Kinabalu Park is one of the most famous attraction spot in Malaysia and specifically in Sabah. With the height of 4,095 meters, Mount Kinabalu becomes one of the main reasons people flocked to come and enjoy the majestic mountainous landscape scenery (Latip and Rais, 2016). For the year 2014 based on the visitor's statistics done by the Sabah Parks, the number of visitors to Kinabalu Park is about 714, 164 and about 58, 428 of them are climbers. The number of visitors has increased from year to year. As the number of visitors increases, the quality of the environment may decrease if the tourism activities are not controlled.

Mountain areas are highly fragile and consist of high biodiversity. This is due to its great latitudinal and climate range of the mountain consist from tropical lowland and hill rainforest to tropical forest, sub-alpine forest and scrub on the higher elevations (Kurzweil, 2013). In addition, the diverse geology gives rise to various types of soils. Evolution of the species influences by the precipitous topography and severe El Nino and other catastrophic events. However, the tourism activities at mountain areas give negative impacts towards its sensitive environment. The quality of the environment may be degraded. Moreover, due to the soil type at Kinabalu Park mostly is ultramafic soil, soil erosion prone to happen easily.

With the rapid development of tourism industry in Kinabalu Park since the park opened in 1964, the park has experienced an increasing use of its natural and cultural environment for tourism, resulting in tourism resources being adversely impacted. Moreover, Kinabalu Park has a highly fragile environment that easily harmed by the tourism activity. The most activity done at Kinabalu Park is mountain climbing related activities other than sightseeing (Talib, Chan and Mereng, 2014). It is essential to maintain or enhance the quality of tourism development for the park (Zhong et al. 2011). Every tourism activities, there are negative impacts towards the environment in the park such as environmental degradation, garbage accumulation, overuse of natural resources, wildlife disturbance and overcrowding of visitors. The high number of visitors to the park, inappropriate visitor behavior, lack of visitor awareness can make the negative impacts much worse. Due to tourism activities that being done within the area, conservation work must be done more properly because of tourism creates pressures on the natural and cultural environment, and also for the resources can be used or enjoy a long period.

With the result from AHP, it will help the park management with their monitoring activity also. Monitor negative environmental impacts such as trail erosion, improper waste dumping, littering, water pollution, illegal collecting of plant or animals and feeding of wildlife. The data are important for virtually all management activities, for public reporting and for communication with the government (Eagles, 2014).

Thus, this paper focuses on prioritizing the environment aspect that being affected by the tourism activities and some of the visitor's irresponsible acts. If the environmental degradation continues, this might harm the environment on the long-term basis if the tourism activities continue at Kinabalu Park. Degradation of the environment because of the tourism occurs at mountain areas is a concern for the park management. In order to reduce the impact towards the environment, AHP is used to help the park management with prioritizing on which factors that they need to give more attention or encounter first. Thus, the tourism at Kinabalu Park can be sustained.

2. Methodology

Analytic Hierarchy Process (AHP) techniques are used as a tool in decision making process for an environment protection at Mount Kinabalu. The main factors are environmental degradation, tourism activities and prohibited acts are the main factors for the AHP and the factors were ranked by the opinion of the respondents. AHP is a structured technique for

organizing and analyzing complex decisions, based on mathematics and psychology. It was developed by Thomas L. Saaty in the 1970s and has been extensively studied and refined since then (Saaty, 2008). The procedure of AHP can be expressed in a series of steps:

(1) Construct a paired comparison matrix.

A pair wise comparison matrix of criteria is constructed using a scale of relative importance. The judgments are entered using the fundamental scale of the AHP, which is shown in Table 1. In total, $n(n-1)/2$ pair wise comparisons are evaluated for n criteria. Let A represent an $n \times n$ pair wise comparison matrix:

$$A = \begin{bmatrix} 1 & a_{12} & \cdots & a_{1n} \\ a_{21} & 1 & \cdots & a_{2n} \\ \vdots & \vdots & \ddots & \vdots \\ a_{n1} & a_{n2} & \cdots & 1 \end{bmatrix} \quad (1)$$

The diagonal elements in matrix A are self-compared; thus, $a_{ij} = 1$. The values on the left and right sides of the matrix diagonal represent the strength of the relative importance degree of the i th element compared to the j th element. Let $a_{ji} = 1/a_{ij}$, where $a_{ij} > 0, i \neq j$.

(2) Calculate the importance degrees.

The average of normalized columns in a reciprocal matrix provides a good estimate of the principal right eigenvector in the deterministic case (Vargas, 1982). Let W_i denote the importance degree for the i th criteria. Then,

$$W_i = \frac{1}{n} \sum_{j=1}^n \left(a_{ij} / \sum_{i=1}^n a_{ij} \right), \quad i, j = 1, 2, \dots, n \quad (2)$$

(3) Test the consistency of the importance degrees.

Due to the limitation of Saaty's discrete nine-value scale and the inconsistency of human judgments when assessing weights during the pairwise comparison process, the aggregation weight vector might be invalid. Examination of consistency of the importance degrees should be made to avoid inconsistencies occurring when using different measurement scales in the evaluation process (Karapetrovic and Rosenbloom, 1999; Kwiesielewicz and Van Udem, 2004) suggested the maximal eigenvalue λ_{\max} be used to evaluate the effectiveness of measurements. To check the consistency between pair wise comparison judgments, the consistency index (CI) and consistency ratio (CR) are calculated using the equations:

$$CI = (\lambda_{\max} - n)/(n-1) \text{ and } CR = CI/RI \quad (3)$$

Where RI is a random index with a value obtained from different orders of pair wise comparison matrices. If the value of the CR is below 0.1, the evaluation of the importance degrees is considered to be reasonable. In general, the AHP is developed to select the best of a number of alternatives with respect to several criteria.

Table 1: The relational scale proposed by Saaty (1980) for pair wise comparisons

| Scale | Judgement of preference | Description |
|---------|--|---|
| 1 | Equally important | Two factors contribute equally to the objective |
| 3 | Moderately important | Experience and judgment slight favour one over the other |
| 5 | Strongly important | Experience and judgment stronger favour one over the other |
| 7 | Very strong important | Experience and judgment very strongly slight favour one over the other, as demonstrated in practice |
| 9 | Extremely important | The evidence favouring one over the other is of the highest possible validity |
| 2,4,6,8 | Intermediate preferences between adjacent scales | When compromise is needed |

Source: Saaty (1980)

3. Result and Discussion

Tables below show the AHP analysis for environmental degradation, tourism activities and prohibited acts.

3.1 Environmental degradation

Table 2 is the value for AHP analysis for impacts from tourism activities towards the environment. The highest average score and ranked as first soil impacts such as bare ground and soil erosion at a few places in the park with 0.2783. It can be seen that some soil erosion around the park area and due to the type of soil at Kinabalu Park, soil erosion happen naturally sometimes. The Bare ground is spotted mostly at the trails in the park and vegetation area where people always stomp on. The next impact that ranked as second is the impact on vegetation such as the presence of non-native plant, damaged tree and plants and exposed roots of trees with 0.2207. This is because of the soil erosion when the soil is removed then the tree roots are exposed and mostly at the trails where many of the visitors walk through. Damaged tree and plants are because of some of the irresponsible visitors disturb the plant's presence in the park. Furthermore, the presence of non-native species such as the dandelions that is a concern for the park management because it might threaten the native species. Garbage accumulation with 0.1524 is ranked at third. This is due to the increase of a number of visitors to the park and also because of the littering by the visitors. Garbage can be seen scattered at few places in the park where most visitors are occupied. This situation often can be seen during peak season such as during school holidays.

Table 2: AHP analysis for impacts towards the environment

| Impacts | Average | Rank |
|------------|---------|------|
| Soil | 0.2783 | 1 |
| Water | 0.0511 | 7 |
| Vegetation | 0.2207 | 2 |
| Garbage | 0.1524 | 3 |
| Smell | 0.1228 | 4 |
| Air | 0.1001 | 5 |
| Noise | 0.0745 | 6 |

Next, bad smell from the garbage and toilet is ranked at fourth with 0.1228. The bad smell occurs usually when the garbage accumulates. Ranked on fifth is air pollution with 0.1001 due to some people are smoking and from the vehicles at the park. Transportation is one of the cause of air pollution in the park because they still use the non-green buses that still emit heavy black smoke. The climbers take this bus from the park HQ to Timpohon Gate to start their climb. Noise pollution comes at sixth with 0.0745, due to the crowded of visitors mostly during peak seasons and also from the visitor's vehicles. The buses that they using for transport the climbers also produce the loud sound. Ranked as last is impacts on water such as water turbidity, cleanliness of the water and some of can be seen waste in the drainage with the average score of 0.0511. The consistency ratio (CR) should be less than 0.1 for considered to be reasonable and the CR is 0.0487.

3.2 Tourism activities

Table 3: AHP analysis for activities that give impact to the environment

| Activities | Average | Rank |
|----------------------|---------|------|
| Mount Climbing | 0.3889 | 1 |
| Activities at summit | 0.1953 | 2 |
| Bird watching | 0.0685 | 6 |
| Sightseeing | 0.1362 | 3 |
| Nature education | 0.1181 | 4 |
| Photography | 0.0930 | 5 |

Table 3 is the value for AHP analysis for the activities that give most impact towards the environment. Mount climbing has the highest average score and ranked as first with 0.3889 which means that this activity gives the most impact and need to give priority to the management of the trails and the surrounding. Around 200 people include the climbers, guide and park staffs walk on the summit trails every single day since the park opened for mountain climbing. Follow the activities at the summit such as via Ferrata with 0.1953 ranked as second. In 2007, private companies, Mountain Torq manage the tourist activity at the summit of Mount Kinabalu. Mountain Torq as the first mountaineering training center in South East Asia also offers activities such as via Ferrata, sports and rock climbing, rappelling and mountaineering skills course at the height of 3,200 meters to 3,776 meters on the Mount Kinabalu. It is the world's highest Via Ferrata in a UNESCO World Heritage Site. Rank at third, sightseeing with 0.1362. After Kinabalu Park was declared as one of the World Heritage Site, local and international visitors become more interested with the park and the number of visitors increase. There is no limit numbers of the visitors and might harm the environment. Fourth is nature education with 0.1181, there are designated zone in the park such as botanical garden and natural museum for educational purposes and do not disturb much the environment. Fifth is photography with 0.0930 and the least impact towards the environment is bird watching activity with 0.0685. The CR is 0.0782.

3.3 Prohibited acts

Table 4 is the value for AHP analysis for the prohibited acts done by the visitors that are seen happen in the park surrounding. Littering has the highest average score with 0.5734 which means that this activity is the most frequently seen happen in the park. Littering still occur even though there is rubbish bin being prepared around the park. The walking and summit trails, drainage, river banks and places that are always crowded with the visitor, litters can be seen. Littering prohibited signs are seen in the park area but still, there is some irresponsible visitor that litters around the HQ areas and also along the summit trails. The mountain guides

give the briefing on do's and don'ts that include cannot litter before start the climb. Ranked second is plucking plants with 0.1897 and disturbing animals is ranked fourth or the last activity was seen happen in the park. Kinabalu Park is a protected area filled with the diversity of flora and fauna, some of it is endangered or vulnerable. So supposedly the plants and animals cannot be plucked or disturbed but some visitors plucked the flowers and disturb the plants in the park area and along the trails during climbing. Smoking is ranked third with 0.1779. Some of the visitors do smoke in the park area and the cigarettes might cause the fire at the park. Smoking also contributes to air pollution.

Table 4: AHP analysis for most of the prohibited acts seen in the park

| Activity | Average | Rank |
|-----------------|---------|------|
| Littering | 0.5734 | 1 |
| Disturb animals | 0.0590 | 4 |
| Plucking plants | 0.1897 | 2 |
| Smoking | 0.1779 | 3 |

4. Conclusion

This paper presents a method using the techniques of an AHP for making decisions for the prioritization of environment protection for Kinabalu Park. The main factors are environmental degradation, tourism activities and prohibited acts for this research. The introduction of protection priority using Analytic Hierarchy Process (AHP) model can be applied in Sabah because the problem of environmental conservation cannot be completely solved at this time due to insufficient knowledge, human skills, strategies and government budgets. The results will suggest an integrated plan for improving environmental conservation and tourism of the Mount Kinabalu and a policy of protection priority that takes into consideration the annual limitations of the government's budget and the emergency of protecting the environment for achieving sustainable development. Besides, the implication of this study also can be used for creating public awareness, planning sustainable communities, national and international development. As tourism at protected areas continues to grow as do pressures associated with it, effective planning and management of tourism become absolutely critical in order to ensure the ecological sustainability of these areas. Park management can know which tourism activity that gives the most impact towards the environment, then they can give extra attention to the problem and come out with better solutions. Thus, Mount Kinabalu can be managed more organized, efficient and sustainable. As a result, this technique will improve the conservation effort and also sustainable tourism of Mount Kinabalu.

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A Review of the Underlying Constructs of Connectedness to Nature among Children

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Abstract

A strong connectedness to nature that developed during childhood forms a basis for human to have a positive attitude and behaviour towards nature in adulthood later. Acknowledging the importance of connectedness to nature during childhood, environmental psychologists have introduced various concepts of connectedness to nature, and various instruments have been employed to measure the concept. However, the underlying constructs to measure connectedness to nature among children seem unclear. Hence, it is worth to formulate a proper understanding on the underlying constructs of children's connectedness to nature. Based on a systematic review, this paper aims to delineate the constructs of connectedness to nature referring to the existing adult and children instruments. Issues pertaining to connectedness to nature conceptualization and uni-dimensional versus multi-dimensional also will be discussed. This paper further suggests the direction for future research.

Keywords: Children, connectedness to nature, construct

1. Introduction

Studies have demonstrated that developing a connectedness to nature during childhood is vital as a foundation for a human to have a positive attitude and behaviour towards nature in adulthood later (Chawla 2007; Wells and Lekies, 2006). However, nowadays, children seem to be separated from nature due to rapid population and urbanization (Louv 2005). This phenomenon may influence their connectedness to nature and the way they treat nature in the future. They might treat nature as something to be controlled rather than protected or preserved. Biophilia hypothesis has suggested that people who have a strong connection to nature have strong intention to protect the nature (Wilson, 1984). A renowned ecologist, Aldo Leopold once wrote, "We abuse land because we regard it as a commodity belonging to us. When we see land as a community to which we belong, we may begin to use it with love and respect". Therefore, connectedness to nature should be nurtured and measured since early ages to ensure the sustainability of future generation.

Acknowledging the importance of connectedness to nature during childhood, environmental psychologists have introduced various concepts and instruments to measure the concept. However, those concepts have been discussed separately and the underlying constructs to measure connectedness to nature among children seem unclear. The earliest works on connectedness to nature mostly have been conducted with adult. A review by Tam (2013) provides a good reference on the similarities and differences of connectedness to nature concepts, but the review did not highlight the constructs involved. Furthermore, the review did not make a comparison with children's connectedness to nature instruments. As the children see the world differently from adult, discussion on connectedness to nature particularly on children is needed. Therefore, this paper aims to provide a proper understanding on the underlying constructs of connectedness to nature, specifically on children, referring to the existing adult and children instruments. The underlying constructs

of children's connectedness to nature will be summarized. Issues related to conceptualization and uni-dimensional versus multi-dimensional approach will also be discussed.

2. Methodology

Literature searches on connectedness to nature were conducted from online databases including Taylor & Francis, Science Direct and SAGE. Fifty three papers related to the topic were identified using the keywords of connectedness to nature, connection to nature and nature relatedness. The papers are from various fields such as environment and behaviour, environmental psychology and environmental education. Out of 53 papers, five papers (9.4%) are related to development of connectedness to nature instruments, three papers (5.7%) are review paper and 45 papers (85%) are empirical papers that investigated the relationship of connectedness to nature with other variables in various contexts. Since this paper aims to delineate the underlying constructs of connectedness to nature, only eight papers related to the development of instruments and review papers were selected. The empirical papers that adopted the existing instruments to explore the relationship between connectedness to nature and other variables were excluded.

During the review of the eight papers, other terms such as environmental paradigm and environmental perception were found to be used in measuring children's connectedness to nature. The terms of nature and environment also have been used interchangeably in measuring children's connectedness to nature. Although these instruments named as 'environmental', some of the constructs and items are similar as in the previous connectedness to nature instruments. Thus, another search was conducted using the keywords of environmental paradigm and environmental perception. Another three papers related to the environmental instruments have been identified and were included in this review paper in order to triangulate the possible constructs for connectedness to nature.

Therefore, the final reviewed paper comprised of 11 papers. Using a systematic review, the constructs of connectedness to nature were delineated. Before discussing the constructs, the concept of connectedness to nature that describing the domain involved, as well as uni-dimensional and multi-dimensional approaches used were first explained.

3. Results

3.1 Connectedness to Nature Concept and Measurement

Connectedness to nature has been operationalized in various ways that involve three psychological domains which are cognitive, affective and behavioural psychological domains. Cognitive domain includes memories, meaning, belief, thoughts and knowledge (Kyle, Mowen and Tarrant, 2004), responses that reflect perceptions of, and information about the attitude objects (Pratkanis et al. 1989). Affective domain includes feelings and emotions related to the attitude objects (Millar and Tesser 1989). Meanwhile, behavioural is defined as behavioural inclinations, intentions, commitment, and actions with respect to the attitude object (Pratkanis, Breckler and Greenwald, 1989). Behavioural domain can be referred to past behaviours or behavioural intentions related to the attitude object (Huskinson and Haddock 2006).

Some operational definition of connectedness to nature is a combination of the three psychological domains while others highlight only one or two of them. The name of the concepts used and the instruments developed by the previous researchers were influenced by the way they conceptualised connectedness to nature. From the review, this paper revealed nine concepts and instruments that have been used to measure connectedness to nature. Those concepts and instruments have similarities and differences in term of domains, approaches and constructs involved as shown in Table 1.

Table 1: Summary of the approaches, domains and constructs from previous instruments

| Instruments (Sample) | Authors | Approaches | Domains | Constructs |
|--|---------------------------------------|-------------------|---------------------------------------|--|
| Emotional Affinity towards Nature (Adult) | (Kals , Schumacher and Montada, 1999) | Multi-dimensional | Affective Behavioural | <ul style="list-style-type: none"> • Enjoyment in nature • Experience in nature • Interest towards nature activities |
| Nature relatedness (Adult) | (Nisbet, Zelensky and Murphy, 2008) | Multi-dimensional | Cognitive Affective Behavioural | <ul style="list-style-type: none"> • Environmental identity • Nature awareness • Enjoyment in nature • Experience in nature |
| Environmental Identity Scale (Adult) | (Clayton 2003) | Multi-dimensional | Cognitive Affective Behavioural | <ul style="list-style-type: none"> • Environmental identity • Nature awareness • Enjoyment of nature • Experience in nature • Interest towards nature activities • Interest towards natural spaces |
| Connectedness to Nature (Adult) | (Mayer and Frantz 2004) | Uni-dimensional | Cognitive | <ul style="list-style-type: none"> • Environmental identity |
| Children's Environmental Paradigm (Children) | (Manoli, Johnson and Dunlap, 2007) | Uni-dimensional | Cognitive | <ul style="list-style-type: none"> • Nature awareness |
| Children's Environmental Perception (Children) | (Larson, Green and Castleberry, 2009) | Multi-dimensional | Cognitive Behavioural | <ul style="list-style-type: none"> • Nature awareness • Interest towards nature activities |
| 2-MEV (Children) | (Johnson and Manoli , 2010) | Multi-dimensional | Cognitive Affective Behavioural | <ul style="list-style-type: none"> • Nature awareness • Enjoyment in nature • Interest towards nature activities |
| Connection to Nature Index (Children) | (Cheng and Monroe 2010) | Multi-dimensional | Cognitive Affective | <ul style="list-style-type: none"> • Environmental identity • Nature awareness • Enjoyment in nature • Empathy towards nature |
| Inclusion of Self in Nature (Children) | (Liefländer et al. 2013) | Uni-dimensional | Cognitive | <ul style="list-style-type: none"> • Environmental identity |

Kals, Schumacher, and Montada (1999) work is among the earliest. They have introduced the concept of Emotional Affinity towards Nature that represents human inclination towards nature, emphasized the affective and behavioural domain. Meanwhile, Environmental Identity (Clayton 2003) and Nature Relatedness (Nisbet et al. 2008) emphasized all three psychological domains. While those aforementioned concepts emphasized a combination of two or three domains, Mayer and Frantz (2004) have defined connectedness to nature only in one domain, the affective domain. They have described connectedness to nature as a feeling of community with nature. However, this paper suggests that Mayer and Frantz's instrument measures the cognitive domain of a person's belief of him or herself connection to nature, similarly with what have been recommended by Perrin and Benassi (2009). According to Perrin and Benassi (2009), including the word *feel* in some of the items such as "I often feel a kinship with animals and plants" does not imply the items is in the affective domain, but rather it is in the cognitive domain. The word *feel* can be replaced by other words such as *believe* or *think* (Perrin & Benassi 2009).

Other concepts that emphasize on the affective domain is Connection to Nature (Cheng & Monroe 2010). Cheng and Monroe (2010) measure children's connection to nature as an affective attitude towards nature. However, some of the constructs in Connection to Nature Index present the cognitive domain. Recently, Liefländer, Fröhlich, Bogner and Schultz (2013) have revised the adult single item instrument Inclusion of Self in Nature by Schultz (2000) to measure children's connectedness to nature. Inclusion of Self in Nature highlighted the cognitive domain which refers to the cognitive belief of a person to be part of nature. Only these two, Connection to Nature Index and Inclusion of Self in Nature have been used to measure connectedness to nature among children.

The additional environmental instruments that measure connectedness to nature among children are New Environmental Paradigm Scale, Children's Environmental Perception and Two-dimensional Model of Ecological Value (2-MEV). New Environmental Paradigm was developed by Manoli, Johnson, and Dunlap (2007) which measure the cognitive domain, whereas, Children's Environmental Perception developed by Larson, Green, and Castleberry (2009) measures the cognitive and affective domain of children's connectedness to nature. The last one is Two-dimensional Model of Ecological Values (2-MEV) which measures the cognitive, affective and behavioural domains of children's environmental value.

Out of nine instruments mentioned above, three of them, Connectedness to Nature, Children's Environmental Paradigm and Inclusion of Self in Nature are uni-dimensional instrument which has only one construct. Meanwhile, six others are multi-dimensional instrument that have more than one constructs. This includes Emotional Affinity towards Nature, Nature Relatedness, Environmental Identity, Children's Environmental Perception, Two-dimensional Model of Ecological Values (2-MEV) and Connection to Nature Index.

3.2 Children's Connectedness to Nature Constructs

This paper revealed that there are seven constructs previously have been used to measure connectedness to nature. The constructs are as shown in Table 1; environmental identity, nature awareness, enjoyment in nature, empathy towards nature, interest towards nature activities, interest towards natural places and experience in nature. These constructs can be categorized under three domains; cognitive, affective and behavioural. However, only six constructs have been chosen as the potential constructs to exhibit children's connectedness to nature. Experience in nature construct is excluded because studies have demonstrated that it is one of the predictive factors that contribute to connectedness to nature (Cheng & Monroe 2010; Collado et al. 2013). Thus, to include experience in nature as a construct in connectedness to nature is not appropriate. The summarized constructs of connectedness to

nature under cognitive, affective and behavioural domains from previous instruments are listed in Table 2.

Table 2: The constructs of connectedness to nature under cognitive, affective and behavioural domains

| Domain | Constructs | Description |
|---------------|---|---|
| Cognitive | <ul style="list-style-type: none"> • Environmental identity | <ul style="list-style-type: none"> • Belief of our self as part of nature |
| Affective | <ul style="list-style-type: none"> • Nature awareness • Enjoyment in nature | <ul style="list-style-type: none"> • Awareness on the importance of nature and care for nature • Emotions of being in nature |
| Behavioural | <ul style="list-style-type: none"> • Empathy towards nature • Interest towards nature activities • Interest towards natural spaces | <ul style="list-style-type: none"> • Sharing of another person’s or object’s emotional feelings • Inclination to involve in nature activities • Inclination to have natural elements in spaces |

3.2.1 Environmental Identity

Environmental identity represents a cognitive domain of a person belief of her or him as part of nature (Clayton, 2003). Another concept that has similar meaning as environmental identity is inclusion of self in nature. A person who defines him- or herself as part of nature has a cognitive representation of self that overlaps extensively with his or her cognitive representation of nature (Schultz 2000). Both can be measured under the same construct. A stronger environmental identity indicates that the person has positive attitude and behaviour towards nature and environment. People who include nature as part of her or himself concept are more likely to act in an eco-friendly manner towards the environment (Clayton 2003). Therefore, children’s connectedness to nature can be indicated by their environmental identity. Some author named this construct as sense of oneness with nature (Cheng & Monroe 2010). Examples of items in this construct are “I am part of nature” and “Human are part of the natural world”.

3.2.2 Nature Awareness

Nature awareness is part of the cognitive domain that reflects children’s awareness on the importance of nature and care for nature. Some instruments named this construct as sense of responsibility (e.g. Cheng & Monroe 2010) which represents a person’s belief in the responsibility to take care, protect, respect and help the nature and environment (Jeronen & Kaikkonen 2002). Since both constructs have similar items, they can be included under one construct. Schultz (2000) claimed that if a person feels good about the environment, they value, care, respect and, in turn protect the nature. Thus, connectedness to nature can be represented through nature awareness. Examples of items that have been included in previous instruments under this construct are “Nature is important for my life”, “Taking care of nature is important for me” and “My actions will make the natural world different”.

3.2.3 Enjoyment in nature

Enjoyment in nature is an affective domain on people's emotion and feelings of being in nature. As for children, they may have both positive (happy, fascination, curiosity, joy) and negative (fear, disgust) emotions towards nature (Kals & Ittner, 2003). Some of the items included in previous instruments are "Being in nature makes me happy", "Being in natural environment makes me feel peaceful" and "When I feel sad, I like to go outside and enjoy nature". This construct also includes an item of enjoyment to spend time in nature, such as "I would like to go on trips to places like forests away from cities".

3.2.4 Empathy towards Nature

Another construct in affective domain is empathy. Empathy has been defined as the understanding and sharing of another person's or object's emotional experience. Previous studies have suggested that empathy plays a role in influencing people's attitude and behaviour towards nature. Studies revealed that children expressed sadness when seeing people cutting down the trees. They also stated that they are worried and feel bad on environmental issues such as car pollution (McCallister et al. 2012). In another study, children's expressed 'ecophobia', fear, sadness and anger about environmental issues (Strife 2012). Those studies showed that children can express their empathy towards nature. An example of the item in this construct is "I feel sad when wild animals are hurt".

3.2.5 Interest towards nature activities

Nature oriented people can be seen from their interest to involve in nature activities such as hiking, camping, fishing, gardening, watch birds, learn about nature, visit nature places such as beach, lake and mountain (Cheng & Monroe 2010; Nisbet et al. 2008). A study by Johnson & Monali (2010) has included children interest to play in the outdoor in natural setting and their interest to live nearby nature in their environmental orientation 2-MEV instrument. Similar to a study by Aaron and Witt (2011) where they found children have desire to be in the outdoor and willing to spend more time in the outdoor when they are connected to nature. Examples of items in previous instruments are "I like to garden" and "I really enjoy camping outdoors".

3.2.6 Interest towards natural spaces

This construct presents children's inclination towards spaces that have natural elements. Previous studies have found that some children appreciated natural spaces whereas others expressed negative feeling towards natural spaces (McCallister et al. 2012; Wals 1994). Clayton (2003) has included an item such as "I would rather live in a small room or house with a nice view than a bigger room or house with a view of other buildings" to measure adult's connectedness to nature. However, this construct has not been included in any of the instruments that measure children's connectedness to nature. Hence, this construct should be considered in measuring children connectedness to nature in the future.

4. Discussion

A number of concepts and instruments have been introduced to measure connectedness to nature. Identifying the similarities and differences between those concepts and instruments is needed to help the researchers to overcome the confusion in choosing one of those. Besides, delineating the overlapping constructs from the existing instruments provide the potential underlying constructs to measure connectedness to nature among children. In general, this review found that some author defined the concept in only one domain, while others defined it as a combination of two or three domains. The question is which one is more reliable? The overlapping definition of connectedness to nature suggests that future research should

conceptualize connectedness to nature in one framework rather than discuss them separately. Connectedness to nature should integrate all three psychological domains: cognitive, affective and behavioural. Conceptualization of connectedness to nature in only one or two domain may have limitation to reflect an individual disposition towards nature. Subsequently, this gives a hint that connectedness to nature should be measured in multi-dimensional approach and not in uni-dimensional approach. As suggested in recent studies, multi-dimensional approach seemed more reliable in measuring connectedness to nature and had a better performance to predict behaviour (Tam 2013; Restall & Conrad 2015). Meanwhile, uni-dimensional approach has limitation to explain attitude and behaviour (Johnson & Manoli 2008).

The overlapping constructs of connectedness to nature from the existing adult and children instruments reveal that there are six possible constructs that can be included to measure children's connectedness to nature. Even though previous instruments have named the constructs with various names but they share similar meaning and that can be combined in one construct. There are environmental identity, nature awareness, enjoyment in nature, empathy towards nature, interest towards nature activities and interest towards natural spaces. This finding suggests there is a need to develop a new instrument that includes these new constructs. Exploratory and confirmatory factor analysis need be conducted to explore and confirm the constructs. Moreover, since children see the world differently from adult, there is a need to validate the items in the new instrument to ensure the instrument is appropriate for children's cognitive level. Other than that, regarding the methods, most studies have examined children's connectedness to nature using quantitative approach. There are suggestions by many authors that qualitative methods offer more reliable approach to understand children's attitude and feelings (Chawla 2006; Alerby 2000). Thus, a mixed method research design with children may be advantageous to cross check the constructs of connectedness to nature. Finally, future research across diverse culture is recommended because children from difference culture may response differently.

5. Conclusion

In conclusion, recognizing the similarities and differences of the concepts and constructs of connectedness to nature gives an indication on how connectedness to nature should be conceptualized. It helps future researchers to integrate them into one framework rather than discuss them separately. Moreover, this paper provides guideline on the underlying constructs to be used in measuring children connectedness to nature for future researchers. This gives new insights on assessment of children's connectedness to nature.

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The Perception of Sunway University Students on Green Products: A Case Study on Students of Department of Communication and Liberal Arts

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Abstract

Since the year of 2000, green products has started to become a trend in the marketplace where increasing numbers of manufacturers has begin to use green attributes to associate with their products. This research is beneficial to companies are creating green products that are targeted towards students as their main target market. This research will help manufacturers to understand the perceptions of students toward green products and can later help them to improvise their products to meet the student demands and preference on green products. The purpose of this study is to understand Sunway University students' perception towards green products. Researcher examined four types of perceptions which are perceived value, perceived risk, perceived price, and perceived quality. Survey questionnaire was distributed to Department of Communication & Liberal Arts students. The data analysis was based on 150 respondents. The findings reveal that perceived value plays the main role in the students' perceptions on green products followed by, perceived value, perceived risk and perceived quality.

Keywords: Green products, perception

1. Introduction

Back in the 1960s, businesses focused on how they could produce more to make a profit instead of focusing on customer's demand and preference.

Green concept was rarely carried out in the business and it is an illusory idea for them to accept (Emery, 2012). Green purchasing refers to the purchase of environmentally friendly products and avoiding products that harm the environment (Chan, 2001). Companies that had profited from developing and selling green and sustainable products have increased over the years (Berger, 2010). Although people has started to buy green products since 1990s, Peattie and Crane (2005) have identified that there is a gap between people's concern and their actual purchasing toward green products. Previous researchers mainly focus on consumers as general and there is no research data that specifically focus on University students. Hence, the objective of this research is to identify Sunway University students' perception towards green products.

Green products

Products that is less damaging to the human health or environment (Martin and Schouten, 2014).

Consumer perceptions

The process of how an individual perceives the products or service through personal experience. For example, interpretive structural model (ISM) can be used to identify the relationship between consumers' perceptions and purchasing behaviors (Nath et al., 2013). The four elements that can influence consumer perception consist of perceived value, perceived price, perceived risk, and perceived quality (Nguyen and Gizaw, 2014). Perceived value defined as the products' value perceived by the consumers based on their personal

experience (Nguyen and Gizaw, 2014). Perceived price refers as the amount of money an individual would spend to obtain the product. Price is one of the factors for consumers to determine whether the products are worth to buy (Thogersen, Jorgensen and Sandager, 2012). Perceived risk is defined as the level of uncertainty of consumers regarding the function or quality of the product they purchased (Nguyen and Gizaw, 2014). Perceived quality refers to an offering's attributes' relative performance generated while producing, experiencing, and evaluating the offering (Golder, Mitra and Moorman, 2012).

Green marketing

A business strategy that marketers use in their marketing activities associates with environmental issues (Alsmadi, 2007). For example, the company not only promotes eco-friendly products, but also using green marketing as a business practice on reducing negative impact on the environment.

2. Methods

In this study, descriptive survey was used to define respondents' information such as their demographic information, personal behaviors or information, and attitudinal information (Leedy and Ormrod, 2013). A stratified random sampling method was used in the survey questionnaire. According to Gilbert (2008), stratified random sample is a probability sampling technique which divides the entire population into different subgroups and randomly selects the sample from each subgroup. The total number of student from Department of Communication & Liberal Arts is 249. 150 students were selected as participants of the research to increase the reliability of the data. The survey questionnaire was designed based on a five-point Likert scale ranging from "strongly disagree" to "strongly agree" and open-ended questions. There are two sections in the questionnaire. Section A focuses on the demographic of the respondents why Section B focuses on questions that was developed to reflect the four dimensions (perceived value, perceived price, perceived risk and perceived quality) of perception towards green products.

3. Results and Discussions

According to Table 1, respondents were questioned how they perceived the value of green products. Majority 75.4% of respondents agreed (62.7% agreed and 12.7% strongly agreed) green products are worth to purchase. 16.7% of respondents held neutral opinions with the statement "green products are worth to purchase". Only 8% of respondents disagreed (8% disagreed and 0% strongly disagreed) green products are worth to purchase.

In order to find out the level of risk of consumers when they were in the process of purchasing decision, respondents were questioned how they perceived the risk of green products. From the total respondents who answered the question 42.7% of respondents held neutral opinions with the statement "I do not hesitate to buy green products". 42% of respondents agreed (37.3% agreed and 4.7% strongly agreed) they were not hesitate to buy green products. 15.3% of respondents disagreed (14% disagreed and 1.3% strongly disagreed) to buy green products.

Respondents were questioned how they perceived the price of green products. From the total respondents who answered the question, 50% of respondents held neutral opinions with the statement "I am satisfied with the price I paid for green products.". 39.3% of respondents agreed (36% agreed and 3.3% strongly agreed) they were satisfied with the price they paid for green products. 10.6% of respondents disagreed (9.3% disagreed and 1.3% strongly disagreed) they were satisfied with the price they paid for green products.

Table 1: Students' Perception on Green Products

| | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree | Mean | Mode |
|--|--------------------------|-----------------|----------------|--------------|-----------------------|-------------|-------------|
| | (1) | (2) | (3) | (4) | (5) | | |
| Perceived Value | | | | | | | |
| Green products are worth to purchase in comparison to the price I paid | 0 | 12 | 25 | 94 | 19 | 3.8000 | 4 |
| Percentage | 0% | 8% | 16.7% | 62.7% | 12.7% | | |
| Perceived Price | | | | | | | |
| I am satisfied with the price I paid for green products. | 2 | 14 | 75 | 54 | 5 | 3.3067 | 3 |
| Percentage | 1.3% | 9.3% | 50% | 36% | 3.3% | | |
| Perceived Risk | | | | | | | |
| I do not hesitate to buy green products. | 2 | 21 | 64 | 56 | 7 | 3.300 | 3 |
| Percentage | 1.3% | 14% | 42.7% | 37.3% | 4.7% | | |
| Perceived Quality | | | | | | | |
| Green products come with great quality | 2 | 21 | 64 | 56 | 7 | 3.1333 | 4 |
| Percentage | 2.7% | 24% | 34% | 35.3% | 4% | | |

As shown in the Table 1, 34% of respondents held neutral opinions with the statement "Green products come with great quality". 38% of respondents disagreed (34% disagreed and 4% strongly disagreed) with the same quality between green products and non-green products. 28% of respondents agreed (27.3% agreed and 0.7% strongly agreed) both green products and non-green products have same quality.

Based on the mean value of each of the four dimensions of perspectives, it is clear that the students' emphasis more on perceived value dimension when they develop perception towards green products. This is later followed by perceived price, perceived risk and perceived quality.

4. Conclusion and Future Consideration

Environmental sustainability is one of the important issues that everyone needs to pay attention to. The amount of waste produce nowadays is increasing rapidly and this affects the quality of environment in general. However, with growing awareness among people on the

important of sustainable environment, people are now more concern on the impact of their purchase to the environment.

The purpose of the research is to identify Sunway University students' perception on green products and the factors that influence Sunway University students' purchase decision toward green products. The evidence had shown that students' perceived value is one of the main perceptions that influence them to purchase green products. The result from this study can be used in future to help Green Product producers in creating products that can fulfill future customers' need and wants.

As for recommendations on future research, it would be advisable if the research include relationship between the perception and purchased intention towards green products. In line with this, individual attributes that shape the perception should also be looked into as this will provide further understanding on the way the perceptions are made. A more distinct differentiation also needs to be established between Perceived Quality and Perceived Risk in order to distinguish the differences between the two variables.

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