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INDEKS BELIA MALAYSIA 2015 DARI PERSPEKTIF BELIA POSITIF

WASITAH MOHD YUSOF, SHAHHANIM YAHYA, MASTURA MOHAMAD, MOHD RIZAL MOHD SHAM & SHARIFFAH MAMAT

ABSTRAK

Artikel ini bertujuan mengukur kesejahteraan hidup dalam kalangan belia Malaysia yang diterjemahkan melalui penghasilan Indeks Belia Malaysia 2015 (IBM'15). Sejarah pembentukan IBM di Malaysia adalah merupakan antara negara terawal yang mewujudkan indeks yang mengukur kesejahteraan hidup generasi belia mereka dalam kalangan negara-negara Komanwel. IBM mula dibangunkan di Malaysia bermula pada tahun 2006 sebagai tahun asas, dikuti dengan penghasilan IBM pada tahun 2008 dan 2011. Penghasilan IBM pada tahun 2015 telah membawa pelbagai penambahbaikan berasaskan pembentukan indeks belia Malaysia tahun-tahun terdahulu. Penambahbaikan demi penambahbaikan ini berlaku berteraskan kepada senario semasa yang turut disokong oleh kepesatan perkembangan teknologi yang bergerak maju seiring dengan pembangunan belia yang dilihat dari kaca mata positif. IBM'15 dengan pembangunan 12 Domain dan 58 Indikator dihasilkan bertujuan bagi memantau perkembangan khusus dalam mengukur kesejahteraan hidup generasi belia pada masa kini. Antara Domain yang menjadi pemacu utama dalam mengesan kesejahteraan hidup belia Malaysia adalah Pembangunan Kendiri, Potensi Diri, Kesejahteraan Ekonomi, Penggunaan Media, Hubungan Sosial, Kesihatan, Keselamatan, Waktu Senggang, Identiti, Pendidikan, Sosialisasi Politik dan Bebas Tingkah Laku Devian. Kajian ini dilaksanakan ke atas 6,098 orang responden yang berusia di antara 15-30 tahun dengan menggunakan Blok Perhitungan bagi mengenal pasti lokaliti responden yang terlibat dalam kajian ini. Hasil IBM'15 secara keseluruhannya menunjukkan bahawa kesejahteraan hidup belia Malaysia berada pada tahap Sederhana iaitu pada skor 70.22. Berdasarkan dapatan IBM'15 dilihat masih banyak ruang penambahbaikan yang perlu dilaksanakan oleh pelbagai pihak bagi memastikan generasi belia Malaysia berada dalam acuan yang menjadi penentu pengisi kemakmuran dan pembangunan Malaysia pada hari ini.

Kata Kunci: *Indeks Belia Malaysia, Domain, Indikator, Pembangunan Belia Positif, Kesejahteraan Hidup Belia.*

ABSTRACT

This article is aimed at measuring the quality of life of the youth in Malaysia as a result of the creation of the Malaysian Youth Index 2015 (IBM'15). The creation of the IBM in Malaysia was one of the earliest amongst Commonwealth countries. IBM was built in Malaysia starting in the year 2006, its foundation year, followed by its development in 2008 and 2011. The creation of the IBM in 2014 helped bring vast improvements to the formulation of the IBM in the previous years. Increasing

improvement happens through the central reliance to current scenarios which are also supported by the rapid technological development; which is in line with the positive lens of youth development. With the development of 12 domains and 58 indicators created for the monitoring of growth, IBM'15 is able to measure the quality of life of the youth in status quo. A few domains that are the major driving forces behind quantifying the quality of life of the youth are Self Development, Self Potential, Economic Wellbeing, Use of Media, Social Relationship, Safety, Leisure Time, Identity, Education, Political Socialization and Free From Deviant Behavior. This study was carried out on 6,098 respondents from the ages of 15-30 years of age with the usage of the Accounting Block that determined the location of respondents in this study. The conclusion of IBM'15 as a whole showed that the quality of life of the youth in Malaysia is at an Average level with a score of 70.22. Based on the findings of the IBM'15, there is a lot of room for improvement in order to ensure that the Malaysian youth are in mould which becomes the determinant for prosperity and development of Malaysia today.

Keywords: *Malaysian Youth Index, Domain, Indicator, Positive Youth Development, Youth Wellbeing.*

PENDAHULUAN

Belia di Malaysia didefinisikan sebagai Warganegara Malaysia yang berumur tidak kurang dari 15 tahun dan tidak lebih dari 40 tahun melalui Akta Pertubuhan dan Pembangunan Belia 2007 (Akta 668). Populasi belia di Malaysia merupakan sebahagian besar daripada bilangan penduduk iaitu menghampiri 50%. Kesejahteraan golongan belia merupakan indikator terpenting dalam menentukan kesejahteraan negara. Kementerian Belia dan Sukan melalui Institut Penyelidikan Pembangunan Belia Malaysia (IYRES) telah membangunkan Indeks Belia Malaysia (IBM) bermula sejak pada tahun 2006 bagi mengukur dan memantau kesejahteraan hidup belia. IBM seterusnya telah dilaksanakan pada tahun 2008, 2011 dan terkini pada tahun 2015. Malaysia merupakan negara Asia Tenggara terawal yang telah membentuk Indeks Belia sebagai usaha menambah baik inisiatif dan strategi pembangunan belia di Malaysia.

Pembentukan IBM merupakan satu cabaran kepada Kementerian Belia dan Sukan (KBS) bagi memantau secara empirikal mengenai keberkesanan program-program pembangunan belia secara keseluruhannya yang dijalankan oleh pelbagai pihak merentasi Kementerian, agensi, Badan Bukan Kerajaan (NGO) dan sebagainya. Kewujudan IBM dengan sendirinya menunjukkan ketelusan dan akauntibiliti semua pihak yang bertanggungjawab dalam agenda membangunkan generasi belia Malaysia.

Kewujudan IBM pada tahun 2015 telah memberikan satu lonjakan lagi kepada KBS apabila IBM telah diangkat dan dicadangkan akan dijadikan sebagai Key Performance Indicator (KPI) di peringkat nasional oleh agensi pusat

iaitu di Economic Planning Unit (EPU) di Jabatan Perdana Menteri. Menerusi pengiktirafan terhadap IBM ini telah diwujudkan Technical Working Gruop (TWG) bagi menghasilkan satu Pelan Tindakan Bersepadu dalam memastikan berlaku peningkatan pada nilai skor dan tahap kesejahteraan belia Malaysia dengan melibatkan komitmen pelbagai Kementerian, Agensi, NGO dan sebagainya.

Pembentukan IBM yang semakin mendapat perhatian khusus dalam usaha perancangan dalam kalangan penggubal dasar ini akan diterjemahkan dengan pelaksanaan aktiviti/program di peringkat kementerian yang berkaitan dengan domain-domain dalam IBM'15. Usaha secara bersepadu ini merupakan teras bagi meningkatkan kesejahteraan hidup belia Malaysia mengikut acuan dan cara kita sendiri.

METODOLOGI

IBM 2006 dan 2008 merangkumi 8 domain yang mengukur kesejahteraan hidup belia dan pada tahun 2011 terdapat 9 domain IBM. Bagi tahun 2015 pula, IBM mengandungi 12 domain dengan pertambahan 3 domain berbanding IBM sebelum ini. Domain-domain IBM bagi tahun 2015 merangkumi 1. Pembangunan Kendiri; 2. Hubungan Sosial; 3. Identiti; 4. Potensi Diri; 5. Kesihatan ; 6. Aktiviti Waktu Senggang; 7. Penggunaan Media; 8. Bebas Tingkah Laku Devian; 9. Kesejahteraan Ekonomi; 10. Pendidikan; 11. Keselamatan; dan 12. Sosialisasi Politik.

Indeks Belia Malaysia 2015 (IBM'15) yang telah dibangunkan ini dilaksanakan menggunakan kaedah tinjauan/survei menggunakan borang soal selidik. Bagi penganalisaan data, kaedah kuantitatif telah digunakan bagi tujuan tersebut. Pensampelan kajian yang terlibat dalam kajian IBM bermula 2006 sehingga 2011 iaitu terdiri daripada mereka yang berumur dari 15 hingga 40 tahun, walau bagaimanapun bagi IBM'15 umur belia yang terlibat adalah berdasarkan Dasar Belia Malaysia 2015 iaitu belia yang berumur antara15-30 tahun. Pada tahun 2015, belia warganegara Malaysia yang berumur antara 15 hingga 30 tahun berjumlah seramai 8.097 juta (Anggaran Penduduk Pertengahan Tahun berasaskan data Banci Penduduk dan Perumahan Malaysia 2010, Jabatan Perangkaan Malaysia 2015). Oleh yang demikian seramai 6,098 orang telah diambil sebagai responden kajian ini. Kaedah pemilihan sampel adalah menggunakan Blok Penghitungan (BP) Banci 2010. Dalam setiap BP, terdapat sejumlah 80 – 120 Tempat Kediaman (TK) dengan anggaran 600 residen. Sebanyak 16 TK dipilih dan pensampelan berstrata digunakan, iaitu mengikut pembahagian negeri, daerah dan kawasan. Ini bagi memastikan populasi sasaran mendapat peluang yang sama untuk dipilih. Khidmat nasihat Jabatan Perangkaan Malaysia turut diambil kira untuk memastikan sampel yang terlibat adalah menggambarkan pensampelan nasional.

Selain itu bagi pembentukan instrumen kajian, reka bentuk borang soal selidik telah diperkukuhkan melalui perbincangan kumpulan berfokus melibatkan belia daripada pelbagai latar belakang. Selain itu, kajian rintis berinteraktif dijalankan untuk

memastikan penggunaan perkataan dan pernyataan bagi setiap item adalah jelas maksudnya dan relevan kepada responden. Pembentukan borang soal selidik ini juga dibantu oleh beberapa agensi berkaitan seperti Kementerian Kesihatan, Jabatan Penjara, NGO dan pemimpin belia. Manakala pengumpulan data dijalankan oleh enumerator terlatih yang mewakili 13 buah negeri dan tiga (3) Wilayah Persekutuan di Malaysia. Manual bertulis merangkumi semua maklumat yang diperlukan telah disediakan berserta dengan peta BP. Rakaman klip video simulasi sesi pengendalian temu duga bersemuka turut dibekalkan.

Bagi memperoleh nilai skor IBM'15, purata skor bagi semua domain dikira. Skor Indeks Belia Malaysia dibangunkan dengan menggunakan skor "100" sebagai asas pengiraan skor maksimum manakala "0" adalah nilai skor minimum. Ini bermakna, lebih tinggi skor IBM maka lebih baik kesejahteraan hidup golongan belia di Malaysia dan begitulah sebaliknya. Untuk memudahkan pemahaman tentang prestasi belia bagi setiap domain, skala di bawah digunakan. Skala ini menggambarkan bahawa, sekiranya nilai skor yang diperoleh antara 80 hingga 100, maka skala yang diberikan adalah 'Sangat Memuaskan'. Bagi nilai skor 75 hingga 79, skala yang diberikan adalah 'Memuaskan', diikuti 60 hingga 74 'Sederhana', 50 hingga 59 'Kurang Memuaskan', 40 hingga 49 'Tidak Memuaskan' dan nilai skor 0 hingga 39, maka skala yang diberikan adalah 'Sangat Tidak Memuaskan'.

KEPENTINGAN

Kepentingan pelaksanaan IBM telah diperakui di peringkat antarabangsa melalui "Asia Region Commenwealth Youth Ministers Meeting" yang diadakan di New Delhi, India baru-baru ini dan Malaysia merupakan negara terawal yang telah mempunyai indeks belia. Melalui mesyuarat tersebut juga, Malaysia telah diminta untuk berkongsi kepakaran bagi menghasilkan indeks belia di negara-negara anggota yang lain. Sehingga kini, pembentukan IBM telah mendapat pengiktirafan di peringkat tempatan dan antarabangsa. IBM juga merupakan elemen pengukuran pencapaian pembangunan belia bagi Rancangan Malaysia Kesebelas. Melalui IBM diharapkan usaha bagi membangunkan belia dapat dilaksanakan mengikut keperluan dan kepentingan belia serta kesejahteraan hidup belia dapat diperbaiki dan ditingkatkan dari semasa ke semasa.

PENCAPAIAN SKOR MENGIKUT DOMAIN

Skor keseluruhan IBM'15 berada pada tahap Sederhana dengan nilai skor sebanyak 70.22. Seperti mana Jadual 1, terdapat dua domain yang berada pada tahap Sangat Memuaskan iaitu skor bagi Bebas Tingkah Laku Devian (skor 89.45) dan Waktu Senggang (skor 81.02). Nilai skor bagi domain Bebas Tingkah Laku Devian menggambarkan bahawa Tingkah Laku Devian dalam kalangan belia Malaysia berada dalam keadaan terkawal. Secara keseluruhannya majoriti belia Malaysia mempunyai kesedaran yang jelas tentang tingkah laku yang bertentangan dengan norma-norma masyarakat dan berupaya mengawal diri mereka daripada terjerumus

dengan tingkah laku devian. Walau bagaimanapun, skor ini perlu ditingkatkan lagi agar isu-isu yang melibatkan Tingkah Laku Devian dalam kalangan belia dapat diminimumkan.

Jadual 1: Skor Indeks Belia Malaysia 2015

Domain/Indikator	Nilai Skor
Domain Bebas Tingkah Laku Devian	89.45
Domain Waktu Senggang	81.02
Domain Hubungan Sosisal	78.18
Domain Penggunaan Media	73.59
Domain Pembangunan Kendiri	72.60
Domain Pendidikan	71.22
Domain Keselamatan	70.82
Domain Identiti	69.14
Domain Kesihatan	68.42
Domain Potensi Diri	68.13
Domain Kesejahteraan Ekonomi	54.26
Domain Sosialisasi Politik	45.82
Keseluruhan Skor IBM'15	**70.22**

Begitu juga dengan nilai skor domain Waktu Senggang yang diperoleh. Pencapaian skor ini terletak dalam kategori Sangat Memuaskan yang membawa maksud bahawa belia Malaysia sangat aktif terlibat dalam aktiviti sukan dan juga pelbagai aktiviti seperti blogging, melayari laman sosial, membeli belah, melakukan aktiviti hobi, berekreasi dan sebagainya. Walau bagaimanapun pemantauan harus dilakukan bagi memastikan beberapa aktiviti waktu senggang seperti blogging dan membeli belah menjadi aktiviti yang memberi manfaat sama ada kepada individu mahupun masyarakat secara keseluruhannya.

Terdapat satu domain yang berada pada tahap Memuaskan iaitu domain Hubungan Sosial (skor 78.18). Skor yang diperoleh menunjukkan masih kurangnya pergaulan antara belia dengan masyarakat atau jiran tetangga menyebabkan hubungan belia dan masyarakat menjadi renggang. Selain itu, walaupun hasil kajian mendapati belia amat rapat dengan ibu bapa serta ahli keluarga mereka, namun nilai skornya perlu dipertingkatkan. Hasil penemuan ini mungkin berkait rapat dengan peningkatan peluang komunikasi seperti melalui jaringan media sosial yang membatasi komunikasi yang berkualiti bersama keluarga, rakan dan masyarakat.

Manakala sebanyak tujuh domain berada pada tahap Sederhana iaitu domain Penggunaan Media (skor 73.59), Pembangunan Kendiri (skor 72.60), Pendidikan

(skor 71.22), Keselamatan (skor 70.82), Identiti (skor 69.14), Kesihatan (skor 68.42), dan Potensi Diri (skor 68.13). Bagi domain penggunaan media, pencapaian skor ini berada dalam kategori Sederhana yang memberikan gambaran bahawa, belia Malaysia melibatkan diri secara sederhana dalam menggunakan media dan tidak menjurus kepada ketagihan kecuali penggunaan telefon bimbit lebih tinggi secara relatif. Memandangkan akses kepada media ini merupakan satu tuntutan keperluan masa kini khususnya dalam kalangan belia, hasil dapatan domain penggunaan media ini memberi kesedaran tentang kepentingan untuk mewujudkan satu garis panduan yang berupaya untuk memandu belia Malaysia dalam menggunakan media secara sihat dan beretika.

Begitu juga dengan domain Pembangunan Kendiri, ke semua indikator yang terkandung dalam domain Pembangunan Kendiri ini merupakan elemen terpenting yang melengkapi pembangunan personaliti unggul golongan belia. Justeru, indikator-indikator yang merupakan aset penting bagi pembangunan diri individu ini sewajarnya dibangunkan secara kolektif agar berada pada tahap sangat memuaskan. Tahap Pendidikan generasi belia juga masih di tahap sederhana yang menggambarkan perlunya usaha-usaha meningkatkan lagi taraf pendidikan di negara ini. Pencapaian Pendidikan atau *'educational attainment'* merupakan indikator penting bagi mengukur kesejahteraan individu kerana ia sering kali dikaitkan dengan kebolehpekerjaan dan juga upah atau gaji diperoleh.

Domain Keselamatan secara keseluruhan berada pada tahap sederhana. Ini menggambarkan perlunya usaha yang dilakukan oleh pihak penguat kuasa bagi menyediakan program yang bersesuaian kepada belia Malaysia agar aspek keselamatan dapat dipertingkatkan lagi terutama dari segi kempen kesedaran dan amalan keselamatan di kawasan komuniti setempat.

Bagi Domain Identiti, domain ini secara umumnya mencerminkan sejauhmana belia Malaysia mengekalkan identiti mereka sebagai rakyat Malaysia. Lima indikator telah digunakan untuk mengukur indeks domain Identiti iaitu Daya Saing, Kesukarelaan, Patriotisme, Semangat Perpaduan dan Integriti. Dapatan ini menunjukkan terdapatnya keperluan untuk mengemaskini dan membuat penambahbaikan program-program bagi aspek daya saing, kesukarelaan dan patriotisme belia.

Skor keseluruhan kesihatan generasi belia Malaysia juga masih di tahap sederhana. Daripada tujuh (7) indikator dalam domain ini, indikator amalan pemakanan mempunyai nilai skor yang terendah iaitu 43.52 yang berada pada tahap tidak memuaskan. Ini menggambarkan bahawa generasi belia kurang memberi penekanan terhadap corak pemakanan yang berkhasiat mengikut piramid makanan yang disarankan oleh pakar kesihatan serta mengamalkan pengambilan makanan segera *(fast food)*. Justeru amat penting untuk memastikan tahap kesihatan belia ini dipertingkatkan memandangkan tanpa kesihatan yang kurang baik, kesejahteraan yang holistik sukar untuk dicapai. Kepentingan domain ini serta sensitiviti belia kini

yang semakin cakna akan isu kesihatan memberi gambaran bahawa usaha-usaha peningkatan taraf hidup ini perlu difokuskan dan diperbaiki oleh pelbagai pihak.

Potensi belia juga masih berada di tahap sederhana dan ia perlu digilap bagi memperkukuhkan dan menyerlahkan potensi golongan belia menerusi ekosistem yang lebih kondusif. Di bawah potensi diri dua (2) indikator utama iaitu kepimpinan dan keusahawanan perlu diperkemas. Belia memerlukan bimbingan khususnya daripada aspek kepimpinan agar transisi perubahan umur kepimpinan belia berdasarkan Dasar Belia Malaysia yang berumur 15 hingga 30 tahun daripada umur kepimpinan asal 15 hingga 40 tahun berjalan dengan lancar. Begitu juga ciri-ciri keusahawanan perlu dipertingkatkan bagi melahirkan belia yang mampu bersaing dan kurang kebergantungan kepada pihak kerajaan.

Terdapat dua domain yang perlu diberikan perhatian yang lebih khusus iaitu Kesejahteraan Ekonomi (skor 54.26) berada pada tahap Kurang Memuaskan dan domain Sosialisasi Politik (skor 45.82) berada pada tahap Tidak Memuaskan. Tahap kesejahteraan ekonomi yang rendah akan membawa kepada pelbagai masalah seperti ketidak seimbangan dalam taraf kehidupan, mengundang faktor-faktor masalah sosial dan kurangnya keharmonian khususnya dalam keluarga dan masyarakat. Manakala bagi isu sosialisasi politik pula, belia masih kurang terlibat dengan aktiviti-aktiviti dan kurang ambil kisah tentang isu-isu politik semasa. Kedua-dua domain ini memerlukan satu diagnosis yang terperinci bagi mengenal pasti faktor-faktor penyebab dan juga kaedah penyelesaian yang boleh diambil.

KESIMPULAN

Secara keseluruhannya, hasil daripada IBM'15 menunjukkan masih terdapat banyak penambahbaikan yang perlu dilaksanakan bagi meningkatkan prestasi nilai skor indeks ini pada masa akan datang. Berdasarkan 12 domain dan 58 indikator yang telah dibangunkan, terdapat keperluan untuk melakukan lonjakan serta inovasi ke atas kumpulan belia yang mempunyai skor domain dan indikator yang berada pada tahap memuaskan agar mereka lebih dinamik dan kompetitif.

Selain itu, bagi domain dan indikator yang berada pada tahap sederhana memerlukan pelaksanaan program intervensi dengan kerjasama kerajaan, pihak swasta, komuniti, pemimpin masyarakat dan pemegang taruh belia bagi memastikan setiap usaha pembangunan belia ini dibuat secara bersepadu agar memberi impak yang maksimum. Manakala kepada keputusan skor kurang baik atau di tahap rendah perlu menjalankan diagnosis yang lebih terperinci serta perbincangan dalam kumpulan fokus agar mereka lebih terarah untuk mencapai tahap sangat memuaskan dalam kesejahteraan hidup belia.

Berdasarkan dapatan kajian ini juga, program-program kesedaran dan program-program pendidikan ini dirancang untuk dilaksanakan secara berkala dalam Rancangan Malaysia Kesebelas (RMKe-11) dalam usaha meningkatkan

pencapaian skor IBM'15. dapatan IBM'15 juga ditransformasikan dalam bentuk Pemetaan Belia Malaysia (PBM) secara thematic bagi mengatur perancangan strategik berdasarkan analisis keperluan mengikut kawasan *"hot spot"* hingga ke peringkat daerah. Pelaksanaan program-program kesedaran dan program-program pendidikan dirancang mengikut keperluan dan kepentingan di peringkat akar umbi bagi meningkatkan kesejahteraan hidup belia. PBM boleh diakses melalui laman web petabelia.kbs.gov.my.

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REDICTORS OF SOCIAL RESPONSIBILITY OF ADOLESCENTS FROM URBAN AND RURAL AREAS IN MALAYSIA

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ABSTRACT

This study is intended to identify social responsibility of adolescents from both urban and rural areas and their unique predictors. Sample comprised of 935 daily secondary schools adolescents ages between 16 to 17 years residing in the urban and rural areas in Kedah, Kelantan, Johor, Sabah, and Selangor. Data were collected using a self-administered questionnaire comprising several measures: Social Self-Efficacy Scale (Muris 2001), Inventory of Parent and Peer Attachment (Armsden and Greenberg 1987), a modified version (Afriani and Rozumah 2011) of Social and Personal Responsibility Scale (Conrad and Hedin 1981). Findings revealed that adolescents from rural areas have higher social responsibility than those from urban areas. Sex, social self-efficacy, and mother and peer attachments were predictive of social behavior of adolescents from both urban and rural adolescents. The study concludes that personal and family factors play significant roles in shaping adolescents' social responsibility behavior. Findings imply that any efforts in cultivating social responsibility in adolescents should consider factors within the proximal context of the adolescents.

Keywords: *Social Responsibility, Adolescents, Attachment Relationships, Social Self-Efficacy, Urban, Rural*

ABSTRAK

Kajian ini mengenal pasti tanggungjawab sosial remaja dari kawasan bandar dan luar bandar dan prediktor uniknya. Sampel terdiri daripada 935 remaja sekolah menengah harian berumur antara 16 hingga 17 tahun yang tinggal di kawasan bandar dan luar bandar di Kedah, Kelantan, Johor, Sabah dan Selangor. Data dikumpul dengan menggunakan soal selidik tadbir-sendiri yang mengandungi beberapa alat pengukuran: Skala Sosial Keberkesanan-kendiri (Muris 2001), Inventori Kerapatan Ibu Bapa dan Rakan (Armsden dan Greenberg 1987), versi yang diubah suai (Afriani dan Rozumah 2011) Skala Sosial dan Tanggungjawab Peribadi (Conrad dan Hedin 1981). Dapatan kajian menunjukkan bahawa remaja dari kawasan luar bandar mempunyai tanggungjawab sosial yang lebih tinggi daripada mereka yang dari kawasan bandar. Jantina, keberkesanan-kendiri sosial, dan kerapatan ibu dan rakan sebaya adalah prediktor tingkah laku sosial remaja dari bandar dan luar bandar. Kajian ini menyimpulkan bahawa faktor personal dan keluarga memainkan peranan penting dalam membentuk tingkah laku tanggungjawab sosial remaja. Penemuan ini memberi implikasi bahawa sebarang usaha untuk memupuk tanggungjawab sosial dalam kalangan remaja perlu

mengambil kira faktor-faktor proksimal dalam konteks remaja.

Kata Kunci: *Tanggungjawab Social, Remaja, Hubungan Kerapatan, Efikasi Kendiri, Bandar, Luar-Bandar*

INTRODUCTION

Adolescence is a demanding stage in life. In addition to completing various developmental tasks, adjustments to new environments and responsibilities are expected during this life stage. Achieving success in these early life demands will lead adolescents to better future outcomes. Numerous studies have focused on adolescents, but most tend to study on negative outcomes such as their involvement in drugs, bullying and vandalism (Rokiah, Muhammad Fuad, and Zaidah 2010; Rozumah et al., 2005). Henceforth, this deficit-approach in understanding adolescents may fail to acknowledge the potentials that existed in adolescents. Thus, this study was conducted to probe into the strengths aspect of adolescents development specifically, social responsibility.

A socially responsible adolescent in this study refers to a person who is concerned with the welfare and respects of others, as well as avoid negative behaviors and uphold positive values. Social responsibility is well recognized as an important developmental task and has become an integral part in adolescent's identity development towards becoming a productive adult in the future (Santrock 2008). Productive adults are the outcome of adolescents who successfully embraced social responsibility and feel belong to the community in which they live in. Furthermore, social responsibility is related to adolescents' achievement orientation (Nakamura and Watanabe-Muraoka 2006) which subsequently foster good conduct (Youniss, McLellan, and Yates 1997). Social responsibility could also be perceived as personal investment in the well-being of others and society as a whole. In other words, adolescents who have attained social responsibility would be more responsive and supportive of developmental efforts at all levels (i.e., social, political issues, integrity of action and active participation).

The extent to which adolescents embraced the value of being socially responsible is shaped by their own personal and family characteristics. Past studies found that personal characteristics such as sex (Eagly and Fabes 1986; Nakamura and Watanabe-Muraoka 2006; Scales, Blyth, Berkes, and Kielsmeier 2000), level of self-esteem, and self-efficacy (Thomaes, Bushman, Stegge, and Olthof 2008) would shape adolescents' social conscientious differently. For example, some studies (Nakamura and Watanabe-Muraoka 2006; Scales et al., 2000) found that female adolescents tend to exhibit greater level of socially responsible behavior as compared to males.

Meanwhile, family characteristics such as parent-child attachment relationships remain important throughout adolescents' developmental process. As

past theory and research have highlighted, it is important to understand adolescents within the ecosystems in which they interact (Bronfenbrenner 1979; Bronfenbrenner and Morris 1998; Hurtup and Van Lieshout 1995). From the ecological perspective as aptly pointed out by Bronfenbrenner (1986) social address is not the only factor that influences the way a person behaves, but what goes on within that address. Earlier studies (e.g., Belsky 1984; Bronfenbrenner and Morris 1998) have provided an ample evidence on the vital influence of factors within the ecology (near and far environment) of an individual on his developmental outcomes, such as characteristics of himself (personal) and his family social contexts as well as the way he was or is parented. In short, to successfully inculcate the value of social responsibility among adolescents, it is deemed necessary to investigate on the interplay between the characteristics of the adolescents, the social contexts in which his family is embedded, and the parent-child (adolescents) interaction in shaping social responsibility behavior.

OBJECTIVES OF THE STUDY

To date, little is known on the extent of social responsibility engagement amongst the adolescents in Malaysia, including its unique predictors. Therefore, it is of interest to the present study to determine the levels of social responsibility among a representative sample of urban and rural adolescents in Malaysia, and its contributing factors (i.e., personal characteristics: sex, social self-efficacy, peer attachment; family social contexts: mother and fathers' age, number of children, and mother and father attachments). Based on this general objective above, the study addressed two specific objectives: 1). to identify rural and urban adolescents' perception of their social responsibility, and 2). to determine what factors uniquely predict the adolescents' social responsibility

RESEARCH METHODOLOGY

Sample
A total of 935 Secondary Four (16 to 17 years) students from urban (n=517) and rural (n=418) areas were recruited from daily government secondary schools in the state of Kedah, Kelantan, Johor, Sabah, and Selangor. The respondents were selected using the probability proportional to size (PPS) cluster sampling technique. This technique enabled sample selection to be proportionate to the population of the selected states and its localities. A summary of the descriptive characteristics of the respondents is discussed in the results section.

Procedures
The selected schools received a study packet consisting of a letter, consent form and information pertaining to the study. Prior to data collection, permission from Ministry of Education Malaysia, State Education Departments, and Principals of each schools were obtained. Using a self-administered questionnaire, respondents were asked to report on their personal and family demographic profiles, social self-

efficacy, parents and peer attachments, and social responsibility. The questionnaire was administered in groups at the respective schools of the identified respondents.

Measures
Adolescents' Personal Characteristics
Adolescents' personal characteristics are based on their report on sex, social self-efficacy, and peer attachment. Social Self-efficacy was assessed based on the adolescents' responses to a list of 7 items on the Social Self-Efficacy Scale (Muris 2001) pertaining to one's ability to negotiate social situations and produce successful social interactions. A sample item from the scale is, "How well can you become friends with other youth?" All items were rated from 1(Not Very Well) to 5(Very Well). Adolescents' scores were determined by summing up all individual item scores. Higher scores indicate higher social self-efficacy.

Adolescents' peer attachment was assessed using the Peer subscale from the Inventory of Parent and Peer Attachment (IPPA) (Armsden and Greenberg 1987). The Peer subscale comprised 25 items and assessed adolescents' attachment to peers on a five-point Likert scale from 1 (never true) to 5 (always true). A sample item from the scale is, "I like to get my friends point of view on things I'm concerned about". Total scores were calculated by summing all items after reverse scoring negative worded items. Higher scores indicate closer attachment to peers.

Family Social Contexts
Information on family social contexts was collected based on adolescents report on their parents' age, number of children and attachments to their parents. Attachment to parents was measured using the Parent subscales of the Inventory of Parent and Peer Attachment (IPPA) (Armsden and Greenberg 1987). The Parent subscale comprises two sets of inventory, i.e., for mother, and father. A sample item from the scale is, "My Mother/Father expects too much from me". Higher scores indicate closer attachment to mother/father.

Social Responsibility
The adolescents' social responsibility was assessed using a modified version (Afriani and Rozumah 2011) of the Social and Personal Responsibility Scale (Conrad and Hedin 1981). The scale includes 21 items rated from strongly disagree (1) to strongly agree (5). A sample item from the scale is, "I am like some youths who feel bad when they let people down who depend on them". The respondents' scores were determined by summing up all individual item scores after reversed coding negative items. Higher scores represent higher social responsibility.

Reliability
Table 1 presents the alpha coefficients of all the measures that were utilized in the present study. Across groups, all measures reported coefficients values ranging from moderate to high. Thus, the measures adequately capture the intended study variables.

Table 1: Reliability of Measures

	Urban	Rural
Social Responsibility	0.656	0.636
Mother Attachment	0.869	0.880
Father Attachment	0.880	0.879
Peer Attachment	0.835	0.850
Social Self-Efficacy	0.652	0.550

Data Analysis

The data was initially screened using exploratory data analysis (EDA) in order to detect errors, identify outliers and explore its normality distribution. Analyses using descriptive statistics were conducted to provide information on the respondent's profile, family social contexts, and social responsibility. Pearson correlation was also calculated to explore the magnitude and direction of relationships between the study variables. In addition, multiple regressions were computed to determine the variables that uniquely predict the respondent's social responsibility.

RESULTS

Summary of Respondents Characteristics

A total of 55.3% of the urban adolescents were females while 44.7% were males. Similarly, more than half (63.2%) of the rural respondents were females, and the rest (36.8 %¬) were males. Respondents from urban and rural areas came from various ethnic and religious backgrounds. Most of the urban adolescents were Malays (45.8%), followed by Chinese (38.3%) and Indians (11%). Likewise for rural adolescents as a large number (67%) of them were Malays, Chinese (11.2%) and Indians (5.5%). A large number of urban and rural respondents were found to have middle-aged parents. The mean age of urban respondents' mother was 45.54(SD. =5.33) and father 49.23(SD. =5.94), respectively. Meanwhile, the average age of rural respondents' mother was 44.23(SD. =5.82) and father 48.67(SD. =6.45), respectively. Quite a large proportion (67.8%) of the urban respondents (M=3.73, SD. =1.63) and of rural (62.5%) respondents (M=4.21, SD. =1.85) came from a moderate size family wherein number of children ranged from three to five. Due to the inability of the respondents to provide an accurate report on family income, this information was excluded from the present analysis.

Descriptive Findings

At the initial stage of the analysis, mean differences of the major variables of interest across locality were examined. As presented in Table 2, rural adolescents reported stronger attachment relationships to mother, father, and peers than their urban counterparts. Additionally, rural adolescents were found to have higher social responsibility compared to urban adolescents. However, no significant differences in self-efficacy between urban and rural adolescents were reported.

Table 2: Study Variables Differences across Urban and Rural Adolescents

Variables	Locality	N	Mean	SD	t-value
Social Self-efficacy	Urban	517	23.85	3.84	-1.27
	Rural	418	24.16	3.62	
Peer Attachment	Urban	517	86.17	11.09	-2.4*
	Rural	418	87.98	11.89	
Mother Attachment	Urban	512	88.97	13.44	-2.9***
	Rural	413	91.66	14.03	
Father Attachment	Urban	480	87.54	13.85	-1.93*
	Rural	394	89.37	14.06	
Social Responsibility	Urban	517	67.24	5.51	-3.14***
	Rural	418	68.38	5.54	

Note. p*<0.05, **0.01, ***0.001, M = Mean, SD = Standard Deviation

Correlation Findings
Table 3 presents the correlational findings of the present study. Results revealed that sex (dummy coded as 0=male, 1=female), social self-efficacy, and mother, father, and peer attachments have significant relationships with urban adolescents' social responsibility. Since the relationships are significant, the findings tend to indicate that greater social responsibility is more likely to be present among female adolescents in the urban areas. Furthermore, urban adolescents with greater social self-efficacy are more likely to be more socially responsible. In addition, urban adolescents with strong attachment to parents and peers tend to be more socially responsible than adolescents with poor attachment relationships.

Similar findings were revealed for rural adolescents, where sex, social self-efficacy, and attachments relationships to parents and peers were found to significantly correlate with adolescents' social responsibility. Findings indicate that female adolescents from rural areas tend to have greater social responsibility. Moreover, adolescents from rural areas with high self-efficacy and strong attachment to their parents and peers are more socially responsible. In addition, number of children in the family had positive and significant relationship to the development of rural adolescents' social responsibility. This indicates that rural adolescents who come from large families tend to be more socially responsible.

Table 3: Pearson correlations for adolescents' personal characteristics, and family social context with respondent's social responsibility

Variables	Social responsibility	
	Urban	Rural
	r	r
Adolescent's Personal Characteristics		
Sex (0, 1)	0.09*	0.13**
Social self-efficacy	0.25**	0.30*
Peer attachment	0.29**	0.33**
Family Social Context		
Mother's age	0.01	0.07
Father's age	-0.06	-0.02
Number of children	0.05	0.11*
Mother attachment	0.18**	0.20**
Father attachment	0.15**	0.14**

Note. $p* < 0.05$, $**0.01$

Predictors of Social Responsibility

Multiple regression analysis using forced-entry procedure was conducted to predict adolescents' social responsibility. All the personal and family social context variables were included in the regression analysis. Of all eight variables, four variables were revealed to be uniquely predicting adolescents' social responsibility in the urban area: adolescents' sex, social self-efficacy, and mother and peer attachments (see Table 4). The regression model was highly significant ($F = 11.05$, $p \leq .001$) and accounted for 17% of the variance in adolescent's social responsibility score. These findings suggest that female adolescents with higher social self-efficacy and secure attachment with their mothers and peers tend to be more socially responsible compared to male adolescents in urban areas.

Table 4: Predictors for urban adolescents' social responsibility

Variables	Social responsibility (Urban)
	Standardized coefficient (β)
Sex	0.124**
Social Self-efficacy	0.195***
Peer attachment	0.229***
Mother's Age	0.054
Father's Age	-.110
Number of Children	.028
Mother attachment	.162*
Father attachment	-.043
Adjusted R²	0.157
F	11.05***

Note. *p ≤ .05, **p ≤ .01, ***p ≤ .001

As presented in Table 5, results obtained for rural adolescents were almost similar to the urban sample. Out of all (8) the variables entered into the regression analysis, four (sex, social self-efficacy, and mother and peer attachments) were found to be unique predictors to the adolescents' social responsibility. The linear combination of these variables was highly significant (F = 11.80, p ≤ .001). The model accounted for 21% of the variance in adolescents' social responsibility score. Results indicate that female adolescents from rural areas with higher level of social self-efficacy, and have greater attachment with their mothers and peers, tend to exhibit better social responsibility than their male counterparts from rural areas.

Table 5: Predictors for rural adolescents' social responsibility

Variables	Social responsibility (Urban)
	Standardized coefficient (β)
Sex	0.138**
Social Self-efficacy	0.272***
Peer attachment	0.216***
Mother's Age	0.111
Father's Age	-.125
Number of Children	.055
Mother attachment	.224*
Father attachment	-.139
Adjusted R²	0.191
F	11.80***

Note. *p ≤ .05, **p ≤ .01, ***p ≤ .001

DISCUSSIONS

Research often portrayed that rural adolescents are more exposed to social disorganization and eventually become involved in unhealthy behaviors, such as substance use (Nasim, Fernander, Townsend, Corona, and Belgrave, 2011) and community violence (Edwards 1999). Nonetheless consistent with cultural values uphold and strongly practice particularly by rural Malaysians, results of the present study showed that adolescents from the rural area tend to possess better social responsibility than those from the urban area. This finding is supported by past research which indicated that rural adolescents tend to build a strong connection with their community and appreciate the rural lifestyle (Petrin, Farmer, Meece, and Byun 2011). It should be noted that, adolescents' abilities, beliefs and values are reflected by the environment that they live in an ongoing transactional process (Bergman, Magnusson, and El-Khouri 2003).

From the multivariate findings, adolescents' personal and family social contexts characteristics were found to be related to the adolescents' social responsibility. These findings seemed to suggest that adolescents' personal characteristics (i.e., sex, social self-efficacy, and peer attachment) and family social context (i.e., mother attachment) played significant roles in fostering the development of social responsibility. The findings were consistent with past research where female adolescents were reported to have greater sense of social responsibility than males (Nakamura and Watanabe-Muraoka 2006). As suggested by Nakamura and Watanabe-Muraoka, females may have more awareness on responsibility than their counterparts, thus are more attentive to social problems within the society.

Furthermore, this study found that adolescents with high social self-efficacy are more socially responsible. Results were in line with past research that emphasized the importance of social self-efficacy as one of the essential self-regulatory factors that facilitate adolescents to deal with various developmental outcomes (Estévez, Murgui, and Musitu 2009). Adolescents with high social self-efficacy are less likely to be involved in antisocial behavior and are more likely to develop better social responsibility.

Other than social self-efficacy, this present study underscores the importance of peer attachment relationships in adolescents' social development. Way (2011) noted that social and emotional support given by peer throughout adolescence will strongly contribute to adolescents' social outcomes. Consistent with earlier research on the significant influence of mothers as primary caregivers (Bowlby 1988), mothers from both urban and rural subsamples were found to have significant impact on the development of adolescents' social responsibility. These findings parallel results from the study conducted by NICHD Early Child Care Research Network (2006) which indicated that adolescents who experienced secure attachment during the early years were more likely to develop a good foundation in their later life.

CONCLUSION

Conceptually, adolescents' social responsibility is predicted by multi dimensions, those of which discussed in this study were adolescents' personal (i.e., sex, social self-efficacy, and peer attachment) and family social contexts (mother attachment) characteristics. Thus, understanding potential influences on adolescents' social responsibility could be useful not only for parents, but also educators, community, and policy makers. This research provides evidence on the influence of parents and peers on adolescents' social responsibility. This information may help to increase parents' awareness on the needs to improve their quality of parental attachment in order to foster adolescents' social responsibility behavior. Additionally, the findings have implications for policy makers in formulating family policy and planning parenting programs.

The present study also points to the importance of social self-efficacy in enhancing adolescents' social responsibility. Social self-efficacy and social responsibility are important in the development of successful adolescents. Therefore, prevention and intervention programs for urban and rural areas may need to include strategies on the development of social self-efficacy as one of its focus which could subsequently help to promote the sense of social responsibility among adolescents. The Malaysian government in particular, Ministry of Youth and Sports may consider designing social program such as volunteering program, social service and other community based program that is deemed crucial in improving adolescents' social responsibility.

The current findings should be interpreted with several limitations in mind. First, this study used self-report measures in order to obtain information related to the adolescents'. Thus, the reliability of the information obtained depended solely on the honesty of the respondents. In addition, this is a cross sectional study. The sample was collected at one particular time and thus underlying interference cannot be determined. Hence, future study could be improved by conducting longitudinal method in order to obtain more in-depth information on the development of social responsibility in adolescents.

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PENGLIBATAN MAHASISWA MELAYU UNIVERSITI AWAM DALAM POLITIK DI MALAYSIA

MAZLI MAMAT, ABDUL RAZAK ABDUL RAHMAN & ABDUL RASHID ABDULLAH

ABSTRAK

Artikel ini membincangkan mengenai penglibatan mahasiswa Melayu di Universiti Awam sekitar Lembah Kelang dalam politik di Malaysia. Penglibatan ini memberi fokus terhadap kehadiran mahasiswa dalam aktiviti anjuran parti politik seperti ceramah, dialog, forum, kempen dan mesyuarat parti politik. Kajian ini menggunakan kaedah tinjauan menggunakan pendekatan kuantitatif dan pengumpulan data melalui soal selidik. Sampel kajian melibatkan seramai 441 orang responden dari empat buah universiti terpilih. Penemuan mendapati tahap penglibatan mahasiswa Melayu Universiti Awam sekitar Lembah Kelang dalam politik berada pada tahap rendah. Hal ini menunjukkan bahawa mahasiswa Melayu kurang mendapat pendedahan tentang politik walaupun larangan terhadap penglibatan dalam politik telah ditarik balik melalui pindaan Seksyen 15 AUKU tahun 2012.

Kata Kunci: *Pilihan raya, Parti Politik, Penglibatan, Mahasiswa, AUKU*

ABSTRACT

This article discusses the political involvement of Malay students at public universities in Kelang Valley which focuses on students' attendance to various types of activities organized by political parties such as lectures, dialogues, forums, campaigns and party meetings. This study used a survey method to collect the intended data. , The samples involved 441 respondents from four selected universities. The research findings show a lower level of students' involvement and participation in politics. The findings also elicited that Malay students are less exposed to politics despite a ban on participation in politics has been withdrawn by amending Section 15 of the UUCA in 2012.

Keywords: *Election, Political Party, Involvement, Students, UUCA*

PENGENALAN

Sejarah telah membuktikan bahawa mahasiswa turut memainkan peranan dan memberi sumbangan penting dalam menuntut kemerdekaan Tanah Melayu daripada penjajah British (Muhamad Ali Embi, 2009). Penglibatan Mahasiswa Universiti Awam dalam politik Malaysia sangat aktif sekitar tahun 60-an hingga 70-an disebabkan tidak ada undang-undang khusus yang melarang mahasiswa untuk terlibat dalam politik. Dalam pilihan raya umum tahun 1969 misalnya, mahasiswa telah mengadakan ceramah dan menghasilkan manifesto mereka sendiri dalam

pilihan raya tersebut sehingga menyebabkan Parti Perikatan mengalami kemerosotan sokongan (Junaidi Abu Bakar, 1993). Mahasiswa juga tidak hanya memperjuangkan isu mengenai mahasiswa sahaja, malah turut terlibat dalam memperjuangkan isu antarabangsa seperti mengadakan demonstrasi membantah tindakan Amerika Syarikat mengebom Hanoi dan Haipong, Vietnam (Mohammad Abu Bakar, 1973). Aktiviti mahasiswa menjadi semakin agresif apabila wujudnya sudut pidato yang menjadi tempat mahasiswa menyampaikan idea dan pendapat mengenai isu-isu semasa (Mohd Shuhaimi, 1995). Penglibatan awal mahasiswa dalam politik pada era 60-an banyak dipengaruhi oleh elemen sosialis yang meresap masuk dalam persatuan mahasiswa sehingga wujud kesedaran dan sikap prihatin mahasiswa tentang isu-isu semasa yang berlaku di sekeliling mereka. Suara dari kampus ini, merupakan ledakan keinginan yang mahu melihat perubahan ke arah menjadikan Malaysia yang lebih baik, adil dan demokratik. Namun begitu, suara-suara tersebut telah menimbulkan perasaan kurang senang golongan establishment menyebabkan kegiatan aktivis mahasiswa menjadi kontroversi sehingga terbentuknya Akta Universiti Kolej Universiti (AUKU) 1971. Ekoran penguatkuasaan AUKU, aktiviti mahasiswa semakin lemah terutama selepas pindaan AUKU tahun 1975 yang melarang mahasiswa terlibat dalam politik. Namun begitu, setelah larangan tersebut berkuat kuasa selama 37 tahun, kerajaan telah menarik balik larangan tersebut pada 19 April 2012 melalui pindaan Seksyen 15 AUKU. Pindaan tersebut telah membenarkan kembali mahasiswa untuk terlibat dalam politik. Pada masa ini aktivis mahasiswa yang aktif dalam politik seperti Adam Adli, Safwan Anang dan Fahmi Zainol. Penglibatan mahasiswa dapat dilihat melalui kehadiran dalam aktiviti anjuran parti politik seperti dialog, ceramah, demonstrasi, penyerahan memorandum, rapat umum, kempen pilihan raya dan sebagainya. Apa yang menjadi persoalannya, pada tahap mana mahasiswa Melayu Universiti Awam ini terlibat dalam politik di Malaysia. Oleh itu, adalah menjadi tujuan artikel ini untuk mengukur tahap penglibatan mahasiswa Melayu Universiti Awam dalam politik kepartian di Malaysia berasaskan kekerapan mereka menghadiri aktiviti anjuran parti politik.

ULASAN KAJIAN LEPAS

Pada masa ini, kajian tentang penglibatan mahasiswa dalam politik Malaysia agak terhad berbanding kajian politik lain. Salah satu kajian terkini mengenai penglibatan mahasiswa dalam politik Malaysia adalah kajian oleh Fauzi dan Ku Hasnita (2015). Kajian ini memberi fokus kepada kebangkitan semula gerakan mahasiswa di Malaysia dalam pilihan raya umum 2013. Setelah AUKU dikuatkuasakan, gerakan mahasiswa semakin merosot dan lemah. Namun begitu gerakan mahasiswa mendapat nafas baru apabila AUKU dipinda pada tahun 2012 sehingga membuka jalan kepada mahasiswa untuk terlibat secara aktif dalam pilihan raya umum 2013. Secara umumnya gerakan mahasiswa di Malaysia bukan bertujuan untuk mendapatkan kuasa politik tetapi lebih kepada mendapatkan semula kuasa autonomi universiti yang hilang semenjak AUKU dikuatkuasakan. Berbeza dengan kajian oleh Sivamurugan (2014) yang memfokuskan kepada kelakuan mengundi mahasiswa

dalam pilihan raya umum berdasarkan persepsi dan kepimpinan parti politik. Apa yang menariknya, kajian ini dapat membuktikan bahawa media arus perdana telah menjadi kurang penting kepada mahasiswa berbanding media alternatif seperti media sosial untuk memperoleh sumber maklumat politik. Selain itu, mahasiswa juga turut menyuarakan perasaan tidak puas hati terhadap usaha Barisan Nasional dalam menangani rasuah kerana bagi mahasiswa usaha kerajaan masih belum menampakkan hasilnya dalam memerangi rasuah. Manakala dari sudut kepimpinan parti politik, hasil kajian mendapati mahasiswa sangat tertarik kepada kepimpinan melalui tauladan dan pemimpin yang mempunyai sifat jujur, beretika, berilmu dan berwibawa yang menjadi pilihan mahasiswa.

Kajian oleh Mohd Fuad et al. (2012) pula memberi penekanan kepada pelbagai perkara penting tentang mahasiswa India menjelang pilihan raya umum 2013 seperti sumber maklumat politik, pandangan tentang politik Malaysia, ciri-ciri parti politik yang disokong dan persepsi terhadap politik. Apa yang menarik, kajian ini membuktikan bahawa mahasiswa India masih bersifat pro establishment walaupun dalam pilihan raya umum 2008 Malaysian Indian Congress (MIC) mengalami kemerosotan sehingga dianggap tidak lagi relevan menjadi parti mewakili kaum India. Namun begitu, kajian ini hanya memberi penumpuan kepada belia India sahaja dan tidak melibatkan semua kaum seperti Melayu, Cina, bumiputera Sabah dan Sarawak sedangkan kaum-kaum ini merupakan penyumbang kepada jumlah undi dalam pilihan raya umum di Malaysia.

Sementara kajian oleh Thock (2012) memberi tumpuan khusus kepada aktivis mahasiswa Cina. Kajian ini mendapati aktivis mahasiswa Cina dipengaruhi oleh gerakan reformasi yang dibawa oleh Anwar Ibrahim. Gerakan aktivisme mahasiswa Cina memfokuskan kepada keadilan dan perubahan masyarakat Malaysia. Namun begitu, gerakan ini dihalang oleh pihak pentadbir universiti melalui AUKU. Mahasiswa menganggap AUKU sebagai zalim dan menyekat kebebasan idealisme sehingga menimbulkan perasaan tidak puas hati terhadap pemerintah. Selepas tamat pengajian, mahasiswa ini telah mengambil keputusan menggunakan platform Non-Government Organization (NGO) dan Pakatan Rakyat bagi meneruskan agenda perjuangan mereka. Hasilnya Pakatan Rakyat menjadi pilihan golongan muda yang berpendidikan tinggi dan dalam pilihan raya umum 2008, sebilangan daripada bekas aktivis ini telah berjaya menjadi Ahli Dewan Undangan Negeri atau Ahli Parlimen atas tiket Pakatan Rakyat.

Manakala kajian oleh Ridhuan Tee (2008) memberi tumpuan kepada persepsi mahasiswa Cina terhadap United Malays National Organization (UMNO). Apa yang menarik kajian ini melibatkan responden dari Institut Pengajian Tinggi Awam dan Institut Pengajian Tinggi Swasta. Kajian ini turut menggunakan dua kaedah iaitu, Kuantitatif dan Kualitatif yang dapat memberi nilai tambah kepada penemuan kajian. Walau bagaimanapun kajian ini hanya melibatkan mahasiswa Cina dan tidak melibatkan mahasiswa dari etnik yang lain. Berlainan dengan kajian oleh Muhamad Ali dan Ahmad Faiz (2005) yang mengupas tentang kepercayaan

mahasiswa terhadap kerajaan. Kajian ini telah merungkaikan tentang beberapa persoalan penting seperti persepsi mahasiswa tentang politik mengikut pecahan jantina, tahun pengajian, bangsa, latar belakang pendidikan, jurusan pengajian dan sebagainya. Apa yang menariknya dalam kajian ini melibatkan responden dari pelbagai etnik dari universiti utama di Malaysia. Sementara Mohd Nasir (2008) pula memberi fokus kepada persepsi mahasiswa terhadap pilihan raya umum 2008. Kajian ini menganalisis tentang kepentingan mengundi, mendaftar sebagai pengundi, kesan keputusan pilihan raya umum terhadap kehidupan seharian dan minat terhadap politik. Selain itu, aspek penerimaan mahasiswa terhadap setiap individu, tanpa mengira latar belakang etnik, layak untuk menjadi Perdana Menteri Malaysia turut diberi perhatian dalam kajian ini. Namun begitu, responden kajian ini tidak diambil dari kalangan mahasiswa di universiti yang diketahui aktif dalam politik seperti mahasiswa Universiti Malaya dan Universiti Kebangsaan Malaysia.

Zainah Anwar (1990) pula dalam kajiannya memberi penumpuan terhadap kebangkitan Islam di kalangan mahasiswa tajaan kerajaan yang menuntut di England pada tahun 1970-an. Apa yang menarik kajian ini dari sudut politik mendapati kebangkitan Islam telah memberi kesan negatif kepada masyarakat sehingga wujud labelling iaitu, Parti Islam Se-Malaysia mewakili Melayu Islam dan United Malays National Organization mewakili Melayu sekular. Kajian Junaidi Abu Bakar (1993) pula memberi fokus tentang mahasiswa politik dan AUKU. Kajian ini menganalisis pelbagai perkara penting mengenai AUKU seperti rasional pemerintah menggubal AUKU, kesan perlaksanaan akta ini terhadap kebebasan akademik, kesedaran dan sikap mahasiswa terhadap AUKU. Namun begitu, responden kajian hanya melibatkan mahasiswa Universiti Kebangsaan Malaysia dan tidak diperluaskan kepada mahasiswa di lain-lain universiti. Berdasarkan sorotan karya di atas, jelas wujud jurang yang ketara tentang tahap penglibatan mahasiswa Melayu dalam politik Malaysia. Justeru itu, kajian ini berusaha untuk mengisi ruang kosong dalam kajian-kajian sebelum ini.

METODOLOGI

Reka bentuk kajian dalam penyelidikan ini adalah tinjauan menggunakan borang soal selidik. Bagi meningkatkan nilai tambah kepada hasil kajian, pemerhatian tanpa turut serta turut dijalankan semasa pengumpulan data primer. Kajian ini melibatkan seramai 441 orang mahasiswa Melayu yang berumur 21 tahun dan ke atas dari empat buah universiti iaitu, Universiti Malaya, Universiti Kebangsaan Malaysia, Universiti Putra Malaysia dan Universiti Islam Antarabangsa Malaysia. Pemilihan responden dalam kajian ini dibuat secara pensampelan berstrata. Data yang diperoleh kemudiannya dianalisis secara deskriptif menggunakan Statistical Package for the Social Sciences (SPSS). Umumnya mahasiswa dari universiti ini dipilih disebabkan lokasi universiti yang terletak di sekitar Lembah Klang yang merupakan tempat paling maju serta pusat ekonomi dan pentadbiran (Malaysia, 2015). Universiti ini juga merupakan universiti yang sering menjadi perhatian parti-parti politik untuk mengukur tahap sokongan dan pengaruh terhadap parti masing-

masing. (Mohd Shuhaimi, 1995).

DAPATAN KAJIAN DAN PERBINCANGAN

Latar belakang demografi
Kajian ini dijalankan di empat buah Universiti Awam yang melibatkan seramai 441 orang responden iaitu, 223 orang (50.6%) lelaki dan 218 orang (49.4%) perempuan. Responden kajian ini terdiri daripada 144 orang (32.7%) beraliran sains dan 297 orang (67.3%) beraliran sains sosial. Responden ini terdiri daripada mahasiswa yang berumur antara 21 tahun sehingga 27 tahun yang sedang mengikuti pengajian di universiti-universiti seperti yang disebutkan di atas. Pecahan mengikut tempat dibesarkan, seramai 226 orang (51.2%) responden dibesarkan di bandar dan 215 orang (48.8%) dibesarkan di luar bandar terlibat dalam kajian ini. Kesemua responden adalah mahasiswa Melayu. Tujuan mahasiswa Melayu dipilih kerana etnik Melayu merupakan etnik yang paling tinggi menjadi majoriti di kawasan parlimen pilihan raya berbanding lain-lain etnik. Di Semenanjung Malaysia, kawasan parlimen yang mempunyai majoriti pengundi Melayu dalam pilihan raya umum 1999 sebanyak 98 kawasan (68.1%), berbanding 25 kawasan (17.4%) majoriti Cina dan 21 kawasan (14.6%) bercampur. Manakala dalam pilihan raya umum 2004, kawasan majoriti Melayu terus meningkat kepada 114 kawasan (68.7%), berbanding 24 kawasan (14.5%) majoriti Cina dan 28 (16.9%) kawasan bercampur. (Amer Saifude, 2009).

Keahlian parti politik
Keanggotaan dalam parti politik merupakan kriteria yang menunjukkan penglibatan secara langsung seseorang individu dalam parti politik. Keanggotaan dalam parti ini bererti seseorang individu itu menyokong satu-satu parti politik secara formal dan terbuka (Hussain Mohamed, 1974). Setiap ahli parti bukan sahaja memperoleh kad keahlian tetapi mempunyai kewajiban untuk membayar yuran dan menjalankan tanggungjawab sebagai seorang ahli parti seperti berkempen untuk memenangkan calon yang disokong dan menjadi jurucakap secara tidak langsung kepada parti tersebut. Kajian ini mendapati mahasiswa Melayu yang menjadi ahli parti politik adalah seramai 72 orang (16.3%) dan yang tidak menjadi ahli mana-mana parti politik adalah seramai 369 orang (83.7%). Ini menunjukkan bahawa majoriti mahasiswa Melayu tidak menjadi ahli mana-mana parti politik. Situasi ini berhubung rapat dengan penguatkuasaan AUKU yang melarang mahasiswa terlibat dalam politik. Walaupun larangan tersebut telah dimansuhkan dalam pindaan tahun 2012, namun masih kelihatan kesannya apabila keanggotaan dari kalangan mahasiswa dalam parti politik masih berada pada tahap yang rendah. Jadual 1, merupakan ringkasan dapatan tentang keahlian parti politik dari kalangan mahasiswa Melayu.

Jadual 1. Keahlian parti politik mahasiswa Melayu

Keahlian Parti Politik	Peratus (%)
Ya	16.3%
Tidak	83.7%

Penglibatan dalam kegiatan politik
Berdasarkan dapatan kajian, didapati telah wujud kesedaran dalam diri mahasiswa tentang kepentingan mengundi dalam pilihan raya walaupun tidak begitu membanggakan. Hasil kajian menunjukkan seramai 233 orang (50.6%) mahasiswa Melayu telah mendaftar sebagai pengundi berbanding yang belum mendaftar seramai 218 orang (49.4%). Dapatan ini selari dengan dapatan Mohd Nasir (2008) yang menyatakan telah wujud kesedaran di kalangan mahasiswa tentang kepentingan menjadi pengundi dalam pilihan raya. Namun begitu jumlah ini masih belum mencukupi memandangkan kesemua responden telah berumur 21 tahun ke atas dan sepatutnya mereka ini telah mendaftar sebagai pengundi yang berdaftar. Manakala bagi mahasiswa yang pernah mengundi dalam pilihan raya, seramai 121 orang (27.4%) berbanding yang tidak pernah mengundi seramai 320 orang (72.6%). Dapatan ini jelas menunjukkan, walaupun mahasiswa ini telah mendaftar sebagai pengundi, tidak semestinya mereka akan keluar mengundi. Ini kerana wujud perbezaan yang ketara antara jumlah mahasiswa yang telah mendaftar dengan jumlah yang pernah mengundi dalam pilihan raya. Jadual 2, menunjukkan dapatan terhadap pendaftaran mengundi dan keluar mengundi bagi mahasiswa Melayu.

Jadual 2: Pendaftaran mengundi dan keluar mengundi

Penyataan	Ya	Tidak
Adakah anda telah mendaftar sebagai pengundi?	50.6%	49.4%
Adakah anda pernah mengundi dalam pilihanraya umum/kecil?	27.4%	72.6%

Kehadiran dalam program politik
Secara asasnya konsep penglibatan adalah luas dan berubah-ubah dari peringkat tidak terlibat secara langsung hinggalah menjadi ketua atau pemimpin parti politik. Secara mudahnya penglibatan seseorang itu boleh dibahagikan kepada dua iaitu, pasif dan aktif. Penglibatan pasif seperti menjadi pengundi pada waktu pilihan raya sahaja, manakala aktif pula menjadi ahli jawatankuasa sesebuah parti politik dan turut memberikan sumbangan secara langsung bagi kepentingan dan kegiatan yang dijalankan oleh parti berkenaan. Menurut Hussain Mohamed (1974), bentuk penglibatan politik seperti membuang undi dalam pilihan raya, menghadiri dan mengikuti rapat umum serta kempen politik merupakan penglibatan secara pasif. Manakala penglibatan secara aktif biasanya seseorang itu dalam kehidupan sehariannya sering berbincang hal-hal mengenai politik dan jika musim pilihan raya, berusaha menenangkan calon parti yang dianggotainya. Kajian ini memberi fokus kepada penglibatan mahasiswa Melayu dalam kegiatan politik melalui kekerapan menghadiri aktiviti anjuran parti politik seperti forum, kursus, mesyuarat, ceramah dan berkempen. Jadual 3 di bawah merupakan dapatan terhadap kekerapan mahasiswa menghadiri aktiviti politik.

Jadual 3: Kehadiran dalam aktiviti anjuran parti politik

Kehadiran	Tidak Pernah (%)	Jarang-Jarang (%)	Kerap (%)	Sangat Kerap (%)
Adakah anda pernah menghadiri forum/dialog politik?	29.5	42.9	23.3	4.3
Adakah anda pernah menghadiri kursus anjuran parti politik?	43.5	40.8	13.2	2.5
Adakah anda pernah menghadiri mesyuarat parti politik?	61.5	26.1	9.8	2.7
Adakah anda pernah menghadiri ceramah politik?	32.0	44.9	18.8	4.3
Adakah anda pernah menyertai kempen parti politik?	48.5	33.8	13.8	3.9

Secara umumnya, kesemua program yang dianjurkan oleh parti politik kurang mendapat sambutan. Analisis lanjut menggunakan selang kelas mendapati, peratusan mahasiswa Melayu yang berada pada tahap tinggi dalam menghadiri aktiviti anjuran parti politik adalah hanya 3.4%, berbanding tahap sederhana 22.9% dan tahap rendah sebanyak 73.7%. Dapatan ini memberi gambaran bahawa mahasiswa Melayu masih mempunyai rasa takut untuk melibatkan diri dalam politik kesan penguatkuasaan AUKU, walaupun sekatan tersebut telah dimansuhkan pada 19 April 2012. Menurut Abdul Aziz Bari (2001), penguatkuasaan AUKU telah memberi kesan yang mendalam terhadap kehidupan mahasiswa, disebabkan itu, warga kampus tidak lagi bersama dengan masyarakat sepertimana sebelum AUKU diperkenalkan. Berdasarkan keputusan kajian, mahasiswa Universiti Awam sekarang ini tidak menganggap penglibatan dalam politik itu penting bagi mereka kerana mahasiswa lebih berminat menumpukan perhatian dalam akademik. Mahasiswa juga disifatkan sebagai kurang sensitif dalam memikirkan permasalahan anggota masyarakat tidak seperti mahasiswa terdahulu. Dapatan ini turut menggambarkan bahawa golongan mahasiswa yang di label sebagai anti-establishment hanya bertindak sebagai suara minoriti dan tidak mencerminkan keseluruhan mahasiswa Melayu dalam kegiatan politik kepartian.

KESIMPULAN

Pilihan raya umum 2008 dan 2013 merupakan pilihan raya yang mana Barisan Nasional mendapat tentangan yang sengit daripada Pakatan Rakyat. Keputusan pilihan raya umum tersebut juga telah membuka mata ramai pihak tentang pentingnya mendapat sokongan daripada golongan muda. Menyedari hakikat ini, kerajaan telah meminda AUKU dengan menarik balik larangan terlibat dalam aktiviti politik. Walaupun kerajaan telah membenarkan mahasiswa terlibat secara langsung dalam politik, tetapi hasil kajian mendapati penglibatan dalam kegiatan politik masih rendah. Majoriti mahasiswa kurang melibatkan diri dalam program politik dan peratusan mahasiswa yang berdaftar sebagai pengundi juga pada tahap yang rendah. Justeru itu, adalah disyorkan agar pihak berwajib seperti pentadbir

universiti lebih memberi galakkan dan kesedaran kepada mahasiswa untuk terlibat dalam politik, misalnya dengan membenarkan mahasiswa melibatkan ahli politik dalam aktiviti anjuran mereka seperti mengadakan program penerangan isu-isu semasa, sesi dialog dan sebagainya tanpa sebarang sekatan dan syarat tertentu. Penglibatan mahasiswa dalam politik ini penting bertujuan sebagai latihan kepada mahasiswa untuk menjadi seorang pemimpin yang berwibawa kepada masyarakat dan negara pada masa depan.

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INSTILLING SPORTS CULTURE IN AS CATALYST FOR POSITIVE YOUTH DEVELOPMENT

WASITAH MOHD YUSOF, LEE KWAN MENG & AZURA ABIDIN

ABSTRACT

Sport culture can serve as a catalyst for positive youth development. However, sport should not be confined to only elite, or high performance, or professional sports. It has a broader context of sport-for-all that includes recreation, play, fitness, games, exercise and any healthy physical and mental activity that contributes to overall wellness. In order to develop positive youth development, it has to be preceded with sports that encourage learning and education before youth development can take place. This is very important for the young people as prime movers in nation building. The effort to instill sports as a culture is also not the job of only the youth participants themselves, but includes the partnership and collaboration with adults and other stakeholders. The whole spectrum of the sport industry has specific roles in developing the youth. In this dimension of sport for positive youth development, winning medals and titles are no longer the primary goals in sport participation. The primary goals are having fun, enjoyment, gaining new knowledge and acquiring skills, leading to self-fulfillment, satisfaction, and meaning in life. Sport participation is a lifelong continuous development process and contributes to personal growth and human capital development where the values of sport help to mold the character of the youth. Sport as a culture composes of value systems, beliefs, attitudes and behaviour. In addition, ports engagements are not about being passive spectators, but to actively playing, games, exercising, and indulge in the pleasures and adventure of a given sport. In this article, a new model of instilling sport culture is proposed through the "3P.E.C.K.S – Provide, Participate, Programmes; Educate; Collaborate; Knowledge; and Skills"; and where the sport engagements facilitates to P.L.A.C.E.S – Passion, Love, Adventure, Challenge and Commitment, Excitement and Excellence, and Self-actualization and Self-esteem. Sports culture begins from home, then to school, open spaces, offices, and sporting arenas. Having sporting events alone is not enough. There has to be a holistic development from various other elements that includes recreation education if sports culture is to be instilled.

Keywords: *Sports Culture, Positive Youth Development, Sport-for-All, Leisure and Recreation, Sports and Recreation Education*

ABSTRAK

Budaya sukan merupakan pemangkin dalam pembangunan belia positif. Tetapi dalam konteks ini, sukan bukan sahaja ditumpukan kepada sukan berprestasi tinggi. Konteksnya lebih luas merangkumi segala dimensi sukan termasuk sukan-untuk-semua, rekreasi, kecergasan, permainan, latihan, dan segala kegiatan fizikal dan mental yang menyumbangkan kepada kebahagiaan keseluruhan. Namun demikian,

dalam dimensi pembangunan belia positif, pendidikan dan pembelajaran belia harus dilakukan. Ini adalah penting kerana golongan belia ini merupakan pembina negara yang akan datang. Usaha pembudayakan sukan bukan sahaja terpulang kepada peserta sukan belia sendiri, maupun terlibat juga golongan dewasa dan pemegangtaruh. Kesemua gambaran dalam industri sukan ada peranan tersendiri dalam pembangunan belia. Dalam dimensi sukan bagi pembangunan belia positif, menjadi pemenang atau penerima jaguh bukan matlamat utama dalam penyertaan sukan. Matlamat utama telah diperluaskan kepada keseronokan, kenikmatan, memperolehi ilmu dan kemahiran, dan akhirnya, pencapaian, kepuasan, dan kehidupan yang bermakna. Penyertaan sukan adalah sesuatu process sepanjang hayat yang menyumbang kepada pembinaan insan dimana nilai-nilai murni sukan dapat membantu dalam pembentukan sifat belia. Budaya sukan adalah merangkumi segala sistem, kepercayaan, nilai, sikap dan kelakuan sukan. Dan penglibatan dalam sukan bukan sebagai pemerhati pasif, tetapi menurun ke padang untuk memain sukan, permainan, latihan kecergasan, dan menikmati keseronokan dan pengembaraan dalam cabaran sukan. Dalam kertas ini, memandangkan literatur yang dikaji maka di cadangkan satu model pembudayaan sukan melalui "3P.E.C.K.S – Provide, Participate, Programmes; Educate; Collaborate; Knowledge and Skills"; dan dimana ia adalah pemudahcara untuk "P.L.A.C.E.S. – Passion, Love, Challenge and Commitment, Excitement and Excellence, and Self-actualisation and Self-esteem" Pembudayaan sukan bermula dari rumah, sekolah, padan terbuka, pejabat pekerjaan, dan kemudian ke arena sukan. Mengadakan acara sukan sahaja tidak mencukupi. Ia harus merangkumi pembangunan keseluruhan atau holistik termasuk pendidikan rekreasi jikalau budaya sukan hendak dipupuk.

Kata Kunci: *Budaya Sukan, Pembangunan Belia Positif, Sukan-Untuk-Semua, Masa Senggang dan Rekreasi, Pendidikan Sukan dan Rekreasi*

INTRODUCTION

"For each individual, sport is a possible source for inner improvement".
- Baron Pierre de Coubertin (1863-1937), Founder and Father of the Modern Olympic Games
(BrainyQuote, 2015).

Culture in sports is about values, ceremonies and way of life that is reflected in the meanings, symbols, rituals and power relations practiced within that particular cultural setting (Jarvie, 2006). According to Aman et al. (2007), culture is defined as a way of life of a society that includes their beliefs, ideas, and how it is related to other people in daily activities. They further commented that culture manifests through patterns of language, thoughts, and forms of activity and behaviour that personifies their values and attitudes explicitly and implicitly. In the context of sport and recreation, sports culture is the value system, beliefs, attitudes and behaviour of the people towards involvement in sports and recreational activities. Therefore,

sports culture has to be instilled and internalized from young and subscribed first by family unit.

There are values in sports that needs to be instilled in our youth. But to do so, these values have to be instilled through mental programming that is reflected in symbolism, heroes, rituals and values inherent in sports (Hofstede, et al., 2010). And learning takes place through these practices for culture is learned, not innate (ibid). While cultural practices take place throughout a person's life, Hofstede et al. (2010) argued that culture's core values were learned during childhood. And values, especially positive values are an important component in developing positive youth assets (Search Institute, 2006; Ministry of Youth and Sports Malaysia, 2015). This is where recreation programmes, among which include sport activities, has been found to be linked to these developmental assets (Witt and Caldwell, 2010).

Sports, by definition, provide opportunities for children and adolescents for self-expression. It allows one to develop skills in communication, negotiation and leadership to increase their abilities and self-confidence. Sports also offers them opportunities to bond with adults and among themselves, and creating a sense of community and belonging. It contributes to their fitness, well being and socialization (The United Nations Children's Fund, 2004). As play and recreation, sports become fun and participatory (ibid).

The youth population constitute 40% of the country's total population. Hence, through sports, our youths can develop their assets, competencies and skills that are vital for nation building. The youths are the nation's future destiny where the development of this segment of the nation's population is critical (Lee, 2012). For this to be met, the nation's youths must then be equipped with relevant assets, values, competencies and capacities to enable them to play their rightful role in nation building.

While there are many approaches to develop youth, sports offers an interesting proposition. Young people thrive on playing games, recreation, and fun activities. This is where sports and its activities are enablers to attract these young people to come in and play and to enjoy themselves, while at the same time to develop their assets and capacities. However, to attract them to participate and engage in sports, the sporting culture should be instilled in them from an early age.

However, in discussing about sports, we cannot just examine it from sport activities alone. We have to look at sports holistically and comprehensively. Sports culture is within the whole spectrum of the sports industry from sports and play activities, to its events, governance, facilities and merchandise. Some have direct influence on sports culture and on the youth, others would be more indirect. At its core though, sports is an activity.

In this paper, we explore how sports culture is relevant in facilitating

positive youth assets development through the different contexts of sports, including especially sport for all, recreational sports, exercise and fitness. We will discuss the various literatures on the interaction of sports with youth development and how it contributes to youth development. A new model will also be proposed for youth sports culture to be instilled as enablers for developing youth through sports. Sports culture has a catalyst role for instilling positive youth development. The question is: how do we do it within the contexts of our national socio-cultural environment?

This paper is aimed at formulating a new model for instilling sports culture on youth through an inductive process of obtaining ideas from the literature and analyzing their meanings. It is not an empirical study but based on the arguments from the literature to come out with a proposed new theoretical model that can later serve to be a model for other future research.

SPORTS

Defining sports

Sports according to UNICEF (2004) are *"…. all forms of physical activity that contributes to physical fitness, mental well-being and social interaction. These include play; recreation; casual, organized or competitive sport; and indigenous sports or games" (p.1)*. It also *"…involves rules or customs and sometimes competition. Play – especially among children – is any physical activity that is fun and participatory. It is often unstructured and free from adult direction. Recreation is more organized than play, and generally entails physically active leisure activities. Play, recreation and sport are all freely chosen activities undertaken for pleasure"* (ibid). Its aim is about maintaining and improving physical activity and skills. Sports also provide entertainment (Wikipedia, 2015). The set of rules and customs in sport is meant for fair competition and determination of a winner.

Another definition of sports by Sport Accord (the umbrella organisation of both Olympic and non-Olympic international sports federations) is that sport includes: element of competition, no element of "luck", no health and safety risk for athletes or participants, and not harmful to any living creature. It also primarily involves physical, mind, motorized, coordination, and can be animal-supported (Wikipedia, 2015).

So basically a sport is about physical and mental activities, play, recreation, fun, and elements of competition, leisure activity, and entertainment. However, since not all sports are about competition and that the rules of sport is meant for determining winners, sports can also be activities that are flexible and adaptable without rigid rules and customs. This is when sport is in the context of play – which is usually unstructured – recreational, and entertainment in nature.

Elite sports and Sport for all

The International Olympic Committee (IOC) recognizes two dimensions of sports:

elite sports and games that are events under their Olympic games, and sport-for-all. Likewise, in Malaysia, these two main distinctions of sports are also recognized. The support for sport-for-all is stated in the Olympic Charter (IOC, 2015). In fact, it originated with Pierre De Coubertin, the founder of the modern Olympic movement (Ghosh, 2012). His principles behind sport for all is that for the young people to lead a healthier, balanced, and meaningful life, as mentioned by the previous President of the International Olympic Committee, Jacques Rogge in 2007 (ibid).

Elite sports are defined as those high performance sports at Olympic Games, Asian Games, SEA Games, Commonwealth Games and including those at regional or world championship levels; whereas Sport-for-All comprise mass sports or sport for the masses that includes all physical fitness and outdoor recreation activities.

An elite sport is defined by Coakley (1998, p.19, cited by Aman, 2009) as:

"… Institutionalized competitive activity that involves vigorous physical exertion or the use of relatively complex physical skills by individual whose participation is motivated by a combination of personal enjoyment and external rewards."

Winning and achievements are the primary concern and goals of elite and professional sports.In contrast, Sport-for-All (as defined by the Council of Europe in 1979, cited by Aman, 2009), is: *"….All forms of physical activity from spontaneous unorganized games to the minimum of physical exercise regularly performed"*. Sport for All is for the whole range of population to practice regularly either sport proper or various physical activities adapted to individual capacities (Khoo, 2005). Hence in contrast to elite and professional sports, winning medals and titles are secondary in sport-for-all. What are primarily more important are the fun, enjoyment, satisfaction and sense of wellness. The other distinction is that in elite and professional sports, the outcomes are tangible and everyone can see them directly. In sport-for-all, the outcomes are less tangible or even intangible. Only the participants can realize its benefits. Elite and professional sports have extrinsic outcomes and benefits; sport-for-all is about intrinsic outcomes and benefits.

Aman (2009) explained that sport-for-all include activities in the fields of informal recreation, leisure, health, fitness and exercise, and organized formal sport. Characteristics of sport-for-all includes: Trim – keeping fit through physical activity; Fitness – exercise programme to achieve fitness level of youth and adults; Wellness – the development of abilities to function with competence and responsibility; Economy – contributes to human and economic development; Health – good mental and physical health and wellness; Peace – promotes friendship and harmony through sports and games, and sportsmanship; and Transforming Ethical Attitude – overcoming prejudices, opportunity for dialogue and exchange of ideas, allow young people to form friendships to resolve conflicts, and promote community brotherhood (Ghosh, 2012).

Therefore, as can be seen, winning is not important in sport-for-all and recreational sports. They are more concerned with feeling good, have fun, satisfaction and being fulfilled regardless of whether they win or not. Losing in competitive recreational sports does not bring any disappointment so long as they enjoy the game or activity.

While there is a common denomination of physical activity between elite sport and sport-for-all, the key differences are the goals of these two contexts of sports. The former is about competing for winning medals, trophies and titles, which is more for extrinsic purposes, while the latter is more for intrinsic purposes such as social, physical, psychological, and emotional well-being. Elite sports are moreover strictly governed by rules and regulations and restricted to a certain number of sporting activities. Sport-for-All and recreational sports are much broader, have flexible rules and structures and appeals to every one of all ages and skills as they can be adapted to suit the participants needs.

An elite sport is meant for only a minority of high performing athletes and professionals that requires intense fulltime training and regular competitions. Elite and professional sports is not categorized as leisure or recreation, but more as work and are more for extrinsic purposes besides the players or athletes being paid and earning an income from it. Sport-for-All is more recreational and fun, and is pursued during leisure out of choice unlike elite or professional sports. So the market for sport-for-all and recreational sports is actually much bigger compared to elite or professional (as illustrated in Figure 1, which is at the base of the pyramid). In the latter, everyone can play sports and participate in physical activities unlike the former.

Internationally, elites and professional sports are governed by among them, the International Olympic Committee (IOC) and other regional sports committees as well as their sports-specific international sports organisations. Sport-for-All however comes under the purview of TAFISA (International Sport-for-All Association) as well as its regional counterparts such as ASFAA (Asiana Sport for All Association). The IOC has also embraced sport-for-all. In their sports structure, they divided sports into two main commissions: Elite sport, and Sport-for-All. This means that that IOC has recognized and accredited Sport-for-All. As a matter of fact, IOC also collaborates with TAFISA in this area of Sport-for-All. Other Sport for All organisations includes the International Council of Sport Science and Physical Education (ICSSPE), World Leisure Organisation (WLO), the Federation International Sport Pour Tous (FISpT), the International Assembly of National Organisations of Sport (IANOS), and the International Society of Eastern Sports and Physical Education (Khoo, 2009).

Figure 1 is an illustration of the broad context of sport in various categories. The first two base levels at Children's play and Family sports and games are where sports culture should start to be instilled. This is when sport play and recreation as leisure pursuits. At the next two upper levels of sports in schools, this is when they learned and is educated in sports and recreation. And if the youth goes to the elite and professional sports, sport is no longer leisure and recreation but work since they are being trained fulltime and usually are paid for it. By then, sports culture should be deeply entrenched in them and automatically become part of their lives – professionally and personally. For many of them though, their leisure and recreation activities could be something else other than sporting activities, or at least sports activities other than those they competed in.

Professional
Sports

Elite Sports

Institutional Sports and Games

School sports, Extracurricular activities,
Education in Sports, and Recreation,

Recreational and Family Sports and Games,
Mass sports, Sport-for-All

Children's Play

**Figure 1: Pyramid of Sports Development
(Adapted from Mull et al., 2005).**

According to Bucher et. al. (1998) the continuum of sports begins from plays to professional and performing sports and dance (Figure 2). It illustrates that sports is a process that has to start from having fun through play before the athlete ends up in elite or professional sports. Nevertheless, the ending though can be anywhere along the continuum as not many will progress to being an elite and professional athlete.

On the other hand, if a youth do not progress towards elite and professional sports, the continuum will continue from private and public sector fitness and sports clubs to that of leisure recreational sports and physical activities and into their old age.

(Source: Bucher & Krotee. 1998. Management of Physical Education and Sport. 11th. Edition. p.3)

Figure 2: Continuum of sport from play to professional and performing sport & dance

Torkildsen (2005) in citing Neumeyer and Newmeyer (1958) suggests that the notion of recreation, sports are to engaged or participated in during leisure, are free and pleasurable, and are voluntary, and satisfying and rewarding. There must also be constructive goals in the organized community designed programmes. The sports recreational programmes are interventions purposely designed to produce behavioural outcomes, such as fun with family and friends, learning new skills, enhance fitness levels, socializing with new friends (DeGraaf et al., 1999).

Recreation has been categorized by Sessoms (in Edginton et al., 2003, p.17) as involving activity; it has no single form; is entirely voluntary; occurs during leisure; has satisfaction as its motivation; is serious, purposeful, and uncertain; outcomes that cannot be predetermined; and with by-products such as learning, better health, prevention of unhealthy and delinquent activities. Weiskoph (ibid) further added that recreation is a state or mind or attitude, resulting in intellectual, physical and social growth; provides enjoyment, fun; and promote moral standards, healthy and constructive experience.

In relation to the 1992 report of the Carnegie Council on Adolescent Development (cited by Witt and Caldwell, 2005, p.183), activities for the youth in their development should be high yield and characterized by "being goal-oriented and/or expressive; required discipline and focused attention; offer challenges; build skills and increase level of competence; and require persistence, commitment, and continuity to participate over time". And we can see that all these characteristics are part and parcel of recreation-oriented sports.

Sports culture
Culture is fundamental to human behaviour (Leonard II, 1998). According to Leonard II, culture is *"…the changing patterns of learned behaviour and the*

products of learned behaviour (including attitudes, values, knowledge, and material objects) that are shared by and transmitted among members of a society, and is a social heritage". It is characterized by the way of life of a social group. In sports, it comprise of **material culture** – tangible objects such as sports facilities, arenas, stadium, equipment, attires, etc. The other is **nonmaterial or ideational culture,** which are the symbols, attitudes, beliefs, language, values, and norms relating to sports (ibid).

So when we examine sports culture, Leonard II, points out that we have to look at its values, the ideology of sport, the character building, the discipline, the mental and physical fitness principles, the religiosity, and the nationalism and patriotism behind sports. Then there are also the sports heroes and personalities whose values and achievements serve as sports cultural role models. And at the top of it all are the achievements and recognition. Through it all, sports establish a role identity on the athletes and audiences or spectators.

All these reflect on the culture that sports embody. And they are the learned behaviours and values of those who embrace the culture inherent in sports. These sports cultural values are what contribute to character building of the young people, who engages in sports, be it in the context of positive assets, or skills and competencies development.

While we embrace the cultural components of sports, it is not possible to engage with everything about culture. There are many contexts of culture that is embedded in sports. Jarvie (2006) points out that culture in sports include among them, political culture, cultural identity, culture in the arts that relates to sports, cultural identity, sporting traditions, rituals and meanings, elitist culture, culture in popular struggle or 'popular culture', cultural anthropology of sports, cross culture, cultural capital, body culture, and so forth. So in the context of the discussion and scope of this paper, we will only examine sports culture in the context of human capital development since we are focusing on sports culture influence on youth development.

Sports is such a wide field (as illustrated in Figure 1 above) within the main contexts of professional, elite, sport-for-all, recreational sports, sports and physical education, and children's play. Hence, if we are to look at culture that is in sports, we have to pay more attention on the recreational and learning or educational cultures in sport, including sport for all. It is in these areas where cultures are to be instilled. Once at the top in elite and professional sporting area, sports culture is by then inherent within the athletes and participants.

As we have noted, sport-for-all is about educating and instilling healthy lifestyle and wellness on an individual. It is about getting the masses out to participate in sports, recreation and various activities (Ghosh, 2012). This includes educating the people, especially the youth on the importance of exercise, active

living, awareness of health, and how wellness contributes to their development and healthy habits in life. According to Ghosh (ibid), sports teaches students on behaviour modification, teach them social skills, makes their education interesting and fun, educating them about working with their communities, and excites them about their lives. Sports, as pointed out by Khoo (2008) is also about instilling the spirit of sportsmanship, fostering understanding and unity, as well as promote national integration and inculcating values associated with sports.

These cultures are reflected on the meanings, values, principles, knowledge gained and disciplines of these sports and physical activities. The cultures instilled will then shape the youths with attitudes, competencies and behaviours befitting their role in society and nation building.

Sports culture must be promoted and instilled onto the youth to ensure they are lifelong participants in active and healthy lifestyles. Sports and physical activities have to be a lifelong permanent passion for them. At the same time, the recreational values in sports ensure their sustainability as a lifelong habit, unlike the short career lifespan of elite and professional sports. Once internalized, sports culture will remain permanently in the youth until their adulthood and old age.

According to Aman et al. (2007), there are indicators of whether Malaysians embrace the sports culture: 1) how Malaysians associate themselves with sport and active lifestyle doing physical activities during their leisure time where this also applies to the youth; 2) making use of open spaces for their recreational activities after work or after school for youths, or during their non-work hours (such as during weekends and public holidays); 3) their lack of physical activity as in passive leisure; 4) the rate of obesity and lack of fitness not only of the adults but also the youths; 5) the increasing intake of fat which has more to do with the diet of the young people; 6) time spent sitting by the computer, becoming couch potatoes watching TV which applies very much to the youth of today with their high frequency use in social media; 7) amount of time spent driving cars instead of walking or cycling – this is more for adults than for young people; 8) mechanization, robotics, computerization that reduces the need for activity and movement where the young people have very much ventured into; 9) improved health among the people, including the young people; and lastly 10) morbidity rate especially those that relates to unhealthy and inactive lifestyle activities – this may not directly apply to the youth, but the rate does reflect on the lifestyle of the adults while they were young.

It is therefore very important to promote sports culture to the youth at a very young age so that the true values of sports can be instilled in them. This has now become critical considering that the negative aspect of sports such as bribery, corruption, fraud, violence, racism, et cetera has now rocked the sporting world. This new phenomenon about sports is not healthy and progressive for the sporting world. It could lead to people staying away from sports. Instead, sports culture should contribute to not only instilling positive values and youth assets, but also

in capacity and human capital development. The youth is a huge force and human capital for the country.

POSITIVE YOUTH DEVELOPMENT AND SPORTS

While the concept of youth can be contentious and divisive and controversial, nonetheless, it is universally acknowledged as a human development stage of transition from childhood to adulthood (Lee, 2012). It is an age of self-discovery and self-evaluation and establishment of self-identity (ibid.). The youth age is when they seek stability in adulthood after undergoing a phase of transition from dependence to independence (Azimi Hamzah, 2005).

However, Azimi Hamzah (2014 in Neda Tiraieyari, 2014) also pointed out that youth have the potentials on influencing the development of a nation. But they need to develop specific qualities and skills for them to play their role and perform the tasks of nation building. Otherwise, there is also a risk of failure. And this is where they need the guidance of adults and support. While there are many approaches to develop youth potentials, Azimi Hamzah (2014) proposed that of developing youth potentials as youth assets. He explained that this is because in the asset model, youth are looked at as resources rather than as problems in the deficit model.

These are the two models currently being employed in addressing youth development: the deficit model that views youth in negative terms as liabilities to be overcome; and the asset model of a positive perception of youth as assets to be developed (Witt and Caldwell, 2005). Witt and Caldwell (ibid) pointed out that while the deficit model seeks to help young people overcome their negative behaviours and be problem free, the asset model is to identify and develop the competencies for youth to fully function in their societal role and in nation building.

The original asset model is the 40 developmental assets identified by the Search Institute. However, through a research by the Institute for Youth Research and Universiti Putra Malaysia, 48 assets in 10 primary domains were identified and this Malaysian asset model has been proposed in the National Youth Policy 2015 (p.98). The Malaysian asset model is aimed at developing a youth generation that is healthy, caring, and responsible. The 10 domains are in: support, capacity, limitations and expectations, constructive use of time, commitment to learning, positive values, social competencies, positive identity, healthy lifestyle, and religiosity.

Sports enable positive youth development. In a quarterly published by the President's Council on Physical Fitness and Sports (2009), the authors Weiss and Wiese-Bjornstal pointed out the benefits of a physically active lifestyle that are consistent with the positive assets derived from sports. They include motor and sport-specific skills, competence in lifelong physical activities, social and psychological life skills attainment, and developmental outcomes of confidence, self-regulation,

character, motivation, and perseverance are all positive youth development outcomes. Sports further contribute to physical, social, and psychological assets and qualities through physical activity participation. According to them, through physical activities, positive youth development occurs when the young people experience opportunities to develop competencies in their interaction with family, peer, school, and communities. Their studies in schools have demonstrated that through sport and physical activity participation, the positive effects include academic achievement, peer networking, identity formation; as well as improved cognitive functioning, better self-perception, lower depression, better social skills, and improved fitness among at-risk youth.

Further evidence found by researchers is that there are linkages between adolescent physical, social, psychological, and achievement-related behaviour and development and organized sports (Zarrett, et al. in Holt, 2008). According to Zarrett et al (2008), when in schools, organized sport has led to academic achievement, prosocial behaviour, civic engagement, skill mastery and comprehensive knowledge. Sports then also contribute to youth mental health and lower rates of depression.

Cote et al. (in Holt, 2008) further pointed out that youth sport accomplish three objectives: 1) improve physical health from opportunities to be physical active; 2) contribute to prosocial development learning life skills such as cooperation, discipline, leadership, and self control; and 3) learning of motor skills which is the foundation for recreational adult participation and being future sports stars. However, for these to be accomplished, the authors stressed that the delivery should be accompanied by: physical and psychological safety, appropriate structure, supportive relationships, opportunities to belong, positive social norms, support of efficacy and mattering, opportunities for skill building, and integration of family, school and community efforts.

In the process, youth development in sport will only lead to positive growth when young people are able to self-discover that is intrinsically rewarding, have clear rules and boundaries, and requiring long term commitment; are surrounded by external assets such as positive community environment with caring adult mentors; able to learn and acquire internal assets for them to deal with life challenges, opportunities for developing self-confidence through application of leadership skills and community roles; and benefit from comprehensive evaluation and research that identifies best practices and enhanced service delivery (Petitpas et al, in Holt, 2008).

While the main objective of sport involvement is the promotion of fitness and health through active lifestyle as stated by Smoll and Smith 2002 (cited by Theokas et al. in Holt, 2008) for the children and youth to be fit and healthy, Theokas et al. also argued that sports enable the youth to learn values and skills such as life skills, and a most important belief is that sports build character. These values and skills will enable the youth to navigate through their lives' challenges successfully and in different environments.

Participation of youth in sport is hence not only about developing their fitness and health, but goes beyond to the development of the youths' identity, self-esteem, and competence; learning skills associated with character values – responsibility, conformity, persistence, risk taking, courage, and self-control. Sport is a true facilitator of adolescent development in teaching youth about skills, values, attitudes, and knowledge necessary to succeed (Danish et al. in Adams and Berzonzky, 2006).

The thing about sports in relation to youth development is that sport is an environment where youth will willingly spend their time on, and it helps facilitate their learning of skills for their character values (Danish et al, 2006 in Adams and Berzonsky, 2006). However, Danish et al. (2006) also cautioned that the structure and content of an activity is important to determine whether the participation would lead to positive or negative outcomes. How the individual experience the activity is a critical factor for positive development. Nevertheless, Fraser-Thomas et al. (2005), proposed a framework of outcome benefits from positive youth experiences in sport that cover the areas of physical, social, psychological/emotional, and intellectual development. These outcomes will however be dependent on programme design, adult, parental influences, and coach influence. Hence they cautioned that for positive outcomes in positive youth development to take place, organized sport programmes should be consciously designed to enable the youth to have positive experiences and outcomes, rather than negative experiences and negative outcomes.

YOUTH IN MALAYSIAN SPORT

Youth Involvement of Sports in Malaysia

Getting youth involved in sport in Malaysia is a concern of the government. A study by the Institute for Youth Research (IYRES) of the Ministry of Youth and Sports found that based on their random sampling, 19.8% are less active in sports and physical activities with 39.4% inactive at all. Hence, the study found that the levels of active lifestyles among Malaysians are only moderate. Of these, only 34% are involved in sports. These respondents come from those involved in sports, recreation and fitness activities. They also found from the respondents that those active in sports and active lifestyles are mainly adolescents and youth, while adults and senior citizens are not active. Moreover, most of those inactive are from the rural areas compared to those from the urban areas. School students are also those most active as compared to workers. The least active are housewives, retirees and those who are self-employed.

The study categorized sports into three: recreation and fitness, team sports, and individual sports. Of these categories, the more popular among Malaysians are those in recreation and fitness such as canoeing, abseiling, mountain climbing, and aerobics. Individual sports come next and include sports such as of badminton, cycling, lawn bowl, golf, weightlifting, tennis and table tennis. The third choices are team sports such as netball, basketball, football, futsal and sepak takraw. Where

gender is concerned, men are more inclined to team sports, followed by individual sports, and recreation and fitness. The women are more into recreation and fitness, individual and then team sports.

Besides those participating actively in such sporting activities, there are those whose involvements in sports are more passive as spectators either at home or on the stadium stands. Nonetheless, the interests of these sports audience are also contributors in inculcating sports culture. Being spectators can also enable them become active in sports. The IYRES study found that these spectators have a positive impact on healthy lifestyle and lifelong participation in sports, recreation and fitness activities. This study found that 77.6% sports audience are mostly those watching sports from television and electronic media, whereas only 22.4% watch sports from the sports location. This demonstrates that the primary choice of Malaysians is to watch sports from television and electronic media. This is due to comfort, privacy, time and saving money compared to watching from the sports event location.

Sports initiatives

To get more Malaysians involved in sports, especially the youth, the Ministry of Youth and Sports (KBS) have introduced the 'Fit Malaysia' programme. This programme is to facilitate the adoption of healthy lifestyles among Malaysians, and to make Malaysia a true sporting nation through community participation in a variety of sports and fitness activities. The goal is for Malaysians to make a lifestyle choice in choosing the right activities for themselves in the area of sports and fitness. Fit Malaysia wants to make the process of all Malaysians in sports to be painless, fast and fun. To do so, Malaysians should be aware of the benefits of healthy lifestyle regardless of their hectic schedules, finding facilities and other barriers to participation. It is the Vision of Fit Malaysia to: propel Malaysia from a sport loving nation to a sporting nation with a recognized and sustainable success in the global arena; improve overall physical, social and psychological well-being of Malaysians through participation in sports and fitness activities; and, to foster unity amongst Malaysians using sports as a platform for community-building.

For this sporting goal to be met, every second Saturday in October each year is designated the National Sports Day. The objectives of this campaign are: to inculcate sports culture, promote national unity, enhance the national economy, increase sports knowledge, and give recognition and accreditation. The goal is to have 3 million sports participants or 10% of the total population of the country involved in sports. It will range from the individuals to local community, district, state and national levels. The participants will include families and children, women, the disabled, youth and senior citizens. The activities will be held at the villages, housing areas, educational institutions, workplace, fitness centres, and health centres. A broad range of sporting activities will be introduced ranging from traditional sports to martial arts, X Games, 3 x 3 basketball, cross country runs, orienteering, futsal, netball, rounders, football, cycling, volleyball, zumba freestyle football, rounders, sprints, Frisbee, badminton, skipping, cross fit, Les Mills and

whatever that is suitable for each level of the community. There will also be promotional activities such as sales of sports goods, Sport-for-All Awards, Sports Expo, and Fitness and Health Conventions. Companies will also be roped in as partners in this programme that will be held throughout the country.

At the same time, the Ministry of Education introduced the 1Student 1Sport programme where each student in school is to take up at least one sport or one fitness/physical activity to boost his or her physical and mental health. This is to create the awareness on the importance of health and active lifestyle through sports and physical and mental activity.

At the community levels, local governments and cities have designated a certain day of the week especially Sundays for sporting activities with certain main roads closed to traffic. The city of Kuala Lumpur for instance, has recently developed bicycle lanes along certain main roads in the city to promote cycling as well as closing a number of main roads for such activities on weekends. Likewise in George Town, Penang, one main city road is closed on Sundays for any leisure activity whether for walking, cycling, skating, and et cetera. In some universities, the two-way internal roads have been made one-way instead to include a lane for cycling.

In some closed, gated and secured housing communities, the developers themselves have built internal parks, open space, sports gymnasiums, swimming pools, jogging and cycling tracks, playgrounds for children, squash, badminton, tennis courts and other sports facilities within their housing communities for the benefit of their housing residents who bought their houses. This itself is a responsible initiative by the private developers to promote healthy lifestyles from within their housing community and thereby promote sporting culture.

DISCUSSION

The relatively low participation of youths in sports and physical activity is a concern. Despite all these sporting events and initiatives, which in theory, is supposed to get them to play sports, are youths undecided where sports and physical activity participation is concerned? There is no doubt that we also find thousands of them sitting in stadiums watching the various sporting events. But does this motivate them to play sports and games?

As we have shared earlier, the primary purpose of sports culture is not just to get them to be mere passive sports spectators or audiences. The crux of the whole issue is to get them to be active participants playing sports and games and physical activity exercises. The underlying goal of the Ministry of Youth and Sports in declaring the second weekend of each year as the National Sports Day is to get the youth (and people) to be fit and healthy, and consequently will also help overcome non-communicable diseases.

UNICEF (2004) has already declared that children and adolescents should be actively involved in sport, recreation and play to have an elevated and healthy mind and body which may impact on one's critical thinking and problem solving abilities. They state that through these activities, the young people will be instilled with promoting friendship, solidarity and fair play, learning teamwork, develop self-discipline, trust, respect for others, leadership and coping skills. All these are essential to develop the youth into caring and responsible individuals, and equip them with leadership qualities for their role in their communities.

The first issue of concern is to attract them to participate. By nature, Witt and Caldwell (2010) pointed out that young people seek activities that provide them with opportunities to develop their capacities and that are intrinsically motivating. They do not like adults to do things for them. They rather develop themselves through active experience or experiential learning. They will lose interest and will not participate when adults 'dictate' things for them. They prefer to work in autonomy.

Generation Y or Gen Yers as the current generation of youth is called, find that what excite them are opportunities, contingencies, and pathways to a future path. They thrive on a pathway of variety, unpredictability, and flexibility (McQueen, 2010). For them, to learn is to develop a skill (ibid). Tapscott's (2009) study on this generation found that learning to this generation is no longer teacher-centred, but through collaboration and relationship, entertainment and play. Learning has to be interesting and fun, and interactive, and lead to self-discovery. Essentially, these young people want learning to be experiential and active.

The second issue is about the programmes that are to be designed for the youth that will facilitate their developmental assets through sport and physical activity. First according to Selina (2005) is to get everyone, the masses, to be involved. It is not enough just to directly focus on the youth alone. Participation is everyone's business. So such programmes should be social meetings and unstructured sports that cater to everyone's needs.

However, according to Witt and Caldwell (2010), there has to be quality standards and the development of capacity-building, assessment, and evaluation tools linked to the standards. This will ensure the programmes meet certain standards that can facilitate youth asset development. It suggests that mere participation is not sufficient. The programmes, whether sports or physical or mental activity or exercise should contribute to developmental outcomes. Then they also propose the importance of professional development to ensure that resources are constantly available and effective in meeting programme goals. At the top level is a policy agenda to build a comprehensive and coordinated after-school system to establish the programmes. Their final proposal is to establish networking through communication tools to share information and resources to support the programmes. Such standards and professional development will also be able to ensure that the sports programmes lead to positive experiences and outcomes.

The third aspect for consideration is to establish clear and specific mission statement and goals for the youth sport and physical activity programmes. In such programmes, Weiss and Wiese-Bjornstal (2009) have stressed that such goals are needed to determine the effectiveness of the programmes in achieving their goals.

As pointed out earlier, a sport is not a 'one-shoe-fits-all' concept especially in relation to sport-for-all and recreation-oriented sports activities. Such sports should meet the respective individual needs. Here we are talking about human development. Not so much of elite competitions to win medals, titles and tournaments. Henceforth, individual needs vary from one person to the next. With the broad categories of sports, physical activity, and recreation, each and every participant has his/her own preferences as found in the study by Lee (2003). This study, for instance, found that a youth participant is a consumer who would his or her base activity preferences on personal characteristics, product characteristics, and consumption situation.

Zarrett et al. (2008, in Holt, 2008) have also indicated that there are a lot of variations in the engagement of sports that could influence positive youth development. They explained that for positive youth development to take place, or be effective, it is necessary for a long-term commitment of the youth in engagement with sport activity. The quality of the sport experience only takes effect over a certain period of time. It is not something that can occur overnight.

The fourth aspect in instilling sports culture upon youth is about education that is in physical, sports and recreation education. The process of identity development of youth involves awareness of the self, learning, experiencing and creating self, and integrating experiences (Azimi Hamzah, 2005). Youth learning is synonymous with youth development, and that there is a strong relationship between learning and youth development (Lee, 2012). According to Knowles et al. (2005), it is through education that changes in knowledge, attitude, and skills takes place. And from there, behavioural change in the person takes place.

Change through education and learning however takes place gradually through a process. Choy and Delahaye's study (2003) suggests four stages in youth learners:

> **Stage 1 – High pedagogy/Low andragogy** where the youth learner is dependent on the teacher
> **Stage 2 – High pedagogy/High andragogy** where the teacher sets the goals and curriculum decisions, while the youth learner self motivates through the guidance
> **Stage 3 – Low pedagogy/High andragogy** where the teacher facilitates and manages the learning process, but the youth learner decides on what is to be learned
> **Stage 4 – Low pedagogy/Low andragogy** where the youth's learning becomes fully self-directed, and learning essentially becomes habitual

What is distinctive about this process is that the youth learner, especially those in the current adolescent age period, are more towards Stages 2 and 3, which is learning from experience or experiential type of learning. The fundamental primary premise on experiential learning is by Kolb (1984: 3, and cited by Beard and Wilson, 2013) is that the learning is the process of creating knowledge through the transformation of experience. It is where learning builds on and flows from experience that the learner engages in (Boud et al, 2013, in Beard and Wilson, 2013).

We have seen that youth is the phase of life where the young person is seeking autonomy and independence. They are therefore not totally independent yet of adult guidance and support. Hence, adults also have a role in instilling sports culture by providing support and guidance on engagements and participation in sports and physical activities. One of the 10 principles proposed by Witt and Caldwell (2005) is the involvement of adults from the family and community to foster youth development. This is hence our fifth issue regarding instilling sports culture in youth.

Preliminary studies by Holt and Sehn (2008) have suggested that adult parents have a role in structuring adolescents' developmental experiences in sport. Adult coaches and teachers also play a role to make a difference in youths' experience and personal skill development where studies have shown that their support and feedbacks have enabled the youth to establish higher self-esteem, perceived competence, enjoyment, self-determined motivation, and continued physical activity participation (Weiss and Wiese-Bjornstal, 2009).

In positive youth development settings, adults also play a role to help create a developmental structure, boundaries for appropriate behaviour, and opportunities for youth (Witt and Crompton, 2003). According to them, the adult role is like that of scaffolding. Adults provide support when the youth is still developing and building their lives. They also work as partners with the youth. But once the youths are ready to stand on their own, they will withdraw and empower the youths to take charge of their own lives.

When we look at the culture of sports, we should not neglect the role of the sports industry. And this also includes the media. Their merchandising, events, products, equipment, marketing and advertising help to influence participation of sports, particularly through the media –whether the traditional mainstream media or the alternative social media.

Formula 1 racing for instance generates revenue for the motor industry and its by-products of fuel, lubricants, vehicle parts, and vehicle sales. It further helps to promote motorized sports such as go-kart, rally driving, off-road motor recreation and so forth. Through the football leagues and tournaments, sports good companies were able to promote and influence the game, their ball used in the games and generate large revenues for the clubs and teams such that the players

become celebrities and role models. And these celebrity athletes themselves create their own fan cult and sub-cultures where the fans try to emulate their styles in dressing, hairstyles, and even lifestyles. By creating such sub-cultures, the sports industry itself influences the culture of youth consumerism with regards to sports (Lee, 2003).

To promote their housing and home development projects, housing developers have also ventured into contributing towards new sport and physical activity cultures. So, to brand their houses as that of a home with healthy lifestyles, they include sport facilities such as sports fields, gymnasium, courts for games, swimming pool, children's playgrounds, jogging tracks, and so forth within the compound of their housing community.

For a youth programme, whether in sports, exercise, or any activity, there should be elements of individual challenge Smith (2012). It is through overcoming challenges and succeeding that the young people learn about themselves, discovering about their hidden character and develop themselves as human beings (ibid). In the Duke of Edinburgh's International Award programme for young people, for instance, challenges through the Adventurous Journey Section that the young people encountered and overcome enables them to develop their self-confidence, teamwork and health (Smith, 2012). Likewise, if sports and physical activities are made challenging to the young people, it will enable them to build their character and human qualities and assets. Adventure according to Oxford Dictionary is "an unusual and exciting or daring experience… that is associated with taking risks". Despite that, adventure activities are both enjoyable and beneficial (Berry and Hodgson, 2011). Hence, if the youth are to develop their character and human qualities, sporting activities helps to facilitate that positive development.

In sports, there are risks of injuries, accidents, and health issues, among others when participating or undertaking a physical sports activity. The activity itself can pose challenges, as many physical activities require specific skills, competencies, and psychomotor coordination. The outcomes of a physical activity cannot always be pre-determined. There are certain goals to be met and achieve when partaking a sports or physical activity. So in venturing into a sports or physical activity itself can be an adventure, more so when such activities are nature and outdoor based.

THE CHALLENGES AND RECOMMENDATIONS

Instilling sports culture upon the youth and with the purpose of developing their positive assets is therefore a challenging task. The youth stage of life is at a crossroad in their personal development. And this is a complex venture to undertake. No individuals are the same. Neither are their needs, wants, preferences and intrinsic character and personality.

Different youths will derive different experiences from an activity, as well as their perception. There are so many types of sporting activities, games, physical and mental activities where each activity itself has its own specific benefits for the youth. These benefits will also provide varying meanings to the youth. They also have their own set of knowledge and values that should be instilled upon the youth.

Hence to attract the youth to an activity, the activity planner and organizer has to understand youth development needs and able to assess individual needs and preferences. While this may not be possible with elite high performance and competitive sports with their rigid rules and regulation, it can be done with sport-for-all and recreational sports activities where the procedures and rules are less rigid to promote the well being of the youth.

It is easy to present a grandiose plan for the development of sports and active healthy lifestyles for the youth. The true challenge is how to get them onto the ground to engage, to be involved, and to participate, to exercise and play sports and recreational activities. This challenge today is compounded by the social media, ICT, television, and other electronic and print media who make it easy for passive sports participation from the comforts of couches at home.

If the youth are not directly engaged in any sporting or physical activity, they will not appreciate the benefits that they could gain from their participation. And without that appreciation, it would not be possible to instill them with sports culture. It is through their appreciation of sport that they develop the passion and love for sports.

At the same time, they also need sports icons to inspire them to take up sports. Because of sports champions in the likes of Datuk Lee Chong Wei, Datuk Nicol David, Shalin Zulkifli, for example, that many youths took up badminton, squash, and bowling. Furthermore, many private badminton and squash courts, and bowling alleys have now sprouted out by investors to enable more people to play those sports. NGOs in sports and recreation have also grown to encourage people to pursue sports and outdoor activities.

There is also a word of caution when using sports icons to inspire the youth. It can be a double edge sword.   Many people perceive sports as activities meant only for winning medals and titles and are therefore for only the minority elite athletes. So the masses think it is not for them. That is the negative part of having sports icons. And this could also lead to negative perception of sports that will backfire on instilling sports culture. They don't see the real benefits that they themselves could gain from being an active player themselves.

Many studies have found that winning titles and medals is only a small part of sports. The real world of sports is that sports develop people, and also character. It contributes to holistic development of people, especially the youth, and including

their positive development. Through sports, the youth and people can develop various skills and competencies to enhance their work performance and contribute to the nation's human resource development efforts. Sports enable them to be healthier, reduce their health care and therefore enhance their work productivity. Moreover, the competitive element of sports develop resiliency in overcoming competitors. These are what we want sports culture to instill upon the youths.

Unfortunately, the media has also further erode the positive perception of sports by only highlighting the achievements of sports, as well as the violence associated with sports such as those happening in football matches. To instill sports culture, the media should also present about the human development element of sports. If more people, inclusive of the youth become more aware of the benefits of sports for themselves, they would then be motivated to be on the field. This is where the challenge of sports and leisure/recreation educators play a role in promoting and encouraging people to be active players on the field, not being mere passive spectators.

It has been suggested that the means to curbing this issue is to deal with the problem of access of these sports at an early age. The play element of sports should be promoted to portray sports as fun, entertaining, enjoyable, fulfilling, and meaningful. Through play, the sports culture for passion in sports can then be instilled.

Sports culture is not the sole role and responsibility of one government agency such as the Ministry of Youth and Sports or of the government itself alone. Every agency and stakeholder, including the private sector has a role in instilling sports culture. Human beings are neither robots nor machines. They need to recreate in order to recharge themselves for work. The challenge then is to instill it upon the youths and everyone to get up and be away from their couches at home and out onto the fields, and into the gymnasiums, the sporting arenas, and the great outdoors. This sporting culture should permeate and be ingrained and internalised into every youth and every citizen. It is not enough to just call the youth and the people to participate in sports. People will always ask: What is sport for me? What do I get out from it? So the question is how do the authorities 'sell' sports to the youth and of course the people? For instance, when I was recently in Beijing, China for a recreation conference, I observed how the Chinese people – young and old - come out to play sport and dance in the late evening hours on a small open space, even between buildings without any expensive sports infrastructure. This is the kind of sporting culture that we also want to inculcate. And where we have to demonstrate that it is not necessary to have expensive sports equipment or facilities to play sports and physical activity. I also observed the same thing in the Philippines where kids play sports outside the small space of a fire and rescue station.

Property developers are another player to instill sports culture. While it is appreciated that they incorporate sports facilities into their integrated housing

community area, they should also promote and instill sports culture by organizing activities using those facilities and outdoor parks. In many urban places, young people want to play. But they don't have the space and facilities. So in such a housing community, the opportunities are provided for them. What the developers then need to do is to organise activities for residents and families to play and socialize. In this way, sports can be appreciated and sports culture is instilled.

However, taking away sports fields and open spaces for physical infrastructure development is not a way to instill sports culture when there is no longer a place for the kids, the youth and their families to play together. Legislation, accountability, and integrity on provision for open space and fields, and their utilization for sport and physical activity can also be indirect facilitators of sports culture.

The sports industry players themselves can also change their business culture in not just to merely market their products and services, but to instill sports culture by initiating sporting activities for the youth besides being a mere sponsor. They should have the corporate social responsibility to promote sports and its merits themselves for the youths so that when the youths participate, they will buy their products and services. Their sports brand should not be focused on just the product or service, but what the sports activity can do for their sports consumers. For instance, they advertise and sponsor their products during sports events and to the players and brand the products to health. A nutrition company such as Nestle has been doing that for years. So why not other companies with sports-associated products and merchandise do the same? They can easily brand their sports goods and products to attract the youths to buy them and indirectly attract the youths to play sports and games.

They should conduct more research on consumer behaviour among the potential youth sports market and brand their product to meet the needs of their youth sports consumers. It is not enough for the sports producers to simply promote their sports products to their targeted consumers. They should instead enable their products to integrate with and meet the needs of their consumers. Otherwise they can also to educate their consumers on how their products and meet the consumption needs of their customers. Some sports goods companies already do not advertise their products directly. Instead, they focus on the need for a sport programme, which indirectly and subtly reflect on the need for their product targeted at a specific market segment such as the youth.

Another initiative to instill sports culture is for creative and innovative youth entrepreneur to create or innovate new sporting products and activities that could be promoted and marketed. In doing so, they generate greater awareness of sports. The youth entrepreneurs themselves have to lead the market by being champions of the sporting activity associated with their sporting products. When a new sports product is created by the youth themselves, they will be passionate about

the ownership of their new product. In this way, they will be inculcated with a sports culture by themselves.

There should not be barriers to sports participation and involvement if sports culture is to be instilled. Sports cut across every strata of society regardless of age, of religion, of gender, of the abled and the disabled. Some people may not be able to afford expensive gymnasium memberships or expensive branded sports products and equipment, or be members of expensive sports clubs. But if sport is made accessible to everyone such as the youth, then sports culture can be instilled upon them. Even simple exercises at home or workplace with basic sports attire and exercise mats can be enough to promote sports culture. For the ordinary people such as children and youth, sports should not be considered expensive. Otherwise, they will not take up sports activities. Sports should be as affordable and inclusive to kids, youth and everyone. This includes making sports fun and meaningful.

For sports culture to be instilled, it should not be merely in isolation focusing on only one or two areas of sports such as elite or high performance sports, but be inclusive of all the elements of sports: elite sport, sport-for-all and leisure and recreational sports, the media, agency partnerships – government, private/commercial, and voluntary sectors, as well as local institutions and down to the local communities, families, and individual players. The whole sporting spectrum should be inclusive with having a role in promoting and developing sports without leaving out any preferences and be discriminative. However, another new important dimension is to introduce sports and leisure or recreation education. It is through this new educational dimension where learning is not merely restricted to developing sporting skills, but also to appreciate the true philosophy and values of sports and physical activities.

The importance of leisure/recreational and mass sports should then be emphasized and publicized to get the youth and the people onto the fields and opens spaces and participate actively in sports and physical activities. The media should not focus only on the elite and professional sports, but also reports on non-elite sports. All these players and stakeholders complement and support each other.

The general perception of sports as being only meant for the elite and professionals to win medals and titles and trophies should be discarded to that of sports as a component of holistic human and capital development, and for youth, positive youth development. It should take note of AirAsia's corporate slogan of "Everyone Can Fly". Likewise, "Sports is For Everyone" could be the slogan for the sports industry. This is where the education sector should seriously take note of – promote the holistic human development through sports education, not simply to produce elite athletes and professional players.

The model that we would like to propose to instill sports culture is:
1. 3P.E.C.K.S – the How? Which is about the means, and,
2. P.L.A.C.E.S - the What? Which is about the elements and ideals to get involved in sports?

The 3P.E.C.K.S stands for:

3**Ps** – **P**rovide, **P**articipate, **P**rogramme
E – **E**ducate (the youths on sports, physical education, and activities)
C – **C**ollaborate (in partnerships with the youth, and other stakeholders)
K – inculcate **K**nowledge (on the youth about sports, health and active lifestyles)
S – develop **S**kills (for sports participation and other skills to be learned through sports)

Whereas, P.L.A.C.E.S stands for:

P – **P**assion
L – **L**ove
A – **A**dventure
C – **C**hallenge and **C**ommitment
E – **E**xcitement, **E**xcellence
S – **S**elf-esteem and **S**elf-actualisation (as in Maslow's Hierarchy of Motivational Needs)

In this model (as illustrated in Figure 3), culture cannot simply be instilled without intervention. There has to be a programme of activities where there will be provision for the youths to participate in – the 3Ps. Adults then contribute their knowledge and experience in sports to share and possibly mentor and educate the youth about sports. Education here is not only about formal learning alone, but also through non-formal learning approaches such as experiential learning, mentoring, seminars, workshops, short courses, et cetera. Informal learning takes place when the youth reflect on their sports experience and learn on their own without any guidance from others. The youth have to be educated on what sports is all about, its philosophies, values, benefits, and implications on their lives. As earlier discussed, positive youth development takes place when there is education. Mere participation may not lead to learning and ultimately instilling sports culture. It is whether they learn through being taught, through being guided and mentored or coached, or intrinsically by themselves informally. And in learning, they gain knowledge about sports, its values, and so forth. They will also develop skills not only about those in the sports activities, but also skills that they will learn from sports, such as those they can apply in their daily living skills.

For the youth to engage in sports, they should have a Passion for it. They have to Love and appreciate sports. This appreciation for sports will be instilled in them when they perceive sports participation as an Adventure and a Challenge. Only then will they become fully Committed and Excited to engage in sports for a long

period of time that would then be sufficient to enable them to develop their positive assets. Once they become competent and Excel in sports, they will then feel a sense of Self-esteem and Self-actualisation. These are the motivators for them to continue in the sports participation for a long period of time, even possibly a lifelong passion and active participation.

This model is derived from the discussions about instilling sports culture, the issues about culture, and what the literature suggests about the whole spectrum of sports culture and its relation to positive youth development. However, this theoretical model should also be further researched to determine how it could be applied to different youth segments, and which of the positive youth assets aspects can be developed through different sporting and physical activity. This model is generic in the sense that it is general. But in specific cases, there can be other variables that can be adapted for different studies.

SPORT CULTURE
Attitudes, Values, Knowledge, Material Objects

3P.E.C.K.S. (How?)

- Provide, Participate,
Programme
- Educate
- Collaborate
- Knowledge
- Skills

P.L.A.C.E.S. (What?)

- Passion
- Love
- Adventure
- Challenge and Commitment
- Excitement, Excellence
- Self-actualisation
and Self-esteem

Symbols, Beliefs, Language, Norms

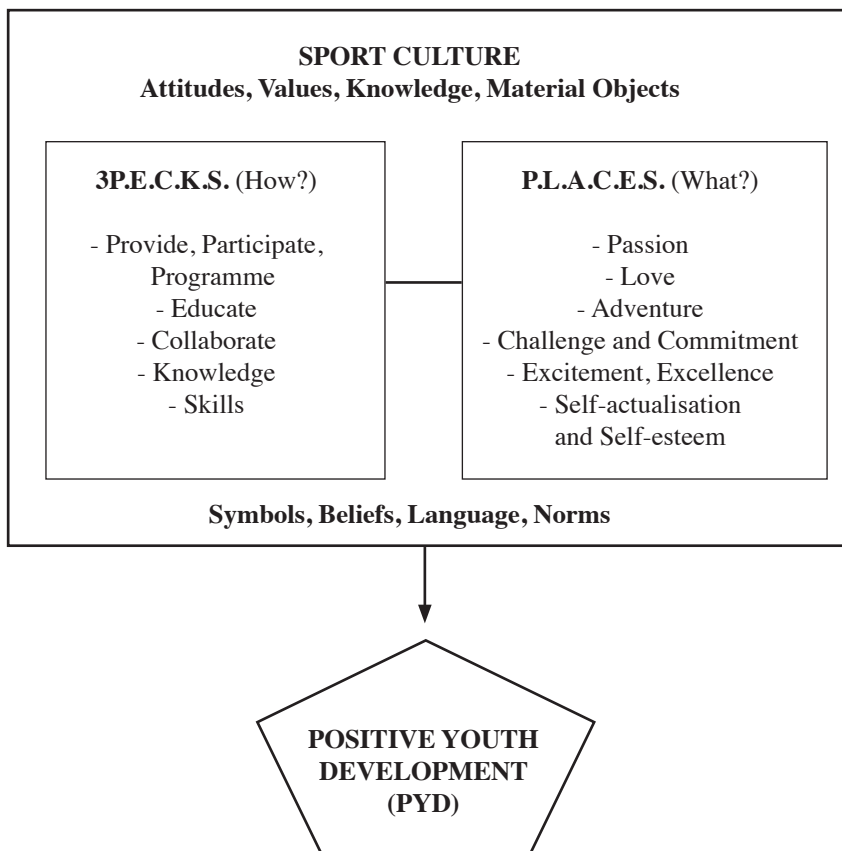**POSITIVE YOUTH
DEVELOPMENT
(PYD)**

Figure 3: Sports Culture in Positive Youth Development

CONCLUSION

To instill sports culture, it is not merely about getting the youth onto the field, open spaces, and sports arenas and facilities to participate in sport, fitness, and physical and mental activities. Where the youth is concerned, it is more about their development, about molding their character, about their assets. Sport is about enabling the youth to become responsible and discipline members of society. Ultimately it is about equipping them with human resource capacities that can benefit the community, and for them to be nation builders.

While sport is generally seen as healthy activities, there have also been cases and incidents where the negative elements of sports have reared its head. And the latter is not what our society and nation wants. We want the youth to project a positive image of the country as a valuable resources imbued with assets, not as liabilities.

For that to be achieved, the positive elements of sports culture should be instilled. While there are other approaches to develop positive youth assets, sport together with its component recreation element, has that appealing factor for the youth. Sport is fun, enjoyable, meaningful, exciting, an adventure, fulfilling, satisfying, and most important of all, beneficial. Sport also cuts across all boundaries of gender, age group, social groups, races and ethnicities. It has that common feature and denomination that can meet everyone's needs. There is that universal language that sport conveys. It is something for all mankind to live in peace, friendship, and harmony.

In instilling sports culture, a model is proposed on How sports culture can be instilled, that is the 3PECKS, and What are to be instilled upon the youth - PLACES. This is a generic model that can also be adapted to other cultural contexts. But what differentiates this model from others is its context of youth development, and where the education element is emphasized. Studies have been found that unless learning takes place, an individual's behavioural change would not take place. Education and learning has to be a critical component of youth development.

Concurrently, educating the youth and instilling the culture of sports does not rest alone with the youth. It includes the whole spectrum of the sports industry with all stakeholders involved. The support and collaboration of many individuals, agencies, and organisations are also required. However, at the very core is the key partnerships and collaboration with the youth and adult mentors, coaches, families, and local communities. Each of these stakeholders and collaborators has their own respective role to play and to contribute to instilling sports culture. Nonetheless, sports culture remains the primary catalyst for positive youth development through sports.

And a final point of conclusion is that sport should not be restricted and

isolated to those who only pursue high performance, elite and professional sports. Sport is a fundamental right for everyone to play and to enjoy. It should be inclusive for everyone. The real big market for sport is actually in mass sports and the recreational sport-for-all movement that comprise of recreation and leisure pursuits, fitness, exercise, healthy lifestyle, and wellness. Sports should also begin at home, in the children's playground, and in the school through play and then in school co-curricula activities. This is where sports and recreation education facilitates and contributes to sports appreciation and understanding. The school market itself is very large for the sports industry with nearly half of the country's population at the school going and youth age. Sport is an inclusive component of everyone's daily lifestyle.

When everyone appreciates and recognizes that sports IS for ALL (not only for the minority elites), then that culture of sports can be instilled. Thus, making sports culture as a catalyst for development of youth equipped with assets for the society and as nation builders. And ultimately, sport is also the bridge to facilitate world peace.

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PROFIL TERAS PERTUBUHAN SUKARELA BELIA DI MALAYSIA

SITI RABA'AH HAMZAH, TURIMAN SUANDI & AZIMI HAMZAH

ABSTRAK

Kajian ini bertujuan untuk menentukan matlamat keterlibatan dalam kerja sukarela ke arah membina profil teras pertubuhan sukarela di Malaysia. Umumnya, pertubuhan sukarela di Malaysia bebas dalam menentukan objektif, matlamat serta tujuan pertubuhan masing-masing. Namun begitu, kesukaran dalam menentukan tujuan pertubuhan sukarela mengikut bidang keutamaan dan juga matlamat sebenar pertubuhan ketika kerja sukarela dijalankan tidak dapat ditentukan dengan tepat. Artikel ini membincangkan secara kritikal profil teras pertubuhan sukarela dengan menggunakan kajian kualitatif melalui pemerhatian turut serta dan temu bual berfokus terhadap 19 ahli jawatankuasa daripada empat buah pertubuhan sukarela di Malaysia. Kajian ini mendapati terdapat enam profil teras kepada pemilihan serta penglibatan aktif sukarelawan dalam menentukan matlamat serta objektif pertubuhan sukarela yang dianggotai oleh mereka: khidmat komuniti; altruisma; kecenderungan menderma; amalan nilai murni; perjuangan sejagat; dan pembangunan kendiri. Kajian ini juga mendapati bahawa khidmat komuniti dan amalan nilai murni merupakan prediktor yang paling utama dalam menentukan seseorang untuk terlibat dalam pertubuhan sukarela.

Kata Kunci: *Sukarelawan, Kerja Sukarela, Pertubuhan Sukarela, Profil Teras.*

ABSTRACT

This study aims to determine the goal of involving voluntary work towards developing a pillar profile of voluntary associations in Malaysia. Generally, voluntary associations in Malaysia are free to determine thier goals, objectives and purposes of each association. However, the difficulties in determining the objectives by the voluntary associations in accordance to their association during the voluntary work could not be determined with precision. This article is intended to critically discuss volunteer association pillar profiles by using qualitative research through participant observation and focus group interviews on 19 members of the committee of four voluntary associations in Malaysia. The study found that there are six core pillars profile on the selection and active participation of volunteers in determining the goals, objectives and purposes of the voluntary association. These include community service; altruism; propensity to donate; practice moral values; activism; and personality development. The study also found that community services and the practice of moral values is the most important predictor in determining a person to engage in voluntary associations.

Keywords: *Volunteers, Volunteers Work, Volunteer Association, Pillar Profile*

PENGENALAN

Pertubuhan sukarela di Malaysia memainkan peranan yang sangat penting dalam usaha membantu masyarakat yang memerlukan dalam pelbagai jenis perkhidmatan terutama kebajikan. Sungguhpun kerajaan turut sama dalam memberikan sokongan terhadap aktiviti serta program kesukarelawanan, namun pertubuhan sukarela terus berkembang selari dengan keperluan negara dalam hal berkaitan dengan pembangunan individu, kumpulan serta masyarakat amnya. Perkembangan pertubuhan sukarela ini dapat disaksikan dengan kehadiran dan keahlian sukarelawan serta sikap kesukarelawanan yang wujud dalam kalangan rakyat di Malaysia.

Di Malaysia kerja sukarela melalui pertubuhan telah bermula sejak penubuhan pertubuhan dalam komuniti seperti Jawatankuasa Kemajuan dan Keselamatan Kampung (JKKK), kelab penduduk setempat, dan juga pertubuhan mengikut bangsa dan agama. Berdasarkan sejarah, penubuhan pertubuhan sukarela di Malaysia telah wujud seawal tahun 1900an. Sebagai contoh, Young Men's Christian Workers Association (YMCA) ditubuhkan pada tahun 1905 semasa zaman pemerintahan Inggeris yang memberikan khidmat sukarela berkaitan dengan hal keagamaan Kristian. Seterusnya, pada tahun 1914, lahir pula Young Women's Christian Association (YWCA) yang merupakan rentetan kepada penubuhan YMCA. Pergerakan pertubuhan ini terus diserapkan ke sekolah-sekolah aliran Inggeris yang ada dengan mudah kerana kebanyakan sekolah Inggeris pada ketika itu ditubuhkan berasaskan aliran agama Kristian. Ekoran daripada perkembangan ini, kaum India dan Cina juga turut menubuhkan dan menganggotai YMCA masing-masing sekitar tahun 1927. Kebanyakan aktiviti dan program mereka disusun bagi memenuhi keperluan ahli seperti aktiviti keagamaan, sukan, pendidikan, kelas rumah tangga, tarian, muzik dan bantuan kepada masyarakat tempatan (Hussain Mohamed, 1986).

Perkembangan pertubuhan sukarela lain juga kemudiannya dilanjutkan ke sekolah-sekolah terutamanya aliran Inggeris dengan menubuhkan pertubuhan beruniform yang bertujuan untuk membentuk disiplin serta tingkah laku yang baik dan positif dalam kalangan pelajar. Terdapat dua buah pertubuhan yang ditubuhkan untuk tujuan tersebut iaitu Saint John Ambulance yang ditubuhkan pada tahun 1908 dan juga Pasukan Pengakap pada tahun 1910. Seterusnya pertubuhan Pandu Puteri ditubuhkan khusus bagi pelajar perempuan pada tahun 1917 dengan tujuan menyediakan khidmat sosial di samping menerapkan disiplin serta semangat berdikari dalam kalangan pelajar.

Perkembangan yang menggalakkan ini terus berlaku apabila Malaysian Association of Youth Clubs (MAYC) atau dalam bahasa Melayunya Persatuan Kelab Belia Malaysia telah ditubuhkan pada tahun 1954. Objektif penubuhannya adalah untuk memberikan khidmat sukarela kepada belia terutamanya belia luar bandar dengan menggemblengkan sumber tenaga belia bagi tujuan pembangunan negara di samping membantu dalam menghadapi hasutan pihak komunis dan orang

yang berkepentingan. Dalam masa 10 tahun, iaitu dari tahun 1954 hingga 1964, sebanyak 348 buah pertubuhan yang telah bernaung di bawah MAYC (Hussain Mohamed, 1986). Menurut Douglas (1972), sekitar tahun 1969 terdapat lebih 10,099 buah pertubuhan sukarela yang beroperasi dan berdaftar di seluruh Semenanjung Malaysia dan sebahagian besar adalah pertubuhan sukarela yang mewakili pelbagai kaum.

Pergerakan pertubuhan sukarela semakin berkembang selepas kemerdekaan dan memberikan anjakan yang lebih tertumpu kepada cabaran untuk membangunkan negara. Sehingga kini, peranan pertubuhan sukarela telah berkembang sejajar dengan keperluan rakyat semasa dengan perkhidmatan yang bercorak pembangunan secara menyeluruh. Selain tujuan utama untuk membantu, mereka juga memberikan bimbingan, nasihat, panduan dan peluang untuk bersaing dalam mendapatkan pelbagai kemudahan dan sumber yang berkaitan untuk mempertingkatkan kesejahteraan dalam kehidupan rakyat amnya.

Walau bagaimanapun, perkembangan pertubuhan sukarela turut berhadapan dengan pelbagai permasalahan. Kekurangan pengetahuan dalam pengurusan pentadbiran serta kemahiran teknikal dalam kalangan anggota pengurusan telah menjejaskan perjalanan sesebuah pertubuhan sukarela. Selain itu, pertubuhan sukarela juga menghadapi masalah kurangnya bilangan sukarelawan untuk berkhidmat dengan ikhlas yang mengakibatkan aktiviti sukarela yang dijalankan kurang cekap dan berkesan. Seterusnya sumber kewangan yang tidak mencukupi dan kesukaran mendapatkan penderma bagi sesetengah pertubuhan juga turut membataskan perkhidmatan pertubuhan ini. Oleh yang demikian, artikel ini bertujuan untuk membincangkan profil pertubuhan sukarela yang aktif di Malaysia. Artikel ini adalah berdasarkan kajian yang menggunakan pendekatan kualitatif bagi membentuk profil pertubuhan sukarela melalui temu bual berfokus dengan melibatkan anggota serta pemimpin yang aktif dalam menentukan peranan dan tanggungjawab pertubuhan mereka. Artikel ini diharapkan dapat menjawab persoalan mengenai bidang keutamaan dalam menentukan perkhidmatan pertubuhan sukarela yang tepat serta berkesan.

SOROTAN LITERATUR

Kajian mengenai sukarelawan dan profil pertubuhan sukarela di luar negara memang telah banyak dijalankan. Kebanyakan kajian tersebut adalah berdasarkan tiga teori utama iaitu teori peranan (Parsons, 1942; Belansky & Boggiano 1994; Eagly & Crowley 1986) teori ekologi manusia (Bronfenbrenner, 1979) dan teori nilai (Schwartz, 2012) yang digunakan dalam menentukan tujuan, matlamat, serta objektif pertubuhan sukarela mengikut bidang keutamaan ketika kerja sukarela dijalankan. Teori peranan yang diperkenalkan oleh Parsons (1942) dan George (1990) menjelaskan bahawa seseorang individu menerima pakai pelbagai peranan yang dijalankan setiap hari apabila berhadapan dengan masyarakat. Hampir kesemua faktor psikososial tersebut akan terus menjadi sebati dengan diri

seseorang dan akan bercantum untuk membentuk tingkah laku. Seterusnya, teori peranan juga menerangkan bahawa hasil peranan dan tingkah laku tersebut akan menentukan pilihan terbaik dan juga terpenting bagi seorang sukarelawan. Teori ini juga menegaskan bahawa peranan sukarelawan akan sentiasa berterusan dan semakin mantap berdasarkan perubahan masa dan keadaan persekitaran. Sebagai contoh, peranan seseorang individu seperti ibu atau bapa di rumah telah tersemai sebagai ketua dan pemimpin yang akan memastikan urusan serta pentadbiran dalam keluarga berjalan lancar telah mendorong mereka untuk menjadi sukarelawan dengan membawa bersama peranan yang telah sedia ada di dalam keluarga. Begitu juga dengan peranan seorang guru atau mana-mana individu, di mana kerjaya masing-masing akan dapat disesuaikan dalam aktiviti sukarela mengikut pertubuhan sukarela yang tertentu (Reed & Selbee, 2000). Kepelbagaian peranan yang dijalankan oleh orang dewasa dalam mengharungi kehidupan seharian boleh membantu aktiviti sukarela di sepanjang aktiviti atau sesebuah program sukarela yang dilaksanakan (Greenfield & Marks, 2004). Semakin banyak kepelbagaian peranan sukarelawan yang terdapat dalam sesebuah pertubuhan sukarela, semakin mudah dan terancang perjalanan pertubuhan tersebut.

Selain teori peranan, teori ekologi manusia juga mencadangkan tingkah laku seseorang individu amat dipengaruhi oleh sumber di sekeliling individu tersebut iaitu ibu bapa, rakan sebaya, sekolah dan kejiranan (Bronfenbrenner, 1989). Kesemua agen perubahan sosial ini akan mempengaruhi seseorang individu untuk aktif dalam aktiviti bersama masyarakat. Aktiviti serta program kesukarelawanan adalah yang paling berkesan untuk melibatkan seseorang individu bekerja bersama masyarakat (Azizan, 2013). Setiap sukarelawan sanggup membantu masyarakat yang memerlukan terutamanya keperluan asas seperti saranan Maslow (1970) iaitu makanan dan infrastruktur seperti tempat tinggal.

Teori dan konsep nilai yang diketengahkan oleh Schwartz (2012) juga mengaitkan nilai-nilai murni iaitu sifat belas ikhsan serta murah hati sebagai dua nilai penting yang merujuk kepada kesedaran dan berbuat kebajikan kepada masyarakat. Nilai ini dipercayai telah menjadi nadi kepada kebanyakan pertubuhan sukarela untuk bergerak aktif dalam menghulurkan bantuan kepada masyarakat. Kajian terdahulu juga menunjukkan nilai yang kedua iaitu murah hati dapat meningkatkan perasaan simpati serta perasaan ingin tahu yang mendorong sukarelawan kepada penglibatan secara mapan dan berkesinambungan dalam melaksanakan kerja sukarela (Briggs, Peterson & Gregory, 2010). Schwartz juga mencadangkan nilai kesejagatan (universal) merupakan unsur yang penting untuk diamalkan dalam aktiviti serta program sukarela. Nilai kesejagatan dalam kesukarelawanan mampu mendorong seseorang sukarelawan untuk menghargai dan melindungi kebajikan individu, kumpulan dan masyarakat keseluruhannya. Nilai ini amat dituntut dalam melaksanakan aktiviti dan juga semua program sukarela.

METODOLOGI

Artikel ini adalah berdasarkan kajian yang menggunakan kaedah kualitatif dengan menggunakan pemerhatian turut serta dan temu bual fokus berkumpulan yang melibatkan 16 orang informan kajian yang terdiri daripada sukarelawan daripada empat buah pertubuhan sukarela di Malaysia. Kaedah kualitatif diterima pakai bagi mendapatkan maklumat secara terperinci dan tepat terutamanya apabila pertemuan dengan informan sewaktu pengumpulan data adalah singkat dan terbatas bagi memperoleh data yang lebih fokus dan jelas (Creswell, 1998). Pemilihan informan kajian dilakukan melalui proses persampelan purposif di mana penyelidik telah memilih sukarelawan daripada kalangan ahli jawatankuasa dalam pertubuhan sukarela. Penyelidik berpendapat maklumat yang diberikan oleh pemimpin sebagai informan dalam kajian ini lebih jelas dan tepat memandangkan informan tersebut adalah pemimpin yang penting dan utama dalam pertubuhan serta ahli yang aktif terlibat dengan kerja sukarela.

Kriteria pemilihan informan kajian ditentukan oleh penyelidik berasaskan dua kriteria, iaitu pertubuhan sukarela yang aktif menjalankan kerja sukarela dan informan kajian yang senang dihubungi dalam menetapkan tarikh, masa dan tempat untuk temu bual dijalankan. Penyelidik telah mendapatkan maklumat latar belakang informan kajian seperti bangsa, agama, jantina, umur, etnik, tempoh penglibatan dengan pertubuhan serta pekerjaan informan bagi membantu penyelidik mengetahui maklumat asas. Selain itu penyelidik turut mendapatkan maklumat mengenai pertubuhan seperti tarikh penubuhan, jenis pertubuhan, sebab utama pertubuhan ditubuhkan, matlamat pertubuhan, jaringan pertubuhan, serta jumlah ahli dalam pertubuhan.

Seterusnya penyelidik menggunakan soalan-soalan separa berstruktur yang telah disediakan untuk menjawab objektif kajian. Soalan separa-berstruktur yang digunakan oleh penyelidik semasa sesi temu bual merangkumi beberapa perkara termasuk: 1) latar belakang pertubuhan seperti matlamat dan tujuan pertubuhan; 2) keahlian dan penglibatan ahli dalam aktiviti sukarela pertubuhan; 3) corak dan amalan aktiviti sukarela; 4) peranan dan sumbangan ahli pertubuhan terhadap aktiviti sukarela; 5) pemilihan kerja sukarela dalam pertubuhan; 6) aktiviti ekonomi yang dijalankan bagi menyokong kerja sukarela pertubuhan; 7) faktor-faktor yang mengggalakkan penglibatan dengan kerja sukarela; dan 8) peranan pemimpin dalam konteks kerja sukarela pertubuhan.

Setiap temu bual mengambil masa selama dua hingga tiga jam. Penyelidik mebuat rakaman dan turut mencatatkan faktor-faktor penting yang ditekankan mengenai kerja sukarela dalam buku log penyelidik. Proses ini dapat membantu penyelidik mengemukakan soalan yang seterusnya, mendapatkan penjelasan lanjut berkaitan dengan maklum balas yang diberi serta mengesahkan maklum balas tersebut. Ini merupakan satu langkah member checks yang diambil oleh penyelidik untuk tujuan pengukuhan data yang diperolehi (Denzin & Lincoln, 1994).

Data yang diperoleh telah dianalisis dengan menggunakan kaedah *constant comparative* yang disarankan oleh Glaser dan Strauss (1967) dan Corbin dan Strauss (1990). Dalam kaedah ini, pengumpulan dan penganalisisan data berjalan serentak. Penyelidik telah memulakan analisis awal data ke atas temu bual yang pertama dijalankan dengan menganalisis serta membina kategori serta tema dan kemudiannya disusuli dengan temu bual yang seterusnya sehinggalah penyelidikan selesai.

Kesemua data yang diperoleh telah ditranskrip secara *verbatim*. Menurut Merriam (2014), data yang telah diperoleh dapat memberi makna kepada penyelidik setelah dianalisis dengan menyusun, memberi kod, mengenal pasti dan mengaitkan kategori dan subkategori serta menulis laporan. Data yang telah dianalisis telah disimpan dalam *Microsoft Word* mengikut kategori dan subkategori dapatan kajian ini. Terdapat enam kategori yang telah dikenal pasti iaitu: khidmat komuniti; altruisma; kecenderungan menderma; amalan nilai murni; perjuangan sejagat; dan pembangunan kendiri.

Limitasi kajian
Sukarelawan dan pertubuhan sukarela yang terlibat dalam kajian ini terdiri daripada pelbagai latar belakang dan pengalaman. Jumlah bagi sampel untuk kajian ini adalah kecil. Walau bagaimanapun, kepelbagaian latar belakang informan dari segi umur, pengalaman, jantina, etnik dan pekerjaan telah memberikan hasil penemuan yang memberangsangkan. Hasil kajian menunjukkan enam profil utama pertubuhan sukarela di Malaysia yang menentukan penglibatan aktif sukarelawan dalam melaksanakan aktiviti dan program mereka. Kajian menggunakan pendekatan fenomenologi ini menggambarkan fenomena semasa dalam aktiviti serta program sukarela yang sedang dilaksanakan. Seterusnya, kajian ini mencadangkan supaya kajian dijalankan terhadap responden yang lebih luas.

KEPUTUSAN KAJIAN

Seramai 16 orang informan kajian yang telah terlibat dalam temu bual fokus berkumpulan untuk kajian ini. Informan kajian terdiri daripada lelaki (25.0%) dan perempuan (75.0%). Majoriti informan adalah berbangsa Melayu (75.0%), Cina (18.75%) dan India (6.25%), manakala informan yang beragama Islam (75.0%), Buddha (18.75%) dan Hindu (6.25%). Umur informan yang terlibat dalam kajian ini adalah 21 tahun hingga 38 tahun dan majoriti informan kajian bekerja (75.0%) dan tidak bekerja (25.0%).

Informan	Jantina	Umur	Etnik	Agama	Pekerjaan	Pengalaman
In.1	Perempuan	28	Melayu	Islam	Bekerja	10 tahun
In.2	Perempuan	30	Melayu	Islam	Bekerja	8 tahun
In.3	Perempuan	32	Melayu	Islam	Bekerja	7 tahun
In.4	Perempuan	38	Melayu	Islam	Bekerja	15 tahun
In.5	Perempuan	22	Melayu	Islam	Bekerja	5 tahun
In.6	Perempuan	24	Cina	Buddha	Bekerja	6 tahun
In. 7a	Lelaki	34	Cina	Buddha	Bekerja	8 tahun
In. 8a	Lelaki	29	Cina	Buddha	Bekerja	5 tahun
In.10	Perempuan	21	Melayu	Islam	Pelajar	5 tahun
In.11	Perempuan	22	Melayu	Islam	Pelajar	5 tahun
In.12	Perempuan	35	Melayu	Islam	Bekerja	15 tahun
In.14	Lelaki	28	Melayu	Islam	Bekerja	8 tahun
In. 15 a	Perempuan	32	Melayu	Islam	Bekerja	6 tahun
In.17	Lelaki	34	India	Hindu	Bekerja	14 tahun
In.18	Perempuan	22	Melayu	Islam	Pelajar	5 tahun
In.19	Perempuan	21	Melayu	Islam	Pelajar	5 tahun

Hasil kajian menunjukkan profil pertubuhan sukarela di Malaysia dibentuk oleh enam teras iaitu khidmat komuniti; altruisma; kecenderungan menderma; amalan nilai murni; perjuangan sejagat; dan pembangunan kendiri.

HASIL KAJIAN

Khidmat komuniti

Informan kajian menjelaskan mereka melibatkan diri dalam kerja sukarela bertujuan untuk berkhidmat serta memberikan bantuan kepada yang memerlukan. Dapatan kajian adalah selari dengan kajian serta usaha yang dijalankan oleh Hurvitz (2013) di Amerika yang berjaya mendidik belia untuk bersama dalam kerja sukarela dengan memberikan khidmat kepada komuniti dari segi pembangunan sumber manusia dan bantuan kewangan. Informan kajian menerangkan bahawa antara matlamat dan tujuan mereka termasuklah memberikan bantuan kepada yang memerlukan dalam pelbagai aspek kehidupan.

> Saya tanya balik pada diri saya, saya kena buat sesuatu dan sejak itu saya berazam untuk memberi, macam tadi lah, mungkin tidak banyak, tapi boleh kita membantu sewajarnya kepada yang memerlukan. (In.1)

Selain itu, informan kajian juga berpendapat teras dalam aktiviti sukarela adalah membantu orang lain dalam pelbagai kegiatan sosial. Informan kajian menerangkan:

> Jadi saya cari satu benda yang saya boleh buat, bukan untuk saya sahaja, untuk masyarakat. Saya terpanggil, tiba-tiba saya buka website, ternampak pusat aktiviti kanak-kanak Chow Kit. Saya

terfikir saya nak satu kumpulan yang boleh bangunkan anak-anak ini. Saya perlu membantu. Saya mula mencari ahli untuk kumpulan ini dan kami bergerak membantu semenjak 6 tahun yang lalu dalam hal berkaitan dengan pendidikan anak-anak yang terbiar. (In.4)

Bagi saya, motto bagi kelab ini ialah 'berkhidmat', sebelum masuk ke kelab ini kerjaya saya adalah menjual insuran dan memberikan khidmat kepada yang memerlukan. Apabila saya masuk dalam kelab ini saya hanya perlu meneruskan apa yang saya ada untuk membantu komuniti sekeliling saya melalui projek dan program, yang dianjurkan dan menggunakan semua pengalaman yang saya ada... (In. 7a)

Altruisma

Hasil kajian menunjukkan bahawa altruisma merupakan teras motivasi untuk terlibat dalam aktiviti sukarela. Menurut Geiser, Okun, dan Grano (2014) altruisma dapat menentukan tahap keaktifan sukarelawan dalam kerja sukarela. Majoriti informan kajian berpendapat bahawa altruisma adalah faktor penting yang menggalakkan penglibatan mereka dalam program dan kerja sukarela. Sukarelawan yang mempunyai motivasi yang tinggi akan sanggup menggunakan masa, harta dan tenaga bagi menjayakan setiap kerja sukarela.

Saya bermula dengan aktiviti bersama cikgu, Form 2, semasa belajar, cikgu yang mengajar saya. Masa tu umur saya 14 tahun. So, daripada sana saya masuk dalam bidang seni teater. Saya jadi cintakan seni, selepas itu kehidupan saya dah berubah sikit. Dalam jiwa tersemai kehendak untuk menolong orang melalui gerakan teater ni. Saya ajak kawan-kawan berkumpul dan memasyarakatkan seni teater tentang kehidupan kami di pentas. Inilah memotivasikan saya dalam kerja sukarela. Daripada sinilah saya dan ahli sangat aktif mengumpulkan anak muda yang tidak bekerja untuk bersama dengan kami dalam kerja sukarela. (In. 10)

Saya bermula dengan melihat dari jauh iaitu mengikut abang saya yang bertugas sebagai jurukamera untuk mengambil gambar aktiviti sukarelawan dengan gelandangan. Ketabahan sukarelawan ini telah menarik saya untuk terlibat dalam kerja sukarela. Semakin saya aktif dengan kerja sukarela, semakin saya bermotivasi. Sekarang saya juga menjadi sukarelawan sepenuh masa di Yayasan ini. (In. 3)

Saya mula bermotivasi apabila saya berhadapan dengan kumpulan pelajar di tempat saya. Selain menghafal dan menjadi pelajar yang cerdik apa lagi yang kita perlukan? Kerana apabila

habis kelas, saya tanya pelajar persoalan tentang apa yang dekat di hati mereka? Mereka kata ingin berbakti. Saya bawa mereka keluar daripada kelas untuk menemui sekumpulan anak-anak dan ibu tunggal di Kuala Lumpur...pelajar ini berkata inilah yang kami cari. Saya teruskan usaha ini sebagai motivasi kepada diri saya dan kumpulan sukarela ini. (In.4)

Kecenderungan menderma

Kecenderungan menderma dengan memberikan sumbangan merupakan faktor yang utama dalam semua kerja sukarela. Menurut Ellis (2003) sumbangan yang diberikan oleh sukarelawan semasa kerja sukarela dapat menghilangkan beban yang ditanggung oleh penerima tersebut secara fizikal dan mental. Kemusnahan harta benda, hilang keupayaan, gangguan kesihatan dan kesedihan dapat diatasi melalui program dan aktiviti yang diatur oleh sukarelawan. Ini telah dinyatakan oleh informan seperti yang berikut:

Sebenarnya saya seorang doktor perubatan, saya baru terlibat dengan aktiviti sukarela ni tetapi saya mempunyai kekangan masa untuk terlibat dalam semua aktiviti. Saya mampu memberikan sumbangan kewangan dan berharap ianya dapat membantu melalui cara ini untuk saya terlibat dengan program sukarela. Saya juga telah mengwar-warkan aktiviti ini kepada rakan saya melalui persatuan kami... (In. 15a)

Sukarelawan kami bergerak dengan memberikan makanan setiap hari di sebelah petang kepada lebih 100 orang gelandangan di sekitar bandar ini. (In. 14)

Amalan nilai murni

Kerja sukarela juga dipengaruhi oleh amalan nilai murni yang dimiliki oleh sukarelawan. Kajian oleh Brown dan Ferris (2007) mendapati penglibatan dalam kerja sukarela serta aktiviti pembangunan masyarakat dapat meningkatkan modal insan dan modal sosial yang mempunyai kaitan secara langsung dalam amalan nilai murni. Dapatan kajian ini menunjukkan nilai-nilai murni seperti tolong-menolong, belas kasihan, tanggungjawab membantu, dan juga kepuasan turut dijelaskan oleh informan kajian sebagai sebab mereka aktif bersukarela.

Saya perlu menolong orang lain kerana suatu hari nanti orang juga akan menolong saya. Saya juga tidak kisah kalau pada masa hadapan orang tidak membantu saya kerana kerja sukarela ni dapat memberikan kepuasan kepada saya. Of course we serve people is better, is it? (In. 18)

Salah satu sebab saya bersukarela kerana kepuasan. Saya suka berkhidmat kepada masyarakat. Kami telah mula berkhidmat

kepada masyarakat di kawasan ini sekitar tahun 1994. Sekarang dah masuk tahun 2014, sudah hampir 30 tahun. Kami memberikan khidmat kepada masyarakat seperti orang tua, orang istimewa dan orang kurang upaya. (In. 17)

Perjuangan sejagat

Sebahagian besar sukarelawan yang terlibat dalam kajian ini menerangkan mereka memilih untuk bersikap lebih aktif dan agresif untuk perjuangan sejagat dalam menjalankan aktiviti sukarela. Musick dan Wilson (2008) menjelaskan kerja sukarela terbahagi kepada dua aktiviti yang berbeza, iaitu pertama, kerja sukarela yang kekal dan mapan, manakala yang kedua adalah kerja sukarela untuk perjuangan sejagat. Aktiviti perjuangan sejagat termasuklah bergerak dalam mencari dana bantuan, memberikan perkhidmatan profesional seperti kesihatan dan kaunseling serta membantu menyediakan tempat perlindungan. Hasil kajian juga menunjukkan sukarelawan perjuangan sejagat memilih untuk menjalankan kerja sukarela dalam program atau misi bantuan di luar negara.

> *Kami juga memberikan khidmat kepada pelarian daripada United Nations. Kami membentuk kumpulan yang tertentu serta terlatih dalam semua peringkat umur. Kami mengumpulkan sejumlah wang serta keperluan untuk dibawa bersama.* (In. 19)

> *Kami menghantar sukarelawan ke seluruh dunia dalam misi yang disusun oleh kerajaan dan juga persendirian. Kami menyediakan sukarelawan yang sentiasa bersiap sedia dalam pelbagai keadaan. Mengikut rekod kami, sukarelawan kami telah sampai di India, Turki, Australia, New Zealand, Indonesia, Myanmar dan juga Thailand.* (In. 6)

> *Kami juga mempunyai sukarelawan yang sanggup ke luar negara dalam jangka masa yang agak panjang. Mereka selalunya mengeluarkan duit sendiri untuk menampung keperluan harian. Kumpulan ini akan bergerak memberikan bantuan dan dalam masa yang sama turut mencari dana yang sesuai dengan keperluan penerima di negara yang mereka kunjungi.* (In. 4)

Pembangunan kendiri

Pembangunan kendiri merupakan faktor asas dalam menentukan penghayatan sukarelawan dalam kerja sukarela. Dapatan kajian mengukuhkan lagi kajian oleh Finkelstein, Penner dan Brannick (2005) dan Finkelstein dan Brannick (2007) yang mendapati pembangunan kendiri dan identiti sukarelawan menjadi penyebab untuk mereka meluangkan masa dengan kerja sukarela serta jangka masa yang lebih panjang untuk mereka bersama dengan pertubuhan. Selain itu, dapatan kajian juga menyarankan penyerlahan potensi sukarelawan boleh dimantapkan melalui kerja

sukarela (MacNeela & Gannon, 2013). Melalui kerja sukarela, kendiri belia akan menjadi lebih positif kerana perubahan yang berlaku dalam diri sukarelawan termasuk komitmen, kompetensi, kestabilan diri dan keterlibatan dalam kemasyarakatan yang dapat mempengaruhi tingkah laku positif yang membentuk pembangunan diri (Hamzah & Suandi, 2009). Informan kajian menjelaskan:

> *Masa di sekolah saya masuk kelab alpha, apabila sudah habis sekolah saya teruskan dalam kelab Omega yang dianggotai oleh belia lepasan sekolah sehingga bekerja. Saya terus kekal dalam program ini kerana keperluan untuk diri saya bersukarela dan mendapat latihan yang percuma melalui setiap program yang saya ikuti. Saya belajar untuk menganjurkan program seperti program refugee...* (In. 8a).

> *Kita sebagai manusia, kita ada pengalaman bukan satu hala saja. Macam mana kita punya persekitaran, kita punya kawan-kawan, kita punya saudara. Semua pengalaman ini mendorong saya untuk terlibat dengan kerja sukarela.* (In. 12)

> *Memang kita ada pegangan agama, tapi kita kena tahu kita punya niatlah, intention kita, apa kita nak buat. Dan kita kena kuat. Saya kena bertolak ansur lah. Sebab suami saya bagi aktif dalam kerja sukarela sebab saya dah bawa dia. Saya bawa dia pergi chow kit, saya bawa dia pergi free market, saya bawa dia pergi mana-mana. So, I cakap, this is my job. Ini yang saya buat. Saya bukan nak apa, saya nak berkongsi sebenarnya.* (In. 5)

> *Saya pernah berhadapan dengan sekumpulan anak muda yang bertanyakan apakah maksud khidmat masyarakat? Saya ambil masa untuk jelaskan kerana khidmat masyarakat yang mereka tahu adalah kerja gotong-royong. Saya betulkan mereka, maksud sukarela ialah memberi tanpa mengira pulangan kepada yang memerlukan. Sehingga kini saya sudah ada 45 orang ahli sukarelawan yang kekal bersama saya dan mereka amat mudah tersentuh hati dan sentiasa bersedia untuk melaksanakan kerja sukarela.* (In. 2)

Perbincangan

Artikel berdasarkan kajian kualitatif ini bertujuan untuk menentukan teras pemilihan kerja sukarela ke arah membina profil pertubuhan sukarela di Malaysia yang mempunyai pelbagai matlamat, objektif dan tujuan untuk terlibat dengan aktiviti sukarela. Hasil kajian menunjukkan terdapat enam faktor penyebab utama yang telah menentukan keaktifan dan pemilihan utama aktiviti serta program yang dijalankan oleh sesebuah pertubuhan sukarela di Malaysia, iaitu: khidmat komuniti; altruisma; kecenderungan menderma; amalan nilai murni; perjuangan sejagat dan

pembangunan kendiri yang menentukan peranan pertubuhan sukarela.

Hasil kajian juga telah menyokong ketiga-tiga teori yang dicadangkan iaitu teori peranan, teori ekologi dan teori nilai. Menurut informan kajian, khidmat komuniti adalah peranan yang paling utama dan penting sebagai sebab mereka terlibat dengan aktiviti sukarela. Hal ini dapat dikaitkan dengan teori peranan yang menjelaskan sukarelawan akan menerima pakai semua peranan yang dilaksanakan setiap hari dalam aktiviti sukarela. Peranan mereka dalam kehidupan seharian seperti seorang rakan, ibu atau bapa akan mempengaruhi peranan dan tanggungjawab mereka apabila berhadapan dengan peserta aktiviti serta program sukarela. Begitu juga dengan peranan sukarelawan dalam memegang jawatan seperti guru, jururawat, doktor dan sebagainya. Kesemua pengetahuan dan kemahiran yang ada akan digemblengkan untuk memberikan khidmat kepada masyarakat. Kajian juga mendapati secara tidak langsung hubungan dan jaringan dapat diwujudkan melalui usaha sukarelawan ini bersama dengan agensi pembangunan setempat dalam membangunkan komuniti.

Seterusnya, hasil kajian juga menunjukkan sukarelawan bermotivasi untuk turut serta dalam aktiviti sukarela kerana didesak oleh amalan dan nilai murni yang dimiliki. Dapatan kajian ini sejajar dengan teori nilai oleh Schwartz yang menyatakan kebangkitan diri mempunyai pengaruh positif terhadap tingkah laku prososial berkaitan dengan hal-hal kebajikan yang menyebabkan seseorang individu lebih prihatin dan bersedia untuk membantu orang yang memerlukan. Informan yang terlibat dalam kajian ini terdiri daripada pelbagai latar belakang bangsa dan agama. Mereka telah terdidik dengan agama Islam, Hindu, Buddha atau Kristian yang telah mengajar amalan serta nilai-nilai murni sejak sekian lama. Begitu juga dengan amalan budaya dalam setiap etnik di Malaysia telah berjaya disemai melalui kempen budi bahasa dan amalan nilai murni bagi memperkukuhkan kekuatan peribadi dan jati diri individu. Sejajar dengan objektif serta matlamat bagi kebanyakan pertubuhan sukarela di Malaysia yang berteraskan khidmat komuniti dalam pelbagai bentuk perkhidmatan, amalan nilai murni amat diperlukan.

Profil pertubuhan sukarela sangat penting bagi memastikan khidmat sukarela dapat diaplikasikan kepada penerima yang memerlukan dalam masa, tempat serta sumber yang tepat. Maklumat terkini mengenai profil pertubuhan sukarela merupakan satu keperluan yang dapat memenuhi arah aliran kesukarelawanan kontemporari yang semakin berkembang di Malaysia. Hasil kajian ini boleh dijadikan sebagai maklumat asas untuk sukarelawan dan sebagai data kepada pertubuhan dan agensi sukarela di Malaysia.

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INFLUENCE OF SOCIAL NETWORKING ON ACADEMIC

SHAKIRATUL HANANY ABD RAHMAN & STEPHEN, J.

ABSTRACT

The future generation's competency in the English language is highly dependent on the performance of our very own TESL students as they are the future English language teachers who must be efficacious to make all the difference. Hence, any issues that could jeopardize their performance can never be taken lightly. This research was carried out to investigate whether TESL students' level of addiction to social networking sites (SNSs) influences their academic performance. A questionnaire was used to gather data from ninety-three Semester 8 TESL students from the Faculty of Education, UiTM Shah Alam. SPSS version 16.0 was used to analyse the data obtained. Despite the initial prediction that students' addiction towards SNSs is interrelated with their academic performance, this study found that there is no significant relationship between the two aforementioned variables. The finding contradicts several other studies on the relationship between SNSs addiction and academic achievement.

Keywords: *Social Networking Sites (SNSs), Internet Addiction and Academic Performance*

ABSTRAK

Kompetensi berbahasa Inggeris generasi yang akan datang adalah amat bergantung pada tahap pencapaian para pelajar TESL memandangkan mereka adalah merupakan guru Bahasa Inggeris di masa akan datang yang mampu melaksanakan segala perubahan. Oleh itu, semua isu yang boleh menjejaskan pencapaian mereka tidak boleh dipandang ringan. Penyelidikan ini telah dijalankan untuk mengenalpasti samada tahap ketagihan para pelajar TESL terhadap media sosial mempengaruhi pencapaian akademik mereka. Soal selidik telah digunakan untuk memperoleh data daripada sembilan puluh tiga para pelajar TESL Semester 8 dari Fakulti Pendidikan, UiTM Shah Alam. SPSS versi 16.0 telah digunakan untuk menganalisis data yang diperoleh. Hasil dapatan penyelidikan ini mendapati bahawa hubungan yang siknifikan antara ketagihan terhadap media sosial dan pencapaian akademik pelajar tidak wujud walaupun ramalan awalnya adalah sedemikian. Hasil dapatan ini adalah bertentangan dengan penyelidikan-penyelidikan sebelum ini yang dijalankan untuk mengenal pasti hubungan antara ketagihan media sosial dengan pencapaian akademik.

Kata Kunci: *Media Sosial, Ketagihan Internet, Pencapaian Akademik*

INTRODUCTION

SNSs as defined by Boyd & Ellison (2008) are "web-based services that allow individuals to (1) construct a public or semi-public profile within a bounded system, (2) articulate a list of other users with whom they share a connection, and (3) view and traverse their list of connections and those made by others within the system". In particular, SNSs are websites or applications (app) that can be accessed on various devices that allow users to get instant updates from anyone in their contact list, be it in the form of newsfeed, tweets, status updates, picture uploads, comments on the 'Wall' and the list goes on.

It has been observed that students tend to be logged on to SNSs while doing tasks or assignments through the multiple devices they possess. Despite the common scenario where students would browse through their smartphones to check for the latest updates on their SNSs accounts while listening to lectures, very little did we know whether the academic grades are affected, particularly that of TESL students. It is true that SNSs could serve as a tool to enable instructors and students to communicate virtually regarding academic matters. The website edudemic. com provides immensely useful information on the positive use of social media in education. Any academic-related announcements and information could be made available on the SNSs, especially Facebook.

However, heavy usage of SNSs could also have an adverse effect on students' academic performance. This claim could be further supported by several studies that have been conducted previously (Karpinski & Duberstein, 2009; Kirschner & Karpinski, 2010; Glass et al., 2013; Ahsan ul Haq & Sohail Chand, 2012; and Junco, 2012). Nevertheless, there are always two sides of a coin; there are also studies that show contradictory findings, (Kolek & Saunders, 2008; Martin, 2009; Syarif Husin et al., 2011; and Moon, 2011) which means that the addiction is not interrelated with their CGPA.

In any case, when it concerns TESL students and their academic grades, however, the stake is higher. TESL students are our future English teachers who must perform well and be efficacious in order to become effective English teachers. They are responsible for shaping the mastery of English language skills in our young generation. Just last year it was reported in the news that two-thirds of the English language teachers in the country are not fit to teach English (The Star, 11 Sept 2013). This was not a finding gleaned from armchair research papers but information reported by the Education Ministry in Malaysia. Of the 60,000 English language teachers who took the Cambridge Placement Test in 2012, only around 20,000 passed the test. Passing the test in this context means that the teachers are within the accepted standards to teach the English language. Therefore, whenever the academic performance of our TESL students is the issue, we need to determine whether they would be affected. The findings of this study may provide significant implications that could be taken into account by relevant parties such as the students'

scholarship provider, the Ministry of Education.

This study aims to examine the relationship between the level of students' addiction towards SNSs and their academic performance. In particular, the study is conducted to fulfill the following objectives:

1. To investigate the frequency of SNSs usage among TESL students
2. To investigate the level of SNSs addiction among TESL students
3. To investigate the influence of SNSs addiction on TESL students' academic

Meanwhile, the hypothesis of this particular study is, students who spend too much time on SNSs tend to possess lower Cumulative Grade Point Average (GPA) as compared to those students who do not spend as much time on SNSs.

LITERATURE REVIEW

It could be true that students who are obsessed and addicted to SNSs tend to neglect studies although they do not intend to do so in the first place. That is due to the fact that sometimes, students tend to get carried away with what SNSs have in store for them and this leads to the negligence of everything else that is external to their online world. Being overly obsessed with SNSs has somehow made people to become out of touch with the reality to such an extent that everything around them is affected, including job as well as school (Brick, 2008). In addition, students also tend to avoid academic materials once they get connected to SNSs. According to CBS News (2008), on campuses such as in the University of California, Los Angeles (UCLA), seeing students busily typing on their laptops, logging onto Facebook is a very common scenario. By getting connected to the site, students are more likely to avoid and neglect their academic matters. In its interview with Dr. Jerald Brock, a psychiatrist who treats patients who use the Internet excessively, this is because people are trying to extend their sense of identity and their sense of self through being connected to Facebook.

In an exploratory study conducted by Karpinski & Duberstein (2009), it was found that Facebook use negatively affects students' academic performance in that higher usage leads to lower academic performance as measured by grades and hours spent studying per week. Using the same data set, Kirschner & Karpinski (2010) found a similar finding in which Facebook use does affect students' academic achievement and this is measured using both quantitative and qualitative methods. In the study, the exam results of Facebook users are significantly lower than nonusers and were evident in their Grade Point Average (GPA). In this study, the users' GPA average is 3.06 while the nonusers' average is 3.82. It is clear that the GPA gap is significant since they both differ by 0.76 which could determine whether a particular student will be graduating with First Class honours or Second Class honours. To further solidify this, the researchers have also found that Facebook users spend

fewer hours per week studying on average than Facebook nonusers. Interestingly, according to the qualitative data yielded, a majority of students overwhelmingly reported that Facebook use does not give a negative impact on their academic performance. On the other hand, some other users reported that its use does have impacts on their academic performance which include procrastination behaviour, poor time management skills and the tendency to put off studying.

Another study that supports the claim that the use of social networking sites has an adverse effect on students' academic performance is the one conducted by Glass et al. (2013). In the study, students' Facebook use was measured by having the students self-report the number of hours they spend on Facebook a day and it involves 255 undergraduate freshman and junior college students at a private university in the northeast United States. This study yielded a similar finding as the preceding studies (Karpinski & Duberstein, 2009; Kirschner & Karpinski, 2010) in which the amount of time that students spend on Facebook was found to negatively affect the students' self-reported academic performance. Similarly, Ahsan ul Haq & Sohail Chand (2012) who studied similar subject have found an adverse effect of Facebook use on the students' academic achievement and it seems that more male students are adversely affected. Congruent with findings by the studies above, the research conducted by Junco (2012) also found that the time spent on Facebook is strongly and significantly negatively related to overall GPA.

Conversely, Kolek & Saunders (2008) have conducted similar research but the finding is totally contradictory with the aforementioned studies. In this particular study, they found that correlation does not exist between Facebook use and students' GPA. Martin (2009) has conducted similar research and found no significant relationship between the amount of time spent by students on social media and their grades. In the study, the grades of heavy Facebook users as well as light Facebook users were measured. It is found that among the heavy Facebook users, 62 percent received high grades and 38 percent received low grades, and the grade percentage among light users showed an exact similar pattern. Another study that yielded similar finding is the one conducted by Syarif Husin et al. (2011) among 78 third year Biomedical Science students in Faculty of Health Sciences, University Kebangsaan Malaysia (UKM) in which they conclude that the students' CGPA is not significantly associated with the time spent on Facebook. Likewise, Moon (2011) who studied 400 undergraduate students using a Web-based survey reported that there is no strong relationship or correlation between Facebook use and the students' academic performance. In Moon's study, Facebook use is measured by hours spent on the site and academic performance is measured using students' GPA. Given the two ranges of findings, this paper is keen to investigate at which end the TESL students' academic grades would be based on their constant use of the SNSs.

METHODOLOGY

The target population of this study is TESL (Teaching English as a Second

Language) students of Faculty of Education, UiTM Section 17, Shah Alam, Selangor. The sample of students for this particular study was chosen using simple random sampling. Basically, simple random sampling is done in such a way that all individuals in the population selected have an equal and independent chance to be selected as the sample. Both male and female were selected as samples. In this study, samples selected were 93 Semester 8 TESL students of the Faculty of Education, UiTM Section 17, Shah Alam. Students from this urban university were selected because they are expected to be computer literate and have at least one SNS account.

This research is quantitative in nature, and the data was gathered using questionnaire. The purpose of the questionnaire is to elicit information regarding the samples' demographic data, their levels of addiction towards SNSs as well as their current academic performance. The questionnaire is divided into three sections, which are Demographic details for the first part, Part A and also Part B. As for the first part, which is the Demographic details part, it consisted of 3 questions that aimed to elicit the respondents' demographic information. The demographic details asked for participants' gender, CGPA range, as well as specific CGPA. Part A consisted of 4 questions aimed at eliciting the respondents' frequency of SNSs usage. The respondents were required to tick the appropriate boxes provided. Finally, Part B consisted of 20 questions meant to elicit the students' information pertaining to their levels of addiction towards SNSs. This particular part made use of the adapted questions from The Internet Addiction Test (IAT) (1998), the first validated measures for Internet addiction developed by Dr. Kimberly Young.

The information on the total number of students in the population was obtained from the main office of the Faculty of Education, UiTM Section 17, Shah Alam. The questionnaire was then distributed to the samples that consisted of 93 Semester 8 students. It took three weeks for all the samples to complete and return the questionnaires.

Statistical Packages for Social Science (SPSS) version 16.0 was used in order to analyse the quantitative data obtained in this study. The demographic details and the SNSs usage frequency were analysed using descriptive statistics in order to obtain both the frequency and percentage for the data. Meanwhile, data pertaining to the influence of SNSs addiction on students' academic achievement was analysed using the Pearson correlation coefficient. Basically, Pearson correlation coefficient functions as a tool that is used to analyse the relationship between variables used in a research. Using Pearson correlation coefficient, both the strength and direction of the relationship between the two variables were determined. The variables' relationship strength was determined by the Pearson correlation value. Values ranging between 0.10 to 0.29 indicate the relationship as "Small". Meanwhile, values ranging between 0.30 to 0.49 indicate the relationship as "Medium", and for values ranging between .50 to 1.0 indicate the relationship as "Large". Regardless of the sign in front of the value, whether it is a negative or a positive, the strength

for both r = .5 and r = -.5, for example, is the same. The positive and negative signs in front of the value will determine its direction (Cohen, 1988).

RESULTS AND DISCUSSIONS

This section discusses the salient findings from the data which are presented in table forms.

Table 1: CGPA

	Frequency	Percent
3.50-4.00	27	29.0
3.00-3.49	60	64.5
2.50-2.99	4	4.3
2.00-2.49	2	2.2
Total	93	100.0

From the table above, it can be seen that 27 students (29%) have CGPA ranging from 3.50-4.00. It is also apparent that the CGPA range of 3.00-3.49 is the one with the most number of students, which are 60 (64.5%). There are 4 students (4.3%) who possess CGPA ranging from 2.50-2.49. The least number of students, which is only 2 (2.2%), possesses CGPA ranging from 2.00-2.49.

Table 2: Mean of CGPA

	N	Minimum	Maximum	Mean	Std. Deviation
CGPA2	74	2.47	3.78	3.3836	.27558
Valid N (list wise)	74				

Based on the table above, the mean of Semester 8 TESL students' CGPA is 3.38, which falls under the second CGPA range, 3.00-3.49. Nevertheless, the mean is only based on 74 out of 93 participants as the remaining students did not fill in their specific CGPA.

Table 3: SNSs Ownership

		Frequency	Percent
Valid	yes	93	100.0

It is found that 93 students (100%) own at least one SNS account. This shows that SNSs are widely used among Semester 8 TESL students. Facebook seems to be the most popular SNS as each and every respondent has a Facebook account.

Table 4: Weekly Usage

		Frequency	Percent
Valid	Everyday	78	83.9
	2-3 times per week	13	14.0
	once a week	2	2.2
	Total	93	100.0

From the above table, it is shown that 78 students (83.9%) log in to any of their SNS accounts every day. It can also be seen that 13 students (14%) log in to any of their accounts 2-3 times per week. Apart from that, there were only 2 students (2.2%) responded that they only log in to any of their accounts once a week.

Table 5: Usage Duration per Session

		Frequency	Percent
Valid	21-24 hours	5	5.4
	17-20 hours	3	3.2
	13-16 hours	7	7.5
	9-12 hours	5	5.4
	5-8 hours	22	23.7
	1-4 hours	38	40.9
	<1 hour	13	14.0
	Total	93	100.0

As for the usage duration per session, it is found that most students' usage duration per session ranging between 1-4 hours, with a total of 38 students (40.9%). The number of students whose usage duration ranging between 5-8 hours was 22 (23.7%). Meanwhile, there were 13 students (14%) whose usage duration was less than 1 hour per session. Apart from that, there were 7 students (7.5%) whose usage duration per session ranging between 13-16 hours, 5 students (5.4%) for both durations ranging between 9-12 hours and 21-24 hours, and finally, there were 3 students (3.2%) whose usage duration ranging between 17-20 hours per session.

Table 6: Level of Addiction

		Frequency	Percent
Valid	low	51	54.8
	average	37	39.8
	high	5	5.4
	Total	93	100.0

Twenty items were used in the questionnaire in order to determine the respondents' level of addiction towards SNSs. There were three scales for the twenty items in which the first scale was labeled 'rarely/ Does not apply', the second scale was labeled 'Frequently' and the third scale was labeled 'Always'. The maximum score a respondent could get was 60, while the minimum score was 20. Thus, in order to determine the level of addiction, the difference between the maximum and minimum score was calculated, which was 40, and it was further divided into three categories representing three different levels of addiction. As for those who scored between 20 to 33, they fell under 'Low addiction' group. Meanwhile, as for those scored between 34 to 46, they fell under 'Average addiction' group, and for those who scored between 47 and 60, they fell under 'High addiction' group.

In the table above, it is apparent that a majority number of Semester 8 TESL students were not severely addicted towards SNSs because more than half, accumulating 51 out of 93 students (54.8%) possessed low addiction level towards SNSs. Meanwhile, 37 students (39.8%) possessed average level of addiction. Remarkably, the number of students who possessed high addiction level towards SNSs was not high, with only 5 students (5.4%) altogether, making it the least number of all.

Table 7: Correlation between Addiction and CGPA

		addict
CGPA2	Pearson Correlation	-.167
	Sig. (2-tailed)	.154
	N	74

The correlations between students' CGPA and their addiction towards SNSs were calculated using the Pearson correlation coefficient. Addiction in this case was treated as ratio variable using students' total mean score summed from the twenty items in the questionnaire. From the above table, it is shown that the correlation coefficient between CGPA and addiction is -.167, indicating that there is no relationship between students' CGPA and their addiction level towards SNSs. The strength is obviously insignificant with the total score of 0.154. Hence, it can be concluded that there is no relationship between SNSs addiction and students' academic achievement, and the strength is also insignificant.

This study has succeeded in achieving all the research objectives listed. As for the first research objective which was to investigate the frequency of SNSs usage among TESL students, it is found that the students' usage is moderately frequent. That is due to the finding of this study which noted the moderate duration per session of a majority of the students despite the fact that they log in to their accounts on a daily basis. In particular, a majority of students get connected only between 1-4 hours per session and a minority of students gets connected for long hours (17-

20 hours) per session. Other than that, the number of students who log in to their accounts once a week is very small. This finding showed that the TESL students' usage of SNSs is moderately frequent as a majority of them get connected to SNSs for short hours only. This could imply that a majority of the students do have their limitations when it comes to getting connected on the SNSs.

As for the second objective which was to investigate the level of SNSs addiction among TESL students, it is found that a majority of the TESL students are not severely addicted to SNSs, indicating that only a minority is highly addicted. It can be concluded that the majority of the TESL students in this study are not addicted to the SNSs despite the fact that more than 80% of them use the SNSs daily. This usage may be for non-addictive purposes and only briefly such as flicking through family members' status. Although a majority of these students do use SNSs on a daily basis, they do not get addicted to them and this could imply that these students could still manage their time pretty well.

Finally, the third research objective, which was to investigate the influence of SNSs addiction on TESL students' academic achievement, has also been achieved. It is found that SNSs addiction has no influence on TESL students' academic achievement. This is proven through the calculation using the Pearson correlation coefficient in which it could be clearly seen that there is no relationship between the students' addiction and their academic achievement. Additionally, the strength was also insignificant which demonstrates that the two variables are not related in any way. Another findings which can further support and solidify this are the students' mean of CGPA, which is 3.38, and the CGPA range possessed by a majority of the students which is between 3.00-3.49, and only a minority possess CGPA ranging from 2.00-2.49. Semester 8 students are already students in their final semester and, in this context, over 90% of the students managed to retain CGPAs over 3.00. This suggests that the students are academically successful as well as connected on their SNSs of choice. Their academic grades are not negatively affected by the amount of time they spend on the SNS.

Based on the discussion above, the findings of this study show that they are not parallel to the researcher's initial hypothesis. In fact, the findings contradict the findings of previously discussed research which show SNSs use has an adverse effect to the students' academic achievement (Karpinski & Duberstein, 2009; Kirschner & Karpinski, 2010; Glass et al., 2013; Ahsan ul Haq & Sohail Chand, 2012; and Junco, 2012). The finding of this study that indicates an insignificant relationship between SNSs use and academic achievement is instead parallel with previous researches such as Kolek & Saunders (2008), Martin (2009), Syarif Husin et al. (2011), and Moon (2011). In these studies, the researchers found that SNSs use has no significant relationship with the students' academic achievement. This study clearly depicts a similar finding and contributes to the literature, particularly in the context of TESL students which, to the best of the researchers' knowledge, is not yet available. Based on these findings, this study posits that the TESL students'

use of SNSs, either as addicted user or non-addicted user, does not influence their academic achievement. In short, the students' Internet addiction per se, is not a factor in their academic achievement. Interestingly, there are several implications that could arise out of the findings of this study.

IMPLICATIONS

Firstly, instead of putting blame on Internet usage per se, we can look at the student's health as the main cause for his or her poor academic results. Spending hours on the Internet either updating status, checking other peoples' status, chatting with friends or even finding new friends has an effect on a person's stress levels. In their study of 300 21-year-olds, researchers at the University of Edinburgh Business School found that "the more social circles a person is linked to online the more likely social media will be a source of stress" (Ngak, 2012, CBS News). In addition, Rosen (2012), author of disorder, found that teens and young adults become anxious if they cannot check their text messages. It is therefore possible to argue that, compared to Internet addiction; the student's health status may be a more accurate prediction of achieving academic success (Ickovics et al., 2014).

Secondly, the academics or the university instructors can take the opportunity to fully integrate their teaching and learning using SNSs as it is made evident through this study that TESL students do log in to their account on a daily basis. The instructors might specifically set a "Page" or a "Group" in Facebook, for example, which could enable the students to communicate with them virtually in a more fun and less stressful manner. Since a majority of the students do log in to their SNS account every day anyway, the tendency that the students might miss any important academic-related announcements, information or instructions is very small. This will encourage the students to not only keep track with any latest information from their instructors, but it will also provide the opportunity for them to either synchronously or asynchronously discuss their academic matters through the "Chat" feature in Facebook, for instance. In short, university academics can make maximum use of everything that the SNSs have to offer in order to bring their teaching and learning beyond the formal lectures so that both instructors and students can benefit from it. In addition, students could also make full use of their time while being connected on SNSs to do something much more beneficial rather than just do the norms on SNSs.

Thirdly, more SNS-like Learning Management System (LMS) such as Schoology should be developed in order to encourage online learning. Schoology is a type of LMS that resembles Facebook; however, its use is purely for the purpose of academic work. What we can start to think about now is the appropriateness of the development of SNS-like LMS that enables some non-academic social features. This is because it is proven through this research that the correlation between SNSs use and students' academic achievement does not exist, so perhaps we might want to let the students to multitask and enjoy the social, non-academic features offered

in SNS-like LMS. So far, Schoology is widely known as one of the most popular LMS platforms out there with Facebook-like interface, however, its straightforward academic purpose interface might throw students off the application. Other LMS platforms mostly function purely as an academic tool without any resemblance of SNS. Perhaps, other LMS platforms that look like Twitter or even Instagram could be developed in order to enhance the students' learning.

As for TESL students, since they are language students, mobile SNSs such as Viber, LINE, and WhatsApp could also be beneficial for them. This is due to the fact that these applications allow voice recording, and the voice recording might be used to record the students' voice for speaking exercises, pronunciation of phonetic symbols and many others. Such mobile SNSs are also downloadable on multiple devices especially smartphones, so TESL students and their instructors might utilize the function so that learning can happen in a more casual and fun manner.

In conclusion, this study found that the there is no significant relationship between the levels of SNSs addiction with the TESL students' academic achievement. Thus, TESL students, their instructors and even LMS developers can make full use of this outcome in order to enhance the learning of TESL students. Learning can indeed take place outside of classroom, and if SNSs use does not affect the students' academic achievement, why hesitate to make use of all that it has to offer to create a more fun and creative learning experience?

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PENGETAHUAN NILAI PATRIOTISME PELAJAR BERDASARKAN PEMBELAJARAN SUBJEK SEJARAH

ANUAR AHMAD, PETER LING HUO HANG & NUR ATIQAH TANG ABDULLAH

ABSTRAK

Artikel ini membincangkan mengenai penglibatan mahasiswa Melayu di Universiti Awam sekitar Lembah Kelang dalam politik di Malaysia. Penglibatan ini memberi fokus terhadap kehadiran mahasiswa dalam aktiviti anjuran parti politik seperti ceramah, dialog, forum, kempen dan mesyuarat parti politik. Kajian ini menggunakan kaedah tinjauan menggunakan pendekatan kuantitatif dan pengumpulan data melalui soal selidik. Sampel kajian melibatkan seramai 441 orang responden dari empat buah universiti terpilih. Penemuan mendapati tahap penglibatan mahasiswa Melayu Universiti Awam sekitar Lembah Kelang dalam politik berada pada tahap rendah. Hal ini menunjukkan bahawa mahasiswa Melayu kurang mendapat pendedahan tentang politik walaupun larangan terhadap penglibatan dalam politik telah ditarik balik melalui pindaan Seksyen 15 AUKU tahun 2012.

Kata Kunci: *Pilihan Raya, Parti Politik, Penglibatan, Mahasiswa, AUKU*

ABSTRACT

This article discusses the political involvement of Malay students at public universities in Kelang Valley which focuses on students' attendance to various types of activities organized by political parties such as lectures, dialogues, forums, campaigns and party meetings. This study used a survey method to collect the intended data. , The samples involved 441 respondents from four selected universities. The research findings show a lower level of students' involvement and participation in politics. The findings also elicited that Malay students are less exposed to politics despite a ban on participation in politics has been withdrawn by amending Section 15 of the UUCA in 2012.

Keywords: *Election, Political Party, Involvement, Students, UUCA*

PENGENALAN

Penerapan dan penghayatan nilai-nilai murni dalam sistem pendidikan merupakan elemen penting seperti yang terkandung di dalam Falsafah Pendidikan Kebangsaan (FPK). Melalui FPK, pendidikan di Malaysia diharap dapat melahirkan insan yang seimbang dan harmonis dari segi jasmani, emosi, rohani dan intelek berteraskan kepercayaan dan kepatuhan kepada Tuhan (Kementerian Pelajaran Malaysia 1979). Menurut Mohamad Khairi & Asmawati (2010), pendidikan dan penerapan nilai tidak boleh diasingkan. Sesuatu pendidikan tidak akan bermakna dan sempurna sekiranya

tidak diintegrasikan dengan penerapan nilai murni. Nilai akan mempengaruhi cara seseorang berfikir, bertingkah laku dan bertindak dalam mencorakkan kebudayaan dan norma sesebuah masyarakat. Oleh itu, institusi pendidikan memainkan peranan yang penting dalam melaksanakan strategi-strategi untuk menerapkan nilai-nilai murni dalam diri pelajar. Hal ini bertujuan membentuk disiplin pelajar yang utuh agar tidak melakukan perbuatan atau tindakan yang bertentangan dengan norma masyarakat.

LATAR BELAKANG

Sejarah merupakan mata pelajaran teras dalam Kurikulum Bersepadu Sekolah Menengah yang bermatlamat memupuk nilai-nilai patriotisme dalam diri pelajar. Pada tahun 2003, Pusat Perkembangan Kurikulum telah mengambil inisiatif untuk menyemak semula kurikulum Sejarah bagi memastikan pemupukan nilai patriotisme dapat dilaksanakan dengan lebih berkesan. Oleh itu, kurikulum Sejarah yang sedia ada telah disusun semula dari tingkatan satu hingga tingkatan lima. Strategi yang digunakan adalah membuat pengubahsuaian, pemindaan, penggabungan dan pengekalan sesetengah tajuk bagi mengelakkan pengulangan atau pertindihan. Organisasi kandungan Sejarah yang baharu merupakan kesepaduan antara ilmu (kandungan atau ilmu pengetahuan), Kemahiran Pemikiran Sejarah, dan nilai patriotisme yang boleh menyuburkan intelek, rohani, emosi dan jasmani. Kesepaduan tersebut akan dilaksanakan serentak dalam pengajaran dan pembelajaran Sejarah secara berterusan (Norrizan 2003).

Kini, Kementerian Pelajaran Malaysia (KPM) telah menjadikan Pendidikan Sejarah sebagai mata pelajaran wajib lulus di peringkat Sijil Pelajaran Malaysia (SPM) bermula pada tahun 2013. Pendidikan Sejarah juga menjadi mata pelajaran teras dalam Kurikulum Standard Sekolah Rendah yang akan dilaksanakan di semua sekolah rendah pada tahun 2014. Keadaan ini menunjukkan status bagi Pendidikan Sejarah adalah sama taraf dengan mata pelajaran yang lain. Keputusan tersebut diharap dapat membantu pelajar untuk memahami keadaan negara ini dengan mewujudkan semangat perpaduan antara kaum, menanam perasaan cinta akan negara dan seterusnya menjunjung kedaulatan negara (Wilbinah 2013).

PERNYATAAN MASALAH

Pelaksanaan Pendidikan Sejarah didapati masih kurang lagi memberi kesan kepada pelajar dari segi pemerolehan ilmu mahupun penerapan nilai-nilai terutamanya nilai-nilai kewarganegaraan dan integrasi nasional (Norrizan 2003). Hal ini dapat dibuktikan melalui Anuar (2001) yang mengkaji pelaksanaan nilai patriotisme dalam kalangan guru Sejarah di beberapa buah sekolah di Melaka dan Negeri Sembilan. Kajian yang dijalankan telah mendapati 76% daripada guru-guru Sejarah tidak bersedia untuk menerapkan nilai patriotisme semasa proses pengajaran walaupun sedar akan kepentingannya. Malah, guru-guru tersebut juga tidak menerapkan nilai patriotisme secara berterusan kepada pelajar. Kajian tersebut turut menunjukkan

bahawa guru-guru Sejarah lebih gemar memilih nilai murni yang lain berbanding nilai patriotisme kerana menganggapnya lebih mudah untuk diterapkan ke dalam diri pelajar.

Dapatan Anuar (2001) turut disokong oleh Haminah (2007) yang menjalankan kajian mengenai persepsi guru Sejarah terhadap pemupukan patriotisme dalam Pendidikan Sejarah. Kajian yang melibatkan seramai 287 orang guru Sejarah telah mendapati wujud ketidakupayaan dalam kalangan guru untuk menterjemahkan nilai patriotisme semasa proses pengajaran dan pembelajaran. Kebanyakan guru dilihat turut mengalami kesukaran untuk mengintegrasikan nilai-nilai patriotisme dalam sesetengah tajuk yang terkandung di dalam kurikulum Sejarah. Selain itu, terdapat juga guru Sejarah yang melihat patriotisme dalam konteks yang agak sempit iaitu dalam lingkungan cinta kepada diri, keluarga dan masyarakat sahaja. Contohnya, terdapat guru yang beranggapan bahawa pelajar-pelajar perlu mencintai sejarah diri dan keluarga terlebih dahulu sebelum perasaan tersebut boleh wujud dalam konteks yang lebih luas seperti masyarakat dan negara.

Penerimaan pelajar yang kurang memberangsangkan turut menyukarkan guru-guru untuk menerapkan nilai patriotisme melalui Pendidikan Sejarah. Pernyataan ini dapat dibuktikan melalui Chua (2007) yang mengkaji pembangunan patriotisme dalam pengajaran dan pembelajaran bagi mata pelajaran Sejarah tingkatan dua. Rata-rata guru yang ditemu bual berpendapat bahawa pelajar-pelajar lebih bersikap spoon feed semasa kelas Pendidikan Sejarah. Pelajar-pelajar dilihat gemar untuk menyalin dan mendengar pengajaran yang disampaikan oleh guru berbanding mengemukakan idea di dalam kelas. Dengan itu, pembelajaran tersebut tetap berorientasikan peperiksaan walaupun pelajar-pelajar mendapat markah yang tinggi dalam Pendidikan Sejarah. Bagi pelajar-pelajar yang lemah, mereka tidak mempunyai keinginan untuk mempelajari Pendidikan Sejarah apatah lagi apabila guru menyebut tentang patriotisme. Hal ini kerana majoriti pelajar-pelajar yang lemah ini tidak menunjukkan minat untuk membincangkan isu-isu yang berkaitan dengan nilai patriotisme.

Menurut Ahamad et al. (2011), masyarakat gemar melihat peperiksaan sebagai medium bagi menentukan keberhasilan dan kecemerlangan masa hadapan seseorang pelajar. Justeru, sudah menjadi satu kebiasaan bagi majoriti guru yang mengajar bermotifkan pelajarnya mendapat keputusan yang cemerlang dalam peperiksaan tanpa menghiraukan matlamat dan objektif kurikulum itu sendiri. Dalam Pendidikan Sejarah, kebanyakan guru telah mengabaikan unsur patriotisme dan nilai murni dalam proses pengajaran dan pembelajaran. Guru-guru dilihat lebih menekankan pengajaran fakta-fakta sejarah yang terdapat di dalam buku teks. Aspek-aspek dari segi domain afektif seperti nilai-nilai patriotisme serta kemahiran berfikir secara kritis dan kreatif tidak dititikberatkan. Keadaan ini seterusnya telah menyebabkan Pendidikan Sejarah dilihat lebih ke arah reproduksi iaitu mengeluarkan segala fakta yang dipelajari ke dalam peperiksaan.

Memandangkan nilai patriotisme mampu mempengaruhi pembinaan sebuah negara bangsa, nilai tersebut perlu disemai ke dalam diri pelajar melalui Pendidikan Sejarah kerana mereka merupakan generasi muda yang akan mencorakkan pembangunan dan kepimpinan negara pada masa depan. Secara tidak langsung, hal ini dapat melahirkan warganegara yang baik, produktif, bermoral, berdisiplin, bertanggungjawab dan seterusnya sanggup mempertahankan negara. Malah, golongan muda khususnya pelajar-pelajar juga tidak akan mudah terpengaruh dengan unsur-unsur asing yang mempamerkan acuan lain di luar ciri-ciri Malaysia. Dengan itu, satu kajian perlu dijalankan untuk mengenal pasti sejauh mana pengetahuan nilai patriotisme berdasarkan pembelajaran isi kandungan Sejarah dari perspektif pelajar.

PENERAPAN PATRIOTISME DALAM PENDIDIKAN SEJARAH

Menurut Abdul Rahim (1999), patriotisme merupakan elemen utama dalam Pendidikan Sejarah yang bertujuan membina kesedaran dan mengukuhkan semangat perjuangan serta perasaan cinta akan negara. Pendidikan Sejarah bukan sahaja dipelajari untuk mendapatkan pengetahuan tetapi juga memberikan iktibar kepada sesuatu bangsa tentang peristiwa yang berlaku pada masa lepas. Justeru, Pendidikan Sejarah merupakan teras pendidikan kewarganegaraan yang diharap dapat memupuk penghayatan generasi muda dalam menghargai sejarah bangsa mereka. Pendidikan Sejarah yang berkesan dapat mengukuhkan lagi ideologi kebangsaan dan menjadikan Malaysia sebagai sebuah negara yang maju.

Pendapat Abdul Rahim (1999) turut dipersetujui oleh Awang Had Salleh dalam Ahmad (2009) yang menyifatkan matlamat yang ingin dicapai dalam Pendidikan Sejarah adalah menyemai semangat patriotisme ke dalam jiwa pelajar, iaitu sentiasa bersedia dan rela berkorban nyawa untuk mempertahankan negara. Seterusnya, Pendidikan Sejarah diharap dapat membantu pelajar untuk menghayati prinsip-prinsip yang terkandung di dalam Rukun Negara. Malah, pelajar-pelajar juga akan dibimbing untuk menghayati pusaka tradisi negara ini seperti lambang-lambang, perlembagaan serta memupuk rasa hormat kepada bahasa negara, iaitu bahasa Melayu, agama rasmi, iaitu agama Islam dan bendera negara. Dengan berpegang teguh kepada matlamat-matlamat tersebut, hal ini dapat menjurus ke arah pemupukan semangat patriotisme dan pembinaan bangsa yang mendasari wawasan negara pada masa hadapan.

Oleh itu, tidak hairanlah apabila kurikulum bagi Pendidikan Sejarah telah disemak semula pada tahun 2000 dan diperkenalkan secara berperingkat bermula pada tahun 2003. Penyemakan kurikulum tersebut bertujuan meningkatkan kualiti Pendidikan Sejarah, memenuhi hasrat FPK dan menyediakan warga Malaysia yang bersedia untuk menghadapi cabaran perubahan pada abad ke-21. Kurikulum yang dipinda akan memberi penekanan kepada semangat patriotisme bagi menyedarkan pelajar akan peranan dan tanggungjawab mereka sebagai warganegara melalui pengetahuan dan penghayatan sejarah tanah air (Azwani et al. 2011).

Di peringkat menengah rendah (tingkatan satu hingga tingkatan tiga), pembelajaran sejarah negara merangkumi jangka masa selama 500 tahun yang disusun secara kronologi untuk memberi pengetahuan dan pemahaman secara menyeluruh kepada pelajar. Pengkajian sejarah bermula dengan zaman prasejarah sehingga tahun 1965. Rentetan peristiwa sejarah tersebut membawa kepada enam tema yang telah dijadikan sebagai pokok perbincangan (Kementerian Pendidikan Malaysia 2002a).

Tema 1: Tamadun Awal dan Keagungan Kesultanan Melayu Melaka
Tema 2: Kesultanan Melayu Melaka Menjadi Asas Kerajaan Masa Kini
Tema 3: Kemakmuran dan Kekayaan Negara Kita Menarik Kuasa Luar Untuk Menjajah
Tema 4: Tindak Balas Masyarakat Tempatan Terhadap Penjajah British
Tema 5: Perjuangan Rakyat ke Arah Kemerdekaan Tanah Air
Tema 6: Pembentukan Persekutuan Malaysia

Di peringkat menengah atas (tingkatan empat hingga tingkatan lima), komponen Sejarah Malaysia akan digabungkan dengan komponen Sejarah Negara Luar. Pengkajian sejarah bermula dengan gambaran menyeluruh tentang evolusi peradaban manusia di peringkat antarabangsa yang diharap dapat memperkukuh martabat bangsa dan negara (Norrizan 2003). Di peringkat ini juga, terdapat enam tema yang disusun bagi memudahkan pengkajian dan pemahaman pelajar (Kementerian Pendidikan Malaysia 2002b).

Tema 7: Tamadun Awal Manusia
Tema 8: Tamadun Islam dan Perkembangannya
Tema 9: Perkembangan di Eropah dan Kesannya Terhadap Ekonomi Negara
Tema 10: Kemunculan dan Perkembangan Nasionalisme Sehingga Perang Dunia Kedua Tema 11: Pembinaan Negara dan Bangsa ke Arah Kemunculan Negara Malaysia Berdaulat
Tema 12: Malaysia dan Kerjasama Masyarakat Antarabangsa

Unsur patriotisme diterapkan secara tersurat dan tersirat dalam penyemakan semula kurikulum Sejarah. Usaha tersebut diharap dapat memupuk dan menyemai semangat patriotisme ke dalam diri pelajar dengan lebih berkesan. Unsur patriotisme dan iktibar daripada sejarah dapat dilihat dalam pelbagai bentuk seperti tajuk, sudut maklumat dan rumusan di dalam buku teks (Norrizan 2003).

Oleh itu, kurikulum Pendidikan Sejarah sebenarnya telah berfungsi sebagai citizenship transmission yang bertujuan membentuk generasi masa hadapan agar dapat memastikan kelangsungan budaya (Barr et al. 1977). Kelangsungan budaya yang dimaksudkan merujuk kepada nilai-nilai patriotisme yang cuba dipupuk melalui Pendidikan Sejarah bagi melahirkan warganegara yang berbangga dan bersemangat setia kepada negara. Pemupukan nilai tersebut amat penting bagi melahirkan warganegara yang patriotik dan melibatkan diri dalam usaha mempertahankan

kedaulatan, kemerdekaan serta pembangunan negara pada masa hadapan.

Dalam konteks pemupukan nilai patriotisme secara langsung atau tidak langsung melalui Pendidikan Sejarah, guru sebenarnya menggalas tanggungjawab yang besar dalam mewujudkan persekitaran yang penuh dengan nilai-nilai patriotisme yang diajar. Menurut Kohlberg dalam Amla (2008), pengetahuan, kemahiran dan komitmen seseorang guru sejarah akan menentukan pemilihan strategi dan bahan pengajaran yang dapat membantu memupuk nilai patriotisme ke dalam diri pelajar. Pada waktu yang sama, guru sejarah perlu menunjukkan sifat kongruen iaitu tingkah laku, tutur kata dan gerak geri selari dengan nilai patriotisme yang diajar. Dengan itu, barulah mudah bagi seseorang guru untuk menanam, memupuk dan mengembangkan nilai-nilai tersebut ke dalam diri pelajar.

Walau bagaimanapun, pemahaman konsep patriotisme yang dipelajari melalui Pendidikan Sejarah mungkin berbeza dalam persekitaran multi-etnik seperti di Malaysia. Masyarakat Melayu yang merupakan penduduk peribumi di Tanah Melayu memahami patriotisme sebagai ikatan diri secara individu atau kolektif dengan raja dan pemimpin yang terdiri daripada bangsa Melayu. Secara sosiologinya, istilah peribumi sebenarnya sudah menggambarkan masyarakat Melayu yang merupakan anak kepada bumi Tanah Melayu. Oleh itu, wujud sense of belongings dalam kalangan masyarakat Melayu untuk mempertahankan hak-hak mereka yang terkandung di dalam Perlembagaan seperti bahasa Melayu, agama Islam ataupun institusi Raja-Raja Melayu.

Masyarakat Cina pula memahami konsep patriotisme sebagai perjuangan untuk mengekalkan identiti etnik mereka seperti bahasa Mandarin, pendidikan Cina dan pegangan hak ekonomi di negara ini. Pemahaman sedemikian wujud disebabkan oleh political pressure untuk tujuan survival sebagai masyarakat minoriti di negara ini. Sebaliknya, konsep patriotisme yang difahami oleh masyarakat India lebih bersifat fleksibel iaitu mengakomodasi dan mengadaptasi diri mereka dengan persekitaran semasa untuk tujuan *survival*[1]. Oleh itu, perspektif yang berbeza telah mewujudkan pemahaman konsep patriotisme yang tidak homogen antara setiap etnik.

Kajian yang dijalankan oleh Chua (2007) telah membuktikan pemahaman nilai-nilai patriotisme yang tidak sama antara etnik di dalam mata pelajaran Sejarah. Kajian tersebut telah dilakukan dengan membandingkan tahap pembangunan nilai-nilai patriotisme dari empat jenis sekolah yang berbeza iaitu di Sekolah Menengah Kebangsaan (SMK), Sekolah Menengah Swasta Inggeris (SMSI), Sekolah Menengah Persendirian Cina (SMPC), dan Sekolah Menengah Islam (SMI). Kajian tersebut yang berbentuk kuantitatif dan kualitatif menggunakan jadual pemerhatian dan temu bual untuk mendapatkan data. Hasil dapatan menunjukkan bahawa SMI mencatatkan tahap pembangunan nilai patriotisme yang paling tinggi. Sebaliknya, SMPC mempunyai tahap pembangunan nilai patriotisme yang paling rendah.

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[1] *Hasil temu bual dengan Nur Atiqah Tang Abdullah, Pensyarah Kursus Hubungan Etnik di Pusat Pengajian Umum, Universiti Kebangsaan Malaysia pada 6 November 2014.*

Justeru, matlamat Pendidikan Sejarah seperti yang terkandung di dalam Huraian Sukatan Pelajaran (HSP) adalah memupuk semangat setia akan negara dan perasaan bangga sebagai warganegara Malaysia. Di akhir pembelajaran Pendidikan Sejarah, matlamat untuk memupuk nilai-nilai patriotisme boleh tercapai tetapi akan wujud kepelbagaian pemahaman dari segi konsep patriotisme itu sendiri dalam kalangan pelajar yang berbilang etnik. Keadaan sedemikian tidak boleh dielakkan dalam konteks masyarakat plural seperti di Malaysia. Kepelbagaian pemahaman konsep patriotisme akan sentiasa wujud disebabkan oleh pengaruh sosialisasi daripada latar belakang keluarga atau budaya sesebuah etnik.
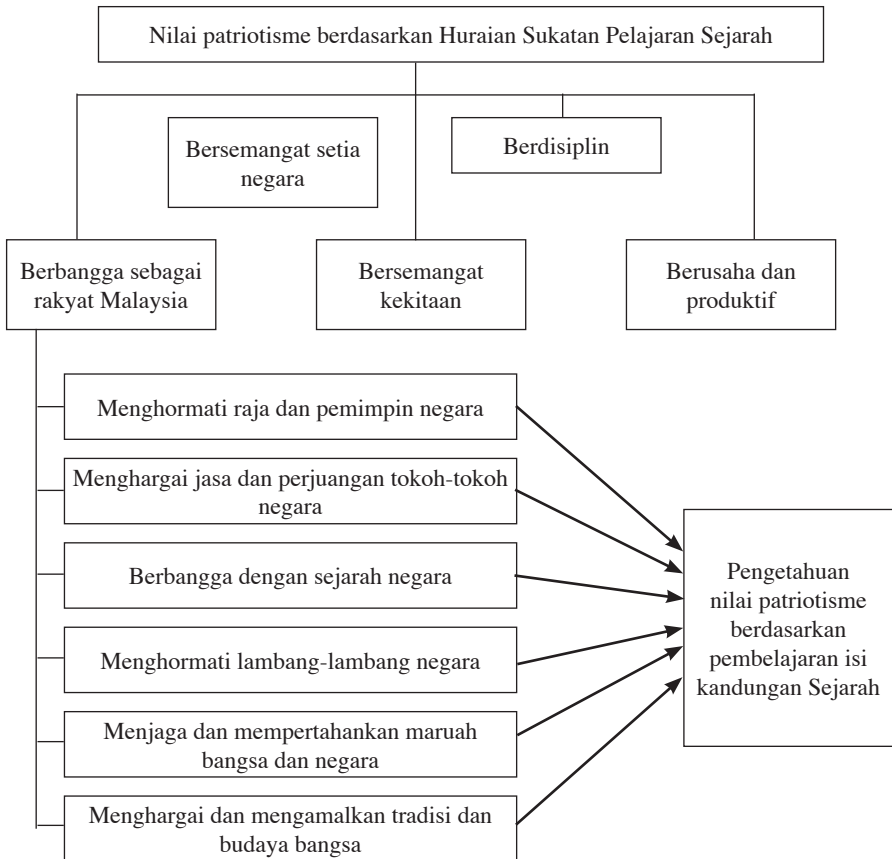
TUJUAN

Kajian ini bertujuan mengenal pasti sejauh mana pengetahuan nilai patriotisme pelajar berdasarkan pembelajaran isi kandungan Sejarah dalam kalangan etnik utama di Sarawak dari segi berbangga sebagai rakyat Malaysia.

OBJEKTIF

a) Mengenal pasti sejauh mana pengetahuan nilai patriotisme pelajar dari segi berbangga sebagai rakyat Malaysia.
b) Mengenal pasti sejauh mana pengetahuan nilai patriotisme pelajar berdasarkan pembelajaran isi kandungan Sejarah mengikut etnik utama di Sarawak.

KERANGKA KONSEPTUAL KAJIAN

Bagi mengenal pasti sejauh mana pengetahuan nilai patriotisme pelajar berdasarkan pembelajaran isi kandungan Sejarah dari segi berbangga sebagai rakyat Malaysia, kerangka kajian yang menggambarkan keseluruhan proses kajian ditunjukkan dalam Rajah 1.

Nilai patriotisme berdasarkan Huraian Sukatan Pelajaran Sejarah

Bersemangat setia negara

Berdisiplin

Berbangga sebagai rakyat Malaysia

Bersemangat kekitaan

Berusaha dan produktif

Menghormati raja dan pemimpin negara

Menghargai jasa dan perjuangan tokoh-tokoh negara

Berbangga dengan sejarah negara

Menghormati lambang-lambang negara

Menjaga dan mempertahankan maruah bangsa dan negara

Menghargai dan mengamalkan tradisi dan budaya bangsa

Pengetahuan nilai patriotisme berdasarkan pembelajaran isi kandungan Sejarah

Rajah 1: Kerangka konseptual

Salah satu matlamat Pendidikan Sejarah adalah memupuk nilai patriotisme dalam diri pelajar. Seperti yang terkandung di dalam HSP Sejarah, terdapat lima unsur patriotisme yang telah ditekankan iaitu berbangga sebagai rakyat Malaysia, bersemangat setia negara, bersemangat kekitaan, berdisiplin, serta berusaha dan produktif (Kementerian Pendidikan Malaysia 2002a). Justeru, kandungan kurikulum Sejarah yang dipelajari selama lima tahun di peringkat persekolahan menengah akan membina pengetahuan pelajar mengenai nilai patriotisme berdasarkan pembelajaran isi kandungan Sejarah. Walau bagaimanapun, kajian yang dijalankan ini hanya melibatkan pengetahuan nilai patriotisme pelajar berdasarkan pembelajaran isi kandungan Sejarah dari segi berbangga sebagai rakyat Malaysia.

METODOLOGI

Kajian ini melibatkan reka bentuk kualitatif kerana pengkaji ingin mengenal pasti sejauh mana pengetahuan nilai patriotisme pelajar berdasarkan pembelajaran isi kandungan Sejarah dalam kalangan etnik utama di Sarawak dari segi berbangga

sebagai rakyat Malaysia. Responden kajian ini terdiri daripada pelajar-pelajar sebuah sekolah menengah di daerah Sibu negeri Sarawak. Dalam kajian ini, pengkaji telah menggunakan kaedah pensampelan bertujuan dengan memilih dua orang pelajar etnik Melayu, Cina dan bumiputra Sarawak sebagai responden. Instrumen yang telah digunakan adalah temu bual separa berstruktur iaitu pengkaji telah menyediakan soalan-soalan sebelum sesi temu bual bagi mengenal pasti sejauh mana pengetahuan nilai patriotisme berdasarkan pembelajaran isi kandungan Sejarah bagi setiap responden dari aspek berbangga sebagai rakyat Malaysia. Bagi memperoleh data yang lebih terperinci, pengkaji juga akan mengubahsuai soalan-soalan yang telah ditetapkan sebelum ini dan mengemukakan soalan-soalan lain yang berkaitan sekiranya bersesuaian supaya responden dapat memberikan pandangan mereka secara bebas terhadap soalan-soalan yang ditanya. Data daripada temu bual yang dijalankan akan ditranskrip dan dikodkan berdasarkan unsur patriotisme berbangga sebagai rakyat Malaysia seperti yang terkandung dalam HSP Sejarah.

DAPATAN

Dalam sesi temu bual yang dijalankan, pengkaji telah mengemukakan soalan-soalan yang mengenal pasti pengetahuan nilai patriotisme pelajar berdasarkan pembelajaran isi kandungan Sejarah dari segi berbangga sebagai rakyat Malaysia. Berdasarkan temu bual tersebut, pengkaji telah mengkategorikannya kepada tiga sub tema iaitu menghargai perjuangan tokoh-tokoh negara, mengenali dan menghormati lambang-lambang negara, serta menghargai tradisi dan budaya bangsa.

Menghargai Perjuangan Tokoh-tokoh Negara
Sub tema ini terbentuk setelah pengkaji meminta responden untuk menyatakan tokoh kemerdekaan yang pernah dipelajari dalam mata pelajaran Sejarah serta sumbangan tokoh tersebut kepada negara. Antara tokoh kemerdekaan yang diketahui oleh responden kajian adalah seperti Tunku Abdul Rahman, Tun Abdul Razak, Dato' Onn Jaafar, Tun V.T. Sambanthan, Tun H.S Lee dan Tun Tan Cheng Lock.

> *"Salah seorang ialah Tunku Abdul Rahman Putra al-Haj. Setelah UMNO memenangi pilihan raya di Tanah Melayu, beliau telah pergi ke United Kingdom untuk mendapatkan perjanjian tentang kemerdekaan Malaysia di sana."*
>
> *(A01 – Temu bual Azri)*

> *"Contoh tokoh kemerdekaan ialah Tunku Abdul Rahman Putra al-Haj. Beliau telah mendapatkan kemerdekaan untuk Malaysia."*
>
> *(A03 - Temu bual Ian)*

> *"Tunku Abdul Razak. Tun Abdul Razak dia dapat mengendalikan pakatan murni antara kaum. Lepas itu, kemerdekaan dapat dicapai dengan harmoni dengan gemilang."*
>
> *(A05 – Temu bual Sharmila)*

"Tunku Abdul Rahman, Tun V.T. Sambanthan, Dato' Onn Jaafar, Tun H.S. Lee dan sebagainya. Dato' Onn Jaafar pernah mengetuai orang Melayu bernaung di bawah UMNO yang dibuat oleh beliau dan dia juga mengetuai IMP yang menegakkan konsep kerjasama kaum dalam satu parti. Beliau merupakan tokoh politik yang paling awal menyedari kepentingan kerjasama pelbagai kaum."

(A07 – Temu bual Stephanie)

"Beberapa contoh yang saya tahu ialah Tunku Abdul Rahman dan Tun Tan Cheng Lock. Daripada tokoh yang saya sebutkan, saya memilih Tunku Abdul Rahman disebabkan jasanya yang amat besar kepada negara iaitu beliau mendapatkan perjanjian kemerdekaan Persekutuan Tanah Melayu di London daripada Queen Elizabeth."

(A09 – Temu bual Thracy)

"Saya cuma tahu beberapa orang tapi yang saya paling suka saya rasa Tun V.T. Sambanthan. Ada lagi Dato' Onn Jaafar, Tunku Abdul Rahman itu semua orang tahu. Tun V.T Sambanthan telah menyeru kaum India untuk memberikan kesetiaan yang tidak berbelah bagi kepada negara Malaysia saya rasa."

(A11 – Temu bual William)

Selain itu, temu bual dengan responden berkaitan perjuangan tokoh-tokoh tempatan menentang pihak penjajah seperti yang pernah dipelajari dalam mata pelajaran Sejarah juga dimasukkan ke dalam sub tema ini. Pengkaji telah meminta responden untuk memberikan contoh tokoh nasionalisme yang diketahui serta menyatakan sebab tokoh tersebut menentang pihak penjajah. Antara tokoh nasionalisme yang diberikan oleh responden termasuklah Dato' Maharaja Lela, Rentap, Tok Janggut dan Syarif Masahor.

"Dato' Maharaja Lela, Dato' Syarif Masahor, Rosli Dhobi, Rentap. Di negeri Perak, Residen memungkiri fungsinya dalam Perjanjian Pangkor tak silapnya. Dato' Maharaja Lela macam dia tidak berpuas hati dengan cukai yang dijalankan oleh pihak British."

(A02 – Temu bual Azri)

"Tok Janggut, Rentap dan Dol Said. Rentap menentang James Brooke kerana Brooke yang bertindak menghapuskan orang Iban di Sungai Skrang yang dianggap lanun."

(A04 – Temu bual Ian)

"Rentap, Tok Janggut, Sharif Masahor. Tok Janggut menentang pihak British di negeri Kelantan kerana pihak British buat satu

Sistem Penasihat. Rakyat pada waktu itu dipaksa untuk membayar cukai."

<div align="right">

(A06 – Temu bual Sharmila)

</div>

"Yang paling popular masa itu adalah Dol Said, Tunku Abdullah, Dato' Maharaja Lela, Dato' Bahaman dan Rentap. Di Sarawak, Syarif Masahor menentang keluarga Brooke kerana James Brooke dia mengambil kawasan Sungai Rajang daripada Sultan Brunei dan kalau tak silap pada masa itu, terdapat pelantikan Henry Steele sebagai wakil British di Kanowit dan membangkitkan kemarahan dia."

<div align="right">

(A08 – Temu bual Stephanie)

</div>

"Contoh tokoh-tokoh tempatan yang pernah menentang pihak penjajah yang saya tahu ialah Dato' Maharaja Lela, Rentap dan Dato' Bahaman. Dato' Maharaja Lela menentang penjajah disebabkan pihak penjajah bertindak menghapuskan sistem perhambaan dan mengenakan cukai."

<div align="right">

(A10 – Temu bual Thracy)

</div>

"Yang paling diingati oleh saya adalah Rentap dan Rosli Dhobi. Setahu saya daripada buku teks yang saya belajar dulu, saya dapati Rentap dia berbangkit dan menentang keluarga James Brooke. Kalau tak silap saya, sebab mereka dianggap sebagai lanun oleh keluarga James Brooke. Ada lagi iaitu James Brooke telah mencabuli hak mereka orang tempatan."

<div align="right">

(A12 – Temu bual William)

</div>

Mengenali dan Menghormati Lambang-lambang Negara

Dalam sesi temu bual yang dijalankan, pengkaji turut meminta responden untuk menyatakan lambang-lambang negara yang pernah dipelajari dalam mata pelajaran Sejarah serta menjelaskan makna bagi salah satu lambang negara yang telah disebutkan. Antara lambang negara yang telah diberikan oleh responden termasuklah bendera Malaysia, Yang di-Pertuan Agong, lagu Negaraku, jata negara, bunga raya dan Rukun Negara.

"Jata negara, bendera Malaysia, Yang di-Pertuan Agong, lagu Negaraku. Lagu Negaraku merupakan lagu semua rakyat Malaysia tak kira kaum. Semua rakyat menyanyi satu lagu untuk 1Malaysia iaitu lagu Negaraku. Sepatut-patutnya, kita hendaklah memberi hormat sekurang-kurangnya kita berdiri tegak."

<div align="right">

(B01 - Temu bual Azri)

</div>

"Bunga raya, bendera Malaysia dan jata negara. Dalam bendera Malaysia, mempunyai empat warna iaitu merah, kuning, biru

dan putih. Warna merah melambangkan keberanian. Warna putih melambangkan kesucian. Warna biru melambangkan perpaduan. Warna kuning melambangkan kedaulatan.”

(B02 – Temu bual Ian)

“Jata negara, bendera Malaysia Jalur Gemilang, bunga raya. Bunga raya terdapat lima kelopak. Lima kelopak itu melambangkan lima prinsip Rukun Negara. Lima prinsip Rukun Negara itu Kepercayaan kepada Tuhan, Kesetiaan kepada Raja dan Negara, Keluhuran Perlembagaan, Kedaulatan Undang-undang dan Kesopanan dan Kesusilaan.”

(B03 – Temu bual Sharmila)

“Saya pernah belajar jata negara, bendera kebangsaan, lagu kebangsaan dan lain-lain. Saya rasa lagu Negaraku menggambarkan kesetiaan rakyat yang tidak berbelah bahagi kepada tanah air. Dan lirik lagu Negaraku juga menuntut kita supaya bersyukur, taat kepada raja dan sanggup berkorban demi mempertahankan negara. Saya juga rasa lagu ini membangkitkan semangat patriotik dan cinta akan tanah air.”

(B04 – Temu bual Stephanie)

“Lambang negara yang saya tahu adalah seperti tugu negara, bendera Malaysia. Maksud empat warna dalam bendera Malaysia iaitu warna merah bermaksud keberanian. Warna biru bermaksud perpaduan. Warna putih bermaksud kesucian dan warna kuning melambangkan kedaulatan Raja-Raja Melayu.”

(B05 – Temu bual Thracy)

“Bunga raya, lagu kebangsaan, Rukun Negara dan juga bendera Malaysia. Saya akan pilih bendera kebangsaan lah iaitu juga digelar sebagai Jalur Gemilang. Ada sesuatu yang unik iaitu mereka ada empat belas jalur yang terdiri daripada merah dan putih saya rasa dan itu melambangkan gabungan negeri di Malaysia. Dalam bendera Malaysia, warna biru melambangkan perpaduan rakyat, Warna kuning kalau tidak silap saya melambangkan kedaulatan Raja-Raja, warna merah melambangkan keberanian dan warna putih melambangkan kesucian.”

(B06 – Temu bual William)

Menghargai Tradisi dan Budaya Bangsa

Sub tema ini berkaitan dengan bahagian terakhir dalam sesi temu bual yang mengkehendaki responden untuk memberikan contoh tradisi dan budaya bagi mana-mana kaum yang pernah dipelajari dalam mata pelajaran Sejarah sebelum ini. Antara budaya dan tradisi yang telah diberikan oleh responden termasuklah tradisi

masyarakat di Negeri Sembilan, Sarawak dan Sabah.

> *"Kaum Minangkabau di Negeri Sembilan. Rumah yang berbucu macam tanduk."*
>
> *(C01 – Temu bual Azri)*

> *"Masyarakat Iban menyambutkan Hari Gawai Dayak pada awal bulan Jun. Orang Iban menyambut Hari Gawai sebagai tanda kesyukuran memperoleh hasil tuaian padi. Pada Hari Gawai, orang Iban menari tarian Gawai iaitu tarian Ngajat. Orang Iban turut memasak 'manok pansoh' iaitu ayam yang dimasak dalam buluh."*
>
> *(C02 – Temu bual Ian)*

> *"Tradisi Kadazan-Dusun di negeri Sabah. Mereka mengamalkan Pesta Kaamatan. Pesta Kaamatan itu dibuat untuk sebagai tanda kesyukuran untuk hasil padi yang banyak selepas mereka menuai. Pada hari tersebut, mereka akan buat tarian Sumazau. Lepas itu, mereka akan buat pertandingan ratu cantik yang dipanggil Unduk Ngadau."*
>
> *(C03 – Temu bual Sharmila)*

> *"Tradisi dan budaya orang Kayan yang menarik perhatian saya iaitu bertindik telinga dan menggantung gelang-gelang timah pada cuping telinga sehingga menjadi lanjut. Menurut adat resam mereka, gelang tersebut melambangkan kecantikan dan jenis anting-anting juga melambangkan status yang berbeza dan diwarisi turun-temurun. Selain itu, mereka juga melukis tatu ataupun mencacah badan dengan pelbagai corak yang mempunyai makna tersendiri."*
>
> *(C04 – Temu bual Stephanie)*

> *"Saya berikan salah satu contoh tradisi budaya iaitu daripada tradisi budaya kaum Iban. Mereka mengadakan Pesta Gawai sebagai tanda kesyukuran selepas habisnya musim menuai dan mereka mengadakan pertandingan 'kumang' dan 'keling' sebagai tanda memeriahkan sambutan tersebut."*
>
> *(C05 – Temu bual Thracy)*

> *"Saya tahu ada orang Penan, orang Kelabit, orang Iban. Orang Iban akan menggantung tengkorak manusia di rumah mereka, rumah panjang untuk menghalau roh-roh kejahatan. Selain itu, mereka juga ada kebiasaan menyimpan itu tempayan yang juga dikenali sebagai tajau."*
>
> *(C06 – Temu bual William)*

PERBINCANGAN DAPATAN KAJIAN

Berdasarkan dapatan kajian, pengkaji berpendapat unsur patriotisme dari segi berbangga sebagai rakyat Malaysia yang dibangunkan dalam kurikulum Sejarah tidak memadai untuk membina pemahaman konsep patriotisme yang homogen dalam persekitaran multi-etnik di Malaysia. Hal ini kerana wujud pemahaman yang berbeza dalam kalangan setiap etnik terhadap konsep patriotisme. Masyarakat Melayu memahami patriotisme sebagai kesedaran dan keperluan untuk mempertahankan perkara-perkara yang terkandung dalam Perlembagaan seperti bahasa Melayu, agama Islam serta institusi Raja-Raja Melayu. Masyarakat Cina pula mentafsir konsep patriotisme sebagai usaha untuk mengekalkan identiti yang melambangkan etnik mereka seperti pendidikan Cina, bahasa ibunda dan juga dari sudut pegangan kuasa ekonomi. Konsep patriotisme yang dipegang oleh masyarakat India lebih bersifat fleksibel iaitu mengakomodasi dan mengadaptasi diri mereka dengan persekitaran semasa untuk tujuan survival. Perspektif yang berbeza telah mewujudkan pemahaman konsep patriotisme yang tidak homogen antara setiap etnik.

Halangan utama untuk membentuk pemahaman konsep patriotisme yang homogen adalah wujudnya etnosentrisme dalam konteks masyarakat plural seperti di Malaysia. Hal ini bermaksud setiap etnik mempunyai kepentingan yang ingin dilindungi dan dipertahankan. Di Malaysia, senario yang paling jelas adalah berlaku etnosentrisme antara etnik Melayu dengan etnik Cina. Masyarakat Melayu ingin mempertahankan hak-hak istimewa atau status quo sebagai penduduk asal Tanah Melayu yang telah termaktub di dalam Perlembagaan. Pada waktu yang sama juga, masyarakat Melayu berpendapat bahawa dasar-dasar negara yang diperkenalkan harus bertujuan mempertahankan survival etnik mereka. Contohnya, Dasar Bahasa Kebangsaan yang memartabatkan bahasa Melayu sebagai bahasa rasmi negara ataupun agama Islam yang diiktiraf sebagai agama rasmi negara.

Hak istimewa yang dimiliki oleh masyarakat Melayu misalnya telah dipersoalkan oleh masyarakat Cina. Masyarakat Cina beranggapan bahawa semua etnik seharusnya menerima ataupun mempunyai hak yang sama sebagai warganegara Malaysia. Perbezaan hak antara etnik mewujudkan diskriminasi yang secara jelasnya telah berlaku. Ketidaksamaan hak tersebut telah mewujudkan survival dalam kalangan masyarakat Cina untuk bersaing dengan masyarakat Melayu yang merupakan penduduk majoriti di negara ini. Justeru, masyarakat Cina berpendapat pengekalan identiti mereka menjadi satu keperluan selagi wujudnya hak istimewa masyarakat Melayu yang termaktub di dalam Perlembagaan.

Sebaliknya, masyarakat Melayu telah mempersoalkan *survival* dalam bidang ekonomi, pendidikan Cina dan penggunaan bahasa ibunda yang tidak ingin dilepaskan oleh masyarakat Cina. Bagi masyarakat Cina, elemen-elemen tersebut merupakan primary strength yang perlu dipertahankan untuk menjamin kelangsungan survival mereka. Pada waktu yang sama, masyarakat Cina meletakkan isu-isu yang

berkaitan dengan nilai seperti cinta akan negara dan bangsa sebagai *secondary strength*. Oleh itu, timbul persoalan sejauh manakah takrifan mengenai konsep patriotisme masyarakat Cina terikat dengan diri, keluarga dan masyarakat Cina itu sendiri? Adakah patriotisme yang dimaksudkan itu merujuk kepada kecintaan terhadap bangsa masyarakat Cina itu sendiri ataupun bangsa Malaysia? Persoalan-persoalan tersebut telah menimbulkan keraguan dalam kalangan masyarakat Melayu terhadap cara masyarakat Cina menunjukkan sikap patriotik mereka kepada negara.

Kewujudan etnosentrisme merupakan halangan utama untuk membentuk konsep patriotisme yang homogen dalam kalangan etnik di Malaysia. Sekiranya setiap etnik bersedia untuk melepaskan kepentingan masing-masing seperti masyarakat Melayu melepaskan hak-hak istimewa yang termaktub di dalam Perlembagaan ataupun masyarakat Cina melepaskan pegangan kuasa ekonominya, hal ini sudah semestinya dapat membuka langkah ke arah usaha membentuk satu dimensi mengenai konsep patriotisme yang baharu. Setiap etnik akan berpegang kepada konsep patriotisme yang homogen iaitu cinta akan negara Malaysia dan bangsa Malaysia. Oleh itu, boleh dikatakan bahawa pelbagai cabaran yang perlu ditempuhi oleh Malaysia sebelum mencapai status sebuah negara bangsa.

Salah satu cabaran yang terpaksa dihadapi adalah dari aspek pendidikan. Sistem pendidikan di Malaysia masih lagi bersifat top down dan terikat dengan ideologi politik. Pendidikan telah dijadikan sebagai medium untuk mengindoktrinasi atau dijadikan sebagai alat propaganda untuk mendukung tujuan parti-parti tertentu. Pemilihan dan penjelasan pensejarahan di dalam buku teks misalnya bagi mata pelajaran Pendidikan Sejarah telah ditentukan oleh parti politik semasa yang mentadbir negara kita. Sebagai contoh, kurikulum Sejarah tingkatan lima bab lima yang membincangkan tentang topik Pembinaan Negara dan Bangsa yang Merdeka. Sekiranya diteliti secara telus, perbincangan kandungan dalam bab tersebut lebih mengutamakan perjuangan Parti Perikatan berserta dengan manifesto semasa pilihan raya umum 1955. Persoalan yang timbul adalah mengapakah perjuangan parti-parti lain seperti Persatuan Islam Se-Tanah Melayu, People's Progressive Party dan parti-parti lain yang berhaluan kiri tidak dibincangkan secara kritis di dalam bab tersebut? Keadaan sedemikian jelas menunjukkan wujudnya unsur bias dalam pemilihan sejarah untuk dijadikan sebagai kurikulum.

Isu yang sama juga berlaku dari segi penulisan pensejarahan mengenai etnik-etnik yang terdapat di dalam buku teks bagi mata pelajaran Pendidikan Sejarah. Pemilihan isi kandungan sejarah dilihat masih lagi bersifat berat sebelah serta berlaku pentafsiran sejarah yang bias seperti hanya mengagung-agungkan pengorbanan dan sumbangan golongan tertentu sahaja. Sebagai contoh, kurikulum Sejarah tingkatan tiga bab tiga yang membincangkan tentang topik Ancaman Pihak Komunis Malaya dan Darurat. Panel penulis buku teks tersebut telah menyatakan bahawa "PKM memerintah selama 14 hari: Banyak orang Melayu terbunuh dan rumah mereka dibakar oleh PKM" serta "Kesanggupan dan keberanian orang Melayu *(Home Guard)* melawan pengganas komunis secara berhadapan amat

mengagumkan Pesuruhjaya Tinggi British pada masa itu". Penulisan sedemikian jelas tidak mengambil kira sumbangan masyarakat Cina dan India pada ketika itu yang juga berani menentang PKM sehingga sesetengah daripada mereka telah dibunuh oleh tentera PKM. Malah, penyertaan masyarakat Cina dalam Home Guard bagi mempertahankan keselamatan Kampung Baru juga tidak diperjelaskan sedangkan idea penubuhan sistem Home Guard dicadangkan oleh Tun Tan Cheng Lock sendiri untuk mendapatkan sokongan masyarakat Cina menentang pengganas PKM.

Oleh itu, hal ini telah menimbulkan persoalan mengenai "Sejarah siapakah yang dipelajari di dalam Pendidikan Sejarah?" Kandungan di dalam kurikulum Sejarah ternyata lebih membincangkan pensejarahan masyarakat Melayu yang merupakan penduduk majoriti di Malaysia. Pensejarahan bagi etnik-etnik lain pula sememangnya ada dibincangkan tetapi tidak dikupas secara menyeluruh. Kurikulum Sejarah yang masih lagi bersifat malay-centric sebenarnya tidak menggambarkan atau menampakkan usaha untuk membina konsep patriotisme yang homogen dalam kalangan etnik.

Justeru, kandungan kurikulum Sejarah perlu dirombak semula agar sumbangan setiap etnik di negara ini dapat dilihat dengan jelas dan seterusnya dihargai secara bersama. Sumbangan tokoh-tokoh yang terdiri daripada setiap etnik seharusnya dicakupi secara menyeluruh dan bukannya dipilih *(selected)*. Hal ini dapat mengelakkan sejarah yang dipelajari bersifat malay-centric serta berupaya merangsang pelajar-pelajar untuk menghayati sejarah yang dipelajari itu adalah milik bersama. Malah, setiap etnik juga berpeluang memahami sejarah bagi etnik-etnik yang lain. Penggubalan kurikulum sedemikian mampu membentuk pemahaman konsep patriotisme yang homogen dalam kalangan masyarakat berbilang etnik di Malaysia.

Sesetengah tema dalam kurikulum Sejarah juga dilihat kurang relevan dengan usaha membentuk konsep patriotisme yang homogen dalam kalangan pelajar. Tema-tema seperti i) Tamadun Awal Manusia; ii) Tamadun Islam dan Perkembangannya; dan iii) Perkembangan di Eropah dan Kesannya Terhadap Ekonomi Negara merupakan antara tema yang dilihat sukar untuk memupuk nilai patriotisme ataupun integrasi kaum kerana pensejarahannya dianggap terlalu 'jauh' dengan konteks sejarah Malaysia. Sebaliknya, tema-tema yang memperlihatkan peranan dan sumbangan setiap etnik dari aspek politik, ekonomi dan sosial seharusnya diberikan tumpuan dalam penggubalan kurikulum Sejarah.

Tema berkaitan dengan proses dan pengisian kemerdekaan juga sepatutnya diberikan lebih banyak penekanan serta dibincangkan secara kritis dalam kurikulum Sejarah. Peranan dan sumbangan tokoh-tokoh kemerdekaan seperti Tunku Abdul Rahman, Tun Dr. Ismail, Tun Tan Siew Sin, Tun Tan Cheng Lock dan Tun V.T. Sambanthan perlu dikupas dan diperhalusi dari aspek patriotik terhadap negara. Jasa tokoh-tokoh tersebut kepada negara seharusnya dijadikan sebagai model patriotisme

terbaik generasi terdahulu dalam membentuk persefahaman konsep patriotisme yang memenuhi maksud kepelbagaian etnik di Malaysia. Melalui penghayatan terhadap jasa tokoh-tokoh yang terdiri daripada pelbagai etnik, barulah mudah konsep patriotisme yang homogen dapat diterapkan atau disampaikan kepada pelajar-pelajar.

Berdasarkan dapatan kajian juga, pengkaji berpendapat bahawa aras pemikiran pelajar mengenai nilai-nilai patriotisme masih berada di aras pengetahuan iaitu aras terendah dalam Taksonomi Bloom. Maklum balas berkaitan dengan pemikiran nilai-nilai patriotisme yang diberikan oleh pelajar dalam konteks kajian ini hanya sekadar mengingat semula peristiwa sejarah yang pernah dipelajari sebelum ini. Pelajar-pelajar dilihat masih belum mempunyai kemampuan untuk memahami atau menjelaskan nilai-nilai patriotisme berdasarkan isi kandungan sejarah yang telah dipelajari. Pembelajaran setakat mengetahui peristiwa-peristiwa sejarah khususnya melalui teknik penghafalan sudah semestinya tidak dapat menjana kemahiran berfikir aras tinggi yang ditekankan dalam Pendidikan Sejarah.

Dalam usaha meningkatkan aras pemikiran pelajar mengenai nilai-nilai patriotisme berdasarkan pembelajaran isi kandungan Sejarah, Lembaga Peperiksaan Malaysia (LPM) dan guru-guru Sejarah harus menggubal soalan-soalan peperiksaan yang menjurus ke arah menguji serta mencungkil perasaan, sikap, dan isi hati pelajar. Soalan-soalan yang digubal bukan sahaja harus menguji penguasaan pelajar terhadap fakta-fakta sejarah malah turut menilai dari segi aras pemikiran tentang nilai-nilai patriotisme dan iktibar yang boleh dipelajari melalui peristiwa-peristiwa sejarah. Usaha tersebut sudah jelas kelihatan melalui pelaksanaan Sejarah Kertas 2 dan pengenalan Sejarah Kertas 3 dalam SPM. Pengujian dari aspek domain afektif dapat dilihat di bahagian terakhir bagi setiap soalan yang bertujuan menilai sejauh mana peristiwa sejarah dapat membina aras pemikiran pelajar mengenai nilai-nilai patriotisme.

Apabila membincangkan tentang soal penggubalan soalan-soalan yang menguji pemikiran nilai-nilai patriotisme pelajar, LPM dan guru-guru Sejarah tidak boleh bersikap rigid ataupun terikat dengan pilihan yang terdapat di dalam skema jawapan. Soalan-soalan yang berbentuk i) Pada pandangan anda; ii) Berikan justifikasi anda; atau iii) Pada pendapat anda boleh terdiri daripada pelbagai jawapan dan tidak semestinya hanya satu jawapan yang betul sahaja. Di bahagian akhir pilihan jawapan bagi soalan-soalan tersebut harus diletakkan pernyataan 'Mana-mana jawapan yang munasabah'. Dengan itu, markah boleh diberikan kepada pelajar sekiranya telah memberikan jawapan yang relevan dan sesuai. Markah tambahan juga harus diberikan kepada pelajar yang berupaya membuat perkaitan antara peristiwa sejarah dengan pemikiran nilai patriotisme mereka.

Aras pemikiran pelajar mengenai nilai-nilai patriotisme dalam kurikulum Sejarah yang masih berada di aras pengetahuan juga mungkin disebabkan oleh kekangan masa pengajaran. Berdasarkan kepada pekeliling yang dikeluarkan oleh

KPM, waktu pengajaran bagi mata pelajaran Pendidikan Sejarah telah ditetapkan 120 minit ataupun tiga waktu seminggu. Walaupun telah dibekalkan tiga waktu seminggu untuk pengajaran, guru-guru Sejarah lazimnya masih menghadapi kekangan masa untuk menghabiskan sukatan pelajaran. Sebagai contoh, guru-guru Sejarah dikehendaki untuk menghabiskan sukatan pelajaran Sejarah tingkatan lima sebelum peperiksaan percubaan SPM. Justeru, ada sesetengah guru Sejarah yang sedaya upaya untuk menghabiskan sukatan pelajaran dengan secepat mungkin agar tidak dipersoalkan oleh ibu bapa pelajar ataupun pihak pentadbir sekolah. Keadaan ini seterusnya menyebabkan domain afektif seperti pemikiran nilai-nilai patriotisme berdasarkan isi kandungan Sejarah kurang diberikan tumpuan semasa proses pengajaran dan pembelajaran.

Penetapan tiga waktu seminggu untuk pengajaran bagi mata pelajaran Pendidikan Sejarah juga tidak mengambil kira sekiranya guru-guru Sejarah mempunyai komitmen yang lain. Guru pakar Sejarah lazimnya akan dijemput oleh sekolah-sekolah lain untuk memberikan ceramah atau bengkel berkaitan dengan teknik-teknik menjawab soalan-soalan peperiksaan. Kadang kala, guru-guru Sejarah turut dikehendaki oleh Pejabat Pentadbiran Daerah ataupun Jabatan Pelajaran Negeri untuk menjalankan tugas-tugas rasmi di luar sekolah. Hal ini belum termasuk program atau aktiviti yang dianjurkan oleh pihak sekolah seperti sukan tahunan dan sebagainya. Keadaan sedemikian sudah tentu mengambil masa atau mengganggu masa pengajaran seseorang guru Sejarah.

Pengenalan Sejarah Kertas 3 turut memberikan pengaruh ke atas masa pengajaran dan pembelajaran Sejarah. Tema am berkaitan dengan Sejarah Kertas 3 akan dikeluarkan oleh LPM sebulan sebelum peperiksaan. Guru-guru Sejarah lazimnya akan menggunakan masa pengajaran yang ada untuk berbincang dengan pelajar-pelajar mengenai tema tersebut dan membina soalan-soalan yang mungkin dikeluarkan berserta dengan skema jawapan untuk soalan-soalan tersebut. Perbincangan tersebut sudah tentu mengambil masa yang sepatutnya digunakan untuk proses pengajaran dan pembelajaran Sejarah. Implikasinya, terdapat sesetengah guru Sejarah mengambil pendekatan untuk mengajar topik yang mungkin dikeluarkan dalam peperiksaan sahaja ataupun menghabiskan sukatan pelajaran dengan tergesa-gesa untuk mempersiapkan pelajar menjawab soalan peperiksaan tanpa menitikberatkan aspek pemikiran nilai patriotisme pelajar.

Memandangkan permasalahan sebenar berpunca daripada waktu pengajaran yang terhad, pihak KPM seharusnya mengambil inisiatif untuk menambahkan waktu pengajaran bagi mata pelajaran Pendidikan Sejarah. Penambahan bilangan waktu pengajaran diperlukan lebih-lebih lagi apabila Sejarah Kertas 3 mula diperkenalkan pada tahun 2013 di dalam peperiksaan SPM. Malah, penambahan bilangan waktu pengajaran adalah selari dengan beban Pendidikan Sejarah yang kini merupakan mata pelajaran yang wajib lulus sebagai syarat untuk mendapatkan sijil SPM. KPM boleh memperuntukkan sekurang-kurangnya lima waktu seminggu bagi mata pelajaran Pendidikan Sejarah agar menyamai taraf bahasa Malaysia yang

juga merupakan mata pelajaran wajib lulus di peringkat SPM.

Pemikiran nilai patriotisme pelajar berdasarkan pembelajaran isi kandungan Sejarah yang masih dikategorikan sebagai aras pengetahuan dalam kajian ini menunjukkan aspek latihan perguruan perlu diutamakan terutamanya kepada bakal-bakal guru dan guru novis. Pemilihan calon-calon untuk mengikuti pengajian di peringkat ijazah sarjana muda dalam bidang perguruan khususnya bidang Pendidikan Sejarah perlu berlatarbelakangkan kepada minat yang mendalam serta kesediaan menggalas tanggungjawab untuk menjana pemikiran nilai patriotisme dalam kalangan pelajar. Hal ini penting agar calon-calon guru yang terpilih dapat dilatih secara profesional untuk menjadi seorang guru yang bukan sahaja dapat menguasai kandungan kurikulum Sejarah dengan baik malah berupaya menekankan aspek pemikiran nilai patriotisme dalam proses pengajaran.

Bagi guru-guru bukan opsyen yang mengajar mata pelajaran Pendidikan Sejarah, KPM seharusnya merangka kursus-kursus khas kepada guru-guru tersebut agar mereka dapat memahami kurikulum Sejarah secara holistik dan komprehensif. Guru-guru bukan opsyen perlu didedahkan dengan latihan yang bersifat mikro dan amali secara konsisten untuk menguasai bidang Pendidikan Sejarah. Latihan yang diberikan perlu disesuaikan dengan matlamat kurikulum Sejarah itu sendiri yang menekankan pemupukan nilai patriotisme dan jati diri sebagai warganegara Malaysia. Dengan itu, barulah guru-guru tersebut dapat memahami serta menyelami aspirasi yang ingin dicapai dalam mata pelajaran Pendidikan Sejarah.

KPM pada masa hadapan juga harus mengkaji semula kesesuaian Kursus Perguruan Lepasan Ijazah untuk mengisi kekurangan guru-guru Sejarah di sekolah. Memandangkan Pendidikan Sejarah kini telah menjadi mata pelajaran wajib lulus dalam SPM, KPM harus membuat unjuran guru-guru Sejarah yang diperlukan pada masa hadapan. Bilangan calon yang mengikuti kursus perguruan dalam bidang Pendidikan Sejarah di institusi pengajian tinggi awam pada setiap tahun boleh ditentukan berdasarkan unjuran yang telah dilakukan itu. Dengan itu, masalah kekurangan guru Sejarah ataupun masalah guru bukan opsyen yang diminta untuk mengajar mata pelajaran Pendidikan Sejarah boleh diatasi. Hal ini juga memastikan bilangan guru-guru Sejarah keluaran institusi pengajian tinggi awam adalah selari dengan keperluan semasa.

Apabila membincangkan tentang soal pemikiran nilai-nilai patriotisme yang masih berada di aras rendah daripada dapatan kajian yang diperoleh, hal ini menunjukkan keperluan seseorang guru Sejarah untuk mempelbagaikan kaedah pengajaran. Kaedah chalk and talk yang lazimnya digunakan oleh guru-guru Sejarah dalam proses pengajaran dan pembelajaran tidak sesuai lagi digunakan pada masa kini. Sebaliknya, konsep pengajaran dan pembelajaran yang berpusatkan kepada pelajar perlu dilaksanakan dan diberi nafas yang baharu. Pembelajaran sedemikian amat digalakkan kerana mendukung teori konstruktivisme iaitu pelajar membina ilmu pengetahuan melalui penglibatan yang aktif serta berupaya

menghubungkaitkan pengalaman pembelajaran dengan maklumat baharu bagi menyelesaikan permasalahan yang wujud.

Penglibatan seseorang pelajar amat digalakkan dalam aktiviti-aktiviti pembelajaran Sejarah yang berpusatkan kepada pelajar. Penglibatan secara langsung dalam proses pembelajaran yang berbentuk hands on dan minds on dapat memberikan ruang kepada pelajar untuk menunjukkan sikap, reaksi, pandangan dan pendirian masing-masing. Setiap maklum balas yang diberikan oleh pelajar seharusnya diterima dengan seadanya kerana tiada istilah betul atau salah dalam pembelajaran Sejarah. Maklum balas yang berbeza mengenai sesuatu peristiwa sebenarnya turut menjana pemikiran kreatif dan kritikal dalam kalangan pelajar. Dengan itu, akan wujud pelbagai pemikiran, perasaan dan semangat yang boleh membantu pelajar untuk menjana idea-idea yang bernas serta mewujudkan keseronokan dalam kalangan pelajar untuk mempelajari Sejarah. Begitu juga dengan aspek pemikiran nilai-nilai patriotisme yang boleh ditingkatkan sekiranya pelajar diberikan peluang untuk memberikan interpretasi sendiri mengenai perisitiwa-perisitiwa sejarah yang telah dipelajari.

Selari dengan perubahan teknologi, guru-guru Sejarah juga seharusnya lebih berinovasi dan kreatif dalam proses pengajaran dan pembelajaran Sejarah bagi memastikan pemikiran nilai-nilai patriotisme dapat diterapkan ke dalam diri pelajar. Salah satu aspek yang perlu diambil kira adalah penggunaan sumber-sumber sejarah. Penerokaan sumber-sumber di luar buku teks dan pusat sumber seperti lawatan ke muzium, arkib ataupun tempat-tempat bersejarah sebenarnya amat digalakkan kerana lebih memberikan kesan yang positif dari segi pemahaman peristiwa-peristiwa sejarah mahupun pemikiran nilai-nilai patriotisme. Contohnya, pelajar-pelajar berpeluang melihat secara terus imej dan dokumen perjanjian yang memperlihatkan kerjasama parti berasaskan kaum dalam membentuk Parti Perikatan ataupun tokoh-tokoh daripada semua kaum yang terlibat dalam proses kemerdekaan negara.

Walau bagaimanapun, guru-guru Sejarah yang ingin menggunakan sumber-sumber di luar buku teks dan pusat sumber mungkin berhadapan dengan kekangan seperti kos yang tinggi ataupun masa perjalanan yang panjang. Sebagai cadangan untuk mengatasi masalah tersebut, KPM melalui Bahagian Teknologi Pendidikan boleh mengadakan kerjasama dengan pihak arkib ataupun muzium untuk mendigitalkan sumber primer (artifak, imej, fosil, dan keterangan lisan) serta sumber sekunder (akhbar, buku dan ensiklopedia). Sumber-sumber yang telah didigitalkan seterusnya boleh disebarkan melalui rangkaian internet yang boleh dicapai seperti portal pendidikan, perpustakaan, muzium atau arkib digital. Penjelasan dan pentafsiran terhadap sumber-sumber tersebut perlu menggambarkan unsur-unsur patriotisme yang melibatkan semua kaum untuk memupuk dan membangkitkan nilai patriotisme.

KESIMPULAN

Kesimpulannya, setiap etnik mempunyai pemahaman konsep patriotisme yang

berbeza. Kepelbagaian pemahaman tersebut boleh wujud disebabkan oleh pengaruh sosialisasi daripada latar belakang keluarga ataupun budaya sesebuah etnik. Cabaran utama yang terpaksa dihadapi dalam membentuk pemahaman patriotisme yang homogen adalah mengetepikan etnosentrisme setiap etnik. Sikap setiap etnik yang sanggup melepaskan kepentingan masing-masing merupakan langkah pertama untuk mewujudkan pemahaman patriotisme yang homogen. Seterusnya, kurikulum Sejarah yang digubal perlu bersifat Malaysian-centric iaitu membincangkan sejarah semua kaum termasuklah sumbangan dan peranan tokoh masing-masing dalam membangunkan negara. Dengan itu, barulah tumpuan dapat diberikan kepada usaha untuk meningkatkan aras pemikiran nilai patriotisme pelajar yang homogen dengan mengambil kira i) penggubalan soalan yang menguji nilai patriotisme; ii) penambahan waktu pengajaran; iii) peningkatan latihan profesionalisme perguruan; iv) kepelbagaian kaedah pengajaran; dan v) inovasi terhadap sumber-sumber sejarah.

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EMAIL USAGE AMONG YOUTH STAFF IN MALAYSIAN PUBLIC AND PRIVATE UNIVERSITIES

ANUAR SHAH BALI MAHOMED, MICHAEL G. MCGRATH & MAREE KEATING

ABSTRAK

Artikel ini bertujuan mengkaji faktor yang mempengaruhi penggunaan emel dalam kalangan kakitangan belia di universiti awam dan swasta di Malaysia. Model Penerimaan Teknologi (TAM) telah digunakan sebagai asas penyelidikan untuk mengkaji hubungan Tanggapan Mudah Guna (PEOU) dan Tanggapan Kebergunaan (PU) dengan penggunaan emel (U). Pengumpulan data dilakukan melalui soal selidik dan kajian diedarkan dalam kalangan kakitangan belia bukan akademik di empat buah universiti awam dan empat buah universiti swasta di Malaysia. Dapatan kajian menunjukkan pengaruh yang signifikan positif PEOU ke atas PU dalam penggunaan emel dalam kalangan kakitangan belia universiti awam dan swasta di Malaysia . Kedua-dua PEOU dan PU mempunyai pengaruh positif dengan penggunaan emel dalam kalangan mereka. Akhirnya, PU mempunyai kesan pengantaraan pada hubungan PEOU dan penggunaan emel. Kakitangan belia dengan tahap PEOU yang tinggi menyumbang kepada PU yang tinggi dan seterusnya menyebabkan penggunaan emel yang lebih tinggi dalam kalangan kakitangan belia tersebut.

Kata Kunci: *Belia, Emel, Model Penerimaan Teknologi (TAM), Tanggapan Mudah Guna (PEOU), Tanggapan Kebergunaan (PU)*

ABSTRACT

This article investigates factors that influence email usage among youth staff members in Malaysia public and private universities. The Technology Acceptance Model (TAM) was used as the basis of the research framework to look into the relationship of perceived ease of use (PEOU) and perceived usefulness (PU) on email usage (U). Data collection was done using survey questioners distributed among non-academic youth staff in four public and four private universities in Malaysia. The research findings showed a significant positive influence of PEOU towards PU on email usage among youth staff in Malaysian universities. Both PEOU and PU have significant positive influence on email usage among them. Finally, PU has a mediation effect on the relationship of PEOU and email usage. Youth staff with higher PEOU level has contributed to higher PU, subsequently resulted in higher email usage among that particular youth staff mentioned.

Keywords: *Youth, Email, Technology Acceptance Model (TAM), Perceived Ease of Use (PEOU), Perceived Usefulness (PU)*

INTRODUCTION

Electronic mail, also known as email was first introduced in 1960's for channeling communication between single computer users (Peter 2004). As internet becomes the way of life for most people in the recent years, electronic mail communication has been the most popular communication medium used in most organizations (Habil 2010). Email is "---a series of protocols to enable messages containing text, images, sound, and video clips to be transferred from one internet user to another" (Laudon & Traver 2002, p. 154). Email was initially used only for sending and reading messages alone (Peter 2004), however, email nowadays is suggested to be capable of managing action, distributing information and gratify social needs (Habil 2010). Below is quoted from a publication by Osterman Research (2010: 2):

> *"Email has changed from a tool focused primarily on communications to an information portal for the typical user. For example, most email clients or browser-based equivalents are used to: send and receive email messages, attach word processing documents, presentations and spreadsheets, create, respond to and [to] be reminded of appointments, manage tasks, manage contacts, manage real-time communications [and] take notes. [In addition], ---email is used as a portal for social networking interactions, a sort of clearinghouse for various social media feeds, not to mention the integration of real-time communications into email clients that is replacing standalone instant messaging clients".*

Eunson (2012) has listed down the benefits of using email instead of other conventional information conveyer. Email ensures the same message reaches all appropriate persons at almost the same time if needed. In addition, email is asynchronous; meaning the sender can send the message at one time and the receiver has the privilege to receive the message at another time, there need not be a proper scheduling for the prospect receivers to gather and listen to the same message at one particular time. Email also allows attachments in the form of files that contain graphics which are capable of displaying real information instead of vivid memos. The most outweighed benefit towards organizational communication is that the email healthily instigates upward and lateral communication and is effectively quicker than paper-based memos (Eunson 2012). Unfortunately, the email is not without some weaknesses. It may be perceived to be pointless and to some extent annoying if the sender has been abusing the usage or has been out focusing the message therefore risking redundancy. If again sent too frequently, emails may not be read or given attention or taken seriously. Email may be used as an excuse for some writers to avoid face to face communication be it superiors avoiding explanation or employees avoiding request disappointment. An email written in a hurry may be displaying carelessness and may seem unprofessional. In addition, an email may become difficult to be filed, stored or accessed and users risk data lost once software or hardware becomes damaged (Eunson 2012).

EMAIL USAGE WORLDWIDE

According to Radicati (2015), email usage continues to increase all over the world. In 2015, the number of worldwide email users is estimated to be nearly 2.6 billion and by the end of 2019, the increase is estimated to be over 2.9 billion. Given the estimated world population is 7.6 billion in 2019 (Cisco 2015), almost one-third of the world population will be using electronic mail by the end of 2019 (Radicati 2015).

The average number of email accounts per user ratio will grow from 1.7 accounts to 1.9 accounts per user over the next four years. Email continues to show stable growth despite the increased use of IM and social networking since it is compulsory to initiate an email account before accessing most social networking service. This requirement, a valid email address, is also applied to all online transactions services mainly shopping and banking. However, the number of email accounts all over the world is expected to increase faster than the number of email users since many users are likely to have several email accounts (Radicati 2015). Table 1 explains the statistic of worldwide email accounts and users.

Table 1: Worldwide Email Accounts and Users

	2015	2016	2017	2018	2019
Worldwide Email Accounts (M)	4,353	4,626	4,920	5,243	5,594
%Growth		*6%*	*6%*	*7%*	*7%*
Worldwide Email Users* (M)	2,586	2,672	2,760	2,849	2,943
% Growth		*3%*	*3%*	*3%*	*3%*
Average Accounts Per User	1.7	1.7	1.8	1.8	1.9

Source: Reproduced from Radicati (2015)

In 2015, the total number of emails received and sent per day is over 205 billion. The number is predicted to increase at an average yearly rate of 3% making the expected total number of email activities 246 billion by the end of 2019 (Radicati 2015). Table below explains the daily email traffic worldwide.

Table 2: Daily Email Traffic

Daily Email Traffic	2015	2016	2017	2018	2019
Total Worldwide Emails Sent/Received Per Day (B)	205.6	215.3	225.3	235.6	246.5
% Growth		*5%*	*5%*	*5%*	*5%*
Business Emails Sent/Received Per Day (B)	112.5	116.4	120.4	124.5	128.8
% Growth		*3%*	*3%*	*3%*	*3%*
Consumer Emails Sent/Received Per Day (B)	93.1	98.9	104.9	111.1	117.7
% Growth		*6%*	*6%*	*6%*	*6%*

Source: Reproduced from Radicati (2015)

EMAIL USAGE IN MALAYSIA

A study by Ipsos among 24 countries across the world showed that as high as 85% of respondents are using emails (Ipsos 2012) while in Malaysia, many studies suggest that less than 35% of the sample population are found to be using emails (Mahomed 2015). A study among 4,000 Malaysian between the ages of 15 to 64 years old, regardless of social status, showed that only 33% of the samples used email whilst Facebook was used by about 71% of the samples (see figure 1) (Nielsen 2010). The study signifies the difference in usage between email and Facebook in Malaysia.

Figure 1: Internet Activities among Malaysian Citizens Between October and December 2010 for the last 30 days

Source: Reproduced from Nielsen (2010)

In a study by Osman et al. (2011) which looked into multiple variables in smartphone usage (such as application software, email, internet browsing, ringtones and other mobile applications), concluded that despite admitting to having experience internet browsing, half of the respondents have no email account and only one-third used email frequently. The study found that among the substantial 1,814 respondents, 75% of them have experienced browsing the internet, 44.3% did not have any email account and 29.8% used email frequently. These results suggest that Malaysia is facing an issue in email usage, volume and responsiveness particularly when compared to developed countries.

A more recent study by Mahomed (2015) on the level of email usage among non-academic staff in Malaysian public and private universities found private universities received a significantly higher number of official emails usage as compared to public universities with the mean rank for private universities was 234.41 while for public universities only 173.44 at 0.05 significance level. Detail findings on email received in Malaysia for both public and private universities, suggested that 30.1 % of the respondents received 6-10 messages per day, 21.9% of the respondents received more than 20 messages per day, 17.4% received 16-20 messages per day, 15.4% received around three to five messages per day and 14.9% received 11 to 15 messages. Only 1 respondent reported receiving two messages or less (Mahomed 2015).
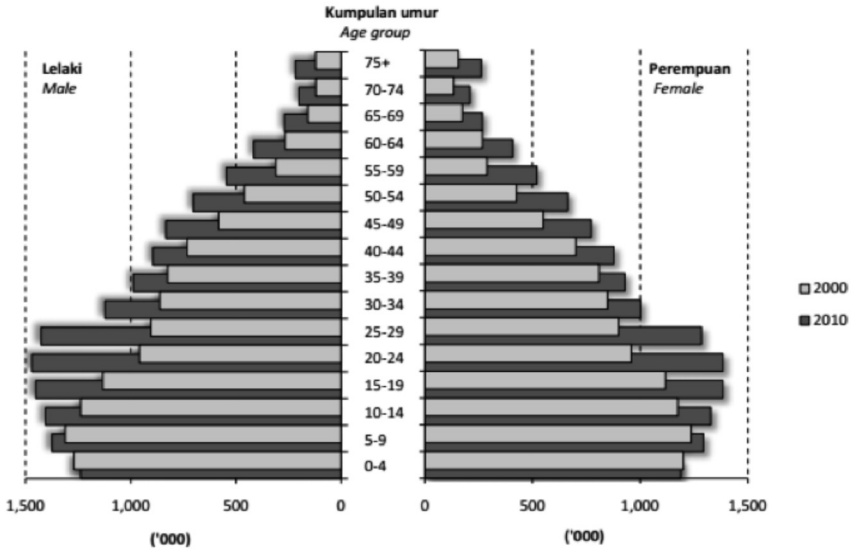
Whilst findings for email sent between Malaysian public and private universities, suggested that one-third of the respondents (33.3%) sent 3-5 messages per day. For the frequent users, 20.1% sent 6-10 messages daily, 11.7% sent 16-20 messages per day, 9% sent more than 20 messages per day, while 33 respondents (8.2 per cent) sent 11-15 messages per day. Only 0.5% or two respondents sent two messages or less per day. In addition, a mean rank of 172.26 for public universities and 235.79 for private universities clearly reflect that private universities have higher numbers of official emails sent compared to public universities p-value ≈ 0.00 (Mahomed 2015).

YOUTH AND INFORMATION TECHNOLOGY

Malaysian population under 15 years old has been found to be decreasing from 33.3% in 2000 to 27.6% in the year 2010. The same reduction is happening towards the working age population (15 to 64 years) from 67.3 % to 62.8% whilst the pensioners population (> 65 years) increased from 3.9% to 5.1% most likely due to increased health awareness therefore prolonging life and the change in social culture that no more encourages lots of children as previously practiced. This has led to the increased of the median age from 23.6 years in 2000 to 26.2 years in 2010, while the dependency ratio decreased from 59.2 per cent to 48.5 per cent. All these variables indicates the transition towards being an ageing population in Malaysia (Mahomed 2015 cited from Department of Statistics Malaysia 2010, p. 6). Figure 2 below suggests that the population of youth in Malaysia aged below 30 years are

more than 15 million which is more than half of the whole Malaysian population (Department of Statistics Malaysia 2010). The details of composition of population by sex and age group are depicted in the figure given below:

Figure 2: Composition of Population by Sex and Age Group in 2000 and 2010

Source: Reproduced from the Department of Statistics, Malaysia (2010, p. 6)

The definition of Youth according to United Nations Education, Scientific, and Cultural Organization 2015) as follows:

> *"Youth is best understood as a period of transition from the dependence of childhood to adulthood's independence and awareness of our interdependence as members of a community. Youth is a more fluid category than a fixed age-group. However, age is the easiest way to define this group, particularly in relation to education and employment. Therefore "youth" is often indicated as a person between the age where he/she may leave compulsory education, and the age at which he/she finds his/her first employment. This latter age limit has been increasing, as higher levels of unemployment and the cost of setting up an independent household puts many young people into a prolonged period of dependency. ---- The UN, for statistical consistency across regions, defines 'youth', as those persons between the ages of 15 and 24 years, without prejudice to other definitions by Member States".*

In Malaysian context, Bahari (1995) defines youth based on values, spirit and idealism. The community likewise, considered youth as living the age ranged between 15 – 40 years old as suggested by Malaysian Youth Council, post National Youth Policy in 1980. However, recently the Malaysian government in the new National Youth Policy have changed the range of the age from 15-40 years old to 15-30 years old starting from 2018 in order to provide opportunities for generation aged under 30 years to be at the helm of leadership to shape the future parallel to development of national transformation (Omar 2014). And since the writers' research is more related to information technology studies, the range age of 15-30 years old was used in order to focus into this specific young group in line with the future plan by the government.

Teenagers nowadays grow with the internet making the social media and networking as their most used communication media in gaining acquaintance, information, knowledge and amusement. In a study by Jalil et al. (2010), 98 undergraduate students from the age of 18 to 23 years old were studied and found that both mass media and social media were equally consumed by the youth in terms of media influence and trustworthiness. It could be debated that social media complemented the mass media and they have somehow become a part of youth activities of daily living (Jalil et al. 2010).

Kapahi et al. (2013) has looked into the addiction of internet among Malaysian youth and found that there is a high risk of internet addiction for those aged between 18 – 25 years old. This is the same age group of which internet usage was the highest. On the other hand, Sathye (1999) found no association between age groups and internet adoption in Australia, however, willingness to adopt information technology tools are greater shown in younger age groups (Alsukkar 2005; Alhujran 2009).

Malaysian youth at the age group of 15 to 24 was ranked fourth as most active Internet users globally. These teenagers are called "Digital natives", defined as youths aged 15 to 24 with at least five years of active internet use. They consist of 13.4 per cent or more from the other 3.9 million Malaysians, accounting for nearly three quarters of the country's youths (Sipalan 2013 cited from United Nations International Telecommunication Union 2013).

The recent study done by Mahomed (2015) on the level of email usage among non-academic staff in Malaysian public and private universities shows that age has significant relationship with email usage in Malaysian universities with the younger non-academic executives (20-25 years old) being the most willing to use email as compared to other age ranges. However, this study does not directly analyses the relationship between youth with PEOU and PU on email usage. There is a need to investigate the reason behind the higher email usage among youth staff in Malaysian public and private universities as compared to older staff. By using PEOU and PU, the relationship between email usage of youth staff with PEOU and PU could be explored.

CONCEPTUAL FRAMEWORK AND HYPOTHESES DEVELOPMENT

Theories that examine factors which influence the implementation of new ICTs in organizations include Innovations Diffusion Theory (IDT) (Rogers 1983), Social Cognitive Theory (SCT) (Bandura 1986), Theory of Reasoned Action (TRA) (Ajzen & Fishbein 1980), Theory of Planned Behavior (TPB) (Ajzen 1985), Decomposed Theory of Planning Behavior (DTPB) (Peter & Shirley 1995), Technology Acceptance Model (TAM) (Davis 1989), Technology Acceptance Model 2 (Venkatesh & Davis 2000) and Unified Theory of Acceptance and Use of Technology (UTAUT) (Viswanath et al. 2003).

TECHNOLOGY ACCEPTANCE MODEL(TAM)

This study adopts TAM as its conceptual framework. The reason to adopt TAM rather than other technology acceptance theories is because TAM has superior investigating ability as compared to other technology acceptance theories as suggested by Hong et al. (2006). Hong et al. (2006) studied the usefulness of three prospective models in exploring a sustained IT consumption. The three models include: Expectation-Confirmation Model in IT Domain (ECM-IT), Technology Acceptance Model (TAM), and a hybrid model integrating TAM and ECM-IT (extended ECM-IT). The study found that TAM has the best fit towards data followed by ECM-IT, and the extended ECM-IT is the most sparing generic model which is applicable to examine both primary and persistent IT adoption. The same is true with the study done by Lin (2007) to differentiate technology acceptance model and two variations of theory of planned behavior in order to determine which model is best to help assist in the prediction of buyer intentions to shop online. Among 297 Taiwanese customers of online bookstores suggest that while all three models are fairly parsimonious, the 5-variable TAM is more parsimonious than the 12-variable decomposed TPB. Moreover, as explained by Mahomed (2015), using TAM to analyze email usage have been proven to obtain high validity results in Western countries (Adams et al. 1992; Davis 1989, 1993), Eastern countries (Mutlu & Ergeneli 2012) as well as Malaysia (Baninajarian 2009).
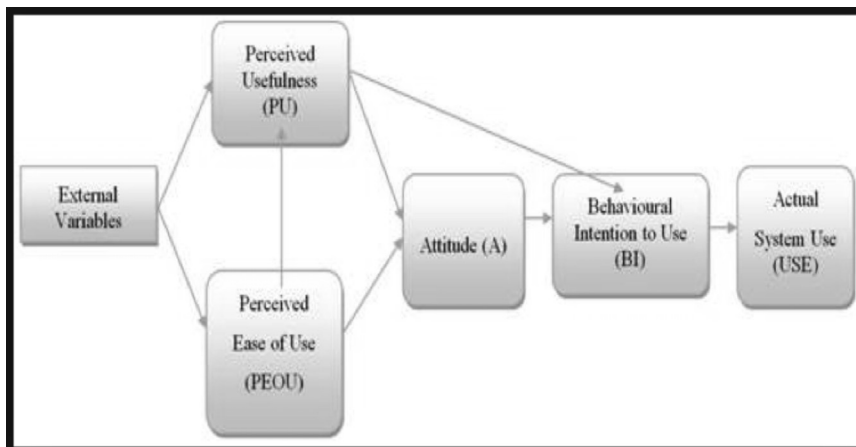
Davis (1989) established TAM to explain computer usage and ICT acceptance in organisations. Introducing TAM, Davis et al. (1989: 985) stated that:

> *"The goal of TAM is to provide an explanation of the determinants of computer acceptance that is general, capable of explaining user behavior across a broad range of end-user computing technologies and user populations".*

Davis (1985: 24) argue that in TAM, a likely user's general attitude towards initiating a use of a system is hypothesized to be a key factor of whether or not he actually uses it. Attitude toward actual use is driven by two determinants. He identifies Perceived Usefulness (PU) and Perceived Ease of Use (PEOU) as the

main determinants of technology adoption (Davis 1985) as explained in Figure 3.

Figure 3: Technology Acceptance Model (TAM)

Source: Reproduced from Davis (1989)

a) **Perceived Usefulness (PU)**

Perceived Usefulness (PU) is defined as "the degree to which a person believes that using a particular system would enhance his or her job performance" (Davis 1989, p. 320). In the organizational context, the usefulness may seems to either elevate the person's performance financially (e.g. sales) or non-financially (e.g. customer loyalty) in either directly or indirectly (Rauniar et al. 2014). PU is a key factor leading to consumption of system given they perceive the system as indeed a useful tool for communication within the organization (Davies 1989). Several previous studies also suggested that PU have significant positive association with system application (Davies 1989; Ramayah et al. 2005; Lin 2007; Munir 2013). The same is true with the finding by Mahomed (2015) which suggested that once an organizational member gives out a high rate of perceived usefulness to the email, they will also exhibit higher levels of actual email usage.

b) **Perceived Ease of Use (PEOU)**

Perceived Ease of Use (PEOU) is defined as "the degree to which a person believes that using a particular system would be free of effort and ease giving the idea of freedom from difficulty or great effort" (Davis 1989, p. 320). Davis (1989) suggested that PEOU as the other key factor determining system usage. The same finding was exhibited by the study by Mahomed (2015) which suggests that there is a significant level of PEOU on emails in Malaysian universities, since email needs to be easy to use before users even think about using it. The higher the level of PEOU, the higher the tendency of email being used in Malaysian universities (Mahomed 2015). Several other studies also

suggest that PEOU have significant positive relationship with system usage (Davies 1989; Ramayah & Aafaqi 2004; Akour et al. 2006; Mutlu & Ergeneli 2012). In addition, according to Davies (1985) PEOU has a causal effect on PU. Therefore, developing a system that is easier to use, would likely make the system more useful (Davis 1993, p. 478).

HYPOTHESES

H1: Perceived ease of use (PEOU) has a significant positive relationship with perceived usefulness (PU) on email usage among youth staff in Malaysian universities.
H2: Perceived ease of use (PEOU) has a significant positive relationship with email usage (U) among youth staff in Malaysian universities.
H3: Perceived usefulness (PU) has a significant positive relationship with email usage (U) among youth staff in Malaysian universities.
H4: There is a significant mediation effect of Perceived usefulness (PU) on relationship between Perceived ease of use (PEOU) and email usage (U) among youth staff in Malaysian universities.

RESEARCH METHODOLOGY

This study collected data among youth staff from 8 Malaysian universities (4 public and 4 private Malaysian universities), using a random sampling by using a questionnaire which was self-administered. The questionnaire was divided into demographic and Technology Acceptance Instruments consisting of Perceived ease of use (PEOU), Perceived usefulness (PU) and actual usage (U). For PEOU and PU, this research applied a measurement scale developed by Davis (1989, p. 324 & 340) and Davis et al. (1989) in their original model which has been used in most TAM studies (Alhujran 2009; Davis et al. 1989; Hung et al. 2010; Ramayah & Aafaqi 2004; Mahomed 2015). Finally, for determining actual usage, the thesis used scales developed by Hart and Porter (2004, p. 50), which was also used by Hung (2011) and Mahomed (2015) matched with the item of actual usage (email received and sent) as gathered from the respondents of participating universities. The items detail explained in Table 3. This 5-point Likert scale was used for Technology Acceptance Instruments, while a number of defined response choices were used for Demographic section.

Table 3: TAM Items

No	Constructs	Code	Statement
1.	Perceived usefulness (PU)	PU1	Using email for work enables me to accomplish tasks more quickly (Davis 1989, p. 324 & 340).
		PU2	Using email for work improves my job performance (Davis 1989, p. 324 & 340).

No	Constructs	Code	Statement
		PU3	Using email for work increases my job productivity (Davis 1989, p. 324 & 340).
		PU4	Using email for work enhances my effectiveness (Davis 1989, p. 324 & 340).
		PU5	Email for work is useful in my job (Davis 1989, p. 324 & 340).
2.	Perceived ease of use (PEOU)	PEOU1	Learning how to use email is easy (Davis 1989, p. 324 & 340).
		PEOU2	My interaction with email is clear and understandable (Davis 1989, p. 324 & 340).
		PEOU3	I find email to be very flexible (Davis 1989, p. 324 & 340).
		PEOU4	I find it easy to get email to do the work I want it to do (Davis 1989, p. 324 & 340).
		PEOU5	Overall, I find that email is easy to use (Davis 1989, p. 324 & 340).
3.	Usage (U)	U1	Currently, I use email frequently at my workplace (Hart & Porter 2004, p. 50).
		U2	Currently, I use email more than any other communication channels (Hart & Porter 2004, p. 50).
		Actual Usage	The actual email usage (received and sent).

DATA ANALYSIS AND RESULTS

The population consisted of non-academic youth staff of aged between 20-30 years old from 8 universities (4 public and 4 private Malaysian universities). This population was chosen since this study was meant to look into email usage among youth staff in Malaysian public and private universities. This study was also done to explore the reason behind the higher email usage among youth staff in Malaysian public and private universities as suggested by Mahomed (2015) using PEOU and PU as the measurement. The details of the demographic profile of the 167 respondents are presented in table below:

Table 4: Respondents' Profile

	Frequency	Percentage (%)
Gender		
Male	61	36.5
Female	106	63.5

	Frequency	**Percentage (%)**
Race		
Malay	113	67.7
Chinese	46	27.5
Indian	5	3.0
Other	3	1.8
Religion		
Muslim	116	69.5
Buddhist	39	23.4
Hindu	5	3.0
Christian	6	3.6
Other	1	0.6
Education		
Diploma	20	12.0
Bachelor Degree	125	74.9
Master Degree	22	13.2
Type of university		
Public	76	45.5
Private	91	54.5

Among the respondents, 36.5% are males, 67.7 per cent are Malays, 27.5 per cent Chinese and 3 per cent Indian. The race distribution is proportionately similar to the national population proportion. Population sample are from 8 universities in peninsular Malaysia therefore samples do not include any from East Malaysia. Due to the standard policy of government towards education (Ministry of Higher Education of Malaysia 2007), it can be assumed that all the universities involved have similar general practice systems. Thus, findings from this study may still be relevant to universities from Borneo East Malaysia.

This paper used Confirmatory Factor Analysis (CFA), SEM and the assessment of Goodness of Fit. SEM was used since it has been proven to be useful for extensive and challenging studies (Chin & Todd 1995) and is capable of endorsing association between various concepts (Bollen 1989). Confirmatory Factor Analysis (CFA) is a confirmatory technique for testing *"---the theoretical relationships among the observed and unobserved variables"* (Schreiber et al. 2006, p. 323). According to Tomarken and Waller (2005), SEM's strength lies in its *"---ability to specify latent variable models that provide separate estimates of relations among latent constructs and their manifest indicators the measurement model"* (Tomarken and Waller 2005, p. 34).

Hair et al. (2010) suggest that several suitable indices should be evaluated before choosing a model's goodness-of-fit as below:
a)   The chi-square ($\chi2$)

b)   One incremental fit index (i.e. CFI or TLI)
c)   One absolute fit index (i.e. GFI, RMSEA or SRMR)
d)   One goodness-of-fit index (GFI, CFI, TLI, etc)
e)   One badness-of-fit (RMSEA, SRMR, RMR, etc)

This paper has shadowed Hair et al. (2006) who asserts on reporting three categories of fit indices; which are absolute, incremental and parsimonious namely 1) Chi-Square ($\chi2$), 2) Normed chi-square the ratio of the ($\chi2$) to its degree of freedom (df), 3) Root Mean Square Error of Approximation (RMSEA), 4) Tucker-Lewis index (TLI), 5) Comparative Fit Index (CFI) and 6) Root Mean square Residual (RMR). Chi-Square value "assesses the magnitude of discrepancy between the sample and fitted covariance's matrices" (Hu & Bentler 1999, p. 2). Carmines and McIver (1981) debated that a $\chi2$/df ratio between 1 to 3 is suggestive of a good fit. MacCallum et al. (1996) however insists that the value for RMSEA should be less than 0.08 and value above 0.10 is suggestive of a poor fit. A permissible cut for TLI is allowed to be 0.90 or greater (Hoe 2008, p. 77) as dictates by Hooper et al. (2008) who specified a cut-off criterion of CFI $\geq$ 0.90 for a good-fit. Wu (2009) however, suggest that RMR less than 0.05 would indicates a decent model fit.

Confirmatory Factor Analysis (CFA) for Technology Acceptance Model (TAM)
Using initial proposed model for TAM among the youth (30 years old and below), 5 items for Perceived Usefulness (PU), 5 items for Perceived Ease of Use (PEOU) and 3 items in Usage (U), study proceeded with confirmatory factor analysis. It is important to note that an additional observed variable was included in Usage (U) dimension, named Actual Usage which accounted for the actual usage of email (received and sent). Figure 4 presents the CFA for TAM measurement model, together with the goodness-of-fit of the proposed three latent variables model. Based on the indices, TLI, and CFI values of 0.938 and 0.951 are both above the 0.90 cut off value suggesting adequate fit of model. In addition, RMR value (0.061) lower than 0.08 suggesting that the model fits the data. RMSEA value (0.094) however was higher than the suggested 0.08 threshold value providing evidence of inadequate fit with data. In the other hand, normed chi square value of 2.452 still within the 1 to 3 range provides some evidence of model fit. Researchers believed that further investigation of model in terms of model re-specification shall remedy the high normed chi square value as well as the RMSEA value. Perusal of standardised residual covariance matrix in Table 1 in the appendix, PU3 demonstrated high standardised residual, more than the rule of thumb of 2.5 with many pairs of items, thus it is rational to label it as potential item to be discard. Further, inspection of the MIs in Table 2 in the appendix provides consistent findings in which the high correlation was detected for error term (e3) of PU3 with other latent variable such as PU, PEOU and U. Also, based on the factor loading in Figure 4, noticed that PU3 have relatively lower loading compared to others (0.65) respectively. In addition, the study also discovered that PEOU2 had low factor loading (0.39), suggesting that it should be omitted from the model. As such, PU3 and PEOU2 were omitted from further analysis.

Accordingly, the re-specify TAM (named as TAM 2) was assessed again using CFA. Figure 5 presents the results of CFA for TAM model 2 after omission of both PU3 and PEOU2. Based on the results, it seems that the model has now shown better fit indices with both TLI and CFI values of 0.982 and 0.987 which reflects well-fitting of model pertaining to the data. In TAM 2, the RMSEA further dropped from 0.094 to 0.057, and low RMR value 0.033 from 0.061 (both values < 0.08), providing evidence of acceptable model fit. Lastly, the normed chi square value of 1.539 in within range of 1 to 3 rule of thumb. Therefore, study concludes that TAM 2 showing acceptable model fit with youth data and will be used in CFA of full model as well as the SEM in hypotheses testing.

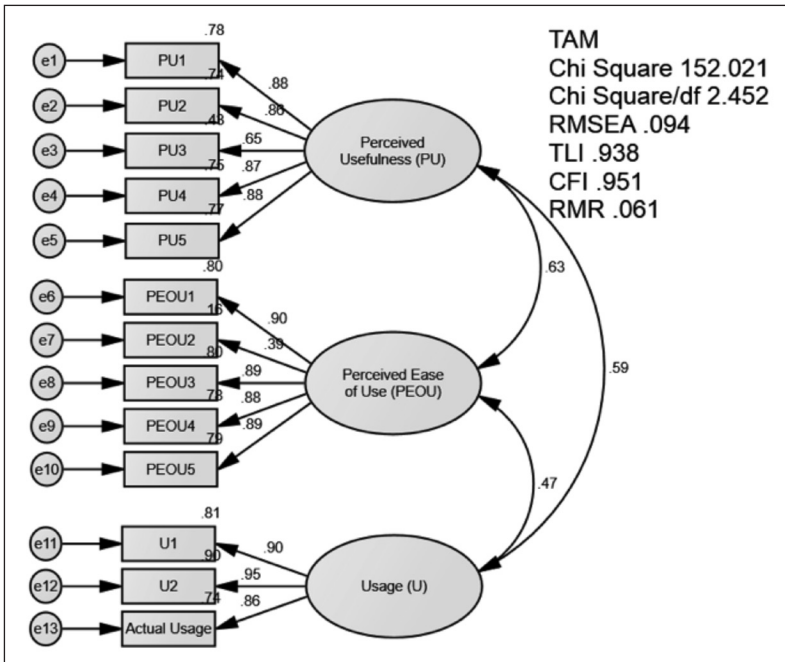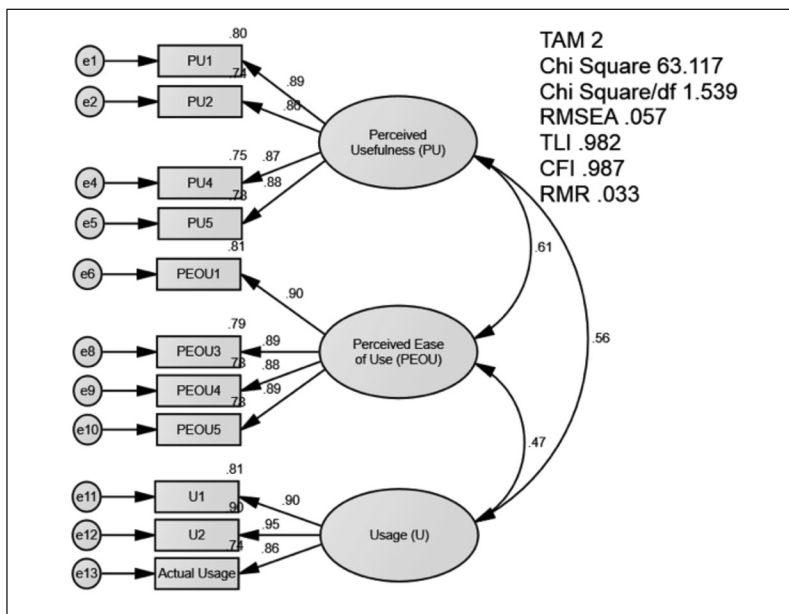**Figure 4: CFA for technology acceptance model**

Figure 5: CFA for technology acceptance model 2

Reliability and Validity of the Measurement Model

Following the measurement model fit, this phase adapts the reliability and validity examination for measurement model as suggested by Hair et al. (2006, p. 707). Table 5 presents the factor loadings (BETA) for each items, AVE values as well as composite reliability as advised by Hair et al. (2010). Based on table, all items showed high factor loading ranged from 0.858 to 0.950. Furthermore, the AVE values are all greater than the 0.5 threshold value, ranged from 0.766 to 0.817 suggesting that the least variance in items that can be explained by constructs is 76.6%. Lastly, the reliability of each dimension which reflected by composite reliability as well ranged from 0.929 to 0.938. Therefore, given the sufficient evidence, study concludes that the measurement model has good construct reliability and adequate convergent validity.

Table 5: Convergent validity and reliability for measurement model

Path			B	Beta	P	AVE	CR
Perceived Usefulness (PU)							
PU1	<---	PU	1	0.892		0.766	0.929
PU2	<---	PU	0.882	0.858	***		
PU4	<---	PU	1.06	0.868	***		
PU5	<---	PU	0.992	0.883	***		
Perceived Ease of Use (PEOU)							
PEOU1	<---	PEOU	1	0.899		0.791	0.938
PEOU3	<---	PEOU	0.952	0.890	***		
PEOU4	<---	PEOU	0.963	0.884	***		
PEOU5	<---	PEOU	1.024	0.885	***		
Usage (U)							
U1	<---	U	1	0.900		0.817	0.931
U2	<---	U	1.165	0.950	***		
Actual Usage	<---	U	1.256	0.860	***		

Discriminate validity (squared multiple correlation matrix)

Table 6: Discriminate validity (squared multiple correlation matrix)

	U	PU	PEOU
U	0.817		
PU	0.292	0.766	
PEOU	0.228	0.382	0.791

Diagonal Bold: AVE value

Table 6 reports the squared multiple correlation matrix for discriminate validity assessment. Aforementioned, rigorous way to prove discriminate validity is by showing that the AVE value of particular construct is greater than the squared correlation between that constructs and other construct. Analysis of table, found that all AVE values are greater than the squared multiple correlation value, implying that every construct could clarify its items better than items from other construct. Therefore, study concludes that the measurement model has good discriminate validity. Based on the findings, the study has proved that the measurement model has convergent validity, construct reliability and discriminate validity; therefore the next step would be to proceed to structural equation modeling.

Normality

Kline (2005) suggest that fatal abuse of univariate normality surfaced when skewness > 3 and kurtosis > 10. In addition, Bollen (1989) suggest that Mardia's multivariate kurtosis must be greater than p (p + 2) to depicts misuse of multivariate normality (p = number of observed variables). The result of univariate normality data as stated in Table 3 in the appendix. Based on the table, Skewness and Kurtosis value for each item were between ±2, respectively. Therefore, study declares that the univariate normality for each item had been achieved. Apart from that, univariate normality alone is not sufficient to ensure a good SEM model estimation in AMOS. Consequently, Mardia's multivariate kurtosis was referred and study found that the value 15.728 is indeed much lower than the threshold value of 143 (11 x (13)). Thus, the variables deemed to exhibit multivariate normality and therefore the biasness of estimation shall occur at minimum state.
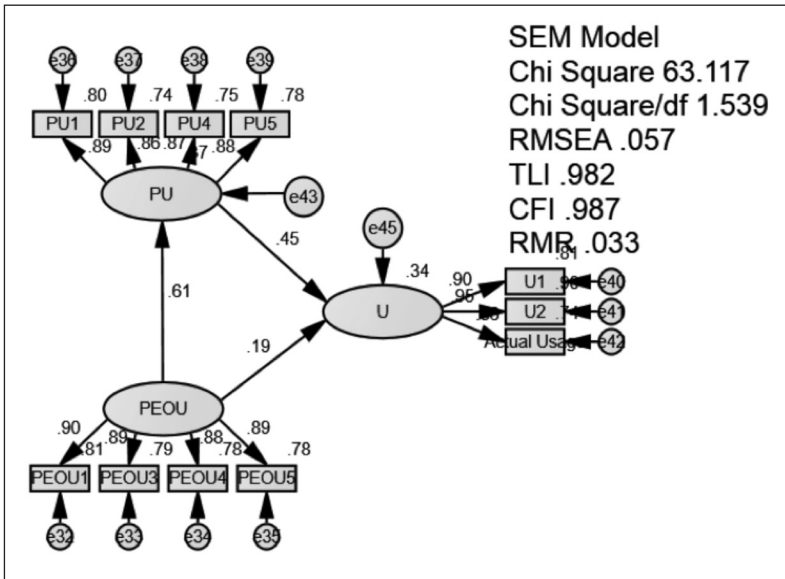
Multivariate Outliers

In this research, the Mahalanobis d-squared method was conducted by used AMOS and the result is presented in Table 4 in the appendix. From the table, approximately 5 cases having relatively small values in column p1 and p2 therefore they had been identified as outliers. These results indicated the existence of multivariate outliers in the data. There are generally two things that can be done as antidote for outliers' problem, in which the researcher can either (1) eliminate the outliers or choose to (2) retain the outliers if the data are from the target respondents (Hair et al. 2006). Eliminating outliers will most likely mend the multivariate analysis, but this action may reduce the generality of data. The retention method of the outliers had been recommended by some of researchers, unless the observations or data collected were unable to represent the study population. Accordingly, outliers in this research were somehow retained to maintain the generality of data since the data were truly taken from the target population of research.

SEM Model Fit Assessment

The SEM analysis conducted was illustrated in Figure 6 which also provides the model fit indices. Based on the results, the model has chi square value of 63.117, with normed chi square value of 1.539, indicates that the SEM has satisfactory model fit. Also, noticed that both TLI and CFI values of 0.982 and 0.987 definitely showed that the model exhibited good fit pertaining to data. Meanwhile, both RMSEA and RMR value of 0.057 and 0.033 are lower than 0.08, thus providing evidence of model good fit. Therefore, study decides to proceeds with SEM results as well as hypotheses testing with model in Figure 6.

Figure 6: Structural Equation Model

Result of SEM

Table 7 reports the p values for path estimated, and found that all three paths estimated statistically significant. Perusal of table, noticed that PEOU significantly influence PU and U at 0.05 significance level. On the other hand, PU showed significant influence on U at 0.05 significant levels.

Table 7: Regression Weights

Path			B	Beta	P	Hypothesis
PU	<---	PEOU	0.570	0.611	<0.001	Supported
U	<---	PEOU	0.205	0.194	0.032	Supported
U	<---	PU	0.501	0.446	<0.001	Supported

Mediation Effect of PU

This section purported to shed light on the mediation effect of PU on the relationship of PEOU and U. Following, bootstrapping with 2000 sample, 95% bias-corrected confidence interval and Maximum Likelihood method was employed. Table 8 below presents the standardized mediation effect of PU on the relationship which was obtained from the bootstrapping method. Based on the table, PU significantly partially mediates the relationship of PEOU and U at 0.05 significance level. PU only partially mediates the relationship since the relationship between PEOU and U remained significant with the intervention on PU.

Table 8: Mediation effect of PU

	Beta(PU)	p	Mediate
PU	0.271	0.001	Yes

Hypothesis Testing

H1: Perceived ease of use (PEOU) has a significant positive relationship with perceived usefulness (PU) on email usage among youth staff in Malaysian universities.

Based on result perceived ease of use showed B value of perceived usefulness is 0.570 with p-value less than 0.001 Therefore, the researchers conclude that there is significant positive influence by perceived ease of use on perceived usefulness. This is to say, the youth staff with high perceived ease of use will more likely possess high perceived usefulness of email usage among them in Malaysian universities.

H2: Perceived ease of use (PEOU) has a significant positive relationship with email usage (U) among youth staff in Malaysian universities

Based on results, perceived ease of use has B value of 0.205 with p-value 0.032 suggesting that study obtained sufficient evidence to reject H2 null. Thus, at 0.05 significant level, perceived ease of use has significant effect on email usage. The youth staff with higher perceived ease of use will tend to have higher email usage among them in Malaysian universities.

H3: Perceived usefulness (PU) has a significant positive relationship with email usage (U) among youth staff in Malaysian universities.

Study proposed that perceived usefulness has significant influence on email usage in Malaysian universities. Based on table, perceived usefulness has B value of 0.501 and p-value less than 0.001 provide evidence to reject H3 null at 0.05 significance level, thus study concludes that perceived usefulness has significant positive influence on email usage in Malaysian universities. The higher the youth staffs possesses perceived usefulness, the higher the email usage among them in Malaysian universities.

H4: Perceived Usefulness (PU) significant mediate relationship between perceive ease of use (PEOU) with email usage (U) among youth staff in Malaysian universities in Malaysian universities.

Study proposed that perceived usefulness has significant mediation effect on relationship of perceived ease of use and email usage in Malaysian universities. Based on table, perceived usefulness has indirect value of 0.271 and p-value less than 0.001 provide evidence to reject H4 null at 0.05 significance level, thus study concludes that perceived usefulness has mediation effect on the relationship of PEOU and U. The youth staff with high PEOU will lead to high PU, and a high PU will then result in high email usage among them in Malaysian universities.

DISCUSSION AND CONCLUSION

This article examined the relationship between email usage among youth employee of the non-academic staff in Malaysian universities with TAM determinants factors namely PEOU and PU. The finding shows that there is a significant positive influence of PEOU on PU on email usage among the youth employee in Malaysian universities and that both PEOU and PU has significant positive influence on actual email usage. In addition, PU has a mediation effect on the relationship of PEOU and U. The youth staff with higher PEOU will lead to higher PU subsequently leading to higher U or actual email usage among them. These findings are regardless whether they are from the Malaysian public or private universities. These findings has supported previous finding on the significant positive effect of PEOU on system usage (Davies 1989; Ramayah & Aafaqi 2004; Akour et al. 2006; Mutlu & Ergeneli 2012; Mahomed 2015) and significant positive effect of PU on system usage (Davies 1989; Ramayah et al. 2005; Lin 2007; Munir 2013; Mahomed 2015). In addition, this study suggested that PU has a stronger impact on usage (β=0.446) than PEOU (β=0.194) as suggested by many other TAM studies (Davis 1989; Alhujran 2009; Nejati 2013; Mahomed 2015). Very few studies showed the other way round for example the study done by Hsieh and Wang (2007) which suggests that PEOU has a higher impact as compared to PU however they also admit that their finding has come to be different from most studies on technology acceptance model. This means that youth employees in Malaysian universities perceived usefulness as the most important factor of TAM that leads to email usage. Therefore it could be concluded that two constructs of TAM – the PEOU and PU – had a significant relationship with email usage among youth employee in Malaysian universities. It also suggests that TAM is a versatile model and is suitable to examine technology adoption among youth generation.

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DEPRESSIVE AMONG ADOLESCENT IN SARAWAK

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ABSTRACT

Depression and suicide among teenagers in Malaysia is a growing concern (Kok & Goh, 2011). The objectives of this study were to determine the prevalence of depressive symptoms and its association with demographic characteristics among secondary school students. A cross sectional survey was employed; 386 students were recruited, aged 13 to 16-years-old. Stratified random sampling was performed to choose several secondary schools from rural and urban areas of Sarawak, East Malaysia. The rate of depressive symptoms among secondary school students in this area was 7.8% (30). Among those who reported having depressive symptoms, 43.3% (13) had thoughts of committing suicide, 40% (12) had suicidal ideation, and 16.7% (5) never had any suicidal thought or ideation. Students of Chinese ethnicity were significantly more depressed than other ethnicities. Students who had only one sibling were more depressed than those who had more than one sibling. Students who were staying in urban areas were more depressed compared to students staying in rural areas. While previous studies have reported that girls are more depressed than boys, no significant difference in depressive symptoms was found between genders. Type of schooling, living arrangement, family history of depression, and staying with extended family members had no significant association with depressive symptoms.

Keywords: Depression, Adolescents, Cross-Ethnic, Gender, Malaysia

ABSTRAK

Murung dan bunuh diri dalam kalangan remaja di Malaysia semakin membimbangkan. Objektif kajian ini adalah untuk menentukan prevalens gejala kemurungan dan kaitannya dengan ciri-ciri demografi dalam kalangan pelajar sekolah menengah. Satu kajian keratan rentas telah dijalankan; 386 pelajar telah terlibat, mereka berumur 13 hingga 16-tahun. Persampelan rawak berstrata dilakukan untuk memilih beberapa buah sekolah menengah di kawasan bandar dan luar bandar di Sarawak, Malaysia Timur. Kadar gejala kemurungan dalam kalangan pelajar sekolah menengah di kawasan ini adalah 7.8% (30). Mereka yang dilaporkan mempunyai gejala kemurungan, seramai 43.3% (13) mempunyai pemikiran ingin membunuh diri, 40% (12) terfikir untuk membunuh diri, dan 16.7% (5) tidak pernah mempunyai apa-apa pemikiran membunuh diri atau terlintas. Pelajar berketurunan Cina secara signifikan lebih tertekan daripada etnik lain. Pelajar yang hanya mempunyai seorang adik-beradik lebih tertekan berbanding mereka yang mempunyai lebih daripada seorang adik-beradik. Pelajar-pelajar yang tinggal di kawasan bandar lebih tertekan berbanding dengan pelajar yang tinggal di kawasan luar bandar. Walaupun kajian sebelum ini telah melaporkan

bahawa kanak-kanak perempuan lebih tertekan daripada kanak-kanak lelaki, tidak ada perbezaan yang signifikan dalam gejala kemurungan didapati di antara jantina. Jenis persekolahan, status penjaga, sejarah keluarga yang mengalami kemurungan hidup, dan tinggal dengan ahli keluarga besar tidak mempunyai hubungan yang signifikan dengan gejala kemurungan.

Kata kunci: *Murung, Remaja, Pelbagai Etnik, Jantina, Malaysia*

INTRODUCTION

Adolescence is a developmental stage that all human undergo. This is a phase when many psychological and biological changes occur in life. The general public often treats depression as a part of adolescent development or even as a natural process during this stage. Many ignore the fact that depression during adolescence is not a normal developmental phenomenon (Kok & Goh, 2011). A previous study has shown that, when depression during adolescence is untreated, it can persist to adulthood (Lewinsohn et al. 2000).Evidently, , depression in adolescence is associated with poor school performance, substance abuse, conduct disorders, and when symptoms were severe enough it can lead to attempted suicide (Beautraise 2003; Renouf, Kovacs, and Mukerji 1997).

The perceived increasing prevalence of depression among adolescents has sparked concern among educators, community leaders, and healthcare providers in Malaysia. Nationally, systematic reporting on the actual rate of depression and suicide among adolescents is limited, particularly in the State of Sarawak. While this could be due in part to depression in adolescents being under-diagnosed and unrecognized (Reynolds 1994), the lack of serious study of the problem in the Malaysian context represents a troubling gap in knowledge.

Worldwide, nearly twenty years ago depressive disorder in adolescents was estimated only between 4 to 8 percent (Lewinsohn et al. 1994). Six years later dramatic prevalence was reported in the United States, when prevalence of depression was estimated at 32% for males and 38% for females (Scheidt et al. 2000). The most recent study in Saudi Arabia reported similar findings, where 38.2% of high school students were found to have depressive symptoms (Al-Gelban 2007). In Korea, 15.4% of males and 19% of females reported having mild depressive symptoms (Kwak et al. 2008). A study conducted by Fleming and Jacobsen (2009) in Chile reported that 30% out of 8131 middle school students had depressive symptoms. Similar findings were also noted in other studies in Scandinavia and Italy in which about 10% of the studied adolescents sampled were depressed (Arnarson, Smari, and Jonasdottir 1994; Poli et al. 2003; Sund, Larsson, and Wichstrom 2001). The sizable variance in prevalence is probably due to the use of different measurement tools and diagnostic criteria (Al-Gelban 2007; Poli et al. 2003; Sund, Larsson, and Wichstrom 2001) or to the difference in age groups among their participants (Arnarson, Smari, and Jonasdottir 1994; Poli et al. 2003).

In Malaysia, the prevalence of depression among adolescents has been estimated at 10% to 24% (Ramli et al. 2008; Kasmini et al.1987; Teoh 2010). A study conducted in the year 2007 by Ramli et al. (2008) among 2048 secondary school children in Selangor reported that an average of 10.3% of the school children is likely to be depressed. 9.8% of such cases were among urban adolescents and another 10.8% were from rural areas. Another study done by Kasmini et al. (1987) in a rural area of Selangor reported that 15% of the adolescents in rural areas had depressive symptoms. A similar study reported depressive symptoms in approximately 24% of school adolescents in urban areas (Teoh 2010).

Various sociodemographic factors are associated with depressive symptoms. In the Malaysian study by Ramli et al. (2008), girls were found to be more depressed than boys. Similar findings were reported in previous studies in China (Lau, Chan, and Lau 1999; Greenberger et al. 2000). Another factor that has been linked to higher prevalence in adolescent depression was ethnicity. Chinese-American was found to have higher rate of depression in the United States (Yu and Seligman 2002; Auebach, Eberhart, and Abela 2010). Several studies were conducted to investigate the prevalence of depressive symptoms among Malaysian secondary school children more than six years ago (Ramli et al. 2008 & Kasmini et al. 1987). One recent study was conducted only among urban adolescents (Teoh 2010). All previous studies of adolescent depression in Malaysia have been conducted in the State of Selangor, which is the wealthiest, most developed, most populous state in the federation, and is home to Malaysia's capital and only megacity. Prevalence of depressive symptoms in adolescents in other areas of West Malaysian or in East Malaysia is virtually unstudied. It is an open question whether Selangor is representative of conditions elsewhere in the country. Therefore, the objective of this study is 1) to identify the demographic characteristics of adolescents who reported having significant depressive symptoms, 2) to determine the prevalence of depressive symptoms among our secondary school students; 3) to determine the association between depressive symptoms, gender, and ethnicity.

METHOD

Participants
The participants were 386 secondary school students aged 13-16 years old. The sample size was calculated using Open Epi software version 2.3. Power analysis was run by considering the number of secondary school students in the area and a precision confidence interval of 95%. Power calculation suggests that a sample size of 377 should be able to dictate significant findings. To maximize the study's power and to allow a drop-out rate of 5%, 400 participants were recruited during the recruitment period.

Measures
Children Depression Inventory (CDI). The Child Depression Inventory (CDI) is a 27-item symptom-oriented instrument for assessing depression in children between

the ages of seven and 17 years (Kovac 1992). The Cronbach's alpha of this instrument within other cultures is 0.71-0.87. The Malay version of CDI has been validated by Rosliwati et al. (2008). The scale has a good level of internal consistency with a Cronbach's alpha of 0.83. It has 90% sensitivity and 98% specificity in detecting depression in children and adolescents with the optimum cut off points of 18 according to ROC (Receiver Operating Characteristic) curve. In this study, the Cronbach's alpha was 0.86. The CDI scale comprises of 5 domains: negative mood, interpersonal problems, ineffectiveness, anhedonia and negative symptoms. Total score of 18 and above suggest a child or adolescent is having depressive symptoms. However, based on the guidelines of the CDI manual (Kovac 2004), the raw test scores have to be converted into T-scores in which each scale has a mean of 50 and a standard deviation of 5. Clinically depressed symptoms would be determined when the T-scores were above 65.

Design, procedure, and ethical approval

This study adopted a cross-sectional research design. Stratified random sampling was performed to choose schools from rural and urban areas. Classification of urban and rural schools was determined by the District Education Office by distance of the school from the state capital, Kuching. Informed consent was obtained from the parents. All participants were briefed on the aims of the study, their rights as participants and issues related to confidentiality. The questionnaires were administered in a classroom.

Ethical approval was obtained from the Federal Ministry of Education, the Sarawak State Education Department and the University Malaysia Sarawak Research and Ethics Committee. Potential participating schools were selected following ethical approval.

ANALYSIS

The Statistical Package for Social Sciences (SPSS) version 17.0 was used for data entry and analysis. Data checking and cleaning were performed prior to analysis. An internal consistency test was used to examine the reliability of the CDI scales. Reliability, which examines the consistency of scores on repeated use of an instrument for a group of people, was tested using a Cronbach's alpha coefficient. A Chi-square analysis was used to report the dichotomous demographic characteristics (age, gender, ethnicity, type of school, complete or single parent, number of sibling, birth order, staying with extended family, family history of depression, and area of stay) in association with those who reported significant depressive symptoms. The dependent variable was defined as whether or not students have depressive symptoms (0 = normal; 1 = having depressive symptoms).

Normality test was done before comparing the means of continuous dependent variables of two groups. According to the histogram, the depressive score was normally distributed. Total score of depressive symptoms was also analyzed

using skewness and kurtosis. It was normally distributed with skewness of 0.88 (SE =0.12) and kurtosis of 0.83 (SE = 0.25). Therefore the independent t-test was employed to see the mean differences of depressive score between females and males. One-way Anova was performed to see differences of depressive symptoms mean T-score among the three ethnic groups.

RESULTS

Out of 386 respondents, 161 (41.7%) were aged 13 years old, 111 (28.8%) aged 14 years old and 114 (29.5%) aged 16 years old. The mean age was 14.2 (SD = 1.25). Out of 386 participants, 57.5% (222) were female and 42.5% (164) were male. The largest ethnic group was Malay at 69.9% (270), followed by Chinese at 20.2% (78) and Native, 9.8 % (38). Of respondents, 205 (53.1%) had 4 or more siblings, 44% had 2-3 siblings and only 2.9% were the only child. The majority of respondents (72%) had no extended family member staying with them.

Of the respondents, 63% stayed in rural areas while the remainder stayed in urban areas. Most students, 87% (336), commuted daily from home, while the rest attended boarding schools. Almost all of them stayed with both parents (93.3%) while 6.7% stayed with only one parent.

Descriptive analysis showed that the prevalence of self-reported depressive symptoms was 7.8% (30) with T-scores of 65 and above. Among those who reported having depressive symptoms, 43.3% (13) had thought of committing suicide, 40% (12) had suicidal ideation but they did not plan to do it, and only 16.7% (5) never had any suicide thought. Chi square analysis showed a significant association between percentage of suicidal thoughts and percentage of depressive symptoms: χ^2 (2, N= 386) =51.85, p <.0001. The association was of moderate strength: Φ = .367. Thus suicidal thoughts accounted for 13.6% of the variance in the percentage of depressive symptoms.

Table 1 describes the demographic characteristics of participants with and without depressive symptoms.

Table 1: Demographic characteristics of participants with depressive symptoms based on χ² analyses

Variable	Non-depressive (%) score (n = 356)	Depressive (%) (n =30)	p Value
Gender			
Female	92.8	7.2	0.630
Male	91.5	8.5	
Ethnicity			
Malay	97.4	2.6	
Chinese	71.8	28.2	0.001
Native	97.4	2.6	
Schooling type			
Boarding	94	6	0.616
Commuting	92	8	
Living with			
Both parents	92.2	7.8	
Father only	100	0	0.869
Mother only	91.3	8.7	
Number of Sibling			
Single	81.8	18.2	0.002
2-3	87.6	12.4	
4 or more	96.6	3.4	
Family History of Depression			
Yes	75	25	
No	92.6	7.4	0.184
Not sure	92.6	7.4	
Stay with extended family members			
Yes	90.8	9.2	0.325
No	92.8	7.2	
Place of Stay			
Urban/Suburban	84.4	15.6	0.000
Rural	96.7	3.3	

Most demographic characteristics were not significantly associated with percentage of depressive symptoms. Only three demographic characteristics showed significant association. First, there was significant association between percentage of depressive symptoms and ethnicity: χ^2 (2, N= 386) =56.938, p <.0001. The association was of moderate strength: Φ = .384. Thus ethnicity accounted for 14.7% of the variance in the percentage of depressive symptoms. Second, there was significant association between percentage of depressive symptoms and number of siblings: χ^2 (2, N= 386) = 12.07, p <.0005. The association was of

weak strength: Φ = .177, thus number of siblings accounted for only 3.1% of the variance in the percentage of depressive symptoms. Finally, there was significant association between percentage of depressive symptoms and living location: χ^2 (1, N= 386) = 19.00, p <.0001. The association was of weak strength: Φ = .222, thus living location accounted only 5% of the variance in the percentage of depressive symptoms.

Further analysis was conducted using a one-way anova to determine the mean score differences of the depressive symptoms among the three ethnic groups. There was significant difference in depressive symptoms mean score at the p < .001 level for the three ethnic groups, [F (2, 383) = 29.9, p = 0.000)]. Post hoc comparisons using the Bonferroni and Sidak tests indicated that the mean score for Chinese (M =57.20, SD = 12.15) was significantly different from Malay (M = 48.26, SD = 8.1) and Native (M =47.7, SD = 10.78) ethnic groups. However, mean score for Malay ethnicity was not significantly different from Native.

DISCUSSION AND CONCLUSION

The prevalence of depressive symptoms in our sample was slightly lower than previous studies (Ramli et al. 2008; Fleming and Jacobsen 2009; Kasmini et al. 1987). Although a previous study on a Malaysian population had shown that females were significantly more depressed than their male friends (Ramli et al. 2008), in this study no gender difference was found. One possible explanation is related to whether or not most participants were in the postmenarcheal or premenarcheal stage (Hayward et al. 1999). Hayward and colleagues (1999) found that gender difference was only found among those in the postmenarcheal group while no significant difference was found between the genders among premenarcheal adolescents. Similarly, the most recent study conducted by Conley and Rudolph (2009) reported that gender differences were markedly different in relation to different pubertal developmental groups. They found that puberty had different effects on depressive symptoms in boys and girls, with girls experiencing higher rates of depression as they progressively become more developmentally mature. In contrast, boys experience less or similar states of depressive symptoms when they become more pubertal. Conley and Rudolph (2009) also found that depressive symptoms were intensified by peer pressure in different pubertal stages between boys and girls. When stage of puberty in boys and girls was removed, together with peer pressure, no gender difference was found in adolescent depressive symptoms.

Ethnicity was found to have significant association with depressive symptoms. Chinese adolescents were significantly more depressed than Malay and Native adolescents. Ramli et al. (2008) found a similar association, and they speculated that it may be due to greater pressure to perform well in school, and/or they were more open in disclosing their emotion in comparison with other ethnic groups. Yu and Seligman (2002) in their longitudinal study using CDI found that Chinese adolescents reported significantly higher depressive symptoms than

American adolescents. Auerbach and co-researchers (2010) found that Chinese adolescents reported significantly higher levels of depression than their Canadian peers. They attributed the higher depressive symptoms among Chinese adolescents to different cultures and beliefs. The finding of the present study invites comparison to the study conducted by Paxton and his co-researchers (2007). They reported that Hispanics and other ethnic minorities in the United States were significantly more likely to report depressed mood compared to Caucasians and African Americans. Whether Chinese adolescents in Sarawak are more vulnerable to depression due to their minority status could be answered by a joint study with neighboring Singapore, where minority status of Malays and Chinese are roughly reversed.

Type of school attended (boarding school or daily commuting) did not have significant association with depressive symptoms. Malaysia has an extensive system of selective government boarding schools nationwide. It is not unreasonable to imagine separation from home and family could play a role in adolescent depression. However, neither residence in boarding schools nor number of parents at home had significant associations with depressive symptoms in this study. These findings were consistent with the previous study in Malaysia (Ramli et al. 2008).

Students who stayed in urban areas were more depressed than those in rural areas. Although this finding contradicts Ramli et al. (2008), other studies abroad reported that urban populations were more depressed than their rural counterparts (Bijil, Ravelli, and van Zerssen 1998; Mueller 1981). Mueller (1981) suggested that urban populations experience decrease in social relationships, and thus social isolation was more pervasive in comparison with those in rural areas. This appears reasonable in the Malaysian context, where a strong, rapid demographic shift from rural to urban has taken place since independence. The findings of Ramli et al. (2008) may be unrepresentative of the country because it focused on the greater Kuala Lumpur area, Malaysia's wealthiest, most highly developed location, where the lion's share of urban amenities are concentrated.

While a previous study suggests that family history of depression is associated with depression in adolescents (Klein et al. 2001), this study did not find a significant association between these two factors. The limited number of participants who had positive family histories of depression may have rendered the result not significant. This study also found that living with extended family had no significant association with depressive symptoms. According to Hamilton (2005), the association between extended families and adolescent psychological well-being may not be straightforward. His findings showed the presence of grandparents in the family was associated with fewer depressive symptoms, particularly among Black Americans, but the presence of aunts and uncles was associated with higher depressive symptoms.

Limitation and implication for future studies
There are a few limitations in this study. This study relied on self-report and only a

single instrument was used to measure depressive symptoms. The recall bias may play some role which contributed to under reporting or misreporting symptoms. Extensive comparisons with many previous studies are hampered by differing instruments used. It is recommended that a structured clinical interview be used in the future at least for those participants who exhibit depressive symptoms. This would allow us to elicit more detailed depressive symptoms directly from participants and thus yield more accurate results from the population. Various instruments other than CDI should also be used to allow more meaningful comparison with previous studies.

In summary, depressive symptoms have become more common among adolescents. The prevalence has increased in Malaysia roughly following the global trend. Three significant factors were associated with depressive symptoms among our adolescents; ethnicity, number of siblings, and urban/rural location. Adolescents of Chinese ethnicity were found to have more depressive symptoms compared to other ethnic groups. Students who stayed in urban areas were more depressed compared to those in rural areas. It is important for public health specialists to be more sensitive to the fact that depression among adolescent may become one of the top public health issues in near future. With limited counselling and psychological services available, school administrators and public health officers should take into account these factors in planning early detection and intervention programs.

ACKNOWLEDGEMENT

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MULTIPLE INTELLIGENCES FOR YOUNG ADULTS

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ABSTRACT

This study reveals how the concept of multiple intelligences can be integrated for young adults. Activities carried out were aimed at drawing upon the learners' more developed intelligences while working on their weaker ones. The methodology employed was an experimental comparison of scores of the same group of subjects under two different teaching styles; the first being the usual teaching styles that young adults are exposed to as opposed to one with the integration of visual animation and multiple intelligences. This is considered as a longitudinal study that incorporates a sample of 168 participants that is used to evaluate the efficiency of the usual and multiple intelligences teaching styles. The unit of analysis is individual (students) and self-administered questionnaires were considered for collecting data at an empirical level as proposed by Gardner (1993). This paper includes the analyses of average (mean) value of the scores and paired sample testing using the Statistical Package for Social Sciences (SPSS version 22). From the 168 sets of valid questionnaires collected, the findings showed that the use of multiple intelligences for young adults is more efficient as they record higher mean scores as compared to the usual teaching style.

Keywords: Teaching Style, Multiple Intelligences, Visual Animation, Young Adults

ABSTRAK

Kajian ini bertujuan untuk meneliti konsep 'multiple intelligences' yang boleh diintegrasikan kepada belia muda. Aktiviti-aktiviti yang dijalankan bertujuan untuk mengenal pasti 'intelligences' yang sudah dikuasai sambil berusaha dengan 'intelligences' yang masih belum dikuasai. Metodologi yang digunakan ialah experimentasi perbezaan markah kumpulan yang same dengan dua cara pengajaran yang berbeza; satu pengajaran yang biasa yang sering terdedah kepada belia muda dan dengan pengajaran yang berintegrasikan animasi visual dan 'multiple intelligences'. Ini adalah satu kajian jangka masa yang panjang yang juga dikenali sebagai 'longitudinal' yang menggunakan seramai 168 orang responden untuk menilai kecekapan cara pengajaran biasa dengan pengajaran menggunakan 'multiple intelligences'. Unit analysis yang digunakan ialah secara individual (belia muda) dan soal selidik yang diuruskan sendiri untuk mengumpulkan data pada sesi empirikal seperti dicadangkan oleh Gardner (1993). Kajian ini mengandungi analisis nilai min dan nilai ujian 'paired sample' dengan menggunakan perisian Statistical Package for Social Science (SPSS versi 22). Daripada 168 set soal selidik yang dikumpul, kajian menunjukkan penggunaan 'multiple intelligences' kepada belia muda adalah lebih efektif kerana mereka merekodkan nilai min yang lebih tinggi berbanding dengan cara pengajaran secara biasa.

Kata Kunci: *Cara Pengajaran, 'Multiple Intelligences', Animasi Visual, Belia Muda*

INTRODUCTION

The vital aspect of teaching is to know who the young adults are, and what can they perform. Human learning is a complex occurrence and learning processes among individual learners are never identical. Illeris (2007) defines learning as a multifaceted human effort which consists of three main elements. These include learning outcomes, mental processes and interactive processes between learners and their social environment. Therefore, learning is both a person mental event and an interactive social event leading to learning outcomes. Young adults can be motivated to encounter gratifying learning experiences when lessons are planned to draw on learners' inherent intelligences and carried out in social environments that are favorable.

At Tunku Abdul Rahman University (UTAR), English is taught as an essential subject in the first and second year programmes recommended at the university. The young adults enrolled at the university have varying language backgrounds. These young adults' age range is usually between 19 to 21 years old. A majority of the young adults use Mandarin as their first language as they come from National Type schools where the language of instruction is Mandarin. A small minority of the young adults come from National schools where the medium of instruction is Bahasa Malaysia.

Upon entering university, these young adults find themselves within an environment where English is the medium of instruction where they have to complete their in English. They struggle as their English proficiency is limited. In addition, these young adults are expected to be able to write reports as part of their assignments. The sudden shift in the medium of instruction, coupled with having to write expository essays has posed a tremendous problem to these young adults. The difficulty arises as young adults have a poor grasp of the English language.

LITERATURE REVIEW

Multiple Intelligences
A tenet of Multiple Intelligence (MI) theory is that people learn and utilize knowledge in many different ways. These differences challenge an educational system which assumes that everyone can learn the same materials in the same way. Students who cannot master the competence of the language reveal significant mastery and understanding when the lesson is conducted using Multiple Intelligences. If MI theory is implemented in usual education, it is likely to strengthen student learning and build their self-esteem (Gardner, 1991). The researchers agree that appropriate tasks created to stimulate individual intelligences (MI) in the natural classroom setting will create situations for enjoyable learning. The eight intelligences are

Linguistic, Logical-mathematical, Spatial, Bodily Kinesthetic, Musical, Naturalist, Interpersonal and Intrapersonal (Gardner, 1993). Of these eight, Linguistic and Logical-mathematical intelligences are the most associated with academic accomplishment which is the traditional notion. Opposing to this belief, the scholars opine that all eight intelligences can be used in the English classroom education. A lesson was conducted in an English class which culminated in a report writing activity. In this lesson divergent thinking was encouraged in the various activities, while convergent aspects of linguistics were used for the completion of tasks at hand. To further encourage enjoyment in learning visual animation concepts were used.

Multimedia

According to Mayer & Sims (1994), multimedia learning arises when students utilize information presented in two or more formats i.e. visually presented animation and verbally presented narration in the process of constructing knowledge that is, visual and verbal processing of two different senses of modalities. Wright (1989) and Wallace (1988) are also in agreement that image like diagrams and animation offer learners with invaluable information in helping them to create visual information in their working memory. Mayer & Sims (1994) added that performance that is produced by students at the end of this process illustrates the learner's response to tests of retention and transfer. Consequently the researchers incorporated visual animation elements as one of the vital approaches in this lesson. The lesson was designed with the assistance from a visually presented animation and verbally presented narration on Global Warming entitled 'An Inconvenient Truth'. Besides, the lesson also included music as a part of the multimedia element whereby young adults were asked to listen to the theme song of 'An Inconvenient Truth' by Melissa Etheridge. All these created a gratifying learning environment for the young adults.

Gender

The issue of gender differences in various domains of life has been studied extensively. These comprise learning styles (Honigsfeld & Dunn, 2003), general knowledge (Lynn, Irwing, & Cammock, 2001), attitudes towards mathematics and mathematical achievement (Royster, Hariis, & Schoeps, 1999), and intelligence (Bennet, 1996; Furnham, Clark, & Bailey, 1999; Furnham & Fong, 2000). According to Honigsfeld & Dunn, 2003, preferences for learning styles differ according to the gender type. Their study revealed that males are peer oriented and more kinesthetic whereas females are more self-motivated, persistent and responsible. Loori (2005) is also in the same wave length that there are significant differences between male and female preferences of intelligences. In his research, the differences on intelligences preferences of male and female students learning English as a second language at higher institution in the United States, reports that males prefer learning activities involving logical and mathematical intelligences, on the other hand, females prefer learning activities involving intrapersonal intelligences. However, this study also reveals that there are no gender differences in the participants' preferences for Linguistic, Spatial, Musical, Bodily-Kinesthetic and Interpersonal

Intelligence. This result shows that both male and female English as second Language (ELS) students in the U.S.A. prefer learning activities that involve verbal or written language, graphs and puzzles, musical instruments or products or words that rhyme, movement, acting and dancing and cooperative tasks and presentations. In conjunction with different preferences between males and females, this paper makes an attempt to discover out whether gender plays a role in the use of multiple intelligences and multimedia in the English classroom. This research will look into the scores obtained via usual teaching with the multiple intelligences teaching style to draw a conclusion on the significant differences between male and female with regard to scores obtained based on both teaching style.

Research Questions
In line with the above research problem, several important research questions were outlined. They are as follows;
1.   Does knowing young adults' intelligence profile enhance their English language ability?
2.   How does the use of visual animation with the incorporation of MI bring about enjoyable learning to learners?
3.   Does young adults' writing performance improve when MI is incorporated in their English lesson?
4.   Does gender play a role in the use of multiple intelligences and visual animation in the English classroom?

OBJECTIVE OF THE STUDY

This study hopes to investigate how young adults can be empowered to learn English by identifying their intelligence profile. It will further determine whether using visual animation together with the incorporation of Multiple Intelligences (MI) will make learning enjoyable. Thus, it is hoped that the infusion of the multifaceted tasks using MI will enable young adults to write well in their report writing class assignment. Specifically, this study investigates the extent to which the multiple intelligence teaching style has a positive impact on the performance of young adults. Significance of the Study

        This study will have an impact on the design of lessons for the English language subject. English language learning is difficult for these young adults as learners have minimal language proficiency and the sudden change in the medium of instruction from Mandarin or Bahasa Malaysia in schools to English at the university poses a problem to them. Faced with these problems, young adults find English language learning boring. Lessons can only be interesting and pleasurable if learners are aware of their intelligence profile and teachers design the English lessons based on young adults' intelligence profile. This study may have significant implications on young adults' learning and lecturers' teaching styles at UTAR.

METHODOLOGY

Since the objective of the study required an empirical work that involved a comparative analysis of the usual and multiple intelligence teaching styles, methods and procedures adopted in the study must first be clarified. This study should be regarded as a longitudinal study (data collection was carried out at two different points of time) that incorporated sample of 168 participants. This study was intended to evaluate the effectiveness of the usual and multiple intelligences teaching styles. All the 168 students were pursuing Business Studies at Tunku Abdul Rahman University. The unit of analysis is individual (young adults) and self-administered questionnaires were considered for gathering data at empirical level. First, adopted multiple intelligences quiz (Piper, 2002 and Gardner, 2001) was used to identify the young adults' multiple intelligences' profile. Second, it was followed by combination of closed-ended and open-ended questions based on Gardner's (1993) multiple intelligences idea. This set of questions also included 1 to 7 point measurement using the Likert scale approach (1-Extremely Agree, 2-Quite Agree, 3- Slightly Agree, 4- Neither, 5- Extremely Disagree, 6-Quite Disagree, 7 Slightly Disagree). Besides, the researchers also have designed a set of question on the frequency of use of each of the intelligences in the lesson. As to meet the requirements, a paired sample test was used to compare mean scores of the usual and MI teaching styles with regard to young adults' performance in report writing.

The 168 participants chosen for the study were required to go through two different assessments at different periods of time. First, they were given the usual teaching exposures and then assessment was carried out accordingly. After obtaining their scores, the same group was given the multiple intelligences exposure followed by another assessment. It should be noted here that the method of assessment was highly structured and standardized for both exposures as to maintain high degree of consistency in this inferential study. The details of the assessment method are as follows;

Method of Assessment
Each of the participants was required to write a report (short/informal report) on a variety of issues. For example, it could be a progress report on work progress on a new product campaign, or even a recommendation or problem solving report on the frequency of accidents at a university, etc. The total marks of 15% were awarded for language (7%), content (6%) and format & organization (2%) respectively. In particular, the report was evaluated based on the following criteria:
- The ability to understand and identify the business or management-related issues
- Originality of analysis and ideas
- The ability to present content in a logical, coherent and well-structured report
- Written language competency

In addition, the guidelines for the report were as follows;
- Length of report: 3-4 pages
- Computer-typed
- 1.5 – space within the paragraph and double-space between paragraphs
- Font size: Times New Roman
- A4 sized paper
- Printed only on one side of the paper
- Stapled at top left hand corner

In view of the objective of the study, more methodical approaches were adopted in offering the multiple intelligences exposures to the 168 participants who already experienced the traditional teaching style. As explained above, the participants were then required to write a report as instructed in the question paper. The whole idea of doing this was to examine the extent to which these multiple exposures would help the participants (young adults) to improve on report writing. Then, their marks (over 15%) were recorded based on the usual teaching style. This was then followed by the marks based on the multiple intelligences teaching style. Finally, two sets of data series were obtained from the same sample of 168 participants. The content of the lesson, (course outline) on multiple intelligences were distributed to the participants. In addition, the participants were also required to answer multiple intelligences quiz. The details are as follows;

Multiple Intelligences
Lesson Plan
Topic: An Inconvenient Truth: Incorporating MI in the ESP Classroom
Objectives:
At the end of the lesson, young adults will be able to:
1) Write a memo report on the problem of global warming in Malaysia, stating the causes and making recommendations to this problem

MATERIALS:
Visual animation presentation on global warming – An Inconvenient Truth and corresponding materials, power point presentation, discussion, theme song of An Inconvenient truth.

Set Induction:
Listening to theme song: Activity with song- Discussion and filling in the blanks and sing along

[MI- verbal linguistic, music, logical and bodily kinaesthetic]
1. Show clip on Global warming and elicit understanding of the clip.
2. Discussion on the clip :
    a) What was the clip about?
    b) How does global warming happen?
    c) Do you think dropping the ice into the sea will solve global warming?

d) Why do you think the man yelled at Suzie?
[MI- verbal linguistic and visual spatial]

3. Name or come out with the best title for this clip in groups– Give reasons (Why)
[MI- logical, verbal linguistic and interpersonal]

4. Discussion on which of the given titles is best suited for this clip?

5. Ask the participants to close their eyes and imagine some of the consequences of global warming. Question: Tell us what you imagined
[MI- verbal linguistic, visual spatial and intrapersonal]

6. Group Activity: Discussion on global warming in Malaysian context- How does Malaysia contribute to global warming?
[MI- verbal linguistic, logical and interpersonal]

7. Come up with a TV advertisement to inform people about the consequences of global warming. Come up with two line rhymes. The students may add music to the jingle to make it interesting. They will present this as a form of a TV advertisement.
[MI- verbal linguistic, logical, music, bodily kinaesthetic and interpersonal]

8. Draft a memo: 1. Introduction 2. Problem 3. Findings 4. Conclusion 5. Recommendation
[MI- verbal linguistic, logical and interpersonal]

9. Homework – to write a recommendation report detailing the cause and recommendations to solve the problem of global warming in Malaysia.
[MI- verbal linguistic, logical and intrapersonal]

10. The lecturer has to evaluate their scores based on their language, content and organisation

Multiple Intelligences Quiz
This quiz will help you identify your most effective learning styles. Read each statement. If it expresses some of your characteristics and sounds true for the most part, jot down a "T". If it doesn't, mark an "F". If the statement is sometimes true, sometimes false, leave it blank. There are 40 statements in total.

1.	I'd rather draw a map than give someone verbal directions.	
2.	If I am angry or happy, I usually know exactly why.	
3.	I can play (or used to play) a musical instrument.	
4.	I can associate music with my moods.	
5.	I can add or multiply quickly in my head.	
6.	I keep or would like to keep pets.	
7.	I can help a friend sort out strong feelings because I have successfully dealt with similar feelings myself.	
8.	I like to work with calculators and computers.	
9.	I pick up new dance steps fast.	
10.	It's easy for me to say what I think in an argument or debate.	
11.	I enjoy a good lecture, speech or sermon.	
12.	I always know north from south no matter where I am.	
13.	I like to gather groups of people for parties or special events.	
14.	Life seems empty without music.	
15	I can recognize and name many different types of trees, flowers and plants.	
16.	I always understand the drawings that come with new gadgets or appliances.	
17.	I like to work on puzzles and play games.	
18.	Learning to ride a bike (or skates) is easy.	
19.	I am irritated when I hear an argument, or statement that sounds illogical.	
20.	I can convince other people to follow my plans.	
21.	I am conscious of tracks, nests, birds or butterflies while on a walk.	
22.	My sense of balance and coordination is good.	
23.	I often see patterns and relationships between numbers faster and more easily than others.	
24.	I enjoy building models (or sculpting).	
25.	I'm good at understanding the fine points of word meanings.	
26.	I can look at an object one way and see it turned sideways or backwards just as easily.	
27.	I often connect a piece of music with some event in my life.	
28.	I like to work with numbers and figures.	
29.	I like to sit quietly and reflect on my inner feelings.	
30.	I have an understanding of, and an interest in global environmental issues.	
31.	I find it pleasurable to look at shapes of buildings and structures.	
32.	I like to hum, whistle and sing in the shower or when I'm alone.	
33.	I'm good at athletics.	
34.	I enjoy writing detailed letters to friends.	
35.	I am a keen gardener.	
36.	I'm usually aware of the expression on my face.	
37.	I'm sensitive to the expressions on other people's faces.	
38.	I stay "in touch" with my moods. I have no trouble identifying them.	
39.	I am sensitive to the moods of others.	
40.	I have a good sense of what others think of me.	

Source: Adopted from Carla Piper[2], 2002 and Howard Gardner, 2001[3],

²   *Piper,C.(2002). Multiple Intelligence Quiz. Retrieved Jan. 13, 2014, from http://www1. chapman.edu/soe/faculty/piper/teachtech/miquiz.htm*

Score Sheet

Circle each item that you marked "True" and tally from the list below. Add your totals. A total of four in any of the categories indicates strong ability.

A	B	C	D	E	F	G	H
Verbal-Linguistic	Logical-Mathematical	Visual-Spatial	Bodily-Kinaesthetic	Musical	Intra-personal	Inter-personal	Naturalistic
10	5	1	9	3	2	13	6
11	8	12	18	4	7	20	15
19	17	16	22	14	29	37	21
25	23	26	24	27	36	39	30
34	28	31	33	32	38	40	35

Source: Carla Piper, 2002 and Harward Gardner, 2001

Questionnaire (MI)

1. Does knowing your intelligences help in your learning?
   Explain why? —————————————————————————

2. Which of the intelligences did you use the most during the lesson? Please indicate them
   (1-8), accords to frequency of use of each of these intelligences in the lesson.
   1. Verbal- linguistic   ———————————————
   2. Interpersonal   ———————————————
   3. Music   ———————————————
   4. Bodily Kinaesthetic   ———————————————
   5. Visual- spatial   ———————————————
   6. Intrapersonal   ———————————————
   7. Logical Mathematical   ———————————————
   8. Naturalistic   ———————————————

3. What are the differences between the lesson using MI and the normal English classes?
   (You may tick more than one in the given boxes below)
   1. (a) MI lesson was interesting ————————————————
      (b) Normal English lesson was interesting ————————————————
   2. (a) MI lesson had more varied activities ————————————————
      (b) Normal English lesson had more varied activities ————————————————
   3. (a) MI lesson was student-centred (more student participation)
      ———————————————
      (b) Normal English lesson was student-centred (more student participation)
      ———————————————

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[3] *Gardner.H.(2001). Multiple Intelligence Quiz. Retrieved Jan. 15, 2014, from http://psychology.about.com/library/quiz/bl-mi-quiz.htm*

4. Do you find learning English pleasurable?
    Yes, Why? ————————————————
    No, Why? ————————————————

5. Does incorporating MI increase your pleasure in learning?
    Yes, Why? ————————————————
    No, Why? ————————————————

    Likert-scaling questions (1-Extremely Agree, 2-Quite Agree, 3- Slightly Agree, 4- Neither, 5- Extremely Disagree, 6-Quite Disagree, 7 Slightly Disagree)

6. Does incorporating MI help you in your learning?

7. Did incorporating MI help you in your memo writing activity?

FINDINGS AND DISCUSSIONS

Young Adults' MI Profile

Howard Gardner (1993,1999a) in his book 'Frames of Mind: The Theory of Multiple Intelligences' posited that human beings have multifaceted intelligences which can be drawn upon to work effectively to solve problems or create products in a cultural setting. Gardner uses eight criteria to recognize these intelligences, which can be activated when exposed to suitable stimuli in the right cultural setting. In addition, Armstrong (1994) states MI serves "…as a template in constructing strategies for student success". As a result, the young adults' profiles were identified through a quiz.

Findings indicated that a majority (104) of the young adults fell under the intelligences profile of Verbal Linguistics, Interpersonal and Musical (VLIM) categories while there were 56 young adults with Logical Mathematical and Intrapersonal (LMI) intelligences. The remaining 8 young adults fell under the Bodily Kinesthetic (BKI – 4) and Visual Spatial intelligences (VSP – 4). According to Gardner (1983) opportunities should be given to students to learn through their own learning profiles so that they may become more successful at learning. Hence, identifying young adults' profile helped the lecturers to explore, design, construct, select appropriate materials and encourage effective team-work skills in conducting the lesson.

Analysis of Questionnaire

The questionnaire enquired into young adults' knowledge of their own profiles and whether knowing it assisted them in their learning. 90 % of the young adults stated that knowing their intelligences helped them to enjoy the lesson, as well as helping them to concentrate on their strengths. Besides, all the participants (100%) indicated that the MI lesson incorporated with visual animation was enjoyable mainly because it had more varied activities catering to their individual intelligences. According

to Mayer, E & Richard B. Anderson (1992), value and effect of multimedia presentations facilitate the language learning environments. This is related to the generative theory of multimedia learning drawn from Paivio's dual coding theory where learners learn to construct referential connections between two forms of mental representation systems, the verbal and the visual representation system.

Report Writing Scores

The main purpose of the study was to identify whether the use of multiple intelligences provided a different outcome in the global understanding of the lesson. This also indicated young adults' performances in terms of scores in determining whether there was a significant difference when multiple intelligences task was used. Thus, a paired samples test was performed and the results are presented in Tables 1, 2 and 3 below.

Table 1 show the means cores of usual lesson and MI using the 168 participants. Standard deviation and standard errors are also given in Table 1. Table 2 shows paired differences on mean scores, Standard deviation and standard errors based on the two teaching styles. Table 3 presents the significance of the results indicating whether MI scores significantly differ from usual scores based on t-statistics.

Table 1: Paired Samples Statistics

Pair 1	Mean	N	Std Deviation	Std. Error Mean
Usual lesson	10.8512	168	1.58356	.12217
MI & Visual Animation	11.7321	168	1.35683	.10468

Table 2: Paired Samples Difference

	Paired Differences				
	Mean	Std. Deviation	Std Error Mean	95% Confidence interval of the Difference	
				Lower	Upper
Pair 1 Usual & MI	-.88095	.86384	.06665	-1.01263	-.74937

Table 3: Paired Samples Test

	t	df	Significance (p-value)
Pair 1 Usual & MI	-13.218	167	.000

It seemed that there was a significant difference in the performance level of young adults when scores were compared for the usual report writing, and a similar task done after multiple intelligences lesson. Mean score obtained for the usual lesson was only 10.85 compared to 11.73 for multiple intelligences task. The mean differences were 0.8809 while the p value was less than significance level 0.05 (confidence level 95 per cent). Obviously, it can be concluded that there was a significant difference in the scores for the report writing tasks. This showed that multiple intelligences task had a significant impact on young adults' performance.

Table 4 below presents the results of the independent t-tests that incorporate the gender effect on the usual and Multiple Intelligences (MI) teaching styles. The earlier sample size of 168 participants was further reviewed due to incomplete information on gender. Thus, only 164 participants comprising of 56 males and 108 females, were taken for this analysis. It seemed that there was no significant difference between males and females with regard to scores obtained via usual teaching (p-value = 0.162). Findings also indicated that the scores registered by males and females on the MI teaching style were statistically indifferent (p-value = 0.239). Thus, males and females did not show any significant difference on the scores based on the MI teaching style. However, an important point that should taken into consideration where, male young adults registered higher scores as compared to female young adults on both usual (11.1339 compared to 10.7685) and MI teaching methods (11.9286 compared to 11.6620).

Gender Effect
Table 4: Independent T-Test Results of the Effect of Gender on Regular and MI Methods

Teaching Methods	Gender	N	Mean	Significance *
Usual Method	Male	56	11.1339	**0.162**
	Female	108	10.7685	
MI Method	Male	56	11.9286	**0.239**
	Female	108	11.6620	

*Significance level 0.05

CONCLUSION AND IMPLICATIONS

The main objective of this research was to incorporate MI and visual animation in the English lesson. One important finding that should be noted from this study is how the use of MI and visual animation made the English language lesson a more enjoyable one. MI played a significant role in facilitating the lecturers to teach an English language lesson in a lively and practical way consequently resulting in better young adults' performance in their report writing. Undoubtedly, this study reiterates the fact that the infusion of MI and visual animation in the teaching process tends

to result in more fruitful results in terms of attaining greater participation of young adults and this in turn offers valuable skills on report writing. Therefore, it can argued that MI method tends improve writing skills of both male and female young adults. However, it should be clearly understood that both males and females do not hold any significant difference on the scores be it on regular or MI methods. In brief, incorporating multiple intelligences and visual animation in the teaching of English for young adults does play an important role.

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ENVIRONMENTAL RESPONSIBILITY TOWARDS GREEN PURCHASE AMONG STUDENTS

SYUHAILY OSMAN & ER SUAN YING

ABSTRACT

The main purpose of this study is to determine the influence of green purchase attitude, environmental concern and perceived environmental responsibility towards green purchase intention amongst UPM's students. A total of 150 respondents from two faculties in Universiti Putra Malaysia were participated in the present study and were selected through systematic random sampling. A self-administered questionnaire was used as a tool for data collection to measure attitude towards green purchase, environmental concern, perceived environmental responsibility and green purchase intention. The result descriptively showed that slightly more than half of the respondents were reported as having positive attitude towards green purchase, high level of perceived environmental responsibility and green purchase intention. However, the majority of the respondents were grouped in low level of environmental concern category. Additionally, the results from Pearson correlation analysis have indicated a significant positive relationship between green purchase attitude, environmental concern, perceived environmental responsibility and green purchase intention. Besides, multiple regression analysis reported that the most influential factor that predicts respondents' green purchase intention was an attitude towards green purchase. Finding from this study is beneficial to the marketer and government as it helps them to have a better understanding of factors that motivate consumer's green purchase intention.

Keywords: Green Purchase Intention; Attitude; Perceived Environmental Responsibility; Environmental Concern

ABSTRAK

Tujuan utama kajian ini adalah untuk menentukan pengaruh sikap pembelian hijau, keprihatinan alam sekitar dan persepsi terhadap tanggungjawab penjagaan alam sekitar ke atas niat pembelian hijau dalam kalangan pelajar UPM. Seramai 150 pelajar dari dua buah fakulti di Universiti Putra Malaysia telah dipilih untuk menyertai kajian ini dan dipilih secara persampelan rawak sistematik. Borang soal selidik yang diisi sendiri telah diedarkan untuk tujuan pengumpulan data untuk mengukur sikap terhadap pembelian hijau, keprihatinan alam sekitar, persepsi terhadap tanggungjawab penjagaan alam sekitar dan niat pembelian hijau responden. Hasil kajian secara deskriptif menunjukkan bahawa lebih separuh daripada responden mempunyai sikap pembelian hijau yang positif, persepsi terhadap tanggungjawab penjagaan alam sekitar dan niat pembelian hijau pada tahap yang tinggi. Walau bagaimanapun, majoriti responden dikumpulkan dalam kategori tahap keprihatinan alam sekitar yang rendah. Tambahan pula, analisis

korelasi Pearson menunjukkan bahawa terdapat hubungan yang signifikan di antara sikap pembelian hijau, keprihatinan alam sekitar dan persepsi terhadap tanggungjawab penjagaan alam sekitar dengan niat pembelian hijau. Selain itu, analisis regresi berganda menunjukkan bahawa sikap pembelian hijau adalah faktor yang paling mempengaruhi niat pembelian hijau. Hasil kajian ini dapat memberikan manfaat kepada pihak pemasar dan kerajaan di mana ia membantu meningkatkan pemahaman yang lebih baik terhadap faktor-faktor yang menggalakkan niat pembelian hijau dalam kalangan pengguna.

Kata Kunci: *Niat Pembelian Hijau; Sikap; Persepsi Terhadap Tanggungjawab Penjagaan Alam Sekitar; Keprihatinan Alam Sekitar*

INTRODUCTION

Deteriorating environment such as global warming, polluted landfill, water and air, the use of DDT (a pesticide) which caused an ecological imbalance and many other harmful activities performed in the modern economy have caught the widespread attention of citizens worldwide. According to Abdul-Muhmim (2007), consumers can contribute significantly to improve the quality of the environment through the purchasing of environmentally friendly products. As green products are one of the responses to concern for the environment, it is important to examine consumers' green purchasing behavior.

The past decades witness the rapid economic growth through increasing consumers' consumption worldwide. This in turn causes environmental deterioration through over-consumption and utilization of natural resources (Machanda, 2014; Tan & Lau, 2010). The consequences of environmental degradation are global warming, depletion of the stratospheric ozone layer, pollution of sea and rivers, noise and light pollution, acid rain and desertification (Ramlogan, 1997). As the environment continues to worsen, it has become a persistent public concern in the developed countries and has awakens developing countries to the green movement (Tan & Lau, 2010).

With increasingly pressing environmental concerns weighing our planet, green consumerism nowadays carries more weight than before. As the result, green product offerings and demands have increased significantly (Machanda, 2014) and this is especially true in developed countries (Yaacob & Zakaria, 2008). In general, green product is known as an ecological product or environmental friendly product (Massawe & Geiser, 2012). Lee (2009) defined green purchasing behavior as consumption of products that are beneficial to the environment, recyclable, conservable, biodegradable, minimally packaged and responsive to ecological concerns. Examples of green products are biodegradable household cleaning products, energy-efficient light bulbs, organic foods and apparel products manufactured in an environmentally sound manner.

Developing countries like Malaysia faced great challenges in ensuring a balance between development and environmental sustainability. The national statistics showed that the state of some of the Malaysian environment is rather stressful. Urban air quality, river water quality, deforestation, household wastes and hazardous wastes are some of the examples of environmental issues faced by the nation (Mat Said, Ahmadun, Paim, & Masud, 2003). Although there is an increase of interest in environmental problems around the world, the amount of interest and the impact of this concern on consumer purchasing behaviors may not be the same. When surveyed on the aspect of eco-friendliness of habits and behaviors, only 8% of Malaysian respondents responded they have changed their behavior in a great deal to benefit the environment (TNS, 2008). However, when asked on the willingness to pay more for green products and services, surprisingly, about 82% of Malaysian respondents mentioned in the survey that they were willing to do so with the majority willing to pay an extra of 5% to 10% (TNS, 2008). The study was conducted among the general populations of consumers in which they have been regarded as the panel for TNS 6th dimension access panel.

It is anticipated that if the current trend of economic growth and the irresponsible consumption pattern continues, the environment degradation would worsen. Therefore, a shift towards more sustainable consumption patterns is required (Tan & Lau, 2010). To encourage consumer to purchase green products, marketers need to understand how consumer makes their decision on their buying behavior. Therefore, factors that determine the green purchase intention of consumer are worth to be found out.

There have been few formal studies about green product, green consumers and green marketing in Malaysia. However, conclusive factors that relate to purchasing behaviors of green products have not been identified either (Shahnaei, 2012). This inadequacy calls for the need to explore the factors that determine and contribute to the green purchase behavior of Malaysian consumers. In addition, variables used as antecedents of green purchasing vary from one study to another. This research will examine on three factors which are green purchase attitude, environmental concern and perceived environmental responsibility to suit with the Theory of Planned Behavior (TPB) which will be used as the base for this study. This theory is widely used by many researchers from different fields to analyze and determine human behavior.

The current study investigates the green product purchase intention of young consumers. Past studies found that young people are more ready than older generations to accept new and innovative ideas (Ottman, Stafford, & Hartman, 2006) and those supporters of environmental protection tend to be younger in age (Martinsons, So, Ti, & Wong, 1997). In Malaysia, there are about 16.9% of Malaysian under the age range of 15-24 years old (Malaysia Demographic Profile, 2014) and this figure shows that young generations can be considered as a very important segment to be focused on. In addition, according to Masud, Abdul Rahim,

Paim, and Britt (2004), with the expansion of educational services in Malaysia, university students become one of the most important market segments to be studied for two reasons. First, this group has high purchasing power and shopping interests, since they have the tendency to receive money from many sources such as loan or scholarship and their parents. Second, this is the segment of the population that has the potential of earning a greater income than other segments of the population. Therefore, the focus on young consumers is understandable as this group is representing a new generation of consumers with a strong potential impact on the type of goods and services offered in the market (Tan & Lau, 2009). This study aims to determine the factors that influencing green purchase intention amongst UPM's students. Universiti Putra Malaysia (UPM) has been chosen as the location of study because it is one of the largest universities in Malaysia with students from different cultural background, races, genders and age. Specifically, this study will identify respondents' level of attitude towards green purchase, environmental concern, perceived environmental responsibility and green purchase intention.

LITERATURE REVIEW

According to Bredahl (2001), purchase intentions with regard to individual products were found to be determined almost exclusively by attitudes towards the product. Interaction between consumers with positive attitude towards green products and high market maven ship with the high product availability will create a favorable attitude towards the purchase behavior, which would result in a stronger intention to purchase green products (Ahmad & Juhdi, 2010). Equally, negative attitudes will dissuade consumers, resulting in a non-purchase decision (McCarty & Shrum, 1994).

There have been abundant evidences of environmental concerns might influence consumer buying intention. The positive interrelationships of these two variables have been studied extensively in the consumer research literature. For example, Chan and Lau (2000), Kim and Choi (2005), Mostafa (2006), Aman et al. (2012) reported that there is a significant relationship between environmental concern and green purchase intention. Another study by Fraj and Martinez (2006) also showed a significant coefficient between ecological patterns and environmental behavior, which means that those individual involved and concerned for environment show a higher ecological behavior. Hence, it is suggested that customer with strong environmental concern may be interested in the consumption of products which reflect that concern. Conversely, Paco, Raposo, and Filho (2009) showed a contradictory finding, which, although their samples concern about the environment, but they did not turn their concerns into action and they are rarely taken part in environmental events. Their concerns were more related to economic factors rather than environmental factors that might also relate to the responsibility to be an environmentally friendly consumer through the purchasing power and relevant economic activities.

The study conducted by Lee (2008) revealed that perceived environmental responsibility is one of the important factors that affect green purchasing behavior amongst Hong Kong's young consumers. This finding shows that it is necessary for young consumers to realize their individual responsibility in environmental protection. In Malaysia, Sinanappan and Abdul Rahman (2011) also reported that perceived environmental responsibility is the top predictor of consumers' green purchasing behavior. The collective impact of consumers' consumption pattern which increases the damage to the environment has created a sense of responsibilities among the consumers. Consumers believe that the responsibilities should be portrayed by everyone in which it highly includes companies that produce goods.

Ng and Paladino (2012) defined behavioral intentions as a measure of a person's relative strength of purpose to execute certain behavior. Nik Abdul Rashid (2009) referred green purchase intention as the probability and willingness of a person to give preference to products having eco-friendly features over other traditional products in their purchase considerations. Next, Qader and Zainuddin (2011) have conducted a study with the intention to identify the influence of media exposure on purchase intention of lead-free electronic products (green electronics) amongst 170 lecturers in Universiti Sains Malaysia. They have conceptualized green purchase intention as an individual plan to involve in some action within a specific time and the probability that an individual will perform an eco-behavior. However, Ramayah, Lee, and Mohamad (2010) referred green purchase intention as a determination to act in a certain way.

Theory of Planned Behavior states that intention is seen as the proximal determinant of behavior. As a general rule, the stronger the intention is to engage in a behavior, the more likely it will actually be performed (Ajzen, 1991). According to Beckford, Jacobs, Williams, and Nahdee (2010) and Chan (2001) studies, green purchase intention is a significant predictor of green purchase behavior, which means that purchase intention is positively affecting the probability of a customer decision that he will buy green products.

The findings of previous research also indicated that many studies found a significant relationship between consumers' environmental concern with green purchasing, but there are also numerous researches argued that environmental concern does not lead to green consumerism (Berger & Corbin, 1992; Kim & Choi, 2005; Mostafa, 2006). The contrasting results with regards to environmental concern towards green purchasing make it necessary to further investigate this issue. In addition, Lee (2008) has indicated in her study that perceived environmental responsibility would be an essential factor for marketer as they can easily target environmentally conscious consumers. Harrison (1993) proposed green marketing strategy by firms through positioning the environmental benefits of green products to consumers' mindset to influence their purchasing decision. Therefore, it is worth for the current study to examine all the three related factors with regard to the purchasing behavior of consumers.

Theory of Planned Behavior states that the intention is seen as the proximal determinant of behavior. As a general rule, the stronger the intention is to engage in a behavior, the more likely it will actually be performed (Ajzen, 1991). According to Beckford, Jacobs, Williams, and Nahdee (2010) and Chan (2001), green purchase intention is a significant predictor of green purchase behavior, which means that purchase intention is positively affecting the probability of a customer decision that he will buy green products. In addition, as TPB is having three important components (i.e., attitude, subjective norms and perceived behavior control) to influence the purchase intention, this study will measure the green purchase attitude, environmental concern, and perceived environmental responsibility to represent all the three components, respectively.

METHODOLOGY

Non-experimental research design which consists of descriptive research and correlational research was used in this study. The research is done in Universiti Putra Malaysia (UPM). UPM being as one of the research universities in Malaysia has the required qualities needed to get involved in this study. Being ranked as the 66th best university in Asian countries in 2015 by QS Asian University Ranking, UPM offers undergraduate and postgraduate courses with a research focus on agricultural sciences and its related fields (The Malaysia Insider, June 10, 2015). With over 15 000 undergraduates in 16 different faculties in Serdang Campus, this large number is enough to fulfill the needed respondents in order to answer the questionnaire for this research. Dr. John Curry has provided the "rule of thumb" on sample size that the sampling percent is only 1% for the population number of 10,000 and above (Yount, 2006). As the number of undergraduate students in UPM is approximately 15 000, only 1% of sampling percentage need to be collected that is 150 students. Undergraduate students in UPM have been selected to be the population of this study. With the total number of students of 15,174 in 2012/2013 session, certainly this research can be done with high precision and reliability.

The selection was based on study stream due to the distinctiveness in programs of studies offered by relevant faculties. Only one faculty was chosen to represent each stream due to the reason of only 150 respondents is needed for the whole sample size. Faculty of Environmental Studies and Faculty of Human Ecology were chosen randomly. The selection of samples was based on systematic random sampling. By adopting the method, fifteen faculties in UPM were firstly divided into science-based and non-science based faculty. Next, one faculty was selected from a total of eleven science-based faculties and one faculty was chosen from a total of four non-science based faculties randomly. Then, the two selected faculties were divided into different programs of study and one program was randomly selected from each faculty. In this study, Bachelor of Environmental Management has been chosen from Faculty of Environmental Studies while Bachelor of Human Development was selected from Faculty of Human Ecology. The research data were collected using a self administered questionnaire which consists of three

sections. Section one examined the demographic characteristics of respondents, section two consists of three parts which measured the three independent variables (attitude towards green purchase, environmental concern, perceived environmental responsibility) while section three measured the dependent variable (green purchase intention).

All constructs were measured by various items on 5-point Likert-type scale. Green purchasing attitude was measured using a 6-items scale adapted from Chan (2001). Positive and negative formulations of the items were presented for guaranteeing the content balance of the study. All items were based on scales that have been previously validated. Environmental concern of respondents was measured using 15-items revised New Environmental Paradigm (NEP) scale developed by Dunlop, Van Liere, Mertig, and Jones (2000). The scale had been revised from 12 items to 15 items in the year 2000 for which the revised scale provides more comprehensive coverage of the ecological world view. The NEP scale was developed to measure the overall relationship between humans and the environment, and is the most widely used measure to investigate environmental concern (Stern, Dietz, & Guagnano, 1995; Dunlap & Jones, 2002). Perceived environmental responsibility was measured by 5-items scale adopted from Sinnappan and Abdul Rahman (2011). The scale was developed to determine respondent's sense of responsibility in environmental preservation. Finally, green purchase intention was measured using a 5-items scale adapted from Chan (2001).

Reliability analysis was conducted to test the reliability of the instruments and determine whether respondents were interpreting questions as intended. The reliability of measurement of each variable obtained in this study indicated that all the measurement recorded excellent reliability with coefficient alphas of above 0.6, which is the cutoff point of reliability score recommended by Nunnally (1967). The alpha for attitude towards green purchase was 0.756, environmental concern was 0.780, perceived environmental responsibility was 0.737 and green purchase intention was 0.804.

The data collected were analyzed by using Statistical Package for The Social Science for Windows (SPSS). Specifically, descriptive statistics were used to determine the frequency, percentage, mean and standard deviation of respondents' demographic and socioeconomic backgrounds as well as to identify the respondents' level of attitude towards green purchase, environmental concern, perceived environmental responsibility and green purchase intention. Meanwhile, Pearson correlation was used to determine the relationship between attitude towards green purchase, environmental concern, perceived environmental responsibility and green purchase intention and multiple regression was used to determine the most influential factor that predict green purchase intention.

FINDINGS AND DISCUSSION

A total of 150 respondents were participating in the study. There were 70.7% of female respondents, whereas male respondents accounted for 29.3% of the total respondents. The range of age was between 19 to 27 years old. Students aged within 22-24 years old made up the largest portion of the respondents which was 62.6% while there were only 10.7% of respondents aged between 25-27 years old. The mean age of the respondents was 22.77 years old and standard deviation was 1.720 years. As for ethnicity, 52.0% of the respondents were Malay, 38.7% were Chinese, 8.0% were Indian and other ethnics only accounted for 1.3% of the total respondents.

Besides, 50.0% of the respondents were pursuing Bachelor of Environmental Management, whereas the other half was taking Bachelor of Human Development. With regards to study semester, 31.3% of respondents were in their final semester and this was followed by 28.0% of students in the fourth semester, 22.0% students in the sixth semester and the least number of students were in their second semester.

On top of that, the majority of the respondents received financial support from loan or scholarship, which accounted for 82.7% of respondents. Meanwhile, there were only 14.6 % of respondents being sponsored by their parents to further study in the university. However, there were 2.7% of respondents source their income through other methods such as taking up part time jobs. As for monthly income for those who have a job, the majority of the respondents (79.3%) were reported in the income category of less than RM500. There were 16% of respondents received RM501-RM1000 per month while 2.0% respondents had more than RM1500 of income. Respondents' sociodemographic characteristics were shown in the following Table 1.

Table 1: Respondents' Sociodemographic Characteristics

Variables	Frequency (n=150)	Percentage (%)
Gender		
Male	44	29.3
Female	106	70.7
Age (years old)		
19-21	40	26.7
22-24	94	62.6
25-27	16	10.7
Mean	22.77	
Sd	1.720	
Min	19	
Max	27	

Ethnic		
Malay	78	52.0
Chinese	58	38.7
India	12	8.0
Others	2	1.3
Program of Study		
Bachelor of Environmental Management	75	50.0
Bachelor of Human Development	75	50.0
Study Semester		
2	28	18.7
4	42	28.0
6	33	22.0
8	47	31.3
Source of Income		
Loan/Scholarship	124	82.7
Sponsored by Parents	22	14.6
Others	4	2.7
Monthly Income		
Less than RM500	119	79.3
RM500 - RM1000	24	16.0
RM1001 – RM1500	4	2.7
More than RM1500	3	2.0

Attitude towards Green Purchase

In this study, respondent's attitude towards green purchase was measured by six items with 5 point Likert scale. In order to have a more meaningful discussion, Scale 1 and scale 2 which indicated "strongly disagree" and "disagree" were categorized as one scale which was "disagree". A respondent who has chosen scale 3 was categorized as "neutral". Meanwhile, scale 4 and scale 5 which represented "strongly agree" and "agree" were also grouped as one scale which was "agree". As shown in Table 2, there was 92.0% of respondents perceived green purchasing as a good idea and 93.3% of respondents believed that the use of green products will help in reducing wasteful use of natural resources. However, there were 57.4% of the respondents think that green products are expensive, and this may due to the manufacturing cost of green product are relatively higher than normal product. Then, the respondents were categorized into two groups based on the mean score for attitude towards green purchase which were negative attitude (≤ 22) and positive attitude (≥ 23). The mean for attitude towards green purchase was 23.06 and standard deviation was 2.913. The study found that more than half of the respondents were reported as having a positive attitude towards green purchase which accounted for 56.0 % of respondents. Meanwhile, 44.0% of respondents were categorized as having a negative attitude. The results indicated that as an overall, most of the respondents showed favorable evaluations, feelings, and tendencies towards green product purchase. This positive

attitude is a very fundamental issue in which the consumers can have the tendency to purchase the green products as what is being portrayed in TPB; the more positive attitude consumers have towards a behavior, the stronger intention the consumers will have to undertake the behavior under his or her control (Ajzen, 1991). This notion was supported by Mostafa (2007) in his study among Egyptian consumers in which he has found that attitude towards green purchase can influence the green purchase intention and directly affect the green purchase behavior.

Table 2: Frequency Distribution for Attitude towards Green Purchase

No.	Items	Disagree (%)	Neutral (%)	Agree (%)
1.	I like the idea of purchasing green.	2.0	10.0	88.0
2.	Purchasing green is a good idea.	1.3	6.7	92.0
3.	I have a favorable attitude towards purchasing a green version of a product.	1.3	25.4	73.3
4.	I think it is a waste of time to read the content whether the product is eco-friendly or not before I buy a product.	64.7	21.3	14.0
5.	I believe that use of green products by me will help in reducing wasteful use of natural resources.	1.3	5.3	93.3
6.	I think green products are expensive.	6.0	36.6	57.4

Environmental Concern
Environmental concern of the respondents was measured using 15-items revised New Environmental Paradigm (NEP) Scale. Based on mean score, the level of environmental concern was divided into two categories which was low environmental concern with a total score of 50 and below, whereas high environmental concern was indicated by a total score of 51 and above for each respondent. Most of the respondents were grouped in low environmental concern category which is 78.7% of respondents. There were only 21.3% of respondent had high environmental concern which indicated a pro-ecological orientation. The mean score of environmental concern was 50.33 with a standard deviation of 5.544. Overall, most of the respondents had low concern over environmental issues and did not aware of the limitation of earth to growth. Low level in environmental concern can be supported by the descriptive results as shown in Table 3 which indicated that a larger proportion of the respondents tended to agree with the negative items which were items 2, 4, 6, 10, 12, 14, in the NEP scale. For example, 60.7% of the respondents believed that humans will eventually learn enough about how nature works and be able to control over the nature while there were only 8.7% of respondents disagree on this. In addition, for the positive items, the results also showed the tendency of respondents to have the environmental concern. This can be proven by the findings that most of the respondents agreed that we are approaching the limit of the number of people the earth can support (70.7%) as well as they believed that plants and

animals have as much right as humans to exist (83.3%).

The results of this study indicated that the respondents are having a low affective attribute that can actually represent the extent of their worries, compassion and like/dislikes about the environment (Yeung, 2005). The findings also seemed to be contradicted with   Kalafatis et. al. (1999) argument that environmental concern can be seen as the awakening and awareness of consumers in the fact that the environment is in danger and natural resources are limited.

Table 3: Frequency Distribution for Environmental Concern

No.	Items	Disagree (%)	Neutral (%)	Agree (%)
1.	We are approaching the limit of the number of people the earth can support.	3.3	26.0	70.7
2.	The earth has plenty of natural resources if we just learn to develop them.	12.7	14.7	72.6
3.	The earth is like a spaceship with only limited room and resources.	6.7	19.3	74.0
4.	Humans have the right to modify the natural environment to suit their needs.	33.3	22.0	44.7
5.	Plants and animals have as much right as humans to exist.	2.7	14.0	83.3
6.	Humans were meant to rule over the rest of the Nature.	31.3	28.7	40.0
7.	When humans interfere with Nature, it often produces disastrous consequences.	4.0	23.3	72.7
8.	The balance of Nature is strong enough to cope with the impacts of modern industrial nations.	34.7	32.7	32.7
9.	The balance of Nature is very delicate and easily upset.	6.7	32.0	61.3
10.	Human ingenuity will ensure that we do not make the earth unlivable.	16.7	39.3	44.0
11.	Despite our special abilities, humans are still subject to the laws of Nature.	4.7	18.7	76.7
12.	Humans will eventually learn enough about how nature works to be able to control it.	8.7	30.7	60.7
13.	Humans are severely abusing the environment.	2.7	16.7	80.6
14.	The so-called ecological crisis facing humankind has been greatly exaggerated.	24.0	34.7	41.3
15.	If things continue on their present course, we will soon experience a major ecological catastrophe.	4.0	14.7	81.3

Perceived Environmental Responsibility

In this study, perceived environmental responsibility was measured by five items with 5- point Likert scale. It was reported that 94.0% of the respondents perceived themselves as having the responsibility to protect the environment. Besides, majority of the respondents (90.0%) thinks that environmental protection should be started with them. Frequency distribution for respondent's perceived environmental responsibility was simplified in Table 4. The level of perceived environmental responsibility was then divided into two categories which were low level of environmental responsibility (≤ 20) and high level of environmental responsibility (≥ 21), based on the mean score obtained. Slightly more than half of the respondents (52.0%) were reported as having a high level of environmental responsibility. Respondents who fall in the low level category of environmental responsibility accounted for the remaining 48.0% of total respondents. The mean for perceived environmental responsibility was reported as 20.47 and standard deviation was 2.832. The minimum score was 14 whereas the maximum score was 25.

Table 4: Frequency Distribution for Perceived Environmental Responsibility

No.	Items	Disagree (%)	Neutral (%)	Agree (%)
1.	I should be responsible for protecting our environment.	1.3	4.7	94.0
2.	Environmental protection is the responsibility of the Malaysia government, not me.	70.7	12.7	16.6
3.	Environmental protection is the responsibility of environmental organizations, not me.	74.7	12.0	13.3
4.	Environmental protection starts with me.	2.0	8.0	90.0
5.	I have taken responsibility for environmental protection since I was young.	4.7	22.7	72.7

The findings that only half of the respondents were categorized as having a high level of environmental responsibility indicated that the respondents' sense of responsibility in environmental protection was not that impressive. This is because the environmental behavior carries an altruistic meaning, whereby individuals may need to have a willingness to sacrifice their time or preferred activities to protect the environment for the long-term benefits of the earth and human. This finding seemed to support Paco et al.'s (2009) findings, which also found that their respondents were concerned about the environment, but rarely taking part in environmental events.

Green Purchase Intention

The result for every item, with respect to green purchase intention was also descriptively discussed. There was very high percentage of respondents (90.0%) who claimed that they will consider buying green products in the near future because they

brought to less pollution and 88.0% of respondents will consider switching to other brands for ecological reasons. As compared to the other four items, the percentage of respondents who claimed that they will consider buying a green product even it is more expensive than normal product was lesser with around 58.7% of the total respondent. This indicated that price is an important concern for consumers when purchasing certain product. Table 5 simplified the frequency distribution of all the items in green purchase intention scale. As discussed in the other previous sections, the score of green purchase intention was also divided into two categories which were low level of green purchase intention (≤ 19) and high level of green purchase intention (≥ 20), based on the mean score. The result indicated that 58.0% of respondents had a high level of purchase intention while 42.0% of respondents were found to fall in the low level of purchase intention category. The mean for green purchase intention was 20.09 and standard deviation was 2.634.

Table 5: Frequency Distribution for Green Purchase Intention

No.	Items	Disagree (%)	Neutral (%)	Agree (%)
1.	I will consider buying green products in the near future because they are less polluting.	0.7	9.3	90.0
2.	I will consider switching to other brands in the near future for ecological reasons.	1.3	10.7	88.0
3.	I plan to switch to a green version of a product in the near future.	1.3	14.7	84.0
4.	I will consider to buy green product even it is more expensive than normal product.	4.0	37.7	58.7
5.	I have high purchase interest of green product.	2.7	23.3	74.0

Similar to the findings on the perceived environmental responsibility, the results also showed that the respondent's intention to perform a green purchase was not that impressive as it was only involved a total of 58.0% of them. This indicated that they may not really want to make a plan to involve in some action within a specific time and the probability that individual will perform an eco-behavior (Qader & Zainuddin, 2011).

Relationship between Attitude towards Green Purchase, Environmental Concern, Perceived Environmental Responsibility and Green Purchase Intention
Pearson correlation analysis was used to estimate strength and direction of association between two variables. The result suggested that there was a significant correlation between attitude towards green purchase and purchase intention. The positive r-value clarified the positive relationship between two variables by explaining respondents with a positive attitude will most probably have high intention to purchase green product. This finding was consistent with the study conducted by Mostafa (2007) where he has found that green purchase intention can be influenced by the attitude

On top of that, the most influential factor that predicts respondents' green purchase intention was an attitude towards the green purchase with the highest β-value which was 0.432 as compared to the other independent variables. Meanwhile, the value of the Adjusted R Square was 0.295. Hence, this model accounted for 0.295 or 29.5% of variance can be explained. Multiple regression analysis for green purchase intention was shown in the Table 7 below.

Table 7: Multiple Regression Analysis for Green Purchase Intention

Variables	B	SEB	β
Attitude towards green purchase	0.391	0.070	0.432**
Environmental concern	0.050	0.035	0.101
Perceived environmental responsibility	0.817	0.075	0.202*
Constant	7.005	2.019	

Note. R^2=0.3069; Adj. R^2= 0.295; F= 21.771; *p≤0.05, ** p≤0.01, *** p≤0.001

The results about the attitude was the most dominant factors contributing to the purchase intention for green products was supported by the findings from Pearson correlation analysis in which the r-value of this variable was the highest among the three variables under study. This was followed by perceived environmental responsibility as having the second highest r-value and environmental concern as having the least correlation. However, by having the interaction between the three variables as being analysed in multiple regression, it was finally found that environmental concern was not the significant predictor for the purchase intention for green products.

IMPLICATIONS

This study provides an insight to consumer for a better understanding of their attitudes and behaviors towards green purchase. From a marketers' perspective, it is also vital to understand the determinants that influence young consumers' green purchase intention in order to develop effective strategies to target a greater segment of customers. It will also assist in the development of effective marketing and communication strategies for green products or services. Therefore, marketers will be able to explore different communication strategies that would be suitable in positioning environmentally friendly products and motivating green purchase intentions. In addition, major initiatives need to be carried out to convince people to be responsible for their actions and behaviors. Relevant government agencies will find this study useful by knowing what factors influence Malaysians to consume green products so that more campaign can be organized to raise the awareness of consumers to save the planet as what other developed countries do.

In details, firstly, marketers can gain more knowledge and insight on factors that motivate consumers to involve in green purchasing. They are able to develop more effective marketing and communication strategies in promoting green products as well as targeting a larger group of customers. The findings shown that those who perceived themselves as having a high level of environmental responsibility will be more intended to purchase green products. With regard to this, marketers can promote their products by highlighting on the benefits of going green and how consumers can protect and contribute to the well being of the environment through green purchasing.

Secondly, this study is useful for the policy maker as the role played by the government in environmental protection is undeniable. Current research has found that most of the respondents were reported in low levels of environmental concern. Therefore, governments should organize more campaigns and events to raise the awareness on seriousness of environmental issues and encourage public to change purchasing behavior in a more sustainable way. Additionally, since green purchase attitude turns out to be the most influential factor that lead to green purchase intention, these programs should be able to cultivate a positive attitude amongst the consumers for encouraging more people to involve in green purchasing.

Thirdly, this research could be useful for academicians who are interested to conduct studies on the green purchase intention of the consumer because they might consider including current research's variables in their research framework. Besides, other purchasing consideration or variables can be added to future studies to predict what other factors can significantly influence green purchasing amongst the consumers as the adjusted R square for the model involving all the three variables was only 29.5%. This means that the remaining 70.5% might be contributed by other factors that were not included in this study.

Finally, with regards to the main variables as representing all the elements in TPB, the study found that attitude towards the green product purchase and perceived environmental responsibility were the significant factors contributing to the purchase intention. This implied that the positive attitude is a very important to be imposed into Malaysia consumers so that they it will turn motivate them to make such purchase. Similarly, the focus must also be given the environmental responsibility because the findings also highlighted the two variables are closely related to the behavior of interest in understanding the relationship between values and behavior especially with regards to the green products purchasing. The basic values that individuals hold can lead to the desired behavior (Kim & Choi, 2005).

CONCLUSION

The rapid growth of the global economy is always linked to the increasing of consumers' consumption worldwide. The environment deterioration caused by over consumption and exploitation of the nature is always a concern. As environmental

problems are worsening, a shift towards a more sustainable consumption behavior is crucial and essential.

The data illustrated that over half of the respondents shown high level of intention towards green purchase. The marketers and government should actively encourage and motivate more people to involve in sustainable purchasing behavior for preserving the fragile environment. Understanding factors that lead to green purchasing help the related parties to effectively promote the green movement. The finding showed that there was a significant relationship between green purchase attitude, environmental concern, perceived environmental responsibility and green purchase intention. Besides, it was found that the most influential factor that predicts green purchase intention is attitude towards green purchase. With regard to this, the concerned parties can develop more effective strategies by stressing on these factors while promoting and driving green purchasing amongst the consumers. All in all, environmental protections lie in our very own hands. People from all levels of society should look into this issue seriously and take the initiatives to preserve the only one mother earth.

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PSIKOLOGI AGAMA DALAM MENANGANI GEJALA SOSIAL REMAJA

SYAIDATUN NAZIRAH ABU ZAHRIN, FAZILAH IDRIS, FARIZA MD SHAM, REZKI PERDANI SAWAI & JOKI PERDANI SAWAI

ABSTRAK

Cinta yang tidak dipandu dengan agama dan akal boleh menyebabkan belia terlibat dalam gejala salahlaku seksual seperti seks bebas, hamil luar nikah dan pembuangan bayi. Islam meraikan perasaan cinta dan kasih sayang sesama manusia. Namun, cinta tersebut adalah cinta yang tidak membawa kerosakan kepada diri dan masyarakat. Oleh itu, artikel ini bertujuan untuk memperkenalkan psikologi cinta dari perspektif Islam dan bagaimana kefahaman ini boleh menjadikan horizon pemikiran individu Muslim semakin luas dan seterusnya mencegah daripada terlibat dalam masalah sosial. Kajian analisis kandungan berdasarkan literatur terpilih ini mendapati konsep cinta dari perspektif Islam bukan hanya terhad kepada cinta romantis sesama manusia tetapi cinta yang hakiki adalah cinta kepada Pencipta iaitu Allah s.w.t. Kajian kualitatif ini menggunakan metod analisis secara bertema di dalam memahami hakikat cinta yang pelbagai bentuk. Hasil kajian menunjukkan konsep psikologi cinta dapat digunakan di dalam pelbagai cabang ilmu psikologi iaitu psikologi sosial, psikologi perkembangan, personaliti, psikologi agama dan psikologi silang budaya. Kajian ini juga mendapati bahawa terdapat beberapa prinsip dalam Islam yang mendasari hubungan sesama manusia boleh dijadikan mekanisme dalam pencegahan kepada seks bebas, hamil luar nikah dan buang bayi. Secara keseluruhannya, kajian mendapati bahawa remaja yang memahami psikologi cinta dalam konteks agama berjaya menahan diri daripada perkara yang boleh merosakkan diri dan masyarakat yang disebabkan perasaan cinta tersebut.

Kata Kunci: *Psikologi Cinta, Islam, Pemikiran, Muslim*

ABSTRACT

Love which is not guided by religion and reason can lead youth to engage in free sex, unwanted pregnancy, and the abandonement of new born babies. Islam celebrates love and affection upon mankind. Love in Islam does not hurt oneself and society. Therefore, the aim of this study is to introduce the psychological love from the Islamic perspective and to see how this understanding can expand one's horizon of thinking and prevent Muslims from involving in various social problems. This content analysis study was based on selected literature. The review of literature elicited that the concept of love from Islamic perspective is not limited to romantic love only, but most fundamental is the love of Allah SWT. This qualitative study adheres to the thematic analysis method on understanding the various types of love. The results showed that psychological concept of love can be used in various branches of psychology, such as social psychology, developmental psychology, personality, psychology of religion and cross-cultural psychology. The study also found that

there are some underlying principles in Islam in relation to the human relationships that can be used as a mechanism in the prevention of free sex, unwanted pregnancy and new born babies abandonment. Overall, the study found that adolescents who understand the psychology of love in the wider context can abstain themselves and the society from the destructive element that is caused by love.

PENDAHULUAN

Teori dan kajian tentang cinta sentiasa dikaji dari semasa ke semasa dalam pelbagai bidang ilmu, seperti biologi (Diamond 2003; Critelli, Myers & Loos 1986) , kognitif (Fisher et al. 2002; Fisher 2002) dan evolusi (Plutchik 1980; Buss 1994). Malah, cinta menjadi dasar kepada pengalaman hidup manusia yang kompleks. Pandangan ahli psikologi sosial menekankan bahawa cinta juga dapat difahami dengan mempertimbangkan struktur sosial di mana pola-pola hubungan peribadi terungkap (Dion, & Dion, 2006). Satu ketika dahulu, Dion dan Dion (1988) telah menulis tentang hubungan antara konteks sosial dan hakikat cinta dalam buku The Psychology of Love, dan mendapati sejumlah kecil kajian dalam psikologi sosial yang telah mengambil kira perspektif budaya. Akan tetapi sekarang, telah terbukti wujudnya pertumbuhan minat yang besar untuk mengkaji kesan budaya dan faktor budaya yang berkaitan dengan cinta dalam proses intrapersonal dan interpersonal (Dion & Dion, 2006). Psikologi cinta juga telah dikaji dalam bidang Psikologi Budaya, Psikologi Interpersonal, Psikologi Perkembangan, Personaliti dan juga Psikologi Agama.

Berbeza dengan apa yang diperolehi oleh para pengkaji cinta di Barat, pengkaji cinta Muslim menjadikan Qur'an dan Sunnah sebagai rujukan dan mendapati bahawa konsep cinta adalah luas dan bersifat universal di mana ia merangkumi cinta sesama manusia, makhluk selain manusia dan cinta kepada Tuhan (Suzana et al 2012; Syaidatun & Maznah 2009; Syaidatun 2013). Antara aspek cinta dalam Islam adalah merangkumi munakahat (perkahwinan), muamalah (pergaulan), dan muraqabatullah (mendekatkan diri kepada Allah SWT). Dengan memahami cinta dari perspektif yang lebih luas, adalah diharapkan ia dapat membantu para penyelidik dan pengkaji masalah sosial dapat menyediakan penawar kepada masalah-masalah cinta yang dikongsi dalam penulisan ini.

PERMASALAHAN CINTA

Golongan muda adalah diharapkan untuk memimpin negara pada masa akan datang. Dalam usaha untuk mencintai dan dicintai, ada di antara mereka yang lupa kepada tuntutan syariat dan kepentingan memelihara akhlak sepanjang pencarian cinta tersebut. Dari aspek muamalah, isu kebebasan dalam pergaulan menjadi kebimbangan di Pusat Pengajian Tinggi (Zainudin, Zuria & Salleh 2008). Manakala, masalah sosial dan keruntuhan akhlak yang membabitkan remaja Melayu Islam

khususnya di Malaysia kian meruncing. Zeenath (2005), Jaafar, Wibowo dan Afiatin (2006), Zaleha, Nik Hisham dan Sahari (2008) dan ramai lagi pengkaji mendapati keruntuhan akhlak dan seks bebas yang melibatkan remaja berlaku di Malaysia semakin meningkat dari masa ke semasa. Fenomena sosial ini perlu ditangani segera sebelum ianya menjadi tidak terkawal pada masa akan datang. Fatimah (2010) menjelaskan bahawa pelbagai faktor cuba dikaitkan dengan hubungan seks sebelum berkahwin, luar nikah atau zina. Antaranya ialah pergaulan bebas, pengaruh media massa, kurang didikan agama dan kawalan ibubapa, pengaruh rakan sebaya dan pelbagai lagi (dalam Nur Syahidah 2012). Salah faham terhadap konsep cinta juga merupakan salah satu faktor yang mendorong kepada perzinaan (Mohd. Makzan 2010). Masalah sosial yang membabitkan remaja Islam pada hari ini kian meruncing. Hampir setiap hari ada sahaja berita masalah seksual bebas, pembuangan bayi, dan pembunuhan yang disebabkan oleh cinta dan pihak ketiga. Masalah perzinaan pula lebih kerap disiarkan di dada-dada akhbar, televisyen, dan media elektronik yang lain, berikutan dengan tangkapan para remaja Islam di disko-disko, rumah-rumah urut, chalet-chalet dan hotel-hotel. Berikut adalah natijah daripada cinta yang didorong oleh hawa nafsu dan tidak berlandaskan keimanan serta ketaqwaan -

Masalah Perzinaan
Berikut adalah kajian kes ke atas beberapa remaja Melayu Islam di sebuah kolej tempatan yang terlibat dengan masalah perzinaan di atas nama cinta (Syaidatun 2007).

Remaja A mengadu kepada seorang pensyarah di kolejnya mengenai kesukaran untuk fokus kepada pelajaran dan peperiksaan akhir semester. Keputusan peperiksaannya sebelum ini juga turut merosot. Apabila ditanya, dia berkata antara punca masalahnya ialah kekerapan bergaduh dengan kekasihnya, remaja B. Apabila jarang bertemu, mereka kerap bergaduh melalui telefon. Remaja B yang dikenali beberapa bulan lepas, telah meminta "mahkota" dari remaja A ini. Atas dasar cinta, remaja ini telah menyerahkan kehormatannya pada lelaki tersebut di sebuah hotel di ibu kota. Kedua-dua remaja yang mempunyai latar pendidikan sekolah agama, telah mengambil jalan pendek untuk membuktikan cinta mereka, dengan cara berzina dan melakukannya beberapa kali atas nama cinta. Remaja A takut rahsianya diketahui oleh ibu bapa yang dikenali sebagai orang baik-baik di kampung. Akan tetapi, kerana takut kehilangan kekasihnya, dia sanggup menuruti keinginan lelaki itu. Remaja A ingin berkahwin dengan kekasihnya, tetapi keluarga menyuruhnya menamatkan pengajian dahulu.

Remaja C seorang pelajar yang riang dan sentiasa suka kelihatan cantik. Dia mempunyai beberapa teman lelaki dan mempunyai daya tarikannya yang tersendiri. Dia telah lama bercinta dengan abang D, dan lelaki ini telah lama menikmati tubuh remaja C tanpa ada sebarang ikatan perkahwinan. Apabila ditanya bila mereka hendak berkahwin, remaja C menjawab keluarganya tidak suka kepada abang D. Suatu hari, remaja C ponteng kelas dan dia telah disyaki oleh kawan-kawan serumahnya terlibat dengan remaja lelaki E di sebelah rumah. Remaja C keluar dari

rumah remaja lelaki E yang merupakan jirannya itu dalam keadaan kusut masai dan menangis teresak-esak. Setelah keadaan tenang, remaja C bercerita kepada kawan baiknya bahawa dia telah dinodai oleh salah seorang remaja lelaki yang mendiami rumah tersebut.

Pembuangan Bayi

Saban hari kita disogokkan dengan pelbagai laporan akhbar yang memaparkan kes-kes pembuangan dan pembunuhan bayi. Berikut adalah antara ratusan kes yang telah dilaporkan dan berlaku secara berleluasa di dalam masyarakat Malaysia dewasa ini:-

Shah Alam 25 Mei 2010 – Mayat seorang bayi lelaki yang dipercayai baru dilahirkan ditemui ditanam berhampiran stesen Komuter Padang Jawa. Mayat yang dibalut dengan kain lampin itu ditemui selepas seorang pekerja Keretapi Tanah Melayu (KTMB) ternampak sebuah kubur kecil yang baru di kawasan tersebut kira-kira pukul 10 malam (Utusan Online).

Kuala Terengganu 7 Jun 2010 – Seorang siswazah universiti dikenakan hukuman penjara setahun dan denda RM7000 oleh Mahkamah Majistret Kuala Terengganu hari ini selepas mengaku bersalah membuang mayat bayi lelaki (Utusan Online).

Kuala Lumpur 13 Ogos 2010 – Tiga lagi kes pembuangan bayi telah dilaporkan dalam tempoh 24 jam di Kelantan, Melaka dan Kuala Lumpur, kata Menteri Pembangunan Wanita, Keluarga dan Masyarakat, Datuk Seri Shahrizat Abdul Jalil (Utusan Online).

Petaling Jaya 15 Ogos 2010 – Meskipun kerajaan telah mengumumkan akan bertindak tegas terhadap pesalah kes buang bayi, ia masih gagal memberi kesedaran malah perbuatan itu berlaku lagi. Kali ini, mayat seorang bayi perempuan ditemui dalam sebuah beg sandang yang tersangkut di tebing Sungai Tambun, Kota Damansara di sini hari ini. Mayat bayi yang masih bertali pusat itu ditemui sekumpulan lima lelaki yang sedang menjala ikan di sungai berkenaan kira–kira pukul 11.40 pagi (Utusan Online).

Melaka 16 Ogos 2010 - Sepasang kekasih mengaku bersalah di Mahkamah Majistret di sini, hari ini atas tuduhan membuang bayi perempuan yang baru dilahirkan di luar kilang tempat mereka bekerja di Ayer Keroh. Mengikut pertuduhan, pasangan kekasih yang berasal dari Felda Jelai 2, Gemas, Negeri Sembilan itu membuang bayi perempuan mereka di kawasan kilang Daibochi, Ayer Keroh, kira-kira jam 1 pagi, 11 Ogos (Berita Harian Online).

Sebaik-baik ilmu Psikologi yang boleh dipelajari adalah melalui Al-Qur'an dan As-Sunnah, ini adalah kerana kedua-dua ilmu wahyu tersebut adalah "manual" khas yang disediakan oleh Allah SWT untuk membimbing kehidupan manusia sejagat. Allah SWT yang menciptakan manusia, dan Dia mengetahui

apakah yang terbaik untuk manusia, dan Dialah yang paling mengetahui psikologi manusia. Justeru, sebagai penganut Islam yang percaya kepada Tuhan yang Satu, tidak sewajarnya kita meminggirkan ajaran dalam al-Qur'an dan As-Sunnah. Dalam perbuatan membunuh, Allah SWT telah menyatakan di dalam al-Qu'ran, surah al-An'am ayat 151 –

> Katakanlah (Muhammad), "Marilah aku bacakan apa yang diharamkan Tuhan kepadamu. Janganlah mempersekutukan-Nya dengan apa pun, berbuat baik kepada ibu bapa, janganlah membunuh anak–anakmu kerana miskin. Kamilah yang memberi rezeki kepadamu dan kepada mereka; janganlah kamu memdekati perbuatan yang keji, baik yang terlihat mahupun yang tersembunyi, janganlah kamu membunuh orang yang diharamkan Allah kecuali dengan alasan yang benar. Demikianlah dia memerintahkan kepadamu agar kamu mengerti."

Sekiranya pasangan kekasih telah terlanjur, janganlah anak luar nikah hasil perzinaan tersebut dibunuh pula, kerana membunuh adalah dosa besar, begitu juga dengan perzinaan. Anak tersebut tidak bersalah, maka bagi mengelakkan trauma dan penyakit psikosis yang boleh dihinggapi oleh penzina dan pembunuh, maka Islam sudah lama menyarankan usaha pencegahan iaitu tidak menghampiri zina. Cara terbaik untuk menjauhi zina ialah mempercepatkan perkahwinan atau memutuskan hubungan dengan pasangan yang didapati tidak menghormati hukum syarak, contohnya seperti mengabaikan solat, mengambil kesempatan ke atas kekasihnya, tidak menghormati orang tua, dan kerap berbohong atau mungkir janji.

Cintailah pasangan kita kerana Allah SWT, bukan kerana hawa nafsu. Tatkala kita mencintai pasangan kerana Tuhan, maka segala tindak tanduk cinta kita adalah untuk mendapatkan keredhaanNya. Akan tetapi jika bercinta kerana kacantikan, harta dan keturunan, yang mana segalanya ini adalah berlandaskan hawa nafsu, maka sifat cinta ini tidak kekal dan sering bergelora bersama gelombang nafsu yang tidak terkawal oleh iman. Itulah hakikatnya apabila cinta adalah berlandaskan hawa nafsu, maka tidak mustahil nafsu juga yang menguasai diri hingga memudaratkan orang lain. Mohd Makzan Musa (2010) mendapati bahawa sebab utama remaja membuang bayi adalah kerana cinta yang berlandaskan hawa nafsu.

Pembunuhan Kerana Cinta
Kajian di Amerika Syarikat mendapati pembunuhan yang berlaku di antara tahun 1976 hingga 1998 menunjukkan bahawa satu pertiga wanita telah dibunuh oleh pasangan intim, berbanding dengan hanya 4 peratus lelaki dibunuh oleh isteri atau kekasih (Greenfield et. al, 1998). Perkara seumpama ini juga berlaku dalam masyarakat kita yang berpunca apabila cinta bertukar menjadi benci. Adakalanya, pihak ketiga turut berperanan untuk mewujudkan api permusuhan di antara suami isteri, ataupun pasangan yang sedang bercinta. Adalah menghairankan bagaimana perasaan cinta boleh bertukar menjadi benci. Inilah akibatnya apabila cinta tidak

berlandaskan iman, tetapi cinta kerana hawa nafsu (Syaidatun, 2013).

Kefahaman mengenai cinta dalam munakahat atau rumahtangga haruslah difahami dengan landasan Iman dan taqwa. Terdapat etika percintaan dalam rumahtangga Muslim yang perlu dijaga dengan baik (Syaidatun, Abu Zahrin & Maznah, 2013). Dalam Islam, antara penyelesaian bagi rumahtangga yang mempunyai pasangan yang curang adalah seperti yang berikut; 1) melakukan usaha perdamaian dan mengusahakan agar pasangan insaf serta tidak berlaku curang 2) memohon perceraian atau 3) membina rumahtangga poligami. Membunuh suami atau isteri bukanlah penyelesaiannya, malah akan mengundang lebih banyak masalah dan kekecewaan. Bayangkanlah anak-anak yang akan menjadi mangsa keadaan, begitu juga dengan status sosial yang memalukan apabila digelar sebagai seorang pembunuh. Pembunuh akan sukar mendapat pekerjaan selepas keluar penjara, dan gelaran sebagai pembunuh akan melekat dalam ingatan ahli keluarga, rakan dan kenalan.

Islam telah mengajar kita untuk memelihara hubungan persaudaraan dan kemanusiaan, sehinggalah dijanjikan ganjaran apabila kita memuliakan orang lain. Rasulullah SAW bersabda: "Barang siapa yang ingin diluaskan rezekinya dan dipanjangkan umurnya hendaklah memanjangkan silaturrahim." Menjaga hubungan persaudaraan adalah amat dituntut dan kebaikannya adalah untuk kemaslahatan dunia dan akhirat. Andainya cinta sudah bertukar menjadi benci, haruslah kita sentiasa beringat bahawa cinta itu adalah anugerah Allah SWT, dan bila-bila masa boleh diambilNya kembali, begitulah juga nyawa kita. Apa yang boleh kita lakukan ialah sentiasa berdoa dan berusaha agar cinta yang kita miliki sekarang itu boleh kekal hingga ke alam akhirat, dan sentiasa mendapat keberkatan dan rahmat Allah SWT.

Betapa rapuhya pegangan dan amalan agama menjadi penyebab berlakunya kesemua perkara di atas. Agama Islam telah menggariskan beberapa akhlak percintaan dan sekiranya dituruti, akan dapat memelihara individu dari kancah perzinaan. Akhlak percintaan adalah sebahagian dari kefahaman yang akan diterapkan melalui Psikologi Cinta dari pespektif Islam. Berikut adalah dalil dari Qur'an dan hadith, yang sekiranya dipatuhi akan menjadi benteng kepada pasangan kekasih. Cinta juga perlu kepada akhlak percintaan kerana ia memandu individu Muslim untuk berada dilandas yang benar. Muslim hendaklah menjaga akhlak mereka ketika bercinta. Apa yang pasti, usaha pencegahan adalah lebih baik dari merawat. Individu yang bercinta wajib menjaga kehormatan diri seperti dalil-dalil tersebut:

> • *Menjaga pandangan mata, menjaga kehormatan dan menutup aurat-*
> *"Katakanlah (Wahai Muhammad) kepada orang-orang lelaki beriman supaya mereka menyekat pandangan mereka (daripada memandang yang haram), dan memelihara kehormatan mereka.*

Demikian itu lebih suci bagi mereka; sesungguhnya Allah amat mendalam pengetahuannya tentang apa yang mereka kerjakan. Dan Katakanlah kepada perempuan-perempuan beriman supaya menyekat pandangan mereka (daripada memandang yang haram), dan memelihara kehormatan mereka; dan janganlah mereka memperlihatkan perhiasan tubuh mereka kecuali yang zahir daripadanya; dan hendaklah mereka menutup belahan leher bajunya dengan tudung kepala mereka; dan janganlah mereka memperlihatkan perhiasan tubuh mereka melainkan kepada suami mereka, atau bapa mereka atau bapa mertua mereka atau anak-anak mereka, atau anak-anak tiri mereka, atau saudara-saudara mereka, atau anak bagi saudara-saudara lelaki mereka, atau anak bagi saudara-saudara perempuan mereka, atau perempuan-perempuan Islam, atau hamba-hamba mereka, atau orang gaji dari orang-orang lelaki yang telah tua dan tidak berkeinginan kepada perempuan, atau kanak-kanak Yang belum mengerti lagi tentang aurat perempuan; dan janganlah mereka menghentakkan kaki untuk diketahui orang akan apa yang tersembunyi dari perhiasan mereka; dan bertaubatlah kamu sekalian kepada Allah, wahai orang-orang beriman, supaya kamu berjaya." (al-Quran, al-Nur 24:30-31).

• Menjaga diri agar tidak jatuh dalam kebinasaan –
"Dan belanjakan (harta bendamu) di jalan Allah, dan janganlah kamu menjatuhkan dirimu sendiri ke dalam kebinasaan, dan berbuat baiklah, kerana sesungguhNya Allah mencintai orang yang berbuat kebaikan (al-Qur'an, al-Baqarah: 195).

• Menjauhi perzinaan kerana kemudaratannya besar -
"Dan janganlah kamu mendekati zina; (zina) itu sungguh suatu perbuatan keji,
  dan suatu jalan yang buruk (al-Qur'an, al-Isra: 32).

• Tidak berdua-duaan dengan bukan muhrim –
Hadis riwayat Imam Ahmad dari Amid bin Ra'bah, " Janganlah seorang lelaki bertemubersendirian dengan seorang wanita yang tidak halal baginya,kerana bahawasanya yang ketiga adalah syaitan, kecuali jika ada muhrimnya . "

"Jagalah diri kamu dari mendatangi wanita yang bukan mahram secara sendirian. Aku bersumpah dengan nama Allah SWT yang memegang nyawaku. Apabila seorang lelaki mendatangi seorang wanita yang bukan mahram sendirian, maka syaitan akan selalu bersama mereka. Lebih baik bagimu berselisih dengan seekor khinzir yang penuh lumpur dari berselisih bahumu dengan bahu

wanita yang tidak halal bagimu."
(Hadis Riwayat Thabrani)

• **Tidak menyentuh wanita yang bukan muhrim –**
"Lebih baik bagimu jika sebatang paku dipacakkan ke kepalamu daripada engkau menyentuh wanita yang tidak dihalalkan bagimu."
  (Riwayat Thabrani & Baihaqi)

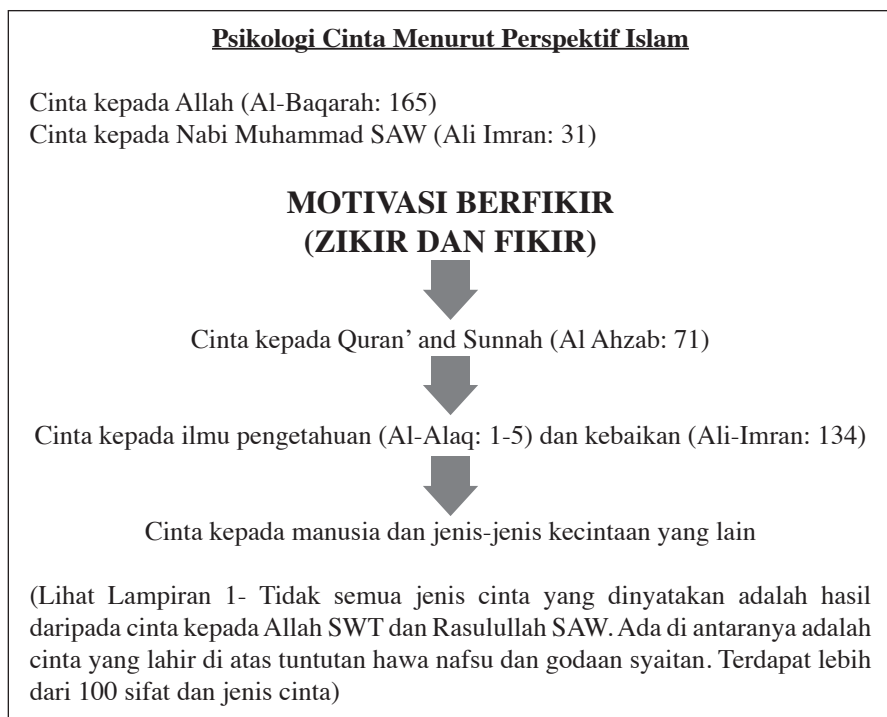## DEFINISI PSIKOLOGI CINTA DARI PERSPEKTIF ISLAM

Psikologi cinta telah berkembang dengan pesat di Barat. Pelbagai kajian cinta telah dikompilasikan di Yale University pada tahun 1988, dan seterusnya kajian-kajian cinta yang terkini telah dikompilasikan dalam buku The New Psychology of Love pada tahun 2006 oleh universiti yang sama (Sternberg & Barnes, 1988; Sternberg & Weis, 2006). Walaupun kajian empirikal tentang psikologi cinta ini belum berlaku dengan pesat dalam dunia Islam, para ulama dan cendekiawan Islam telah lama berdiskusi dan berdakwah mengenai cinta. Kebanyakan persoalan cinta dalam pengajian Islam dibincang oleh ahli falsafah dan tasawuf yang merujuk kepada cinta hakiki insan kepada Penciptanya iaitu Allah s.w.t. Kajian cinta dalam dunia Islam pula banyak dilakukan secara kualitatif, dan amat berkurangan dari sudut kuantitatif.

Konsep ini merupakan satu usaha untuk memberikan kefahaman kepada masyarakat mengenai Psikologi Cinta dari perspektif Islam di mana cinta Allah dan Nabi Muhammad SAW menjadi asas utama. Psikologi cinta dalam Islam adalah amat luas dan tidak terhad pada pengertian umum tentang cinta romantis. Kajian Syaidatun (2004) mendapati bahawa cinta hakiki ialah cinta kepada Allah SWT disusuli dengan cinta untuk Nabi Muhammad (SAW), serta cinta kepada Al-Quran dan Sunnah. ia mendapati bahawa cintakan Al-Quran dan Sunnah memandu pembacanya dengan memotivasikan fikiran mereka untuk berfikir secara mendalam, kreatif dan kritis, zikir yang istiqamah dan seterusnya mencetuskan cinta kepada ilmu pengetahuan. Cinta untuk pengetahuan akan mencetuskan pelbagai jenis cinta lain, seperti cinta membaca, cinta berfikir, cinta menulis dan cinta kebaikan yang bermanfaat bagi kemaslahatan umat manusia. Cinta berfikir dan berzikir (banyak mengingati Allah SWT kerana kecintaan yang mendalam kepadaNya) akan melahirkan individu yang menyumbang kepada pembangunan agama, bangsa, negara dan dunia. Konsep psikologi cinta menurut perspektif Islam boleh dirujuk kepada gambarajah 1.

Selain itu, beberapa pengkaji cinta di Malaysia (Syaidatun, Fazilah & Rozmi 2012) telah menegaskan kepentingan untuk mengkaji cinta secara saintifik di samping tidak mengetepikan kepentingan ajaran Islam yang menjadi tunjang kepada jati diri Muslim yang unggul. Maka, dalam memahami hakikat cinta, ayat-ayat Quran, hadis-hadis Rasulullah SAW dan pandangan-pandangan pakar serta penulisan-penulisan cendiakawan Muslim telah dikenal pasti untuk memperkayakan

kefahaman konsep cinta menurut Islam. Instrumen yang telah dibina dapat memberikan gambaran awal mengenai kefahaman cinta dalam kalangan remaja Islam, pemikiran rasional dalam percintaan dan akhlak percintaan.

Konsep Psikologi Cinta dalam Islam ini telah digarap melalui pembacaan dan analisis ke atas ayat-ayat Qur'an, hadis-hadis sahih yang diriwayatkan oleh Bukhari dan Muslim, serta penulisan cendiakawan Islam seperti Imam al-Ghazali (1982), Ibnu Qayyim al-Jauziyyah (dalam Abdul Aziz, 1997), Imam al-Nawawi dan Hamka (1985). Seterusnya tema-tema cinta disusun mengikut kategori cinta kepada Allah SWT, Rasulullah SAW, Qur'an dan Sunnah, ilmu dan manusia serta makhluk lainnya (Syaidatun 2004). Kajian lanjutan mengenai psikologi cinta dalam Islam dikemaskini dengan akronim ARDIMIK di mana ia ditemakan dengan cinta kepada Allah SWT, Rasulullah SAW, diri sendiri, ibu bapa, makhluk, ilmu dan kebaikan (Syaidatun 2013).

Psikologi Cinta Menurut Perspektif Islam

Cinta kepada Allah (Al-Baqarah: 165)
Cinta kepada Nabi Muhammad SAW (Ali Imran: 31)

**MOTIVASI BERFIKIR
(ZIKIR DAN FIKIR)**

Cinta kepada Quran' and Sunnah (Al Ahzab: 71)

Cinta kepada ilmu pengetahuan (Al-Alaq: 1-5) dan kebaikan (Ali-Imran: 134)

Cinta kepada manusia dan jenis-jenis kecintaan yang lain

(Lihat Lampiran 1- Tidak semua jenis cinta yang dinyatakan adalah hasil daripada cinta kepada Allah SWT dan Rasulullah SAW. Ada di antaranya adalah cinta yang lahir di atas tuntutan hawa nafsu dan godaan syaitan. Terdapat lebih dari 100 sifat dan jenis cinta)

Gambarajah 1: Psikologi Cinta Menurut Perspektif Islam (Syaidatun & Maznah, 2009)

Psikologi Cinta didefinisikan sebagai kajian cinta yang dilakukan secara saintifik dan Islamik bagi menampilkan kajian-kajian ilmuwan Islam dan ahli psikologi yang bertujuan untuk dijadikan satu bidang ilmu yang boleh digunakan untuk menangani masalah psikologi dan sosial dalam masyarakat sejagat dan

juga di masa hadapan (Syaidatun 2015) Dengan memahami hakikat bahawa terdapat kepelbagaian cinta di dunia ini (lihat Lampiran 1), maka ia seharusnya dapat meluaskan horizon pemikiran dan tidak tertakluk kepada definisi cinta yang sempit dan dangkal. Cara berfikir yang sempit terhadap cinta adalah antara sebab berlakunya masalah-masalah psikologikal dan sosial dalam masyarakat.

Psikologi Cinta dari perspektif Islam merangkumi perbincangan berkaitan definisi, sifat-sifat dan jenis-jenis cinta yang diciptakan oleh Allah SWT sebagai penyeri hidup dan juga ujian kepada manusia sejagat. Dengan memahami hakikat bahawa Allah SWT adalah sumber kepada cinta (bahawa cinta hadir dengan kehendakNya jua) dan terdapat banyak jenis cinta di dunia ini (bukan hanya cinta di antara lelaki dan perempuan), maka sewajarnya hakikat ini dapat membuka mata masyarakat dan Ummah bahawa kepelbagaian cinta ini sewajarnya digunakan untuk keharmonian dan keamanan sejagat, bukannya untuk merosakkan individu, keluarga mahupun masyarakat.

Psikologi Cinta dari sudut Islam menggali khazanah ilmu yang terdapat dalam ayat-ayat cinta yang termaktub dalam Al-Qur'an, dan hadis-hadis cinta yang digarap dari kehidupan Rasulullah SAW yang kita cintai. Memandangkan ajaran Islam adalah untuk seluruh alam, maka ia bukan sahaja bersesuaian untuk masyarakat Islam, tetapi juga boleh diaplikasikan kepada mereka yang bukan beragama Islam mengikut kesesuaian dan kefahaman masing-masing. Apa yang penting ialah kesungguhan untuk memelihara keharmonian hidup dengan memahami hakikat cinta yang sebenar. Psikologi cinta ini pula boleh dikaji dalam pelbagai bidang psikologi.

PSIKOLOGI CINTA DALAM PELBAGAI CABANG ILMU PSIKOLOGI

Kajian cinta di Barat merentas pelbagai bidang ilmu Psikologi. Di antara bidang psikologi yang dikenalpasti memperkayakan khanazah Psikologi Cinta ialah Psikologi Sosial, Psikologi Perkembangan, Personaliti, Psikologi Agama dan Psikologi Silang Budaya.

Psikologi Sosial
Kebanyakan kajian cinta boleh didapati dalam Journal of Personality and Social Psychology. Kajian cinta pada masa kini banyak dilakukan dalam bidang Psikologi Sosial kerana ia menerangkan secara terperinci mengenai hubungan intim, ciri-cirinya, teori-teori yang berkaitan dengan cinta, dan sebagainya. Psikologi Sosial dilihat sebagai satu bidang psikologi yang banyak menyumbang kepada kajian cinta, walaupun sebenarnya kajian cinta telah dimulakan dalam bidang personaliti oleh Sigmund Freud pada tahun 1905 di dalam beberapa buah bukunya yang diterjemahkan oleh Shaun Whiteside dan dikompilasikan dalam sebuah buku bertajuk "The Psychology of Love" (Freud, 2007).

Psikologi Perkembangan

Cinta menempati sebuah sub topik dalam tahap awal kedewasaan bagi sebuah buku teks Psikologi Perkembangan (Lefrancois, 1996). Bagi buku-buku teks Psikologi Perkembangan yang lain, ia turut dibincangkan dalam tahap remaja dan perkembangan perhubungan manusia. Pendek kata, cinta dan kasih sayang diperlukan dari tahap bayi dalam kandungan, sehinggalah ke akhir hayat. Pada tahap bayi dan kanak-kanak, hubungan cinta dilihat sebagai perapatan dan kasih sayang. Pada tahap remaja dan dewasa, hubungan cinta menjadi serius. Dan pada tahap usia emas, hubungan cinta dilihat sebagai komitmen dan tanggungjawab sosial anak-anak dan pasangan hidup.

Personaliti

Sigmund Freud yang telah mengaitkan personaliti individu dengan id, ego dan superego turut mengaitkan cinta dengan tuntutan seksologi. Cinta dilihat sebagai elemen yang penting dalam diri individu yang mendorong kepada pemuasan nafsu seksual. Kepincangan dalam personaliti dilihat sebagai berpunca dari kemahuan seksual yang tidak dipenuhi. Beliau menyatakan trauma ada kaitannya dengan tuntutan seksual, yang turut terkait dengan pengalaman sewaktu kecil. Pengalaman kanak-kanak dikaitkan dengan perkembangan oral, anal dan genital yang kesemuanya dikatakan sebagai kemahuan seks sejak dari bayi sehinggalah dewasa (Freud, 2007). Walaupun ia adalah satu kesilapan besar apabila kita sering mengaitkan cinta dengan seks, tetapi inilah kefahaman yang dibawa oleh sarjana Barat apabila membahaskan teori personaliti yang dibawa oleh Freud. Justeru, meluaskan horizon pemikiran kita terhadap cinta akan dapat mengelakkan kita dari membuat kesimpulan sempit bahawa cinta itu adalah seks.

Psikologi Agama

Psikologi agama merupakan cabang psikologi yang mengkaji dan mempelajari tingkahlaku manusia dalam hubungan pengaruh keyakinan terhadap agama yang dianutinya dan kaitannya dengan perkembangan manusia (Jalaluddin, 1996). Psikologi Agama membincangkan tentang cinta apabila ia melibatkan agama yang memandang cinta sebagai salah satu elemen yang penting. Agama yang sering membincangkan kepentingan cinta ialah agama Islam dan Kristian. Islam meletakkan cinta sebagai amalan yang mendekatkan diri individu kepada Allah SWT, sebagaimana yang termaktub di dalam hadis Rasulullah SAW dalam Jami' Shaghir nombor 166, "Amal yang paling dicintai Allah ialah iman kepada Allah, dan kemudiannya silaturrahim.". Manakala dalam agama Kristian, Jesus adalah Tuhan cinta dan kebanyakan amalan-amalan dalam agama Kristian menjurus kepada kemurnian cinta. Meskipun kedua-dua agama mementingkan cinta, tetapi konsep cinta dalam kedua-dua agama tersebut adalah berbeza.

Psikologi Silang Budaya

Sebuah kajian psikologi silang budaya mengkaji cinta universal dengan menanyakan soalan "Adakah anda sedang bercinta?." Susan Sprecher et. al. (1994) telah menemuramah 1, 667 perempuan dan lelaki dari budaya dan negara yang berbeza.

73% perempuan Rusia dan 61% lelaki Rusia mengaku mereka sedang dilamun cinta pada ketika kajian dijalankan, berbanding dengan di Jepun 63% perempuan bercinta dan 41% lelaki bercinta. Manakala di Amerika dilaporkan 63% perempuan sedang bercinta dan 53% lelaki sedang bercinta ketika kajian dilakukan. Sebuah lagi kajian silang budaya yang memperkayakan ilmu Psikologi Cinta ialah kajian yang dilakukan oleh Jankowiak dan Fisher (1992) di mana mereka telah membuat pemerhatian ke atas deklarasi cinta, lagu cinta, kekecewaan akibat cinta tertolak, dan lain-lain lagi.

IMPLIKASI KONSEP PSIKOLOGI CINTA

Sebagai implikasinya, Psikologi Cinta boleh diajarkan kepada generasi Islam melalui sistem pendidikan Islam di sekolah-sekolah dan institusi pengajian tinggi, digunapakai dalam bentuk modul-modul intervensi melalui sesi kaunseling, diintegrasikan di dalam modul-modul Pembangunan Insan, dan diperkenalkan melalui aktiviti-aktiviti yang dijalankan oleh Kementerian Pembangunan Wanita, Keluarga dan Masyarakat serta Kementerian Belia dan Sukan. Secara individu, kefahaman Psikologi Cinta dapat meningkatkan tahap keimanan dan ketaqwaan serta menjadi benteng dari terlibat dengan gejala sosial dan kemaksiatan. Manakala, kelangsungan dan kebahagiaan keluarga dapat dijaga dan dipelihara kerana cinta yang kita miliki untuk pasangan hidup dan anak-anak adalah cinta yang didasari dengan niat dan amalan untuk mendapatkan kedudukan yang mulia di sisi Allah SWT.

KESIMPULAN

Psikologi Cinta bukanlah satu bidang ilmu Psikologi yang baru di Barat, tetapi masih baru di Malaysia. Ia dikaji merentas pelbagai bidang ilmu dalam Psikologi. Kajian ini merupakan satu usaha untuk memberikan kefahaman kepada masyarakat mengenai Psikologi Cinta dari perspektif Islam di mana cinta Allah dan Nabi Muhammad SAW menjadi asas utama. Psikologi cinta dalam Islam adalah amat luas dan tidak terhad pada pengertian umum tentang cinta romantis. Konsep Psikologi Cinta dalam Islam menjelaskan bahawa cinta hakiki ialah cinta kepada Allah SWT dan disusuli cinta kepada makhluk ciptaanNya. Kewujudan ilmu Psikologi Cinta di Malaysia diharapkan akan menjadi satu pendekatan baru untuk menangani masalah psikologikal dan sosial dalam masyarakat.

LAMPIRAN 1

• Cinta dunia	• Cinta berahi
• Cinta akhirat	• Cinta kebajikan
• Cinta kanak-kanak	• Cinta romantik
• Cinta remaja	• Cinta sahabat
• Cinta dewasa	• Cinta suami isteri
• Cinta pandang pertama	• Cinta sempurna
• Cinta altruistik	• Cinta sopan

- Cinta Kristal
- Cinta Platonik
- Cinta terpisah
- Cinta kosong
- Cinta bodoh
- Cinta Homoseksual
- Cinta Lesbian
- Cinta belum terhasil
- Cinta serasi
- Tiada cinta
- Cinta sebelah pihak
- Cinta tak berbalas
- Cinta keluarga
- Cinta pasangan
- Cinta antara saudara
- Cinta sejati
- Cinta hakiki
- Cinta Agung
- Cinta maksiat
- Cinta palsu
- Cinta keindahan/ kecantikan
- Cinta narsitik /narnisme
- Cinta transaksional
- Cinta nikmat /hedonis
- Cinta terlarang
- Cinta monyet
- Cinta kilat @ lokasi
- Cinta belas kasihan
- Cinta agama
- Cinta suci
- Cinta abadi
- Cinta kemusnahan
- Cinta kecemerlangan
- Cinta kejayaan
- Cinta kekayaan
- Cinta kemiskinan
- Cinta jasmani
- Cinta emosi
- Cinta rohani
- Cinta intelek
- Cinta sosial
- Cinta seks bebas
- Cinta persaudaraan

- Cinta anak-anak
- Cinta keibubapaan
- Cinta kepada Allah
- Cinta kerana Allah
- Cinta Allah
- Cinta kepada Nabi
- Cinta Nabi
- Cinta untuk Islam
- Cinta Al-Quran
- Cinta Sunnah
- Cinta kebaikan
- Cinta Ummah
- Cinta persaudaraan
- Cinta diri sendiri
- Cinta ciptaan Allah
- Cinta kebijaksanaan
- Cinta berfikir
- Cinta membaca
- Cinta menulis
- Cinta belajar
- Cinta ikutan (cinta terhadap role model)
- Cinta segi tiga
- Cinta buta
- Cinta rumahtangga seorang isteri
- Cinta poligami
- Cinta murni
- Cinta patologik
- Cinta pedagang
- Cinta materialistik
- Cinta munafik
- Cinta imaginasi
- Cinta maut
- Cinta kematian
- Cinta kehidupan
- Cinta populariti
- Cinta warisan
- Cinta makanan
- Cinta kebenaran
- Cinta keadilan
- Cinta keamanan
- Cinta kebersihan

KEPELBAGAIAN CINTA DARI PERSPEKTIF BARAT DAN ISLAM

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KADAZAN-DUSUN PARTICIPATION IN POSITIVE YOUTH DEVELOPMENT PROGRAM IN SABAH

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ABSTRACT

This study examines the involvements of Kadazan-Dusun youths from Buayan village in youth development program. The program was implemented with objectives to enhance their soft-skills by using structured group activities. The program focused on seven components of soft skills (i.e., time management, social competence, achievement motivation, intellectual flexibility, leadership, emotional control and self-confidence). Altogether, 21 rural youths participated in this study who were divided into two groups, (n=7) involved in structured group activities and (n=14) were not involved in structured group activities). A set of questionnaires which consists of two sections were used to measure the demographic profiles and the seven components of soft skills by using 16 items which were adapted from the Life Effectiveness Scale (Neil, 2005). Various activities such as motivational talks, future career talks, youth discussions, motivational song and games were implemented as a part of youth development program. It was assumed that there would be differences in each of the seven components of soft skills between the two groups of youth after program implementation. The Mann Whitney U test was used to analyze the differences between each of the seven components between the two groups. The study however, showed that there were no significant differences between the two groups in all components of soft skills after program implementation. The research findings provide some information for researchers to redefine the contents and the duration of youth development program to ensure that the objectives of such program can be achieved.

Keyword: *Youth Development Program, Kadazan-Dusun, Time Management, Social Competence, Achievement Motivation, Intellectual Flexibility, Leadership, Emotional Control and Self-Confidence*

ABSTRAK

Makalah ini mengenal pasti keberkesanan aktiviti kumpulan berstruktur yang dilaksanakan oleh peserta Program Pembangunan Belia dan Komuniti, Universiti Malaysia Sabah. Kajian ini memfokuskan tujuh komponen kemahiran insaniah (pengurusan masa, kecekapan sosial, motivasi pencapaian, fleksibiliti intelektual, kepimpinan, kawalan emosi dan keyakinan diri) dalam kalangan belia Kadazan-Dusun di Kampung Buayan. Seramai 21 orang belia kampung turut serta dalam kajian ini. Mereka dibahagikan kepada dua kumpulan (8 orang terlibat dengan aktiviti kumpulan berstruktur dan 14 orang lagi tidak terlibat dalam sebarang aktiviti). Satu set soal selidik yang mengandungi dua bahagian digunakan bagi

mengukur profil demografi dan tujuh komponen kemahiran insaniah dengan menggunakan 16 item yang diadaptasikan daripada Life Effectiveness Scale (Neil, 2005). Pelbagai aktiviti kumpulan berstruktur seperti ceramah motivasi, ceramah kerjaya, diskusi belia, nyanyian lagu motivasi dan permainan dijalankan. Pengkaji menjangkakan bahawa terdapat perbezaan min bagi setiap komponen dalam kemahiran insaniah antara dua kumpulan belia (iaitu yang terlibat dengan aktiviti dan yang tidak terlibat dalam sebarang aktiviti). Walau bagaimana pun ujian Mann Whitney U mendapati tidak terdapat perbezaan min bagi setiap komponen kemahiran insaniah antara dua kumpulan belia dalam kajian ini. Dapatan kajian ini memberikan informasi kepada pengkaji untuk menilai kembali kandungan aktiviti dan tempoh masa bagi perlaksanaan aktiviti. Hal ini bagi memastikan kandungan dan aktiviti yang diterapkan dalam aktiviti kumpulan berstruktur dapat dijalankan dengan lebih berkesan dan membawa manfaat kepada belia khususnya di kawasan pedalaman pada masa akan datang.

Kata Kunci: *Kadazan-Dusun, Kecekapan Sosial, Motivasi Pencapaian, Kawalan Emosi dan Motivasi Pencapaian*

INTRODUCTION

Youths are one nation's great asset and are expected to continuously lead the country to future success. It is therefore imperative that a supportive environment and limitless opportunities are provided and created to offer positive youth development so that our young ones become productive individuals and society in the future. Societies should focus on youth development so that they can strive for personal growth and development and can achieve a better future for themselves as well as play their roles as productive individuals and help to reduce society's problems.

Successful youth needs to have skills such as leadership, proper time management, and social competence. They should have high achievement motivation, must acquire good intellectual flexibility, should be able to control their emotions and have high self-confidence. Providing youth with opportunities to develop in positive direction has always been focus of both government and non-government organizations in Malaysia. Therefore, various programs and activities have been designed, planned and implemented by the Ministry of Youth and Sports, Youth Council, youth societies, youth clubs and other stakeholders. The aim of all these programs was to instill positive development among youths and enhancing their abilities to face challenging and competitive future careers. According to Larson, Jarret, Pearce et al. (2004), youth programs and extracurricular activities, which are organized in schools, can help to prepare youths to face with life challenges which can help to enhance their psychological well-being. The modern society recognizes the importance of youth programs in providing opportunities for positive development among youths (Smith, Akiva, Arrieux & Jones, 2006),

When discussing the importance of implementing the programs to enhance

positive youth development, the discrepancies in the nature of opportunities available to urban and rural youth should not be ignored. In Sabah, there are a great numbers of youth lives in rural areas. Based on Census Report 2010, showed that there are 1,059,600.00 youths live in urban and 807,700.00 live in rural areas (Department of Statistic Malaysia, 2010). Even though, statistics shows that more youth live in urban areas rather than rural areas in Sabah. Urban youth have access to many facilities such as youth clubs, support groups, and other community programs. On the other hand, rural youth have surroundings rich in nature that they can explore and helps them to develop many skills. Nevertheless such environment sometimes lacks structure and proper guidance. Therefore, there is a need to focus on providing structured opportunities for rural youth to enhance their social inclusion into mainstream society. This kind of social inclusion opportunities for rural youth can help in reducing inequalities between urban and rural communities and may create positive environment for rural youths who need it the most.

Thus, keeping in mind, the need and importance of positive youth development programs for rural communities, the present study focused on developing positive youth development program and determining its effectiveness. This program was developed and implemented by Youth and Community Development Program from University Malaysia Sabah. The objectives of the research are to instill positive development among youth in rural areas by focusing on the seven components of soft skills. The program was conducted for rural Kadazan-Dusun youths in Buayan Village. The program was implemented by 14 university students who were guided by their lecturers to implement each of the structured activities as a part of youth development program.

METHODOLOGY

Instruments

A set of questionnaires comprised of two sections; Section A, which was used to collect the demographic information, and section B, which measured seven components of soft skills (i.e., time management, social competence, achievement motivation, intellectual flexibility, leadership, emotional control and self-confidence) were used in the present study. As for the components of soft skills in Section B, each of the components was measured using two items. Higher overall scores indicated positive elements of soft skills. The items used to measure soft skills were as follows: time management. 'I plan and use my time efficiently'; social competence 'I am competent in social situations': achievement motivation 'I try to get the best results when I do things': intellectual flexibility 'I am open to new ideas': leadership "I am a good leader when a task needs to be done': emotional control 'I can stay calm in stressful situations': and self-confidence 'When I apply myself to something I am confident I will succeed'. The response scale provided was: 1 (False, not like me) to 8 (True, like me). As for the demographic scale, there were nine items measured (i.e., age, academic level, religion and number of siblings).

Participants

There were 21 Kadazan-Dusun youths who took part in this study. From these 21 participants, only 7 of them involved in the positive youth development program which was implemented within a single day. Their ages ranged between 16 to 40 years old (mean= 24, SD=9.80). The participants were selected based on convenient sampling. The total population of Buayan village consists of approximately 400 people. There are 26 families that constitute total population of village and on average each family has 15-16 members including immediate and extended family members such as grandparents, aunts, uncles and other relatives. However, approximately 60-70 falls into the category of youth. Majority of youth from this village are working and studying outside of the village.

Georgraphical Location

The research was conducted at Buayan village, which is one of the ten jungle villages, located at Crocker Range, Sabah, Malaysia. Most of the people in Buayan village are Kadazan-Dusuns. They proficiently speak Dusun and Malay.

As for the geographical location of the village and accessibility, there are two rivers crossing the logging road to Buayan village. During the rainy season, the road will be slippery and the level of the water in the river will rise which would normally cause difficulty for motor vehicles to access Buayan village. These obstacles impacted the accessibility of the village people to nearest town, market and other facilities, which consequently make it difficult for them to be involved in large-scale economic activities. In future, if a proper road has been built, it will take only an hour to reach this village, which can help creating more opportunities for educational and economic activities. In addition, with no proper access road, the villagers have no electricity. There is no electricity in this village and they only get their electricity supply from solar panels and generators (personal communication, Harold Mark, administration staff at SK. Buayan, 7 November, 2014). Lack of infrastructure and facilities such as road, electricity and less economic activities seems to create environment, which is less motivating for youth to develop in a positive way. It can reduce their achievement motivation in educational setting and further hamper their personal development.

During the visit, we had the opportunity to talk with Mr. Peter Muwil (57 years) the Headmaster of SK Buayan and discuss on the overall educational condition at the village. According to him, the achievement of his students are still not satisfactory in comparison with other schools in the urban areas. In 2012, for example, only two students out of eight passed the UPSR examination. The result got better in 2013 when six students out of eight passed the examination. In 2014, he targeted that two of his students will pass with 5A.

Positive Youth Development Program Content

In group-structured activities, we first conducted the self-introductory session with the participants. The aim was to build rapport between the facilitators and participants

before implementing other activities. This was followed by the second activity, which was a video presentation about the university, students' activities and sharing university life experiences. Trained university students conducted this activity. It was assumed that these activities could also instill the intellectual flexibility (i.e., open to the new experiences and ideas). The structured group activities further continued with the motivational talks and ended with the motivational song titled 'Dreams and Hopes'. The facilitators sang this song together with the youths to instill the achievement motivation component, which was one of the seven elements that were being measured.

After this activity, the career talk was delivered and the session ended by giving the opportunity to each participant to complete the future career inventory. The objective was to help each participant to understand which career is suitable with his or her personality. Most of the participants seemed interested to know their careers that will suit their personalities. After they have filled the inventory, the facilitators guided the participants to interpret their scores' from the career inventory. The feedback from the youths was positive and they were really interested to know the results. It was assumed that this activity might help them to understand their social competency. It was assumed that this activity might help them to understand their social competency such as communication skills and dealing with new people.

After conducting the above-mentioned activities, a small group discussion was arranged between the facilitators and youths. In the small group, youths had opportunity to ask questions and understand the messages that was delivered during the two previous talks. It was assumed that this activity would help to instill their self-confidence by giving them the opportunity to express themselves and share their opinions with the facilitators and lecturers. Furthermore, this activity can also help them to control their emotions when they are giving their opinions and asking questions from the facilitators. We assumed that this activity would help them to practice emotional control such as reducing their nervousness when they share their views and ideas about life with the facilitators.

The small group discussion was followed with a game called 'youth voices'. The youth and the facilitators participated in the game. Each participant was blindfolded and stood on a line. They were asked to give their opinions whether they agree or disagree on statements (e.g., people without goals succeed because they know where they are going) given to them. They showed their agreement/ disagreement by choosing to go to the right (if agree) or to the left (disagree) of the line. Participants were further asked about their opinions on their decision choosing their level of agreement towards each statement given randomly. It was observed during program evaluation that some of the participants could express their opinions by giving some examples based on their own life experiences. The aim for this game was to boost the leadership, emotional control and self-confidence in expressing their opinions, attitude, knowledge and actions of young people (Jayaraja & Tielemeans, 2011). While conducting each activity, we also stressed upon the importance of

time by reminding each participant to be punctual in each of the activity that was conducted. Furthermore, the issue and importance of proper time management to accomplish future plans was also highlighted in the motivational talk.

In each activity, the researchers stressed the important elements of attitude change, which was assumed to be influenced by the source (the facilitator), communication channels (video, games, songs and group discussion) and the target group (youths) (Getrude Cosmas, 2003). These three elements were highlighted in delivering messages for the youths. This is to ensure the participants can understand the message. The researchers' approach was based on the Hovland, Janis and Kelly theory (1953) which focuses on 'who says, what to whom and with what effect' which focuses on the source (facilitator and lecturers), what (the messages), to whom (youths) and with what effects (the assessment of the structured group activities).

RESULTS

The Reliability of Each Component in Soft Skills
Table 1 shows the reliability coefficients for each component in soft skills. The reliability of each scale in this study was acceptable (i.e., time management, social competence, achievement motivation, intellectual flexibility, leadership, emotional control and self-confidence)

Table 1: The Reliability for Each Component in Soft Skills

Eight Components of Soft Skills	Kadazan-Dusuns (N=21)
Time Management	.77
Social Competence	.62
Achievement Motivation	.64
Intellectual Flexibility	.60
Leadership	.50
Emotional control	.53
Self-confidence	.82
Total	**.88**

Descriptive Data
Table 2 shows the pattern of Kadazan-Dusun Youths' demographic characteristics (see Table 1 for the detailed description).

Table 2: A Detail of 21 Kadazan-Dusun Participants' Demographic Characteristics

Variable	(Frequency)	(%)
Gender		
Male	12	57.10
Female	9	42.90
Number of siblings		
1-5	10	47.62
6-10	11	52.38
Involvement in Youth Program		
Yes	14	66.67
No	6	28.57
Missing values 1	4.76	
Stay with		
Parents	12	57.14
Parents and siblings	7	33.33
Friends	1	4.76
Others	1	4.76
Levels of academic		
Primary school	8	38.10
Secondary three	7	33.33
Secondary five	6	28.57
Types of Programs		
Uniformed units	2	9.52
Sports	5	23.82
Academic program	1	4.76
Arts	6	28.57
Voluntarily program	6	28.57
Missing values	1	4.76

There were 21 Kadazan-Dusun youths who participated in this study. The participants were all from Buayan village, which is located in Crocker Range. As for their religious affiliation, all of them are Christian, and most of the youths reported that they gather at the chapel during Sunday prayers and are always involved in youth activities, which are organized by the chapel. The youths also reported that they practice Kadazan-Dusun traditional culture in their daily lives activities such as mitatabang (helping each other), respecting the elderly and using their local language in daily conversations. In terms of their academic level, most of them completed secondary school. The vast majority of their parents are farmers.

Table 3:The Results of the Mann Whitney U Test on Each of the Components in the Soft Skills Between the Experimental Group and the Control Group

Components	Group	N	Mean Rank	Z	Sig
Time Management	Experimental	7	10.50	-.51	.60
	Control	14	11.25		
Social Competence	Experimental	7	10.50	-.51	.60
	Control	14	11.25		
Achievement Motivation	Experimental	7	11.00	-.66	.51
	Control	14	10.29		
Intellectual Flexibility	Experimental	7	12.00	-1.03	.30
	Control	14	10.50		
Leadership	Experimental	7	11.00	-1.11	.27
	Control	14	9.42		
Emotional Control	Experimental	7	9.50	.00	1.00
	Control	14	9.50		
Self-Confidence	Experimental	7	9.57	-1.363	.64
	Control	14	11.00		
Soft Skills	Experimental	7	9.50	-.91	.36
	Control	14	11.75	14	11.75

Note: Experimental group (Youths who involved in the structured activities)
Control group (Youths who were not involved in the structured group activities)

The results of the Mann Whitney U Test showed that there were no significant differences between the experimental group and the control group in each component of soft skills. In this study, the experimental group comprised of seven youths who participated in the structured group activities implemented by the researchers, while the control group represents the fourteen youths who did not participate in the structured group activities.

DISCUSSION

One positive way to involve youths to participate in the structured group activities and other positive youth development programs is by understanding their needs and interests and addressing these needs appropriately. Therefore, we hope that the outcome of these activities, which only involved a small number of participants, can help us to redefine the content and duration of each activity, which was implemented. According to Flores (2007), it is difficult to develop any good program without evaluation or assessment of the effectiveness of the program. We believe that, positive feedback from youths based on their involvement in youth programs is important in evaluating the effectiveness of the program. The youths' positive feedback post activities can help the organizer of any youth programs to design good modules. This model comprised of appropriate activities and implementation

strategies, which is in line with the youths' needs and interest.

The researchers in the present study found out that the structured group activities used was appropriate with the rural youth. The activities were organized according to their needs and were able to sustain their interest throughout the day, and youth appeared to look forward for another activity. They participated actively and showed great deal of interest. However, overall duration of structured group activities, which was for only one day, did not show any significant effects on each of the soft-skill component.

Thus, findings of the present study can also be used to highlight the fact that the duration of the program is very important to achieve the desired outcomes of the program. In the present study, the structured group activities were conducted for only one day only, which might not be sufficient to instill significant changes on the seven components of soft skills. Mary Tan's (2005) study found that the youth program which was implemented for 3 months, showed significant changes in the seven elements (i.e., social competence, active initiative, leadership, intellectual flexibility, achievement motivation, emotion control and self-confidence). However, one of the elements i.e., time management did not show significant change.

During the present study, the researchers also believed that one of the limitations of this study is the duration of the program. According to Grossman and Rhodes (2002), youth in relationships lasted for a year or more reported the largest number of improvements in academic, psychosocial, and behavioral outcome. This study revealed that there were no significant differences between youths who were involved in program and those who were not involved in the program of developing the seven components of soft skills. We however, believe that the youths can gain knowledge from the activities and have good opportunities to interact with the university students and lecturers which can enhance their motivation for studying in institutes of higher learning and provide them with a better view of university life.

As for the suitability of activities in the positive youth development program it was found that the activities were suitable in terms of content, duration and format. It was reported by one of the participants of the program that she enjoyed it and will look forward to be a part of any other program of such kind in near future (Personal communication, Patricia John, youth, 7 November, 2014). Therefore the program was helpful in familiarizing them with contents and format of positive youth development programs. In future they can approach any program targeted on youth with more confidence and less anxiety.

We did not find any significant difference in each of the seven components of soft skills between the youths who were involved, and those who were not involved in the program. However, we believe that the youths can gain knowledge from the activities that were implemented during positive youth development program and have good opportunities to interact with university students and lecturers.

CONCLUSIONS

In conclusion, the content and time duration needs to be considered in organizing and implementing any youth development programs to enhance positive youth development. It was found that the program did not show any significant effects to each component of the soft skills. This might be due to number of possible reasons such as time duration of the program, relationship building between the trainer and trainees, and other surrounding distractions during program implementation. In the future, it might be practical if the organizer of any youth development programs should visit the location to understand the needs of youths who have different cultures and ethnicities. Moreover, before inviting youths to participate, briefing them about the youth programs before implementation can help in lessening their anxiety so that they can approach the program with more confidence. This can improve the likelihood for achieving the objectives of youth development programs in future.

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KESAN PEMBACAAN NOVEL KEPADA REMAJA DI MALAYSIA

FATIMAH SAIDIN & JAMILAH AHMAD

ABSTRAK

Novel merupakan salah satu medium penting yang sering digunakan untuk menyampaikan maklumat dalam bentuk penceritaan. Media naratif ini telah lama digunakan di Malaysia dan semakin meningkat penggunaannya sejak timbulnya 'demam adaptasi novel' ke genre drama. Sehubungan dengan terjadinya lambakan novel bergenre popular di pasaran, satu kajian telah dijalankan untuk melihat kesan pembacaan novel kepada pembaca dalam kalangan remaja. Menggunakan kaedah kualitatif melalui kajian fenomenologi, sekumpulan peserta kajian yang terdiri daripada 10 remaja peminat novel telah ditemubual secara mendalam bagi mendapatkan maklumat mengenai kesan pembacaan novel terhadap perkembangan diri mereka. Hasil kajian mendapati, pembacaan novel memberi pelbagai kesan perubahan dalam perkembangan diri remaja seperti perubahan kepercayaan, perubahan persepsi, perubahan tingkah laku, peningkatan maklumat dan peningkatan kemahiran bahasa.

Kata Kunci: *Novel, Remaja, Perubahan, Kepercayaan, Tingkah Laku*

ABSTRACT

Novel is one important medium that is often used to disseminate narrative information. Narrative media has long been used in Malaysia and is increasingly significant todaydue to current trend of novel adaptation to the genre of drama. In connection with the dumping of popular genre novel in the market, this study was conducted to elicit the effects of novel reading among teenager readers. Using qualitative research method through phenomenological approaches, this research collaborated with a group of 10 teenager respondents novel fans. The respondents were interviewed to obtain information about the impact of reading novels to their self-development. The finding indicates that reading novels provide various effects on teenagers self-development such as changes in belief, perception and behaviour; increased of knowledge as well as improved in language skill.

Keywords: *Novel, Teenagers, Changes, Belief, Behaviour*

PENGENALAN

Keghairahan karyawan filem dan drama menerbitkan filem dan drama adaptasi novel menimbulkan fenomena baharu iaitu lambakan novel-novel bergenre cinta dan kekeluargaan di pasaran. Novel-novel ini kebanyakannya memaparkan tema penceritaan yang agak klise dan olahan plot yang hampir sama. Toko-toko buku mempamerkan karya-karya ini berhampiran pintu masuk premis mereka dan

meletakkan label-label khas bagi menandakan naskah terbaru atau terlaris. Tinjauan penyelidik mendapati bahawa novel-novel ini memenuhi sebahagian besar rak hadapan kedai buku dan ditawarkan dengan harga diskaun yang menarik. Tajuk-tajuk novel popular ini memasuki carta terlaris milik toko buku terkenal di Malaysia seperti Carta MPH dan Carta Popular dan menjadi rujukan utama kepada para peminat novel untuk mendapatkan naskah terbaik bagi menambah koleksi bacaan mereka.

Fenomena keghairahan membaca novel ini adalah luar biasa dan tidak pernah difikirkan akan berlaku dalam era kegilaan manusia mengejar teknologi komunikasi. Istilah buku yang sejak dahulu dikaitkan dengan golongan penuntut ilmu kini menjadi produk bernilai tinggi yang ingin dimiliki oleh sebilangan besar remaja di Malaysia. Malah mereka begitu berbangga untuk mewar-warkan koleksi yang mereka miliki kepada rakan-rakan sebaya, sama seperti perasaan bangga yang dirasai sekelompok remaja yang lain ketika mempamerkan gajet-gajet telekomunikasi terbaharu mereka. Bezanya, 'gajet' kelompok ini tidak hanya menjadi koleksi peribadi, malah menjadi satu bahan interaksi sosial dalam kalangan mereka apabila sering berpindah tangan dari satu pembaca kepada satu pembaca yang lain. Kebanggaan mereka bukanlah kepada sebanyak mana mereka mampu memiliki naskah itu, sebaliknya kepada berapa banyaknya bilangan novel yang telah mereka baca. Tidak hanya terhenti di situ, kisah-kisah dalam novel yang telah dibaca juga menjadi topik utama perbualan sesama mereka apabila bertemu.

Ironinya, tidak banyak pihak yang menyedari bahawa fenomena ini sedang berlaku, mungkin kerana ia tidak pernah menjadi isu dalam negara. Paparan dalam aspek perangkaan mungkin mampu membuka mata lebih banyak pihak yang masih tidak menyedari wujudnya fenomena ini. Akhbar Utusan Malaysia (13 Januari, 2013) melaporkan bahawa, kebelakangan ini novel bergenre ringan dan bertema cinta diterbitkan dan dicetak pada kuantiti yang luar biasa. Beberapa karya penulis muda yang terkenal dilaporkan diulang cetak melebihi 10 kali dengan jumlah cetakan hampir setengah juta naskah. Novel karya Fauziah Shaari yang pernah diadaptasi ke bentuk filem telah diulang cetak sehingga 150 ribu naskah, selepas kejayaan filem berkenaan mencatat kutipan tayangan sebanyak RM11 juta. Penulis muda terkenal, Ain Maisarah menjadi begitu terkenal selepas menghasilkan 33 karya yang setiap satunya diterbitkan sehingga 200 hingga 300 ribu naskah. Jelas begitu mudah para penulis novel popular ini menjana pendapatan dengan mengolah karya-karya yang menyentuh emosi pembaca sehingga ramai yang tewas dan mengalirkan air mata.

Perpustakaan Negara Malaysia pula mencatatkan statistik yang memberangsangkan dalam penerbitan novel bahasa Melayu iaitu sebanyak 1243 judul novel berbahasa Melayu telah diterbitkan dalam negara Malaysia dari tahun 2001 hingga 2005. Dalam keseluruhan judul yang diterbitkan, 185 darinya adalah judul novel remaja dan 425 lagi adalah novel dewasa. Peningkatan jumlah judul novel bergenre popular dalam pasaran sejak akhir-akhir ini dipercayai akibat

daripada fenomena keghairahan karyawan mengadaptasi novel ke bentuk filem dan drama televisyen.

Dalam satu kajian kualitatif yang dijalankan oleh pengkaji mengenai kesan novel ke atas remaja, beberapa sampel remaja berumur antara 15 hingga 20 tahun menyatakan bahawa mereka telah membaca lebih dari 50 tajuk novel bergenre popular yang berbeza, sementara beberapa sampel lain dalam kategori akhir remaja telah mencatat bilangan tajuk yang lebih banyak iaitu 70 hingga 100 tajuk novel popular yang berbeza. Peserta kajian ini juga menceritakan bagaimana rakan sekelas mereka begitu menggilai novel dan memiliki koleksi bacaan yang banyak. Seakan dapat dijangka, pemberatan bilangan sampel kajian mengikut jantina memang berbeza iaitu majoriti pembaca novel ini adalah dalam kalangan remaja wanita.

Fakta-fakta di atas adalah bukti kepada fenomena keghairahan pembacaan novel dalam kalangan remaja Malaysia. Situasi ini boleh dianggap berimpak tinggi kerana berupaya menggegarkan industri perfileman dan memberi kesan langsung kepada industri asalnya iaitu penerbitan, sekaligus menimbulkan kesan kepada industri percetakan dan industri hiliran lain yang berkaitan dengannya.

Persoalannya, apakah situasi yang berimpak tinggi ini tidak meninggalkan kesan langsung di peringkat pengguna media? Bagaimana jika situasi ini sebenarnya berimpak besar tetapi tidak disedari kerana kesannya tidak nyata pada pandangan mata umum atau kerana terselindung di sebalik satu aktiviti yang kelihatan positif? Perlukah fenomena ini dilihat dengan lebih teliti dalam kondisi yang lebih ilmiah mengenai kesannya terhadap kelompok remaja?

Mungkinkah fenomena ini hanya sekadar sangkaan-sangkaan yang tidak berasas, isu yang bertahap terpencil atau sebenarnya tidak menjadi isu sama sekali? Wajarkah kita memejamkan mata dan menganggap bahawa fenomena besar ini adalah lumrah dan pasti ada sahaja fenomena baharu yang berlaku seiring perubahan zaman dan era?

SOROTAN LITERATUR

Remaja adalah satu peringkat yang unik dalam kehidupan seseorang. Pada peringkat ini personaliti mereka sedang berkembang. Kebanyakan mereka akan mengalami perubahan sikap yang drastik seperti suka memberontak, membuat provokasi, memencilkan diri, tidak bermaya dan tidak aktif. Selain itu, mereka juga menyukai nilai-nilai baharu yang berbeza berbanding nilai yang difahami oleh orang luar zamannya (Mohamed Hatta, 2003). Namun begitu, tidak semua remaja memiliki ciri-ciri yang sama kerana setiap remaja mempunyai motif sosial yang berlainan. Remaja yang mempunyai keperluan bergabung yang tinggi lebih cenderung menyertai kumpulan ataupun aktiviti sosial secara aktif. Remaja yang mempunyai keperluan bergabung yang rendah pula didapati tidak suka bergaul dengan orang lain (Adams, 1982).

Kajian-kajian mengenai kesan media ke atas pembentukan personaliti banyak dijalankan ke atas kelompok remaja. Kajian-kajian yang lalu menunjukkan dapatan yang begitu kontra di antara satu kajian dengan yang lain. Kajian yang pernah dijalankan di Universiti Teknologi Mara (Abdullah, 1998) mendapati bahawa, permasalahan remaja berpunca daripada faktor diri sendiri, latar belakang keluarga, pengaruh rakan sebaya dan persekitaran sekolah. Dalam kajian ini, faktor media langsung tidak menjadi penyebab kepada permasalahan remaja. Mungkin ketika kajian ini dijalankan (tahun 1998), ledakan teknologi komunikasi baru bermula dan kegilaan remaja terhadap media baharu belum menjadi satu isu utama dalam negara.

Fakta ini diperkuatkan lagi oleh satu kajian yang dijalankan oleh Abdullah dan Mawaddah (2010) dari Universiti Teknologi Mara, ke atas sekumpulan remaja mengenai pengaruh media elektronik terhadap keruntuhan akhlak pelajar. Mereka mendapati bahawa, pengaruh media terhadap kerosakan akhlak adalah pada tahap sederhana. Pelajar didapati suka membuang masa dengan menonton rancangan-rancangan hiburan dan kurang melakukan kerja yang berfaedah. Dalam kedua-dua kajian ini, media didapati bukanlah punca kepada permasalahan sosial yang serius. Kesan buruk media hanyalah sebagai tempelan kepada pengaruh lain yang lebih besar kesannya terhadap kerosakan akhlak remaja. Kedua-dua kajian ini agak berbeza dengan pendapat pengkaji lain yang begitu ekstrim sehingga menganggap bahawa pengaruh media ke atas remaja adalah seperti pengaruh seorang ibu terhadap anaknya (Baran et al., 1984).

Sekumpulan pengkaji dari Universiti Teknologi Mara telah menjalankan satu kajian mengenai pengaruh media manakah yang paling memberi kesan ke atas remaja. Kajian ini memetik sebuah artikel dari majalah Perspektif yang menyatakan bahawa remaja amat meminati dan menjadikan majalah-majalah hiburan sebagai sumber maklumat mereka. Antara majalah yang diminati adalah majalah kewanitaan seperti Jelita, majalah sensasi seperti URTV dan majalah-majalah humor seperti Gila-Gila dan Gelagat. Kajian ini menunjukkan bahawa, media cetak juga mempunyai daya tarikan yang kuat ke atas remaja (Abdullah, 1998). Kajian ini dapat memberi sedikit gambaran mengenai daya tarikan bahan naratif novel ke atas remaja.

Melihat kepada dapatan kajian mengenai kesan media ke atas remaja, timbul satu persoalan iaitu bagaimanakah novel yang merupakan salah satu bentuk media naratif berperanan mempengaruhi perkembangan diri remaja?

Sorotan literatur mengenai kajian-kajian yang lalu dan pendapat-pendapat pakar mengenai pengaruh bahan naratif dalam pembentukan diri manusia mampu memberi sedikit gambaran mengenai kesan media ke atas diri remaja. Sasterawan Negara, Anwar Ridhwan (2013) beranggapan bahawa, kecenderungan remaja membaca bahan-bahan naratif fiksyen dan bukan fiksyen sebagai satu fenomena positif dalam perkembangan diri mereka. Fenomena ini dianggap sebagai kaedah baharu untuk kelompok remaja meluaskan pengetahuan mereka seiring

era globalisasi yang semakin mencabar. Menurut beliau, ibu bapa tidak boleh menggunakan pengalaman lampau mereka untuk mencorakkan anak remaja mereka kerana zaman telah berubah, seiring dengan berubahnya cara berfikir dan gaya hidup. Oleh itu pembacaan bahan naratif kreatif ini sangat berfaedah untuk membentuk jati diri remaja, selagi mana isi kandungan bahan naratif berkenaan memaparkan isu-isu yang mampu membantu perkembangan jati diri remaja. Pendapat pakar ini secara tidak langsung menekankan tentang kepentingan isi kandungan bahan bacaan naratif dalam membetuk perkembangan diri pembaca.

Pendapat ini disokong oleh pendapat lain yang dikeluarkan oleh Sasterawan Negara, Keris Mas (1988) yang menyatakan bahawa, pengetahuan boleh diperolehi melalui dua cara iaitu secara formal dan secara tidak formal. Pengetahuan formal boleh dipelajari di sekolah-sekolah atau institusi pengajian sementara pengetahuan tidak formal boleh diperolehi dengan belajar sendiri melalui pembacaan buku-buku yang tidak dikhaskan atau melalui pengalaman dan pergaulan dengan orang yang mempunyai ilmu. Pendapat ini menekankan bahawa, ilmu pengetahuan boleh diperolehi melalui pembacaan buku-buku yang 'tidak dikhaskan' seperti hasil-hasil karya kreatif berbentuk naratif. Menurut beliau lagi, cara kedua adalah lebih penting kerana manusia tidak selamanya akan mempelajari sesuatu ilmu secara formal di institusi pengajian sedangkan manusia masih memerlukan ilmu pengetahuan di sepanjang usianya dalam usaha meneruskan penghidupannya.

Menurut Sasterawan Negara, Shahnon (1989), bahan naratif seperti novel mampu mendidik pembaca untuk memahami dan menilai keadaan sosial masyarakat. Pemahaman dan penilaian ini boleh diperolehi oleh pembaca melalui kritikan-kritikan sosial, tindak tanduk dan gerak laku manusia dalam sesuatu situasi, dalam adegan jenaka, simbolik atau satira dan sebagainya yang dipaparkan secara jelas dan tersirat di dalam penceritaan sesebuah novel. Menurut Shahnon lagi, melalui aspek kehiban, kerinduan dan kerawanan hati ataupun kegundah gulanaan, novel juga berupaya menggerakkan kita kepada aras-aras rasa simpati yang kadang-kadang amat halus. Selain itu, novel juga mampu membebaskan manusia ke dalam alam khayalan, melangkaui lapisan hidup di luar dugaan, melewati babak-babak impian dan fantasi. Ciri-ciri ini banyak membantu pembaca untuk lebih memahami dan menghayati situasi yang berlaku dalam penceritaan sehingga adakalanya mampu mengundang empati dalam sanubari pembaca. Menurut kajian yang dijalankan oleh Green (2000) dan Brock (2004), empati mampu memberi kesan yang besar dalam perubahan pendapat dan tingkahlaku pembaca sesebuah novel.

Pandangan ini bukanlah sekadar retorik, malah telah berjaya dibuktikan oleh banyak kajian-kajian di negara barat. Satu bukti yang signifikan ialah mengenai kaedah baharu dalam penulisan novel yang semakin meluas diamalkan di Amerika. Kini, penulis-penulis novel popular Amerika giat mengiklankan produk-produk keluaran syarikat terkenal bertaraf dunia ke dalam penceritaan novel mereka. Kajian yang dijalankan oleh Johnson (2010) mengenai novel-novel terkenal keluaran sebuah syarikat penerbitan Alloy Entertainment mendapati bahawa, kaedah ini

memberi impak besar terhadap perubahan tingkah laku pembaca dalam kalangan remaja. Dalam ketiga-tiga buah novel yang dikaji, didapati bahawa produk-produk ini telah diiklankan secara tidak langsung apabila penulis menerangkan secara terperinci mengenai keadaan rupa diri watak-watak utama dalam novel yang sering menggayakan produk-produk bertaraf antarabangsa. Dalam kajian ini, pengkaji berpendapat bahawa, secara tersiratnya novel keluaran syarikat ini mengajar pembaca mengenai rupa diri mereka dan penampilan yang wajar dengan usia mereka. Kajian kualitatif ini juga mendapati bahawa, novel-novel romantik remaja banyak memperkenalkan remaja wanita sebagai pembeli tegar dalam usaha menjadikan diri mereka pasangan romantik yang jelita.

Satu kajian yang begitu jelas menunjukkan kesan penceritaan ke atas pengguna adalah kajian yang dijalankan oleh Murphy et al. (2013). Walaupun menggunakan penceritaan dalam bentuk paparan drama, ia tidak jauh berbeza kerana masih menunjukkan kesan penceritaan kepada pengguna. Justeru, ia boleh diaplikasi kepada kajian yang menggunakan medium penceritaan lain seperti novel. Dalam kajian ini, pengkaji melihat perbezaan kesan antara paparan media tidak berunsur penceritaan dan paparan media berunsur penceritaan yang memaparkan maklumat mengenai penyakit kanser kepada wanita Amerika berketurunan Eropah, Mexico dan Afrika. Kajian ini membandingkan kesan yang dialami oleh penonton filem cakera padat yang menunjukkan sebuah keluarga yang mula mengenali ujian 'Pap Smear' setelah salah seorang ahli keluarga mereka disahkan mengidap kanser. Filem ini dibandingkan dengan dokumentari bukan fiksyen bukan naratif yang menggunakan pendekatan diduktif tradisional bertajuk It's time yang menunjukkan seorang doktor berbincang mengenai kanser serviks dengan pesakitnya. Kajian ini mendapati bahawa, kesedaran mengenai penyakit kanser lebih berkesan bagi paparan berunsur penceritaan berbanding paparan tidak berunsur penceritaan.

Melihat kepada sudut yang berlainan dalam perkembangan remaja iaitu perbezaan tingkah laku mengikut gender, Haefner et al. (2008) mengkaji bagaimana tiga orang penulis novel memaparkan mengenai partriachy di dalam penulisan mereka. Partriachy adalah satu konsep yang sering dibincangkan dalam kajian novel bergenre cinta. Konsep ini memaparkan kehebatan lelaki dan kehidupan yang berorientasikan lelaki serta bagaimana lemahnya sifat kewanitaan dan kebergantungannya terhadap golongan lelaki sebagai pelindung. Kajian ini dilakukan dengan mengambil sampel 13 buah novel dan memetik perenggan-perenggan yang menggambarkan berlakunya partriachy dalam penceritaan. Kajian menggunakan analisis teks ini menunjukkan bahawa konsep partriachy dipaparkan dengan begitu banyak dalam penceritaan novel secara tidak disedari. Keadaan luar sedar ini berlaku kerana paparan ini diselitkan dalam penceritaan yang menyerupai kisah benar. Banyak kajian mengenai novel bergenre romantik menunjukkan bahawa, pembaca yang sering disogokkan dengan konsep ini percaya bahawa kebahagiaan dalam perhubungan hanya akan terjadi sekiranya corak hubungan selari mengikut konsep partriachy.

Namun begitu, terdapat juga kajian yang menunjukkan bahawa tidak semua pembaca mudah terkesan dengan penceritaan novel sehingga ke tahap perubahan pendapat dan tingkah laku. Kajian Appel & Richter (2010) mendapati bahawa, kesan penceritaan kepada pembaca adalah berbeza mengikut individu. Sebahagian individu lebih mudah terkesan berbanding individu lain bergantung kepada kecenderungan mendekati emosi (needs for affect) yang telah sedia berada dalam dirinya. Ini bersesuaian dengan pendapat Tellegen & Atkinson (1974) yang menyatakan bahawa, terdapat individu yang lebih cenderung untuk tenggelam dalam sesuatu aktiviti, manakala Shehan (1967) berpendapat, terdapat sebilangan manusia yang lebih cenderung untuk membentuk imej minda (Dipetik dalam Green, 2006). Perbezaan pendapat kajian ini walaubagaimanapun tidak menolak bahawa penceritaan memberi kesan kepada sebilangan manusia.

Dapatan-dapatan diatas menjadi sumber kepada kajian kesan pembacaan novel ke atas remaja yang telah dijalankan oleh penyelidik. Kajian ini bertujuan melihat dengan lebih terperinci mengenai kesan-kesan pembacaan novel kepada pembaca dalam kalangan remaja iaitu dalam aspek perubahan minda, sikap, tingkah laku dan keupayaan diri.

METODOLOGI

Kajian ini dijalankan dengan menggunakan kaedah penyelidikan kualitatif melalui kajian fenomenologi. Data kajian diperolehi dengan menggunakan kaedah temubual mendalam dan dianalisa menggunakan kaedah analisis tematik Collaizi. Metodologi yang digunakan ini sememangnya bersesuaian untuk mendapatkan maklumat yang terperinci mengenai pengalaman yang dilalui oleh pengguna sesuatu media semasa dan selepas menggunakan media berkenaan (Daymon & Holloway, 2011). Pengalaman-pengalaman ini adalah dapatan yang bersifat subjektif dan tidak sesuai di kumpul melalui kaedah lain melainkan dengan menggunakan metodologi kualitatif.

Kajian dijalankan terhadap 10 peserta dalam kalangan remaja yang merupakan peminat tegar novel. Mereka merupakan pemilik koleksi novel-novel pelbagai genre dan juga menganggotai kelab-kelab peminat novel yang berprestij. Remaja-remaja ini didekati secara purposive melalui kelab-kelab peminat novel dan temu janji dilakukan terlebih dahulu untuk sesi temubual. Temubual dilakukan berpandukan soal selidik berstruktur separa yang lebih bersifat umum dan terbuka. Hasil temubual direkodkan menggunakan perakam atau secara atas talian di laman sosial. Hasil kajian ini kemudiannya ditaip semula dan dilakukan proses memformula maksud dan kemudiannya dianalisa secara tematik mengikut kaedah analisis tematik Collaizi (Shosha, 2012).

DAPATAN KAJIAN DAN PERBINCANGAN

Kajian kesan novel ini terlebih dahulu dimulakan dengan tinjauan terhadap minat,

pemahaman terhadap intipati novel dan pemahaman maksud tersirat yang ingin disampaikan oleh penulis kepada pembaca. Kajian mengenai minat dan pemahaman ini adalah penting dalam pengkajian kesan novel ke atas remaja kerana kedua-dua faktor ini merupakan titik tolak kepada kesan-kesan seterusnya ke atas remaja.

Beberapa persoalanan telah diajukan dalam temubual berstruktur yang telah dijalankan bagi mendapatkan maklumat mengenai kesan pembacaan novel kepada remaja. Soalan-soalan ini telah digabungkan mengikut set-set tertentu bagi mendapatkan maklumat-maklumat tertentu berkenaan kajian. Set soalan yang pertama telah dianalisa dan didapati menjawab persoalan kajian berikut iaitu:

Sejauh manakah remaja dapat memahami intipati dan maksud yang tersirat dalam sesebuah novel yang mereka baca?

Dalam temubual mendalam yang telah dijalankan kepada 10 peserta kajian dalam kalangan remaja, kesemua peserta bersetuju bahawa novel berkemampuan menjadi medium penyampai mesej dari penulis kepada pembaca dalam kalangan remaja. Pendapat ini disandarkan kepada pengalaman peserta sendiri sebagai peminat tegar novel-novel bertema popular. Kebanyakan peserta bersetuju bahawa, novel-novel yang mereka baca mudah difahami jalan cerita yang ingin disampaikan oleh penulisnya. Sebilangan kecil peserta yang lebih meminati novel bergenre misteri dan kesusasteraan juga bersetuju bahawa intipati novel boleh difahami oleh mereka dengan mengaplikasikan kaedah pembacaan yang lebih fokus dan teliti.

Kebanyakan peserta beranggapan bahawa gaya penulisan novel bergenre popular yang mereka baca kebanyakannya mampu menarik minat remaja. Gaya penulisan begini dikatakan menarik kerana penceritaannya ringan dan santai, penggunaan bahasanya pula mudah difahami dan banyak menggunakan terminologi yang bersifat keremajaan. Majoriti peserta kajian dalam kalangan wanita menjelaskan yang mereka kurang tertarik dengan gaya bahasa yang terlalu puitis seperti novel-novel yang bergenre sastera.

Gubahan cerita-cerita dalam novel popular dikatakan mampu menarik minat majoriti remaja kerana diselitkan elemen percintaan serta konflik yang disertai jalan penyelesaian. Paling menarik adalah setiap penceritaan dalam novel ini bukan sekadar hiburan semata-mata malah diselitkan juga unsur-unsur pendidikan untuk diteladani. Namun begitu, terdapat juga sebilangan kecil peserta wanita yang berpendapat berbeza dan menganggap tidak semua remaja meminati genre yang sama kerana cita rasa setiap manusia adalah berbeza. Pendapat ini disokong oleh kenyataan dari peserta lelaki yang meletakkan novel bergenre sastera dan misteri di tangga teratas dalam senarai novel yang mereka minati.

Dari segi populariti, kebanyakan remaja menganggap bahawa buku-buku novel pilihan mereka adalah popular. Antara faktor yang mendorong mereka beranggapan demikian adalah kerana novel popular ini kebanyakannya telah pun dibaca oleh rakan sekelas, rakan sebaya, kaum keluarga dan individu yang terhampir

dengan mereka. Selain itu, novel-novel ini juga dapat bertahan lama di pasaran. Terdapat juga sebilangan kecil peserta kajian yang meminati novel-novel bertema serius yang kebiasaannya bukan dalam senarai bacaan yang diminati remaja seperti novel bergenre islamik dan kemasyarakatan, namun novel bergenre seperti ini tidak begitu popular dalam kalangan remaja.

Mana Sikana (2004) menyatakan, sesebuah khayalan atau imaginasi tetap mempunyai sebuah pokok persoalan. Maksudnya, setiap hasil karya berbentuk penceritaan yang dihasilkan, tidak kira dalam genre sastera, misteri ataupun popular, pasti mempunyai dasar cerita. Dalam dunia penulisan, pokok persoalan, pokok cerita atau dasar cerita itu dikenali sebagai tema. Tema ini tersembunyi di dalam sesebuah cerita dan hanya dapat diketahui setelah pembaca membaca, mencari dan menyaring dari keseluruhan penceritaannya. Pendapat ini bermaksud, sesebuah novel walaupun hanya berbentuk novel ringan, pasti mempunyai intipati yang ingin disampaikan. Pendapat ini menyokong bahawa terdapat mesej dalam sesebuah penceritaan novel sekalipun novel yang dirujuk peserta adalah berunsur ringan.

Analisis kepada set soalan seterusnya dapat menunjukkan dengan lebih jelas tahap pemahaman remaja terhadap pokok persoalanan yang ingin disampaikan dalam sesebuah novel. Persoalanan kajian yang dapat dirungkaikan adalah seperti berikut:

Adakah remaja dapat memahami pokok persoalanan atau maksud sebenar yang ingin disampaikan oleh penulis kepada pembaca?
Daripada tinjauan kajian, didapati bahawa terdapat pelbagai maklum balas dari persoalan ini. Ada ramaja yang benar-benar memahami bacaan mereka, ada remaja yang merasa agak faham dengan penyampaian penulis, sebahagian pula merasa sukar untuk meahami kecuali jika mereka memberi sepenuh perhatian kepada bacaan mereka. Perbezaan pendapat ini dapat dijangka kerana gaya penulisan serta cara pengolahan penceritaan setiap pengarang adalah berbeza. Ada pengarang yang menulis secara deskriptif dan ada juga yang menggunakan pendekatan metafora, tidak kurang juga yang menggunakan bahasa puitis. Justeru, bagi remaja yang baru membaca hasil karya penulis tertentu, mereka akan mengambil masa untuk memahami dan menghayati teknik penulisan tertentu.

Daripada penerangan di atas, didapati bahawa novel berkemampuan menjadi ejen penyampai mesej kepada remaja. Berbeza dengan media lain, intipati novel sampai kepada pembaca melalui mekanisme yang perlahan dan bertahap. Pemahaman terhadap intipati novel dalam kalangan pembaca remaja ada kalanya mengambil masa yang agak lama. Namun, pembacaan yang berulang terhadap novel-novel dari penulis yang sama akan menjadikan peminat novel biasa dengan gaya penulisan seseorang penulis sekaligus akan membuka ruang kepada pemahaman yang lebih mantap terhadap intipati novel.

Oleh kerana kajian ini menjurus kepada matlamat untuk melihat kesan

pembacaan novel ke atas diri remaja, soalan yang ditanya dalam sesi temubual mendalam tidak dapat lagi daripada persoalan samada berlaku sebarang perubahan selepas membaca novel. Analisa set soalan berikutnya telah menjawab persoalanan kajian berikut iaitu:

Wujudkah sebarang perubahan dalam diri remaja selepas melalui pengalaman membaca novel?
Dapatan kajian menunjukkan bahawa, terdapat perubahan dalam diri remaja setelah melalui pengalaman membaca novel. Perubahan ini adalah sesuatu yang sukar diukur melalui pemerhatian dan memerlukan instrumen kajian yang lebih terperinci. Justeru, pengukuran dilakukan melalui analisa tematik dari data mentah temubual mengenai pengalaman yang dilalui oleh remaja semasa dan selepas membaca sesebuah novel.

Dapatan kajian menunjukkan, kesemua peserta kajian mengalami perubahan kepercayaan sebagai kesan dari pembacaan novel. Dalam temubual yang telah dijalankan, peserta kajian memberi pendapat bahawa penceritaan dalam sesebuah novel mempunyai unsur-unsur pengalaman sebenar penulis atau pengalaman pihak lain dan digabung jalin bersama imaginasi penulis. Dalam kata lain, mereka mempercayai bahawa penceritaan yang berlaku dalam sesebuah novel diolah berdasarkan sesuatu yang pernah berlaku di alam realiti. Malah, sebahagian peserta juga menganggap bahawa cerita itu adalah berdasarkan pengalaman yang pernah dilalui oleh penulis novel itu sendiri. Sangkaan ini bertepatan dengan pendapat Sasterawan Negara Shahnon Ahmad (1989) yang menyatakan, sesuatu karya naratif tercetus daripada pengalaman yang pernah satu ketika dialami oleh penulis dalam hidupnya.

Secara dasarnya, terdapat tiga jenis perubahan utama yang berlaku iaitu perubahan kepercayaan, persepsi dan tingkah laku. Namun begitu, kebanyakan peserta kajian tidak mengalami ketiga-tiga perubahan sekaligus. Walaupun kesemua peserta mengalami perubahan kepercayaan, tidak semua peserta kajian mengalami perubahan tanggapan malah hampir separuh dari peserta tidak mengalami perubahan tingkah laku. Selain itu, pengkaji juga mengesan wujudnya perubahan dalam aspek lain iaitu peningkatan kemahiran, pemikiran kritis dan kreatif serta perkembangan emosi.

Dapatan ini selaras dengan kenyataan yang dikeluarkan oleh Gerrig (1993) yang tidak menetapkan aspek perubahan yang berlaku, sebaliknya mendefinisikan perubahan diri pembaca sebagai sebarang jenis perubahan yang berlaku kepada pembaca selepas melalui pengalaman membaca bahan naratif. Perubahan itu tidak semestinya berlaku dalam semua aspek kerana setiap remaja mempunyai pembawaan sikap yang berbeza-beza. (Noraini, 2002, Mohd Hatta, 2003, Khairunnaja, 2005) Oleh itu, perubahan pada sebahagian aspek sahaja, selagi mana merupakan kesan dari pembacaan naratif, akan diambil dikira sebagai kesan akibat pembacaan novel.

Hasil temubual mendapati bahawa, kebanyakan peserta kajian lelaki adalah peminat tegar novel kesusasteraan dan misteri. Banyak tajuk novel dalam genre ini yang telah mereka baca dan sebahagian besar daripada karya-karya ini menerapkan aspek janaan kognitif dan kritikan sosial. Mereka juga membaca novel-novel popular, namun minat mereka lebih mendalam terhadap hasil karya yang lebih serius. Antara karya yang menjadi kegemaran mereka adalah karya-karya berbentuk misteri dan psikologi hasil tulisan Ramlee Awang Mursyid. Selain itu, karya-karya bernilai kesusasteraan keluaran Dewan Bahasa dan Pustaka juga termasuk dalam senarai bacaan mereka. Peserta kajian dalam kalangan remaja lelaki adalah ahli kepada persatuan peminat novel berprestij seperti Legasi Oakheart dan kelab-kelab peminat novel milik syarikat penerbitan terkenal di Malaysia.

Pengalaman menemubual peserta lelaki bagi kajian ini sememangnya menarik untuk dipaparkan. Mereka bijak menggunakan terminologi kesusasteraan dalam perbualan dan mahir mencari intipati dalam buku bacaan mereka. Mereka juga berkebolehan mencari maksud tersirat di sebalik penceritaan yang telah diolah oleh penulis novel. Secara umumnya, peserta-peserta kajian dalam kalangan remaja lelaki mengeluarkan pandangan yang mantap, kritis dan bermaklumat. Adakalanya tahap pemikiran mereka lebih hebat dari yang dijangkakan dan keadaan ini jelas menunjukkan ciri-ciri kematangan mereka berbanding rakan seusia.

Peserta kajian dalam kalangan remaja perempuan pula lebih menyukai cerita-cerita bertema cinta dan kekeluargaan. Kebanyakan mereka mengeluarkan kenyataan berbau emosi dan kekesalan mengenai apa yang berlaku dalam penceritaan. Fikiran mereka banyak dipengaruhi oleh emosi dan empati, seolah-olah cerita yang dibaca itu benar-benar berlaku. Ingatan mereka terhadap jalan cerita begitu lama berbanding peserta kajian dalam kalangan remaja lelaki. Mereka boleh menyampaikan cerita yang mereka baca dengan baik seolah-olah mereka baru selesai membacanya. Dalam aspek emosi pula, mereka mampu menghayati jalan cerita sehingga menyebabkan berlaku perubahan pada tingkah laku seperti muram dan mengalirkan air mata. Paling mengejutkan, ada dalam kalangan peserta wanita yang masih merasa sedih setiap kali mengimbau kembali jalan cerita tertentu yang telah mereka baca beberapa tahun sebelumnya. Secara umumnya, perubahan dalam aspek emosi, kepercayaan dan tanggapan lebih banyak berlaku kepada peserta wanita sementara peningkatan dalam aspek kemahiran dan maklumat banyak berlaku kepada peserta lelaki. Perbezaan perubahan mengikut jantina ini kemungkinan besar disebabkan oleh perbezaan dalam pemilihan genre novel.

Hakikatnya, perubahan kepercayaan yang berlaku kepada peserta kajian adalah sesuatu yang wajar dipandang serius. Salah seorang peserta wanita menyatakan bahawa, beliau takut untuk memasuki alam rumahtangga kerana khuatir akan perlakuan kasar dan tidak adil oleh pihak suami terhadap dirinya sepertimana yang telah beliau baca dalam penceritaan kebanyakan novel popular. Ini adalah bukti yang jelas bahawa kesan perubahan kepercayaan telah berlaku kepada remaja berkenaan. Tanggapan seorang lagi peserta kajian yang terpengaruh

dengan penceritaan novel bahawa kaum lelaki tidak boleh dipercayai, adalah satu perkembangan yang tidak sihat dan tidak wajar dibiarkan. Remaja dalam kalangan wanita begitu mudah hilang wajaran dalam tanggapan akibat terpengaruh dengan penceritaan yang seringkali menunjukkan imej buruk sesuatu gender yang ada kalanya melampaui logik akal, sedangkan penceritaan ini diolah dan ditokok tambah sekadar untuk mempelbagaikan plot penceritaan dan memanipulasi emosi pembaca bagi tujuan melariskan jualan novel semata-mata.

Dari sudut positif, perubahan ke arah kebaikan akan berlaku kepada pembaca sekiranya mereka memilih bahan bacaan fiksyen yang berkualiti dan membina. Bacaan yang banyak memaparkan isu-isu yang ditangani secara positif, disarati dengan maklumat serta diselitkan nilai-nilai murni sedikit sebanyak akan memberi maklumat yang berguna kepada pembaca untuk menghadapi masa hadapan. Sekiranya remaja banyak membaca bahan-bahan seperti ini, mereka seolah-olah pernah melalui pengalaman-pengalaman berguna ini dalam kehidupan mereka. Keadaan ini akan banyak membantu mematangkan pemikiran mereka dan membuat keputusan yang betul apabila perlu.

Dari sudut negatif pula, perubahan diri ke arah yang tidak baik mungkin berlaku sekiranya remaja memilih bahan berbentuk picisan dan tidak berkualiti. Novel-novel picisan banyak menonjolkan watak-watak yang mementingkan kebendaan (Johnson, 2010), menghakimi sesuatu berteraskan rupa fizikal, mementingkan imej tubuh secara berlebihan (Kaminski, 2012), mengagungkan cinta sehingga meletakkan maruah wanita di tahap yang rendah (Haefner et al., 2008) dan pelbagai lagi bentuk nilai kemanusiaan yang amat tidak wajar. Mungkin sesetengah pihak menganggap novel picisan ini hanyalah hiburan semata-mata, justeru tidak perlu terlalu serius membincangkan isu intipati bahan ini. Namun, terlalu banyak kajian yang menunjukkan bahawa paparan seperti ini, jika kerap kali disumbat ke dalam minda pembaca, pasti akan meninggalkan kesan terhadap perkembangan diri mereka.

Melihat dari sudut pembacaan pula, bukan semua pembaca novel suka membaca dan menghayati bacaan melalui teknik bacaan berulang. Terdapat sebilangan kecil remaja yang corak pembacaannya berbeza dari keseluruhan peserta lain. Mereka tidak berminat untuk membaca semula cerita secara berulang-ulang seperti peserta-peserta lain setelah mereka mengetahui pengakhiran cerita. Jelas di sini bahawa, gaya pembacaan mereka adalah berorientasikan matlamat untuk mengetahui jalan cerita sahaja. Dari sini dapatlah disimpulkan bahawa, cara seseorang pembaca mencapai kepuasan dalam pembacaan adalah berbeza dengan cara pembaca yang lain.

Melalui dapatan secara kolektif dan melihat kepada pendapat majoriti peserta secara umum, dapatlah disimpulkan bahawa, pembacaan novel memang memberi kesan dalam perkembangan diri remaja. Bacaan novel ini dilihat mendatangkan kesan perubahan diri kepada peserta dalam aspek kecerdasan emosional (eq), peningkatan

jati diri, kemahiran komunikasi interpersonal, peningkatan pengetahuan, kemahiran bakat penulisan dan penyampaian.

KESIMPULAN

Kajian ini telah berjaya membuktikan bahawa, pembacaan novel meninggalkan kesan kepada pembaca dalam kalangan remaja. Sangkaan bahawa perkembangan diri remaja tidak berkaitan dengan medium hiburan berbentuk naratif, kini telah terbukti tidak tepat. Ketiadaan maklumat mengenai hubungan remaja dengan media berbentuk naratif bukanlah bermakna bahan media ini tidak memberi kesan, sebaliknya kerana tiada kajian khusus yang yang pernah dijalankan untuk melihat kepada faktor ini. Pihak berwajib perlu melihat dengan lebih serius mengenai fenomena kebanjiran bahan-bahan berunsur ringan ini kerana ia terbukti memberi kesan dalam pembinaan jati diri dan interpersonal remaja. Apa yang membimbangkan ialah pengaruh media naratif ini berlaku secara pasif dalam tempoh yang lama tetapi meninggalkan kesan yang kekal dan mendalam.

Justeru, satu kajian semula yang lebih terperinci perlu diadakan bagi mengkaji tahap perubahan kepercayaan dan tingkah laku dalam diri pembaca selepas membaca novel. Kajian ini perlu dijalankan dengan lebih meluas dan melibatkan lebih ramai sampel dalam kalangan remaja. Hasil kajian perlu dilihat dari sudut positif mahupun negatif. Sekiranya kajian menunjukkan yang remaja terdedah untuk mempercayai unsur negatif dalam penceritaan, pihak berwajib harus memantau penerbitan bahan-bahan berbentuk naratif yang berada dalam pasaran melalui garis panduan terkini yang lebih menitik beratkan aspek pembinaan sahsiah remaja dan pembentukan masyarakat yang lebih unggul dan berkualiti. Walaupun fenomena kebanjiran novel ringan bukanlah satu isu negara, kajian demi kajian tetap perlu dilakukan bagi mengkaji kesan naratif ke atas penduduk Malaysia sebelum terjadinya sesuatu kesilapan yang hanya mampu membuatkan kita menongkat dagu dan mengeluh kerana tidak mengambil tindakan lebih awal.

Penggunaan novel dalam subjek Bahasa Melayu telah lama dilaksanakan dalam kurikulum pendidikan di Malaysia. Instrumen ini didapati sangat sesuai dalam memantapkan pemahaman pelajar dalam matapelajaran bahasa. Kaedah ini juga telah digunakan dengan meluasnya di institusi pengajian tinggi bagi subjek bahasa Melayu dan Bahasa Inggeris, iaitu dalam bentuk latihan pemahaman naratif, tatabahasa dan kesusasteraan. Penggunaan novel dalam bilik darjah untuk subjek-subjek seperti pengajian am, tata negara dan kemahiran insaniah adalah satu idea baharu yang kreatif dan dijangka dapat menghidupkan sukatan pelajaran yang formal dan hambar. Dalam kajian ini, bahan naratif terbukti mampu memberi sumbangan kepada pembangunan diri remaja. Ini adalah maklumat baharu yang perlu dipanjangkan kepada pihak Kementerian Pendidikan Malaysia. Penggunaan novel dalam kelas perlu dicadangkan untuk menambah baik kurikulum di Malaysia agar pembelajaran menjadi lebih menarik tanpa mengenepikan aspek moral.

Isu kebejatan sosial remaja adalah satu contoh bagaimana media baharu mampu menjadi salah satu pemangkin kepada kerosakan sosio budaya masyarakat di Malaysia. Fenomena ini telah berubah dari satu keadaan yang buruk kepada satu keadaan lain yang jauh lebih buruk lagi. Kini, kebejatan sosial remaja Malaysia telah menjadi begitu serius dan membimbangkan. Kewujudan media-media baharu dipercayai menjadi punca kepada tercetusnya gejala sosial ini. Aplikasi-aplikasi baharu yang terdapat dalam gajet-gajet pintar ini telah menarik tumpuan majoriti remaja sehingga mereka memperuntukkan masa yang begitu lama untuk melayani media ini. Faktor ini adalah punca terabainya tanggungjawab utama mereka sebagai pelajar. Hakikat yang harus diterima adalah, remaja lebih tertarik kepada perkara-perkara baharu yang bersifat santai, kurang formal, tidak terlalu terikat dengan silibus. Justeru, penggunaan novel yang berkualiti dalam sukatan pelajaran adalah satu alternatif kepada pembelajaran yang terlalu berpandukan silibus dan berorientasikan peperiksaan. Penggunaan bahan naratif kreatif ini dilihat mampu menarik remaja untuk mempelajari sesuatu subjek yang kurang menarik perhatian mereka.

Maklumat mengenai implikasi penggunaan bahan berunsur naratif ini juga boleh menjadi bahan bukti kepada para karyawan dan penulis novel agar mereka lebih berhati-hati dalam mencetus idea untuk tatapan khalayak yang terdiri dari pelbagai lapisan masyarakat. Sikap terlalu mementingkan keuntungan sehingga mengetepikan aspek kesan terhadap penonton akan menjadi punca kepada pelbagai penyakit masyarakat dan mengakibatkan negara menjadi mundur. Kajian ini diharap dapat menimbulkan keprihatinan dalam kalangan karyawan agar dapat menerbitkan novel dan filem adaptasi novel yang lebih mendidik jiwa dan menitik beratkan nilai-nilai positif.

Kajian ini juga penting kepada pihak kerajaan yang melaksanakan dasar-dasar yang bertujuan membangunkan masyarakat dan negara terutamanya dalam kesedaran penjagaan kesihatan. Kenyataan yang menunjukkan bahawa pembaca novel lebih menyedari mengenai bahaya seks rambang selepas maklumat mengenai perkara itu dibaca melalui novel (kajian oleh Dickman, Mc Donal dan Gardner dalam Graaf dan Hustinx, 2011) menjadi bukti bahawa masyarakat boleh menerima sesuatu polisi atau kempen-kempen dari kerajaan lebih baik melalui kaedah penceritaan. Penggunaan kaedah lama seperti paparan poster-poster dan hebahan slogan-slogan dalam program-program kesihatan dan iklan melalui media massa aliran utama didapati kurang berkesan kepada pengguna. Kenyataan ini adalah berdasarkan statistik yang menunjukkan bahawa, peningkatan bilangan perokok tetap berlaku walaupun kerajaan telah melancarkan kempen Tak Nak Merokok di seluruh negara (Daing Diana et al., 2013).

Bukti-bukti melalui pendapat-pendapat pakar, kajian-kajian terdahulu dan kajian ini telah jelas menunjukkan perkaitan antara perkembangan diri remaja dan kesan dari pembacaan bahan naratif seperti novel. Kesan-kesan sampingan baik dari segi negatif ataupun positif pasti ditinggalkan kepada pembaca selepas mereka

melalui pengalaman membaca sesebuah novel. Masyarakat yang prihatin mengenai masa depan negaranya pasti akan mengambil peduli mengenai apa yang akan berlaku kepada generasi mudanya, kerana generasi inilah yang bakal menerajui negara pada masa akan datang. Setiap isu dan fenomena yang timbul walau sekecil manapun kesannya ke atas sesebuah negara, perlu diberi perhatian agar tidak berubah menjadi gejala negatif pada satu masa nanti. Aspek positif juga perlu diambil kira dan digarapkan dalam setiap karya kerana ia merupakan kaedah yang baik dan berkesan untuk mendidik pembaca novel terutamanya dalam kalangan remaja.

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PENGARUH FILEM TAMIL TERHADAP TINGKAH LAKU BELIA INDIA DI PERAK

KALAIVANI A/P MUNUSAMY & AKMAR HAYATI BINTI AHMAD GHAZALI

ABSTRAK

Setiap hari pelbagai program disajikan kepada penonton di televisyen (TV). Program tersebut antaranya berupa filem-filem Tamil. Walaupun jalan cerita berkisar kepada kehidupan dan keluarga tetapi filem Tamil mengandungi banyak aksi-aksi ganas. Belia India yang menontonnya dikatakan mudah terikut-ikut dengan aksi-aksi ganas yang dipertontonkan. Berdasarkan permasalahan tersebut, kajian ini dijalankan untuk mengetahui pengaruh aksi ganas yang ditonton dalam filem Tamil terhadap belia India; dan mengenal pasti perbezaan antara jantina dengan pengaruh aksi ganas yang ditonton dalam filem Tamil terhadap belia India. Penyelidikan telah dijalankan ke atas 217 orang belia di Taiping, Perak dengan menggunakan kaedah tinjauan. Belia berpendapat bahawa pengaruh aksi ganas dalam filem Tamil bukan penyebab utama yang mendorong belia India melakukan jenayah dan bertindak ganas. Malah hasil kajian menunjukkan bahawa tidak terdapat perbezaan yang signifikan di antara lelaki dan wanita dengan pengaruh aksi ganas yang ditonton dalam filem Tamil. Mereka menyedari bahawa aksi-aksi di dalam filem hanyalah sekadar lakonan dan tidak akan dijadikan amalan di dalam kehidupan seharian.

Kata Kunci: *Keganasan, Belia, Media, Aksi Ganas, Televisyen*

ABSTRACT

Every day various programs are presented to the audience in television. Tamil films are one of those programs. Although Tamil films telecast about lives and families, it contains many violent actions. Indian youth who watch such films would be easily influenced by violent scenes that are portrayed on them. Based on these problems, this study was conducted to determine the effects of viewing violence in Tamil films toward the Indian youth; and identify the differences between genders toward the effect of viewing violence in Tamil film. The research was carried out on 217 youths in Taiping Perak using the survey method. It was found that the Youth believes that the effects of viewing violence in Tamil Film towards their behaviour is weak, and not the main cause which led to violence among them. In addition, the result also showed that there was no significant relationship between the perception of viewing violence in television and gender. Both genders have the same perception towards violence in film. Youth realize that what was shown in film is merely acting and it should not be followed as an example in life.

Keywords: *Violence, Youth, Media, Violent Actions, Television*

PENGENALAN

Televisyen atau TV merupakan di antara media massa yang menayangkan pelbagai jenis program. Segala bentuk penyiaran program tersebut berupaya mempengaruhi pemikiran dan tingkah laku belia jika menontonnya. Samsudin dan Latiffah (2009), menyatakan bahawa belia di Malaysia menjadikan televisyen sebagai media utama bagi memperoleh maklumat. Maka tidak hairanlah sekiranya belia mudah terpengaruh dengan aksi yang ditonton seperti bercorak ganas, mendebarkan, cemas, peperangan, pembunuhan, mistik dan sukan lasak. Ini adalah kerana mereka merupakan golongan yang paling lama menonton TV iaitu di antara 21 hingga 22 jam seminggu (Samsudin, 2001), di antara satu hingga dua jam sehari (Syukur Kholil, 2002; Mus Chairil, Jamilah & Nurazimah, 2011). Jangkamasa penontonan yang terlalu lama ini menyebabkan mereka menjadi golongan yang paling aktif meniru aksi ganas yang ditonton di kaca televisyen (Samsudin, 2001). Pendapat ini dikukuhkan oleh kajian Cooley-Quille, Boyd, Frantz dan Walsh (2001), yang menyatakan bahawa pendedahan keganasan yang berulang boleh memberi kesan terhadap proses kognitif, afektif dan tingkah laku seseorang. Situasi ini harus ditangani dengan segera kerana dibimbangi mempengaruhi tingkah laku mereka.

Penyataan Masalah
Amar Singh Sidhu (2005), menyatakan bahawa majoriti belia yang ditahan di pusat pemulihan adalah dari kaum India. Mereka merupakan golongan yang paling tinggi ditempatkan di pusat tersebut kerana paling banyak terlibat diri dalam jenayah (Polis Diraja Malaysia, 2013). Keadaan ini berlaku kerana pengaruh daripada aksi-aksi ganas di dalam Filem-filem Tamil yang ditonton, mana Filem Tamil banyak mempromosikan dan menyebarkan fahaman gengsterisme dalam kalangan kaum India (Natesan, 2013). Keadaan ini telah merangsang golongan belia melakukan kesalahan (Samsudin, 2001). Justeru sebagai penyelesaian, budaya keganasan ini perlu dibendung di peringkat awal termasuk usaha pihak berkuasa untuk melakukan sekatan terhadap aksi ganas dalam Filem Tamil (Mohamed, 2010).

OBJEKTIF KAJIAN

Secara umumnya kajian ini bertujuan untuk mengkaji pengaruh aksi ganas dalam Filem Tamil di televisyen terhadap belia India. Dengan lebih khusus kajian ini ingin:-
1) Mengetahui pengaruh aksi ganas yang ditonton dalam Filem Tamil terhadap belia India.
2) Mengenal pasti perbezaan yang signifikan antara jantina dengan pengaruh aksi ganas yang ditonton dalam Filem Tamil terhadap belia India.

Keganasan dalam Filem Tamil
Menurut Olweus (dipetik Kayar, 2009) keganasan ialah tingkah laku yang dirangsang oleh kemarahan, keganasan atau sifat bersaing yang diarahkan terhadap orang atau objek lain mahupun terhadap diri sendiri dan boleh dianggap bertujuan

untuk membahayakan, mengganggu atau memusnahkan. Menurut pengasas Teori Psikoanalisa Freud seseorang manusia terdorong untuk bertindak ganas adalah disebabkan oleh naluri kematian 'thamotos' dan mempercayai bahawa setiap setiap manusia memiliki naluri ini (Kayar 2009). Keganasan adalah sesuatu tindakan yang tidak dapat dielakkan kerana ia bersifat naluri dalam diri.

Keganasan ialah penggunaan paksaan iaitu mencederakan ataupun mendera seseorang serta pencelaan dan penderaan emosi terhadap seseorang. Menurut bekas Perdana Menteri kita, Datuk Seri Dr.Mahathir Mohamad dalam majlis perasmian Sesi Khas Menteri-menteri Luar Pertubuhan Persidangan Islam (ICFM), beliau menyatakan bahawa keganasan telah lama wujud dan ia bukan fenomena baru. Apa yang baru ialah, kaedah-kaedah yang lebih kejam digunakan bagi membunuh dan mencedarakan lebih ramai orang dan menyebabkan kemusnahan yang lebih dasyat.

Filem Tamil adalah nama industri yang menerbitkan Filem Tamil. Industri ini diasaskan di India. Kollywood berasal dari "kodambakkum" daerah di Chennai, India yang mana filem Kollywood dihasilkan secara besar-besaran. Pawagam Tamil adalah industri penerbitan filem yang kedua terbesar dari segi filem yang dihasilkan, sebagai satu Lembaga Pusat kepada Laporan Pensijilan Filem tahun 2011 dengan jumlah hasil pendapatan tinggi dan pengedaran ke seluruh dunia.

Fokus utama dalam Filem Tamil adalah berteraskan kepada watak utama, iaitu wira yang berlakon dalam filem itu. Wira Filem Tamil biasanya ditunjukkan lebih melampau daripada kehidupan sebenar yang mana mampu untuk melawan berpuluh-puluh penjahat. Jika dibandingkan dengan kehidupan sebenar manusia, cerita tersebut tidak benar tetapi kebanyakan penonton suka melihat filem-filem sedemikian malah tidak hairan jika dikatakan terdapat sesetengah filem mendapat sambutan yang hangat daripada masyarakat. Justeru penerbit filem mensalurkan hiburan moden bagi memenuhi keperluan tulen masyarakat di samping mengaut keuntungan. Antara unsur-unsur tambahan yang diselitkan dalam filem adalah seperti trek muzik, tarian, lirik, seks dan keganasan bagi penerbitannya mendapat sambutan di pasaran (Jesudoss, 2009).

Mengikut Jesudoss (2009), target utama audiens bagi kebanyakan penerbit India adalah golongan belia dan mereka hanya mementingkan muzik yang baik, cerita yang menarik minat golongan belia. Malah belia pada zaman ini lebih suka menonton lebih banyak genre ganas berbanding genre lain (Herman & Leyens, 1977). Slater, Henry, Swaim dan Anderson (2003), pula mendapati bahawa program televisyen dan filem mengandungi tahap keganasan yang paling tinggi di seluruh dunia. Oleh yang demikian boleh dikatakan bahawa penerbit filem lebih memfokuskan kepada audiens yang terdiri daripada golongan muda mudi dan penerbitan filem juga bagi memenuhi kehendak mereka sehingga mengabaikan untuk penerapan nilai-nilai moral dan teladan yang baik dalam penerbitan filemnya.

METODOLOGI

Kajian ini berupa kaedah tinjauan dengan menggunakan set soalan soal selidik untuk mengkaji pengaruh aksi ganas dalam Filem Tamil di televisyen terhadap belia India. Tujuan menggunakan kaedah tinjauan adalah untuk mengumpulkan maklumat mengenai pembolehubah-pembolehubah yang dijangka berkait rapat dengan suatu peristiwa yang melibatkan aspek fizikal seperti taburan khalayak yang menerima sebarang siaran dari saluran televisyen dan aspek tidak nyata seperti kajian terhadap persepsi penonton terhadap sesebuah rancangan radio dan sebagainya (Ezhar & Jusang, 2000).

Sampel kajian adalah seramai 217 orang responden yang terdiri daripada golongan belia yang dipilih melalui kaedah persampelan rawak mudah (convenience sampling) di Taiping Perak. Persampelan rawak mudah membantu pengkaji untuk memilih responden secara bebas. Data dikumpul daripada responden dengan menggunakan teknik serah dan kutip. Setelah data-data dikumpul, data mereka telah dianalisis dengan menggunakan SPSS (Statistical Package for the Social for the Window 21.0).

HASIL KAJIAN DAN PERBINCANGAN

Demografi Responden

Demografi responden meliputi taburan jantina, umur, kekerapan menonton filem dalam seminggu dan jumlah jam yang diluangkan untuk menonton Filem Tamil dalam sehari. Jadual 1 menunjukkan majoriti responden yang terlibat dalam kajian ini adalah golongan perempuan iaitu 56%. Malah kebanyakan responden adalah berumur dalam lingkungan 16 tahun. Selain itu, hasil kajian juga mendapati hampir kesemua responden kurang meluangkan masanya untuk menonton Filem Tamil dalam seminggu dan jumlah masa yang diluangkan untuk menonton televisyen juga kurang daripada 4 jam.

Jadual 1: Taburan Responden Mengikut Ciri-ciri Demografi (n=217)

Ciri-ciri Demografi	Kekerapan	Peratusan (%)
Jantina		
Perempuan	121	55.8
Lelaki	96	44.2
Umur		
13 tahun	25	11.5
14 tahun	32	14.7
15 tahun	48	22.1
16 tahun	54	24.9
17 tahun	45	20.7
18 tahun	11	5.1
19 tahun	2	9
Tontonan Filem Tamil dalam Seminggu		
1 – 3 kali	115	53
4 – 6 kali	53	24.4
Lebih daripada 7 kali	49	22.6
Jumlah Jam Tontonan Filem Tamil dalam Sehari		
Kurang daripada 1 jam	3	1.4
1 – 3 jam	186	85.7
4 – 6 jam	25	11.5
Lebih daripada 7 jam	3	1.4

Pengaruh penontonan aksi ganas dalam Filem Tamil terhadap kehidupan belia India

Bagi mengukur kesan pengaruh penontonan aksi ganas dalam Filem Tamil, pengkaji telah menggunakan skor min dan dikategorikan kepada rendah, sederhana dan tinggi (Jadual 2). Ghafar (1999), menyatakan bahawa jumlah skor yang diperolehi dapat menentukan tahap kecenderungan tindak balas responden dalam setiap persoalan kajian yang dijalankan. Skor min tertinggi menunjukkan belia amat terpengaruh dengan aksi ganas. Skor sederhana pula menunjukkan remaja terpengaruh dengan aksi ganas dengan sederhana. Manakala skor terendah pula menunjukkan kurang terpengaruh dengan aksi ganas.

Jadual 2: Skor Min pengaruh penontonan aksi ganas dalam Filem Tamil

Tahap	Skor Min
Rendah	1.00 – 2.33
Sederhana	2.4 – 3.73
Tinggi	3.8 – 5.00

Pengaruh Penontonan Aksi Ganas dalam Filem Tamil Terhadap Belia India

Responden telah ditanya tentang pengaruh penontonan aksi ganas dalam Filem Tamil terhadap kehidupan seharian. Kesemua item yang mengukur penyataan tersebut telah menggunakan skala lima mata dengan skor 1= sangat tidak setuju, 2= tidak setuju, 3= kurang setuju, 4= setuju dan 5= sangat setuju. Pembahagian skor bagi setiap tahap dengan menggunakan pendekatan statistik berdasarkan skor min di Jadual 2. Jadual 3 menunjukkan skor min keseluruhan pengaruh aksi ganas adalah rendah iaitu 1.14. Dapatan kajian ini menunjukkan bahawa majoriti responden menyatakan pengaruh aksi ganas dalam Filem Tamil terhadap tingkah laku mereka berada pada tahap lemah. Malah Anantasari (2006) menyatakan bahawa tingkahlaku agresif adalah tingkahlaku yang merugikan atau melukai orang lain. Ia merupakan satu tingkahlaku yang tidak dapat diterima oleh lingkungan sosial. Jadi bebanyakkan responden lebih sedar bahawa apa yang ditonton di kaca televisyen bukan benar dan hanya sekadar lakonan sahaja. Oleh yang demikian, aksi ganas yang ditonton dalam Filem Tamil kurang memberi kesan terhadap diri seseorang itu dan para belia sedar bahawa tindakan ganas merupakan satu tindakan anti sosial yang bertentangan dengan budaya, agama dan norma kehidupan seharian.Dengan ini jelas menunjukkan bahawa belia zaman sekarang lebih teliti dalam membandingkan dunia sebenar dengan dunia hiburan. Mereka sedar bahawa apa yang ditonton dalam filem adalah hanya sekadar lakonan sahaja dan tidak harus implikasikannya dalam kehidupan.

Jadual 3: Taburan Responden Terhadap Pengaruh Penontonan Aksi Ganas Dalam Filem Tamil Terhadap Kehidupan Seharian (n=217)

	Items	MIN	SP
1.	Suka lihat orang lain gaduh.	1.22	0.412
2.	Bercerita/bincang dengan kawan tentang aksi-aksi ganas yang ditontan.	1.20	0.399
3.	Aksi paling disukai dalam filem adalah pergaduhan.	1.18	0.380
4.	Suka meniru percakapan dan dialog dalam filem.	1.16	0.380
5.	Suka bertingkahlaku agresif seperti bergaduh, menampar, menumbuk, menolak atau bercakap kasar.	1.15	0.355
6.	Suka tiru / ikut aksi-aksi ganas dalam filem yang ditonton.	1.14	0.350
7.	Pukul dan cederakan orang lain untuk selamatkan diri seperti tonton dalam filem.	1.12	0.320
8.	Suka pukul dan dera orang lain.	1.09	0.283
9.	Selepas menonton sesuatu aksi ganas akan cuba berbuat sedemikian.	1.09	0.283
10.	Jika gaduh akan pukul rakan seperti ditonton dalam filem.	1.08	0.269
	Total	**1.14**	**0.218**

Nota: Rendah: 1-2.33   Sederhana: 2.4-3.73   Tinggi: 3.8-5

Mengenal pasti perbezaan antara jantina dengan pengaruh aksi ganas yang ditonton dalam Filem Tamil terhadap belia India.

Ujian T telah dijalankan untuk melihat sama ada wujud perbezaan yang signifikan di antara responden lelaki dengan responden perempuan dalam pengaruh aksi ganas dalam Filem Tamil. Jadual 4, menunjukkan skor min lelaki adalah lebih besar daripada perempuan iaitu (M= 11.57, SD= 2.374) dan (t= 0.893, DF= 215) daripada perempuan (M= 11.33, SD= 2.028). Berdasarkan ujian-t didapati bahawa nilai signifikan adalah 0.109 (t: 0.109> 0.05). Hal ini menunjukkan bahawa tidak terdapat perbezaan yang signifikan terhadap pengaruh aksi ganas dalam Filem Tamil yang ditonton di antara jantina yang berlainan. Walaupun jantina yang berlainan mereka tetap mempunyai persepsi yang sama terhadap aksi ganas yang ditontoni dalam Filem Tamil. Daripada jadual di bawah disimpulkan bahawa kesemua responden lelaki dan perempuan kurang terpengaruh dengan penularan aksi ganas dalam filem Tamil.

Jadual 4: Analisis Ujian T Untuk Menunjukkan Perbezaan Yang Signifikan Antara Pengaruh Aksi Ganas Dalam Filem Tamil Dengan Jantina

Jantina	N	Min	F	Sisihan Piawai	T	Df	Sig
Lelaki	96	11.57	2.594	2.374	0.893	215	0.109
Perempuan	121	11.33		2.028	0.877	187.187	

KESIMPULAN DAN CADANGAN

Mengikut hasil kajian, didapati bahawa Filem Tamil yang mempunyai aksi ganas bukan menjadi punca utama yang mendorong golongan belia terlibat dalam gejala gengsterisme. Belia juga berpendapat bahawa pengaruh aksi ganas dalam Filem Tamil terhadap tingkah laku mereka berada pada tahap lemah. Malah mereka berpendapat sangat sedikit aksi ganas yang ditonjolkan di dalam Filem Tamil kerana filem-filem tersebut telah ditapis oleh Lembaga Penapisan Filem (LPF).

Walaupun Filem Tamil mengandungi sedikit aksi ganas, tetapi ia bukan penyebab utama yang mendorong keganasan dalam kalangan belia India. Hal ini sedemikian kerana kebanyakan belia sedar bahawa apa yang ditonton dalam filem adalah hanya sekadar lakonan sahaja. Malah mereka sedar kesan yang diterima akibat daripada mengamalkan aksi-aksi ganas yang ditonton dalam filem di televisyen dalam kehidupan sehariannya.

Dapatan kajian ini adalah bersesuaian dengan penyataan Gerbner dalam teori penyuburan iaitu penonton lebat (heavy viewer) yang menonton televisyen lebih daripada 4 jam akan mempercayai dunia televisyen sebagai sosial sebenar. Di mana penonton lebat berkemungkinan terikut dengan penularan aksi-aksi ganas yang ditonton dalam televisyen. Akan tetapi majoriti responden kajian ini adalah penonton ringan iaitu menonton televisyen kurang daripada 4 jam; jadi keganasan

dalam filem yang ditonton tidak mempengaruhi tingkah laku mereka. Jadi mereka kurang terpengaruh dengan aksi ganas yang ditonton dan tidak mempraktikkannya dalam kehidupan seharian mereka.

Oleh yang demikian, aksi ganas dalam Filem Tamil bukan penyebab utama yang memberi kesan terhadap tingkah laku agresif dalam kalangan belia India. Selain itu, walaupun jantina yang berbeza, para belia yang terlibat dalam kajian ini tetap mempunyai pandangan yang sama terhadap aksi ganas yang ditonton dalam Filem Tamil. Hal ini kerana walaupun belia menonton aksi ganas dalam filem namun mereka tidak begitu terpengaruh sehingga memberi kesan terhadap tingkah laku mereka. Mereka menonton hanya untuk keseronokan, menghilangkan rasa bosan dan mengurangkan stress. Seperti yang dinyatakan oleh Barrie dan Jill (1990), belia yang mempunyai perasaan yang tidak baik lebih banyak menonton program yang berunsur agresif untuk melepaskan perasaan mereka. Manakala belia yang mempunyai perasaan yang baik ataupun yang stabil kurang menonton media yang berunsur agresif.

Terdapat pelbagai sebab yang menyumbang kepada penularan keganasan dalam kalangan belia India. Antaranya ialah latar belakang keluarga. Latar belakang keluarga memainkan peranan dalam pembentukan tingkah laku seseorang belia. Keadaan celaru dalam keluarga sendiri seperti ibu bapa yang sering bergaduh, bertingkah laku agresif seperti memukul, penggunaan kata-kata lucah dan tindakan-tindakan yang keterlaluan menggalakkan tingkah laku agresif dalam kalangan belia. Malah persahabatan yang tidak baik juga memberi kesan terhadap tingkah laku agresif belia.

Kesimpulannya, semua pihak perlu berganding bahu dalam mengatasi masalah bertingkah laku agresif dalam kalangan belia. Para ibu bapa, guru-guru, kaunselor, pentadbir sekolah, Kementerian Pelajaran dan ahli masyarakat perlu memainkan peranan dalam melaksanakan tanggungjawab untuk membawa para belia ke arah pencapaian cemerlang. Pembabitan belia yang cemerlang mesti ditonjolkan supaya menjadi idola kepada golongan belia yang lain. Rancangan-rancangan sebegini harus diutamakan agar golongan belia menjadikannya sebagai dorongan untuk pegangan kehidupan mereka.

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PANDUAN KEPADA PENYUMBANG

SKOP

Malaysian Journal of Youth Studies ialah sebuah jurnal berwasit yang komited kepada perkembangan ilmu pengajian belia. Jurnal ini menerbitkan artikel yang menarik minat para sarjana, terutamanya daripada segi kandungan dan pendekatannya. Jurnal ini diterbitkan oleh sebuah Lembaga Editorial yang bebas, terdiri daripada Felo Adjung IYRES. Selain itu, para sarjana dari luar negara turut dilantik untuk menganggotai Lembaga Penasihat Jurnal ini.

PROSEDUR PENYERAHAN MANUSKRIP

Malaysian Journal of Youth Studies menerbitkan manuskrip yang ditulis dalam Bahasa Melayu dan Bahasa Inggeris. Manuskrip yang diserahkan untuk diterbitkan dalam jurnal ini hendaklah merupakan karya asli yang belum pernah diterbitkan atau tidak dihantar untuk pertimbangan oleh mana-mana penerbitan lain. Dua salinan manuskrip, ditaip selang dua baris di atas kertas bersaiz A4, hendaklah diserahkan kepada Ketua Editor, Malaysian Journal of Youth Studies, Institut Penyelidikan Pembangunan Belia Malaysia, Kementerian Belia dan Sukan Malaysia, Aras 10, Menara KBS, 62570, Putrajaya Malaysia. Biodata ringkas penulis juga perlu disertakan bersama.

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FORMAT DAN GAYA

Tajuk sesuatu manuskrip perlulah ringkas, deskriptif dan seharusnya tidak melebihi 15 perkataan. Setiap manuskrip harus mempunyai abstrak (150 hingga 250 patah perkataan) dalam Bahasa Melayu dan Bahasa Inggeris yang memerihalkan isi-isi utamanya termasuk kata kunci sekurang-kurangnya lima (5) perkataan.

Semasa ilustrasi termasuk rajah,carta dan graf, mesti dilabel dan disediakan dalam halaman yang berasingan daripada teks. Kedudukan ilustrasi seperti yang dikehendaki dalam teks hendaklah di tanda dengan jelas. Semua ilustrasi ini harus dirujuk dan di nombor secara berturutan sebagai rajah. Semua ilustrasi hendaklah sama ada dilukis dengan jelas menggunakan dakwat kekal, difotograf dalam bentuk hitam putih atau warna dan dicetak di atas kertas yang bermutu atau dalam bentuk imej digital dan disediakan dalam bentuk *camera-ready*.

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Para penulis bertanggungjawab sepenuhnya bagi memastikan manuskrip mereka tidak melanggar mana-mana hak cipta yang sedia ada. Penulis juga membayar ganti rugi kepada para editor dan penerbit ke atas sebarang pelanggaran terhadap hak cipta. Para penulis seharusnya mendapatkan keizinan untuk menerbitkan semula atau mengubahsuai bahan-bahan yang mempunyai hak cipta dan menunjukkan bukti keizinan tersebut semasa menyerahkan naskhah akhir manuskrip.

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Sesebuah manuskrip akan dinilai dan diwasitkan oleh Lembaga Editorial. Keputusan tentang penerbitan sesebuah manuskrip didasarkan kepada saranan ahli-ahli lembaga ini. Sesebuah manuskrip akan dinilai berasaskan kesesuaiannya dengan Malaysian Journal of Youth Studies sumbangan kepada disiplin ilmu, kejituan analisis, keluasan konseptual, persembahan yang jelas dan kesempurnaan teknikal. Bagi memastikan sesebuah manuskrip dinilai semata-mata berdasarkan meritnya, identiti penulis semasa proses perwasitan tidak didedahkan kepada wasit. Manuskrip yang diserahkan oleh mana-mana anggota Lembaga Editorial juga tertakluk kepada prosedur perwasitan yang sama.

GUIDE TO CONTRIBUTORS

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Malaysian Journal of Youth Studies is refereed journal committed to the advancement of youth studies. The journal publishes articles whose content and approach are of interest to a wide range of scholars. Malaysian Journal of Youth Studies is published by an autonomous Editorial Board of Institute for Youth Research Malaysia. In addition, distinguished scholars from local and foreign universities have been appointed to serve on the Advisory Board of the journal.

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The journal publishes manuscripts written in the Malay language, while submissions in English are also accepted. Manuscripts submitted to the journal for publication should be original contributions and must not have been previously published or be under consideration by any other publications.

Two copies of the manuscript, typed with double spacing on A4 paper, should be submitted to the Editor-in-Chief, Malaysian Journal of Youth Studies, Institute for Youth Research Malaysia, Ministry of Youth & Sports Malaysia, Level 10, KBS Tower, 62570, Putrajaya Malaysia. The manuscript should be accompanied by a short biographical note about the authors.

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