UPM
UNIVERSITI PUTRA MALAYSIA
BERILMU BERBAKTI
FAKULTI EKOLOGI MANUSIA
FACULTY OF HUMAN ECOLOGY
فاكولتي ايكولوكي ماءنسي

MJHE

MALAYSIAN JOURNAL OF HUMAN ECOLOGY

Volume 3, 2022

A scientific journal published by
Faculty of Human Ecology

facebook.com/UPMEco @fem_upm instagram.com/fem_upm Faculty of Human Ecology
PERTANIAN • INOVASI • KEHIDUPAN
BERILMU BERBAKTI
WITH KNOWLEDGE WE SERVE
www.eco1.upm.edu.my

About the Journal
The Malaysian Journal of Human Ecology (MJHE) is published by Faculty of Human Ecology, Universiti Putra Malaysia. MJHE is an open-access journal and published once a year, in December. The aim of MJHE is to provide the platform for research paper publication and also for public references, especially in human ecology.

MJHE accepts contribution from all discipline of social sciences such as childhood & adolescent development, adulthood & ageing, family well-being, community development, social psychology, politics & government, philosophy and civilization, consumer well-being, family economics & finance, music & well-being.

Chief Editor
Professor Dr. Haslinda Abdullah

Editorial board
Professor Dr. Sarjit Singh a/l Darshan Singh
Associate Professor Dr. Lee Yok Fee
Associate Professor Dr. Adlina Ab Halim
Associate Professor Dr. Zarinah Arshat
Dr. Ahmad Faudzi Musib
Dr. Asmidawati Ashari
Dr. Azlina Mohd Khir
Dr. Camellia Siti Maya Dato' Mohamed Razali
Dr. Norzalina Zainudin

Contact
Individuals interested in contributing articles to the MJHE must adhere to the MJHE format guidelines and submit them to:

Chief Editor,
Malaysian Journal of Human Ecology
Email: fem.mjhe@upm.edu.my

MALAYSIAN JOURNAL OF HUMAN ECOLOGY

Malaysian Journal of Human Ecology Volume 3 2022 eISSN 2773-4951

A scientific journal published by Faculty of Human Ecology, Universiti Putra Malaysia

MALAYSIAN JOURNAL OF HUMAN ECOLOGY
Journal Homepage: https://eco1.upm.edu.my/jurnal_mjhe-3740

DETERMINANTS OF GREEN WORKPLACE BEHAVIOUR IN MALAYSIAN PUBLIC SERVICE ORGANISATIONS

Mohamad Fazli Sabri, Norjumaaton Fazhani Razak, Amirah Shazana Magli, Ahmad Nasir Mohd Yusoff & Rusitha Wijekoon

[1,2,3,4,5] *Faculty of Human Ecology, Universiti Putra Malaysia, 43400 UPM Serdang, Selangor, Malaysia.*

ABSTRACT

To improve sustainability in the working environment, latest studies have concentrated on activities that stimulate employees' green behaviour. Over the past decade, there had been a substantial increase in the number of studies conducted on individual's green practices in the workplace. This study focused on organisational green behaviour as a new construct to identify determinants of green workplace behaviours (GWB) in the governmental work setting in Malaysia. This research applied the Theory of Planned Behaviour (TPB) as the study framework and data were gathered from 460 respondents from public organisations in Malaysia. According to the results, colleague, supervisor, perceived behavioural control (PBC), intention and knowledge showed a significant positive association as determinants of GWB, but only attitude was not significant. The study contributed to the body of knowledge and broadened the understanding of green human resource management (GHRM) in Malaysian public service organisations. Employers and organisations may benefit from adopting the study implications as a guide to inspire GWB in the workplace.

Keywords*: green organisation, green human resource management (GHRM), Malaysia, public administration, Theory of Planned Behaviour (TPB).*

Corresponding author:
Mohamad Fazli Sabri, BSc, MS, PhD
Emel: fazli@upm.edu.my
Tel: 03.97697111

INTRODUCTION

Much consideration has been devoted to examining how employees contribute to the attainment of ecological sustainability in their workplace environments. Further, as one of the direct affecting variables on the natural environment, institutions must pay attention to how co-relations is managed between economic objectives and environmental objectives to accomplish a win-win circumstance of financial and ecological security as well as feasible development (Robertson & Barling, 2013). In contrast, a growing number of consumers are incorporating the environmental practices of institutions into their purchasing decisions due to increase in environmental awareness (Guerci et al., 2016). Investors and stakeholders exert pressure on institutions to engage in green initiatives. Meanwhile, governments are also driving organisations to fulfil with ecological enactments and guidelines. Worldwide, institutions have continuously perceived the opportunities and advantages related to ecological sustainability, both in terms of expanded competitive advantage and reputation, and endeavour to grow increasingly sustainable workplace consequences. These consequences are often mentioned in literature as the "green practices" (Renwick et al., 2013). Consequently, public service organisations must intervene and establish innovative business practices by implementing environmental behaviour initiatives and actively utilising green practices so that the entire process becomes environmentally friendly (Yuriev & Sierra-Baron, 2020). However, according to Robertson and Barling (2013), the above initiatives alone are insufficient. Consequently, cultivating and encouraging employees' "green behaviour" within institutions is presently significant (Andersson et al., 2013). Specifically, GWB may be defined as a behaviour which reduces or even benefits nature's devastation, as much as it is practically possible (Steg & Vlek, 2009). For instance, institutions must implement extra energies in empowering behaviours, such as conservation, waste reduction and recycling (Abdulghaffar, 2017). These behaviours will not only enhance ecological sustainability and contribute to the greening of workplace settings, but also, they will avoid additional deprivation.

Institutions with solid green policies setup for most parts will benefit not only in expanding their sales and brand recognition (Yang et al., 2011), but also will attract workers outcome (Salem et al., 2012). If workers of an institution are representatives who execute institutional green policies, it is vital for the institution to stimulate and eventually alter the workers behaviour, so that such behaviour is in line with the institutional green goals (Ones & Dilchert, 2012). Institutions are progressively implementing GHRM procedures, which is "HRM aspects of green management", to encourage GWB in the working environment (Renwick et al., 2013).

Pro-environmental workplace behaviour (PEWB) or employee GWB alludes to a sequence of behaviours within the institution that are identified with ecological sustainability or contribute to ecological sustainability (Norton et al., 2015). It is pro-social in nature (Chou, 2014), and from a pragmatic perspective, routine GWB ought to include both in-role and extra-role green behaviours (Ramus & Killmer, 2007), as both types of behaviour involve institutional outcomes via value creation. In-role green working environment behaviour is green behaviour that workers must complete because of stipulations of their job tasks and

the institutional punishment and reward system. The other is extra-role GWB, which is green behaviour that is spontaneously started by workers and does not depend on the conventional standards of the institution (Dumont et al., 2017).

How behaviour is eventually clustered, for instance, irrespective of whether such behaviour is in-role or extra-role, it is based on the institution and desires that the institution has upon its workers (Paillé & Boiral, 2013). There would be cases in several professions that expect workers to behave "green", for instance, occupations that expect workers to guarantee that poisonous garbage is not released into nearby water reservoirs or hazardous substance is discarded as per government regulations and authoritative strategies. These types of behaviours may be anticipated from the worker, and thus create part of an individual's formal occupational responsibilities. Yet, the practices may be as basic as suggestions to increase institutional ecological execution by turning off computers at the end of the day and lights when they are not in use (Paillé & Boiral, 2013). Meanwhile, in-role GWB and extra-role GWB are viewed as significant in accomplishing institutional green objectives (Norton et al., 2014) because they might have different backgrounds as employees have various degrees of preference over when and how to display these behaviours in the work environment (Hoffman & Dilchert, 2012).

One method for psychologists to investigate GWB is by depending on communal psychological theories, for instance, the TPB (Ajzen & Fishbein, 1980; Ajzen, 1985, 1991). It explains that the intention to perform the behaviour is the immediate previous construct of the behaviour (Figure 1). Attitude towards the behaviour, subjective norm (SN) pertaining to the behaviour, and perceived behavioural control (PBC) over engaging in and ending the behaviour are three significant constructs that influence the behavioural intention.
The development of attitudes, SN and PBC are corresponding functions of behavioural beliefs, normative beliefs, and control beliefs that an individual holds with respect to the behaviour. With reference to attitudes, the group of available beliefs that an individual holds about the outcome of behaviour may govern its assessment; hence, it determines the direction and strength of the attitudes in the direction of the behaviour.

SN is a component of the normative beliefs that people relevant to the individual are seen as having in the direction of the behaviour united with the individual's inspiration to consent to the predicted norms of these relevant people. PBC is an element of the apparent components that may govern the capacity to take part in the behaviour, which is combined with the observation that concerns whether these variables would be available.

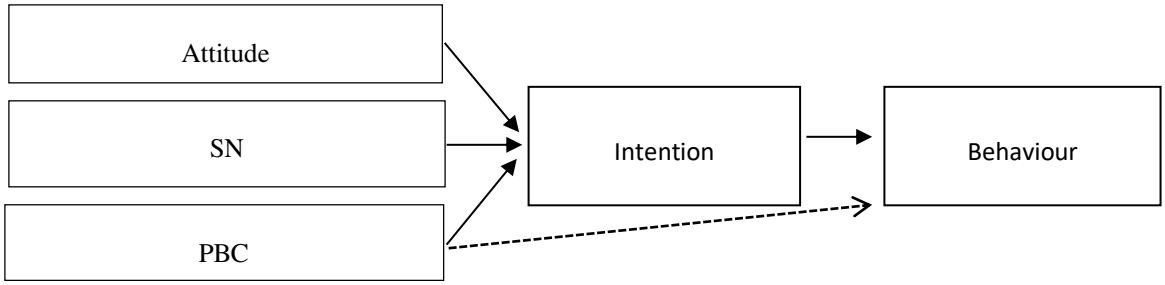


Figure 1. The TPB (Ajzen, 1985, 1991)

The research framework (Figure 2) suggests a study on the types of determinants that may inspire employees to create GWB based on TPB.

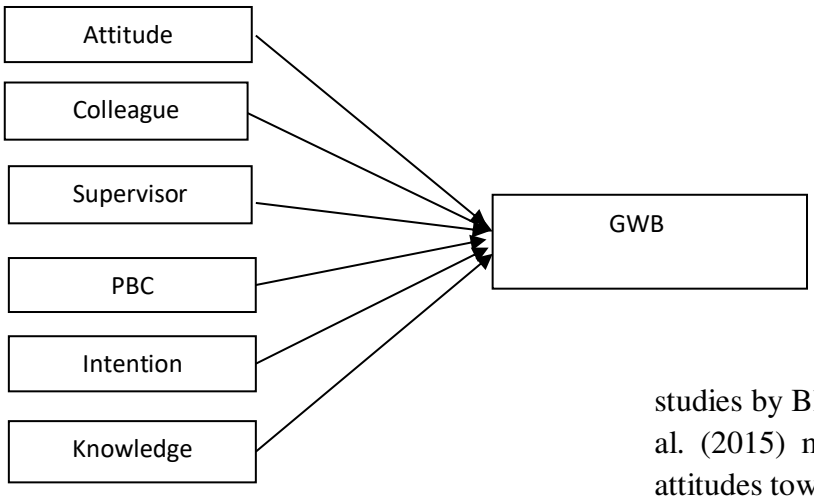


Figure 2. Conceptual framework for GWB

The use of TPB as a theoretical framework was utilised in many effective GWB investigations (Norton et al., 2015; Gao et al., 2017; Razak & Sabri, 2019; Sabri et al., 2019).

Past investigations discovered that there were positive associations between workers' attitudes and their commitment to the institution and GWB. For example, in the studies of Malaysian public employees, GWB attitudes played an important role to exhibit different types of GWB (Razak & Sabri, 2019; Sabri et al., 2019). Moreover, studies by Blok et al. (2015) and Norton et al. (2015) mentioned the significance of attitudes towards GWB. Attitudes towards money are especially very important to enhance the workers' financial well-being (Abdullah et al., 2019; Sabri et al., 2020). Therefore, attitudes serve to build worker eagerness to participate in institutional GWB.

To ensure the successful execution of its environmental management strategies and improve environmental performance, an organisation should promote employee eco-consciousness (Farooq et al., 2022). Earlier studies noticed that social practices, for example, group norms would encourage proactive behaviours at the workplace (Parker et al., 2010). According to that viewpoint, group norms regarding GWB

would inspire other workers environmental behaviour. For example, we may believe that if few workers often follow the energy saving measures other employees would do the same. Therefore, social pressure from colleagues might encourage the formation of positive attitudes to behave ecologically friendly in the working environment and it was revealed by Saifulina and Penela (2016).

Past studies emphasised that supervisors might be role models for other workers (Graves et al., 2011). According to Boiral et al. (2013), most probably supervisors of any institution have more experience and knowledge about the institutional environmental issues than their workers, and they have more independence to behave accordingly. Furthermore, behaviours of supervisors with reference to the environment "tend to be emulated by other employees to have a multiple effect on environmental performance" (Boiral et al., 2013). In this way, a worker's GWB might be affected by co-workers and supervisor behaviours. Bingham et al. (2013) stated that in such a unique circumstance, on a voluntary rather than a mandatory basis, workers might participate in behaviours, gestures, or acts, that exhibit their endorsement for the institutional targeted reason an. Along these lines, workers can be involved in GWBs in the working environment if they perceive that their institution attributes value to the cause of environmental sustainability.

The findings from Blok et al. (2015), Razak and Sabri (2019) and Sabri et al. (2019) supported that PBC has critical and positive effect on GWB. Furthermore, in a study by Razak and Sabri (2019), PBC was revealed to be the most significant variable in manipulating GWB intention amongst employees in Malaysian Governmental organisations. Moreover, the research affirmed that PBC had a notable impact and strongly predicted GWB intention towards the green behaviour. The vital role of intention to perform GWB was confirmed by Varela-Candamio et al. (2018) in a study on "the importance of environmental education in determinants of green behaviour".

Environmental education involves a range of components, including knowledge and comprehension of ecological issues, the ability to recognise and assist in teir resolution, and involvement in activities that contribute to their resolution. At that point, ecological education guides people on how to deal with many sides of an issue via critical thinking and improve their own problem-solving and decision-making skills. Therefore, it does not advocate a specific course of action or perspective (EPA, 2007). In this sense, a general structure of environmental education is compulsory for people to build up a more profound comprehension of natural issues. Furthermore, they have the skills to make responsible and informed decisions.

In this way, environmental knowledge might play a vital role in confronting two unavoidable challenges. Firstly, the ecological challenge, which entails training for not just children and teenagers, but also for managers and planners, to lead their attitudes and actions towards a harmonious relation with the environment. Next, is the societal issue that compels humankind to drastically restructure the mechanisms of administration and redistribution of the Earth's resources (Zsóka et al., 2013). Moreover, Wijekoon and Sabri (2021)

conducted a review of green purchase behavioral research across the 6-year period from 2015 to 2021 found that all variables in the current framework were significant determinants. Therefore, based on the above literature, a hypothesis was developed to study the association between independent variables (attitude, colleague, supervisor, PBC, intention and knowledge) and dependent variable (GWB).

H_1: Attitude, colleague, supervisor, PBC, intention and knowledge are significant determinants of GWB in Malaysian public organisations.

MATERIALS AND METHODS

Sampling

A cross-sectional design was applied in this study, whereby the data were gathered by a self-administered questionnaire. Five ministries in the Federal Territory of Putrajaya, Malaysia were selected by using the simple random sampling procedure. Then, the systematic sampling method was utilised to select employees from existing directories from each ministry. Finally, from the 500 self-administered questionnaires which were distributed, only 460 duly completed questionnaires were collected and directed for the data analysis procedure.

Instrumentation

With the self-administered survey instrument, face-to-face interviews were performed to collect data on the independent and dependent variables, except for respondent demographic details. In the improvement procedure of the instrument, as recommended by Ajzen (2006), the best practice guidelines were followed to increase the validity and reliability of the TPB questionnaire (Francis et al., 2004). Questionnaire items on attitude, colleague, supervisor, PBC and intention were taken and adapted from previous studies by Tudor et al. (2008), Hargreaves (2011) and Blok et al. (2015) and were modified to suit them for the GWB perspectives of Malaysian Governmental organisations. The survey instrument consisted of different numbers of survey item to measure different variables of the research framework, for instance, attitude (6 items), colleague (4 items), supervisor (4 items), PBC (5 items) and intention (6 items). Responses for the survey constructs were scored by means of a scale from 5 (strongly agree) to 1 (strongly disagree). Only the knowledge construct was measured based on a Malaysian public organisation guideline for a green workplace activity with "Yes/No" answers. Meanwhile, an item for GWB (5 items) was adapted by using a green behaviour measurement scale (Lee & De Young, 1994; Francoeur et al., 2019) that ranged from 1 (Never) to 3 (Regularly). The data were analysed by using SPSS Version 26 software.

Table 1. Validity and reliability for main constructs

Item	Cronbach's alpha
Attitude	
1. I support green activities in the office.	0.881
2. I think an information kiosk to promote green activities provided by management is essential to support green behaviour in the office.	
3. Green activities in the office are very important to me.	
4. I think green activities in the office are good.	
5. I think green behaviour in the office can reduce solid waste produced in the office.	
6. I feel happy to work in an office that supports green activities.	
Colleague	
1. My colleagues do document printing on both sides.	0.845
2. My colleagues do document photocopy on both sides.	
3. My colleagues use recycled papers in the office.	
4. My colleagues switch off the computers before they go home.	
Supervisor	
1. My supervisor supports green behaviour in the office.	0.825
2. My supervisor use recycled papers to take notes.	
3. My supervisor always reminds me of long term green behaviour benefits such as recycle .	
4. My supervisor always challenges me to think about how to recycle or reuse resources in the office.	
Perceived Behaviour Control	
1. Printing document on both sides is an easy task.	0.808
2. Photocopying document on both sides is an easy task.	
3. I have time to cut recycle papers and reuse them as small notes pads.	
4. I prepare my own box to collect recycle papers.	
5. Reporting water leaks to the management is an easy task.	
6. I can do green activities in the office if I want.	
Intention (I will….)	
1. print document on both sides of the paper.	0.888
2. photocopy documents on both sides of the paper.	
3. use recycled papers to take notes.	
4. collect recycled papers.	
5. report to the management about water leaks .	
6. participate in office green activities .	

Green workplace behaviour (I am……)	
1. printing documents on both sides.	0.706
2. photocopying documents on both sides.	
3. using recycled papers to take notes.	
4. preparing a box for my recycled papers.	
5. reporting about water leaks to the management.	

Validity and Reliability

Reliability tests for the variables showed high Cronbach's alpha values of more than 0.7, which were attitude (0.881), colleague (0.845), supervisor (0.825), PBC (0.808), intention (0.888) and GWB (0.706). High-reliability coefficients for the instruments indicated that the measuring items utilised were accurate, consistent, and might be predicted by the circumstance examined. Table 1 displays all items and Cronbach's alpha values for variables.

RESULTS AND DISCUSSION

As presented in Table 2, amongst female (60.7%) and male (39.3%) employees, the majority (82.8%) of them who participated in the survey were middle-aged (35 years– 44years) and young (25 years–34 years) employees. Furthermore, those working with diploma education were almost one-third (29.8%), while those with bachelor's degree and postgraduates were slightly less than half (45.2%).

Table 2. Demographic details of employees

	Frequency	(%)
Gender		
Male	181	39.3
Female	279	60.7
Age Group (years)		
24 and below	23	5.0
25–34	209	45.4
35–44	172	37.4
45–54	39	8.5
55 and above	17	3.7
Educational Level		
Secondary school	115	25
Diploma	137	29.8
Degree	168	36.5
Postgraduate	40	8.7

The relations between attitude, colleague, supervisor, PBC, intention and knowledge, and GWB in Malaysian public organisation were examined by using the multiple regression analysis approach (Table 3). Meanwhile, the positive and significant relation between constructs, colleague, supervisor, PBC, intention and knowledge, and GWB in Malaysian public organisation were supported by data, but attitude was not. As expected, the results showed a significant relation with positive β values;

colleague (β= 0.153 and p<0.1), supervisor (β= 0.109 and p<0.1), PBC (β= 0.141 and p<0.1), intention (β= 0.160 and p<0.1) and knowledge (β= 0.099 and p< 0.1). But the relation between attitudes (β= 0.011 and p>0.1) and GWB was not supported by data.

Therefore, all suggested constructs were positive and significant determinants of GWB in the prediction model and in agreement with previous studies, except for attitudes. It was mainly due to the specific multicultural setting, whereby the study was led (Malaysia). Previous study by Paillé, (2009) demonstrated that cultural contexts impacted the nature of organisational citizenship behaviour (OCB) towards the environment. Similar to OCB for the environment, it may be assumed that the cultural context will also have an impact on the content of organisational green behaviour.

Table 3. Regression results for GWB constructs

Variable	B	t-value	*p*-value
Constant		4.886	0.000
Attitude	0.011	0.201	0.841
Colleague	0.153	3.037	0.003*
Supervisor	0.109	2.114	0.035*
PBC	0.141	2.227	0.013*
Intention	0.160	2.497	0.076*
Knowledge	0.099	2.340	0.020*

Notes: Significant at: *p<0.1; R2 = 0.227, adjusted R2= 0.217; dependent variable: GWB

CONCLUSION

Contributing to GWB literature by operationalising the suggested framework in the direction of a green agenda to evaluate six determinants of Malaysian Governmental employees' green behaviour at the workplace is the major objective of this research. A self-administered questionnaire survey was used. Results indicated that colleagues, supervisors, PBC, intention and knowledge constructs should support staff to develop GWB, as well as give chances to maintain the organisation in an environmentally friendly manner to maximise their efficiency. Furthermore, this literature may contribute to organisational learning in the green domain, proposing it can contribute to competitive advantage by recognition, whereby capacities, openings or inspirations are upgraded towards eco-friendly attitudes and behaviours. The research strategy may also provide insight on specific green behavioural interventions that are typically appropriate and persuasive in enticing employees to engage in activities that contribute to a more sustainable workplace. Consequent alteration might overflow into sustainable behaviours practised in the working environment, which were debated that they ought to be supported via GHRM (Sabri & Wijekoon, 2020)

Significant benefits of implementing green practises include increased productivity, enhanced environmental awareness amongst employees, employee retention, and broader competitive advantages. People alternatively cited a better organisational reputation amongst partners and visitors, expanded valuation for the organisation, and expanded environmental mindfulness. The better these distinctions are comprehended, the more probable an organisation will understand the genuine advantages of supporting green working environmental condition.

Moreover, employees commonly admired green design as a common guideline. There was a well-known disappointment with its particulars. Employee reported disappointment with individual features of green workplace innovation, for example, energy saving developments which influence lighting and air conditioning levels or distance to printer. It gives occasion to feel qualms about whether the green plan will genuinely prompt upgraded worker satisfaction, in spite of desires for the board of organization and an workers' GWB with additional variables, including the examination of indirect associations. The survey instruments utilised were self-administrated, which ensured secrecy to respondents.

Even though samples were believed to be representative of personnel at each institution, survey participants were self-selected, which indicated the possibility of undisclosed bias. Outcomes might be generalisable to other Malaysian organisational sectors and somewhere else. Yet, this assumption needs more investigations. Responses may be susceptible to social desirability and other frequent biases associated with cross-sectional self-reported information, despite the fact that enormous piece of academic literature. This conceivably challenges the believability of green structure as a method for drawing in ability and decreasing work turnover. Given the relevance of the trend towards green structure in the working industry, further study is required to validate the findings of this analysis.

LIMITATIONS AND FUTURE DIRECTIONS OF RESEARCH

The current study has some possible drawbacks, and it is a challenge to investigate causal associations amongst considered factors in the proposed framework because of the cross-sectional nature of research. Therefore, to study diverse causality frameworks in the future could be possible with the utilisation of longitudinal designs. Next, the research is centred around direct associations amongst the considered factors. Forthcoming studies ought to expand the suggested framework by connecting

anonymous and confidential data collection decreases the likelihood of such biases (Donaldson & Grant-Vallone, 2002).
Disregarding the drawbacks, this research adds knowledge about the contributing factors of GWB. To the best of authors' knowledge, this study is one of the first studies which examines the determinants of GWB in Malaysian government organisations . Future investigations should consider the limitations featured in previous section. Moreover, a few potential directions for further studies might be to study the effects of many focusing of GWB in institutional direction and the environment on overall performance, and to design further studies on their determinants. Future research may utilise techniques detailed here to

distinguish more direct and indirect determinants of employee GWB across economic industrial, geographical, and occupational ranges and over time. Likewise, qualitative studies in a wide range of institutions have significant job complementing positivistic methodologies. To comprehend more similar employee GWB adoption in the work environment, explorations are essential to decide how reliable green attitudes and behaviour might be encouraged. For example, by enrolment and selection practices, performance management, training and development, appraisal, reward and recognition, including in prompting support from the organisations. Especially, when organising awareness programmes on GWB, the management should give special attention to workers' gender and ethnicity to achieve promising results (Sabri & Wijekoon, 2019). As employee institutional perceptions reflect corporate culture and they are related with performance, a further study on employee GWB plans designed to inspire the corporate culture is possibily encouraged. Specific focal point of interest ought to be worried about giving workers chances to take part in green management initiatives and eliminate perceived or actual obstacles. Specific emphasis should be placed in providing employees with opportunities to participate in green management projects and removing perceived or actual barriers.

ACKNOWLEDGEMENT

This study was funded partly by the Association of Consumer Interests and Marketing (UPM-AACIM/2020/6380044 – Development of Financial Vulnerability Model for Malaysian and Indonesian Civil Servants towards Achieving Financial Sustainability) under the International Grant Scheme.

REFERENCES

1. Abdullah, N., Fazli, S.M., & Arif, A.M.M. (2019). The relationship between attitude to-wards money, financial literacy, and debt management with young worker's financial well-being. *Pertanika Journal of Social Sciences and Humanities*, *27*(1), 361-387.

2. Abdulghaffar, N. (2017). Green workplace behavior in Saudi Arabia: The case of EnviroCo. *Journal of Management & Sustainability*, *7*(1), 19-28. https://doi.org/ 10.5539/jms.v7n1p19

3. Ajzen, I. (1985). From intentions to actions: A Theory of Planned Behavior. In J. Kuhl, & J. Beckmaan (Eds.). *Action control: From cognition to behavior* (pp. 11-39), New York, Springer.

4. Ajzen, I. (1991). Theory of Planned Behavior. *Organization Behavior and Human Decision Process*, *50*, 179-211. https://doi.org/10.1016/0749-5978(91)90020-T

5. Ajzen, I. (2006). Constructing a TPB questionnaire: Conceptual and methodological considerations. Retrieved on 03/05/2021 from http://www-nix.oit.umass.edu/~aizen/tpb.html

6. Ajzen, I., & Fishbein, M. (1980). Understanding attitudes and predicting social behavior. Englewood Cliffs, NJ: Prentice-Hall.

7. Andersson, L. M., Jackson, S. E., & Russell, S. V. (2013). Greening organizational behavior: An introduction to the special issue. *Journal of*

Organizational Behavior, *34*, 151-155. https://doi.org/10.1002/job.1854

8. Blok, V., Wesselink, R., Studynka, O., & Kemp, R. (2015). Encouraging sustainability in the workplace: A survey on the pro-environmental behavior of university employees. *Journal of Cleaner Production*, *106*, 55-67. https://doi.org/10.1016/j.jclepro.2014.07.063
9. Boiral, O., Talbot, D., & Paillé, P. (2013). Leading by example: a model of organizational citizenship behavior for the environment. *Business Strategy and the Environment*, *24*, 532-550. https://doi.org/10.1002/bse.1835
10. Chou, C. J. (2014). Hotels' environmental policies and employee personal environmental beliefs: Interactions and outcomes. *Tourism Management*, *40*, 436-446. https://doi.org/10.1016/j.tourman.2013.08.001
11. Donaldson, S. I., & Grant-Vallone, R. J. (2002). Understanding self-report bias in organizational behavior research. *Journal of Business and Psychology*, *17*(2), 245-260. https://doi.org/10.1023/A:1019637632584
12. Dumont, J., Shen, J., & Deng, X. (2017). Effects of green HRM practices on employee workplace green behavior: The role of psychological green climate and employee green values. *Human Resource Management*, *56*, 613-627. https://doi.org/10.1002/hrm. 21792
13. EPA. (2007). Final bulletin for agency good guidance practices. United States Environmental Protection Agency.
14. Farooq, K., Yusliza, M. Y., Muhammad, Z., & Saputra, J. (2022). Developing a Conceptual Model of Employee Ecological Behavior using an Integrative Approach. *Journal of Environmental Management & Tourism*, *13*(1), 29-38.
15. Francis, J., Eccles, M. P., Johnston, M., Walker, A. E., Grimshaw, J. M., Foy, R., ... & Bonetti, D. (2004). Constructing questionnaires based on the theory of planned behavior: A manual for health services researchers.
16. Francoeur, V., Paillé, P., Yuriev, A., & Boiral, O. (2019). The measurement of green workplace behaviors : A systematic review. *Organization & Environment*, *32*(2), 1-25. https://doi.org/10.1177/1086026619837125
17. Gao, L., Wang, S., Li, J., & Li, H. (2017). Application of the extended theory of planned behavior to understand an individual's energy saving behavior in workplaces. *Resources, Conservation and Recycling*, *127*(September), 107-113. https://doi.org/10.1016/j.resconrec.2017.08.030
18. Graves, L. M., Sarkis, J., & Zhu, Q. (2011). Understanding employee pro-environmental behavior: a test of a theoretical model. *Academy of Management Proceedings, 1*, 1-6. https://doi.org/10.5465/AMBPP.2011.65870068
19. Guerci, M., Longoni, A., & Luzzini, D. (2016). Translating stakeholder pressures into environmental performance-The mediating role of green HRM practices.

International Journal of Human Resource Management, *27*, 262-289. https://doi.org/10.1080/09585192.2015.1065431

20. Hargreaves, T. (2011). Practice-ing behavior change: Applying social practice theory to pro-environmental behavior change. *Journal of consumer culture*, *11*(1), 79-99. https://doi.org/10.1177/1469540510390500
21. Hoffman, B. J., & Dilchert, S. (2012). A review of citizenship and counterproductive behavior in organizational decision-making. In N. Schmitt (Ed.), *Oxford library of psychology. The Oxford handbook of personnel assessment and selection* (p. 543–569). Oxford University Press. https://doi.org/10.1093/oxfordhb/9780199732579.013.0024
22. Lee, Y. J., & De Young, R. (1994). Intrinsic satisfaction derived from office recycling behavior: A case study in Taiwan. *Social Indicators Research*, *31*, 63-76. https://doi.org/10.1007/BF01086514
23. Norton, T. A., Parker, S. L., Zacher, H., & Ashkanasy, N. M. (2015). Employee green behavior. *Organization & Environment*, *28*(1), 103-125. https://doi.org/10.1177/1086026615575773
24. Norton, T. A., Zacher, H., & Ashkanasy, N. M. (2014). Organizational sustainability policies and employee green behavior: The mediating role of work climate perceptions. *Journal of Environmental Psychology*, *38*, 49-54. https://doi.org/10.1016/j.jenvp.2013.12.008
25. Ones, D. S., & Dilchert, S. (2012). Employee green behaviors. In: S. E. Jackson, D.S. Ones, & S. Dilchert (Eds.), *Managing human resources for environmental sustainability* (pp. 85-116). San Francisco, CA: Jossey-Bass.
26. Paillé, P. (2009). Assessing organizational citizenship behavior in the French context: Evidence for the four-dimensional model. *The Journal of Psychology*, *143*(2), 133-146, https://doi.org/ 10.3200/JRLP.143.2.133-146
27. Paillé, P., & Boiral, O. (2013). Pro-environmental behavior at work: Construct validity and determinants. *Journal of Environmental Psychology*, *36*(4), 118-128. https://doi.org/10.1016/j.jenvp.2013.07.014
28. Paillé, P., Chen, Y., Boiral, O., & Jin, J. (2014). The impact of human resource management on environmental performance: An employee-level study. *Journal of Business Ethics*, *121*, 451-466. https://doi.org/ 10.1007/s10551-013-1732-0
29. Parker, S. K., Bindl, U. K., & Strauss, K. (2010). Making things happen: a model of proactive motivation. *Journal of Management*, *36*, 827-856. https://doi.org/10.1177/0149206310363732
30. Ramus, C. A., & Killmer, A. B. C. (2007). Corporate greening through prosocial extra-role behavior- A conceptual framework for employee motivation. *Business Strategy and the Environment*, *16*(8), 554-570. https://doi.org/10.1002/bse.504
31. Razak, N. F., & Sabri, M. F. (2019). Pro-environmental workplace intention behavior in the Malaysian public organization. *Asian Social Science*, *15*(4), 60-68.
32. Renwick, D. W. S., Redman, T., & Maguire, S. (2013). Green human resource

management: A review and research agenda. *International Journal of Management Reviews*, *15*, 1-14. https://doi.org/10.1111/j.1468-2370.2011.00328.x

33. Robertson, J. L. & Barling, J. (2013). Greening organizations through leaders' influence on employees' pro-environmental behaviors. *Journal of Organizational Behavior*, *34*, 176-194. https://doi.org/10.1002/job.1820
34. Sabri, M. F., Razak, N., & Wijekoon, R. (2019). The mediation effect of intention in the pro-environmental workplace (PEW) behavior of Malaysian public employees. *Management Science Letters*, *9*(10), 1567-1576. https://doi.org/10.5267/j. msl.2019.5.029
35. Sabri, M. F., & Wijekoon, R. (2019). The influence of gender and ethnicity on young adults' participation in financial education program. *Journal of Management and Sustaina-bility*, *9*(1), 159-170. https://doi.org/ 10. 5539/ jms.v9n1p159
36. Sabri, M. F., Wijekoon, R., & Abd Rahim, H. (2020). The influence of money attitude, fi-nancial practices, self-efficacy, and emotion coping on employees' financial well-being. *Management Science Letters*, *10*(4), 889-900, https://doi.org/10.5267/j.msl.2019.10. 007.
37. Sabri, M. F., & Wijekoon, R. (2020). Understanding Pro-environmental behavior (PEB) in the workplace: A systematic review. In: Sumarwan, U., Tjiptono, F., Premananto, G. C., & Sabri, M. F. (Eds.), *Green consumer and marketing* (1st edition, pp. 1-49), PT Penerbit IPB Press, Bogor City, Indonesia.
38. Saifulina, N., & Carballo-Penela, A. (2016). Promoting sustainable development at an organizational level: An analysis of the drivers of workplace environmentally friendly behavior of employees. *Sustainable Development*, *25*(4),99-310. https://doi.org/10.1002/sd.1654
39. Salem, M. A., Hasnan, N., & Osman, N. H. (2012). Environmental issues and corporate performance: A critical review. *Journal of Environment and Earth Science*, *2*(10), 112-122.
40. Steg, L., & Vlek, C. A. J. (2009). Encouraging pro-environmental behavior: an integrative review and research agenda. *Journal of Environmental Psychology*, *29*, 309-317. https://doi.org/10.1016/ j.jenvp.2008.10.004
41. Tudor, T. L., Barr, S. W., & Gilg, A. W. (2008). Framework for examining environmental behavior in large organizations; A case study of the Cornwall National Health Service (NHS) in the United Kingdom. *Environment and Behavior*, *40*(3), 426-450. https://doi.org/10.1177/0013916507300664
42. Varela-Candamio, L., Novo-Corti, I., & García-Álvarez, M. T. (2018). The importance of environmental education in the determinants of green behavior: A meta-analysis approach. *Journal of Cleaner Production*, *170*, 1565-1578. https://doi.org/10.1016/ j.jclepro.2017.09.214
43. Wijekoon, R., & Sabri, M. F. (2021). Determinants that influence green product purchase intention and behavior: A literature review and guiding framework. *Sustainability*, *13*(11), 6219, 1-40. http://dx.doi.org/10.3390/su13116219.
44. Yang, M. G., Hong, P., & Modi, S. B. (2011). Impact of lean manufacturing and environmental management on business performance: An empirical study of manufacturing firms. *International Journal of Production Economics*, *129*(2), 251-261. https://doi.org/ 10.1016/j.ijpe.2010.10.017

45. Yuriev, A., & Sierra-Baron, W. (2020). Exploring sustainability cross-culturally: Employees' beliefs on green behaviors, *Sustainable Development, 28*(5), 1199-1207, doi: 10.1002/sd.2069.

Zsóka, A., Szerényi, Z. M., Széchy, A., Kocsis, T. (2013). Greening due to environmental education? Environmental knowledge, attitudes, consumer behavior and everyday pro-environmental activities of Hungarian high school and university students. *Journal of Cleaner Production*, *48*, 126-138. https://doi.org/10.1016/j.jclepro.2012.11.03

MALAYSIAN JOURNAL OF HUMAN ECOLOGY

Journal Homepage: https://eco1.upm.edu.my/jurnal_mjhe-3740

A PROPOSED FRAMEWORK TO UNDERSTAND YOUNG MUSLIMS' EXTREMISM BEHAVIOR

Hanina H. Hamsan , Jeffrey Lawrence D' Silva , Asnarulkhadi Abu Samah , Zamre Yaacob , Tang Sui Sum , Nurul Akhtar Kamarudin & Nurani Kamaruddin

[1]Faculty of Human Ecology, Universiti Putra Malaysia
[2]Institute for Social Science Studies, Universiti Putra Malaysia

[*]Corresponding author: hanina@upm.edu.my

Abstract

Numerous studies have shown that young people exhibit risk-taking behavior. However, few studies directly address the symptoms of extremism behavior. Any activity aimed at countering extremist behavior must begin with a clear understanding of the causes of such behavior. While exposure to a single risk factor is unlikely to lead to extremism, multiple risk factors are required for behavior as risky (ages 16 to 25 years). Extremism can refer to various issues, but the focus here is on radicalism, violence, and terrorism which fall within its remit. A qualitative approach: Content analysis and in-depth interviews were used to obtain data. There are a total of 19 factors that have been identified as possible contributors to early extremist behavior among Muslim youth. Bronfenbrenner's ecological systems theories, uncertainty identity, and intentional fellowship models were discussed in a proposed framework.

Keywords: Extremism, Muslim youth, risk behavior**,** risk factors

Introduction

After a series of incidents, including the 9/11 attacks and the 2002 Bali bombings, concerns about extremism and radicalism increased dramatically in this millennium. Many Western countries speculate that Muslims are terrorists associating them with Middle Eastern "jihadists", al-Qaeda, the Islamic State, or the IS movement, or IS and Daesh. In truth, non-Muslims like Palestinians in Palestine, Rohingya in Myanmar, and Uyghurs in China have been mercilessly attacked in Muslim countries. Numerous violent extremist incidents are also committed by right-wing extremists in Western countries. Between 2007 and 2011, the Center for Strategic and International Studies in the United States reported that there were fewer right-wing extremists each year. Unfortunately, it rose to 14 in 2012 and 31 in 2017. Research suggests that extremist acts can happen anywhere. It is not a matter of belief, but of human nature. Not all terrorists are motivated by a radical or extremist ideology (Abrahms, 2008; Schuurman &

Eijkman, 2015). A person may inadvertently become involved in extremism without their knowledge. Some detainees imprisoned under the Anti-Terrorism Law had no idea what extremism or ISIS was. Being radical or extremist is just a consequence of personal circumstances such as loneliness, a search for meaning, a lack of empathy for the victims of war, and psychological distortions. They accessed the radical network to gain the knowledge they needed to settle their internal dispute. The person does not realize they are a terrorist until they are arrested and charged under the Terrorism or Extremism Prohibition Act (Hanina & Sudirman, 2017).

The concern about extremism among the young generation, especially the early youth is very important as they become a future leader. Therefore, any symptom that can lead to unhealthy well-being in adolescents must be treated immediately. Adolescents are prone to risky behavior when exposed to substance abuse, juvenile delinquents, sexual misconduct, crime, and extremism (Hanina & Mastura, 2010). The causes of violent youth extremism are multifactorial (Allan, Glazzard, Jesperson, Reddy-Tumu & Winterbitham, 2015; Schuurman & Eijkman, 2015). Therefore, multiple exposures increase their level of risk. However, this has been seen as the general definition of risky behavior among youth in Malaysia. Therefore, this study was designed to identify indicators and build a barometer to measure at-risk extremist behavior in early adolescents. Identifying these indicators is very important as prevention before joining a violent extremist group or a radical group to commit extremism towards terrorism. As a psychologist, Dr. Stephen Gilligan that the symptom is the solution.
violent extremism, which is identified as a consequence of radicalization or as the end of

Definition of extremism behavior

The purpose of this study is to examine extremist risk behavior. The term "extreme" refers to deviations from the norm. Extremist beliefs are created within the framework of one's worldview, hence it is highly contextual. An individual who expresses an extreme viewpoint in one cultural context or era cannot be considered an extremist in another cultural context or era (Pressman, 2009). An extreme is conceptually described as someone holding such uncompromising or rigid views or acting in a way that deviates from the norm (Pressman, 2009). According to the sociologist, extremism is a commitment to extreme thoughts and behaviors, which are manifested in appropriate social behavior (Kozlov, 2003).

Cassam (2021) outlines three types of extremism: ideological, methodological, and psychological. Cassam claimed that extremists and fanatics are typically radicals, however, not all extremists are radicals and radicals are not necessarily to be extremists or fanatics. political extremism, religious extremism, and violent extremism. While Pressman (2009) categorized extremism into three ways; political extremism, religious extremism, and violence extremism. Political extremism is stand for extreme political opinions by anti-establishment movements fighting for supremacy (Botticher, 2017). Meanwhile, religious extremism is a religious movement. Kimball (2002) has identified five signs of religious extremism: absolute truth claims, blind obedience, establishing the "ideal" time, the belief that the end justifies any means, and declaring holy war. The third category is

the process of radicalization (Kumar, 2009). Individuals who consider themselves fighters

and are willing to behave aggressively (NYPD, 2007). However, this article defines extremism as any behavior associated with terrorism, violence, or extremism. We operationalized extremist behavior by examining Malaysia's anti-terrorism and extremism legislation. Three laws are in place: the Security Offenses (Special Measures) Act 2012 (SOSMA), the Prevention of Terrorism Act 2015 (POTA), and the Prevention of Crime Act 1957 (POCA). Between February 2013 and March 2017, Malaysia arrested 130 people who had ties to the Islamic State under SOSMA, POTA, and POCA laws. This is a small amount compared to Malaysia's population of 32,4 million, however without effective measures and prevention, it has the potential to rapidly spread.

The process of extremism

Extremism and radicalization are interrelated. The term "radicalization" refers to "the process through which extremist ideologies and beliefs evolve" (Borum, 2011). The term radicalization raises significant theoretical and practical issues regarding how and why individuals and groups switch from peaceful to violent ideas (Bubolz & Simi, 2015). Thus, we believe that to identify the signs of extremism, we must first know its process, regardless of race or religion. According to Hogan (2008), involvement in terrorism is a complicated psychosocial process with at least three phases: involvement, participation, and disengagement.

Moghaddam (2005) created a "staircase" model of violent extremism radicalization. An individual is initially confronted with a psychological perception of his or her material circumstances and projected retaliation options for wrongful treatment. The individual then experiences extreme dissatisfaction and develops hostile sentiments, which are projected onto the intended audience. The individual then joins a terrorist organization and embraces a "we versus them" mentality, ultimately crossing the moral threshold into a terrorist act.

Borum (2011) employs the same extremism definition as Moghaddam (2005). Extremism is a continuum extending from radicalization to violent extremism. As seen in Figure 1, Borum did offer a Four-Stage Model of Terrorist Mindset. The first stage is an individual's perspective or thought regarding a specific incident as being unjust or unjustifiable.

Grievance	→ Injustice	→ Target	→ Distancing/ Devaluation
"It's not right"	"It's is not fair"	"It's your fault"	"You're evil"

Figure 1: Borum's Four-Stages Model of the Terrorist Mindset

The radicalizing individual then assigns blame for the unfair situation to a specific government, people, policy, or nation. They eventually developed a rationale and conclusion ("you are evil"). All of these stages occur within the brain. So what causes their minds to get twisted in the first place? This could be explained by personal history and

environment. Schuurman and Eijkman (2015) proposed markers of terrorist intent and capability for forecasting terrorist behavior. Intent indicators are classified into two categories: 'idealogical growth' and 'personal characteristics and background information. All of these factors may contribute to radicalization and extremism.

Additionally, Hogan's 2016 proposal has a tiered structure. Hogan (correspondence) proposes six stages of kid socialization for seduction by ISIS: education, selection, submission, specialization, and deployment. However, Hogan's stage model is prejudiced against children in the Islamic State of Iraq and al-Sham (ISIS). Therefore, it cannot be applied to any other person in non-war countries. From Borum's model explanations, it can be concluded that a person exhibits extremist behavior due to internal and external factors. These are discussed in a theoretical framework of extremist identity formation.

A theoretical framework of extremist identity formation

Similar to other personal identities, extremists have developed unique characteristics that form their identity. There are internal and external factors that contribute to individual identity. To further understand the process of extremist identity formation among teenagers and young adults, we investigate the psychological conflict that occurs during their growth between the ages of 16 and 25 using Erikson's theory. Typically, the transition from ordinary to extremist occurs unconsciously based on how the individual interprets the world with an uncertain identity and intentional fellowship. These are outcomes of a person's interactions with their environment and ultimately contribute to the extremist's attributes. Figure 2 illustrates our proposed theoretical framework to describe the overall process of extremist identity formation by integrating Bronfenbrenner's Ecological Model (Bronfenbrenner & Morris, 1998), Hogg's Uncertainty-Identity Theory (Hogg, 2007), and the Intentional Fellowship Model (Dilts & McDermott, 2018).

Community psychologists strongly believe that culture may significantly affect human behavior (Hanina, 2010). Thus, becoming an extremist during adolescents and early youth adults may be a consequence of childhood exposure to a distressed and violent environment (Horgan, Taylor, Bloom, & Winter, 2017), particularly in conflict-affected countries. When confronted with an external experience, our mind often analyse and assign meaning to what we saw, heard, and felt about the situation. This can be related to Borum's Four-Stages Model of the Terrorist Mindset, which begins with "grievance," or it can be interpreted as a cognitive moral conflict.

Psychological researchers began to investigate how identity development might become maladaptive, as well as if certain cognitive predispositions can combine to generate a mindset that presents a higher risk (Allan, et al. 2015). Bronfenbrenner's Ecological System Theory explains how a child's intrinsic qualities interact with his surroundings to

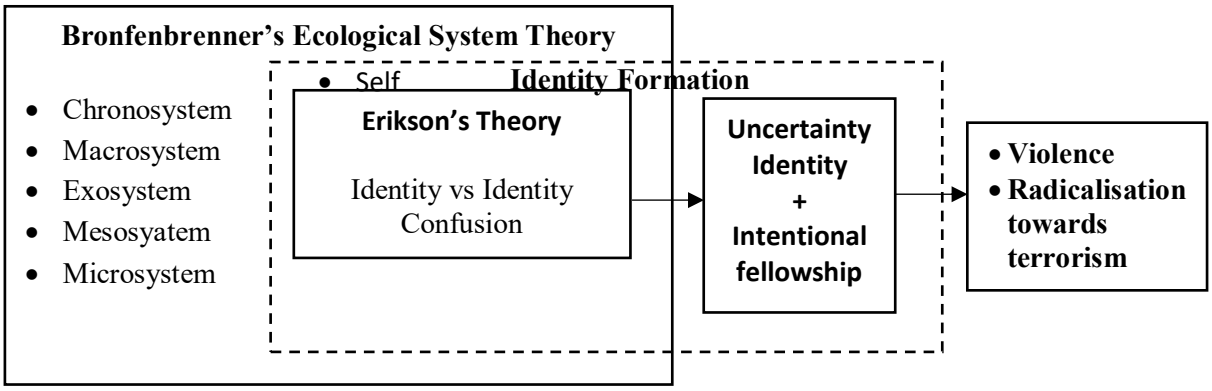


Figure 2: A Theoretical Framework

determine how he grows and develops. This well-explained theory on human development began with the developing individual being considered as both influencing and being influenced by the environment. The family thus plays a vital role: as a microsystem context in which development happens; in terms of the personal characteristics of all members in the family; and, most importantly, in terms of interactions among family members as part of proximal processes.

Bronfenbrenner described the influences of different contexts so-called microsystem, mesosystem, exosystem, macrosystem, and chronosystem towards human development. The chronosystem is related to time-space and evolves with time. The macrosystem is defined as social and cultural values, whilst the exosystem is defined as the indirect environment. Mesosystem is the result of the interaction between the microsystem and the macrosystem. A microsystem is an individual's immediate environment (eg. Family). The early environmental factors discussed in this study that contribute to youth identity formation are family, community, economic status, and political drivers (refer to Figure 3).

The second phase is a process of identity creation that can be described using Erikson's Theory of Identity Crisis in Adolescents, Uncertainty Identity Theory, and the Intentional Fellowship Model. Erik Erikson defines young people with strong identities as those who understand who they are, what their values and path in life are, as well as their commitment to personal relationships and groups. Failure to complete this developmental task will possibly lead to identity confusion and misery. They tend to lack direction and self-determination, have limited consciousness due to unresolved psychological problems, and have limited societal options. The developmental process is continuous and connects one stage to the next. As a result, failure to complete developmental tasks throughout the early stages of adolescence will leave us unprepared for the stages of adulthood. In this study, the indicators of identity confusion are unstable emotion, narcissistic personality, aggression, immoral, isolation, intolerance, low self-value/esteem, empathy, and low level of religiosity.

Besides the common indicators of identity formation as explained before, there is uncertainty that might happen to individuals during the process. The self-uncertainty can motivate people to identify with social groups,

particularly groups that provide a distinctive and clearly defined identity and associated normative beliefs and behavioral prescriptions. This process can make more extreme groups and behaviors attractive as a source of identification-contingent uncertainty reduction. People might fervently identify with very distinctive organizations that have strong, directive leadership and ideological, ethnocentric belief systems that proscribe disagreement and prescribe group-normative behavior (Hogg, 2014). By sharing a shared goal, they came together from all backgrounds, and for the most part, extremists seek out their life's purpose. They started to change the way they thought about themselves and realized they were in fellowship (*ukhwah*).This framework as shown in Figures 2 and 3.

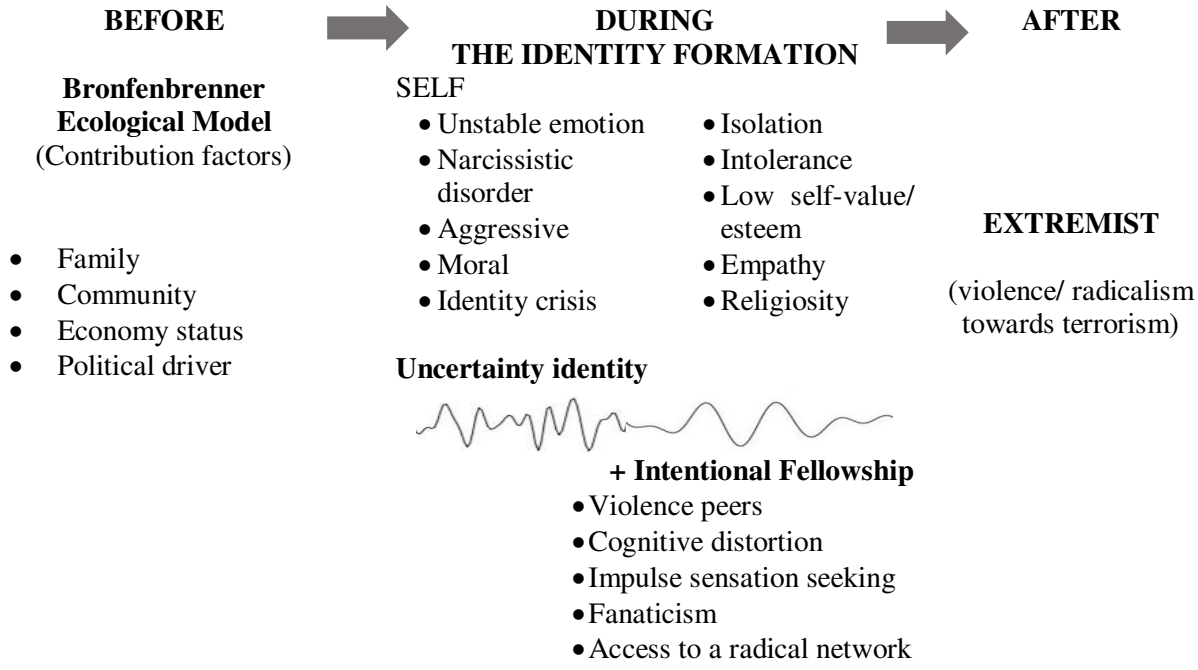


Figure 2: Potential domains of at-risk extremist identity formation

Uncertainty-identity theory describes the motivational role played by uncertainty in causing people to identify with social groups, ranging from small, interactive, task-oriented groups, such as teams and organizations, to large-scale social categories, such as ethnic, religious, political, or national groups. The core tenets of the theory are (i) that feelings of uncertainty, particularly uncertainty about or relating to who one is and how one should behave, motivate behaviors aimed at reducing uncertainty, and (ii) that the process of categorizing oneself and others as members of a group effectively reduces self-uncertainty because it provides a consensually validated social identity that describes and prescribes who one is and how one should behave.

Uncertainty makes it difficult to predict and plan behavior in such a way as to be able to act efficaciously. People try to reduce uncertainty about their perceptions, attitudes, feelings, and behaviors. In this way, group identification reduces uncertainty about who we are and how

we should act, and how others view us and will act toward us. However, not all groups and identities are equally effective at reducing self-uncertainty.

As suggested by Schuurman and Eijkman (2015), there are indicators of intent and capability in determining the future behaviors of terrorists. Specifically, the indicators of intent are categorized into 'ideological development' and 'personal characteristic and background information'. This suggestion is in line with the Model of Intentional Fellowship proposed by Robert Dilts (2008). One's can be accepted in a social group if they have the same mission as group members. Others, although do not have the same mission (in this case to become extremist), they still can be accepted in a group if they have the same values. The shared values tighten them closely and become *ukhwah* and the indicators of intentional fellowship are violent peers, cognitive distortion, impulsive sensation seeking, fanatism, and access to the radical network.

Conclusion

This article has explored the definition and process of extremism to comprehend the symptoms or indicators of extremist behavior, particularly among young Muslims. We conclude that extremism is a three-stage process of extremist identity formation: before, during, and after. Before the identity form, it contributes by external factors. This is a stage in which young generations require a healthy environment from all parts of their ecological systems to develop positive attributes. During the formation process, it is more focused on internal factors, and extremism is an outcome of the indicators. The proposed conceptual framework could serve as a baseline for developing a validated and reliable instrument that identifies risk factors, although it would require additional research to evaluate empirically.

References:

1. Abrahms, M. (2008). What Terrorists Really Want: Terrorist Motives and Counterterrorism Strategy. *International Security*, *32*(4), 78–105. http://www.jstor.org/stable/30129792

2. Ahmad El-Muhammady, Wan Ruzalian Wan Mat Rusoff & Muhammad Azamuddin Hashim. (2019). Struktur Ideologi Daesh@ISIS: Salafi-Jihadi. Dalam Institut Penyelidikan Pembangunan Belia Malaysia. 2019. Belia Ekstremis. Kementerian Belia dan Sukan Malaysia.

3. Allan, H., Glazzard, A., Jesperson, S., Reddy-Tumu, S. & Winterbotham, E. (2015). Drivers of Violent Extremism: Hypotheses and Literature Review. Royal United Services Institute, London, UK. https://www.gov.uk/research-for-development-outputs/drivers- of-violent-extremism-hypotheses-and-literature-review. Retrieved date: 31 January 2019.

4. Botticher, A. (2017). Towards Academic Consensus Definitions of Radicalism and Extremism. *Perspectives on Terrorism*, *11*(4), 73–77.http://www.jstor.org/stable/26297896

5. Borum, R. (2011). Radicalization into violent extremism I: A review of social science theories. Perspectives on

Radicalization and Involvement, 4(4), 7-36. http://dx.doi.org/10.5038/1944-0472.4.4.1.

6. Bronfenbrenner, U., & Morris, P. A. (1998). The ecology of developmental processes. In W. Damon & R. M. Lerner (Eds.), *Handbook of child psychology: Theoretical models of human development* (pp. 993-1028). Hoboken, NJ, US: John Wiley & Sons Inc.

7. Cassam, Q. (2021). Extremism: A Philosophical Analysis. Routledge. https://doi.org/10.4324/9780429325472

8. Dilts, R. & McDermott, I. (2018). Catalyzing the Potential of Intentional Fellowship. Paper presented at NLP International Conference, 18-20th May 2018. The park Inn by Radisson, Heathrow, London

9. Hanina, H.H. & Sudirman, A. (2019). Corak Pemikiran dan Tingkahlaku Belia Ekstremis. Dalam Institut Penyelidikan Pembangunan Belia Malaysia. 2019. Belia Ekstremis. Kementerian Belia dan Sukan Malaysia.

10. Hanina H. H. & Mastura Mohamad (2010). Belia Berisiko: Profil, Faktor Penyebab dan Intervensi. IPPBM.

11. Horgan, J. (2014). The psychology of terrorism. New York, NY: Routledge.

12. Horgan, J.G., Taylor, M., Bloom, M. & Winter, C. (2017) From Cubs to Lions: A Six Stage Model of Child Socialization into the Islamic State, Studies in Conflict & Terrorism, 40:7, 645-664, DOI: 10.1080/1057610X.2016.1221252),

13. Kimball, C. (2002). When Religion Becomes Evil: Five Warning Signs. Harper.

14. Kozlov, A. (Ed. Ivanov V.N.) (2003). Extremism social. Sociological Encyclopedia. Journal Thought, 2(2), 863.

15. Kumar R. (2009). Radical Pathways: Understanding Muslim Radicalization in Indonesia.

16. Pressman, D. E. (2009). Risk Assessment Decisions for Violent Political Extremism. Her Majesty the Queen in Right of Canada. https://www.publicsafety.gc.ca/cnt/rsrcs/pblctns/2009-02-rdv/2009-02-rdv-eng.pdf. Retrieved date: 20 January 2019.

17. Schuurman, B. & Eijkman, Q. (2015). Indicators of terrorist intent and capability: Tools for threat assessment, Dynamics of Asymmetric Conflict, 8:3, 215-231, DOI: 10.1080/17467586.2015.1040426

MALAYSIAN JOURNAL OF HUMAN ECOLOGY

Journal Homepage: https://eco1.upm.edu.my/jurnal_mjhe-3740

GENDER INEQUALITIES IN REPRODUCTIVE RIGHTS AMONG ROHINGYA WOMEN: A MATTER OF HEALTH, EDUCATION, AND INCOME

Ferdousi Akter, Nobaya Ahmad, Nik Ahmad Sufian Burhan & Zumilah Zainalaludin

Department of Social Sciences and Development, Faculty of Human Ecology, University Putra Malaysia & Department of Resource Management and Consumer Studies, Faculty of Human Ecology, University Putra Malaysia

ABSTRACT

Refugee women have a higher incidence of childbirth complications and poor pregnancy outcomes in camps, Cox's Bazar. Conflict-affected women face not only the consequences of violence and displacement, but also sexual violence, unwanted pregnancy, and limited access to education and livelihood service. This paper highlights Rohingya women's challenges in health, literacy and income resulting impact of Rohingya women's reproductive coercion in refugee camps, in Cox's Bazar, Bangladesh. This research focuses on ethnic minority Rohingya women and girls who have faced generative discrimination and exclusion. An exploratory type of research was carried out using instrumented focus group discussions (FGDs) and key informant interviews (KIIs) in Rohingya camps, Cox's Bazar to find the Rohingya women and girls' status of health, education, and income. The semi-structured question was followed for data collection. Participants were selected purposefully and conveniently way due to pandemic restrictions and continued movement control order in camps. There are few husbands and other family members responsible for generating income from community work in camps. The research findings where women can use contraception or access reproductive services, including facility-based delivery, which is primarily determined by their husbands and mothers-in-law, and a low level of formal education and literacy for the Rohingya girls in camps. Authors recommended taking interventions that combine economic development, livelihood, and health benefit including sexual and reproductive health with compulsory education for all Rohingya boys and girls in camps, Cox's Bazar.

***Keywords**: Reproductive health, Coercion, Patriarchal, Gender, Ethnic minority*

Corresponding author:

Ferdousi Akter
Address : 386/1(New) North Ibrahimpur, Kafrul,Dhaka- Cantonmen, Dhaka – 1206, Bangladesh
Email: rekha_iqbal@yahoo.com,
Tel: +8801819520448

INTRODUCTION

Refugee women have a higher incidence of childbirth complications and poor pregnancy outcomes in camps, Cox'sBazar. Conflict-affected women face not only the consequences of violence and displacement, but also sexual violence, unwanted pregnancy, and limited access to reproductive health care. Among humanitarian crises, the maternal mortality ratio has taken the highest position in the world due to the limited availability of health services, disruptive networks, unhygienic Water Sanitation and Hygiene (WASH) and violence (Riggs et al., 2016). Sexual and reproductive health can be influenced by education, awareness, and financial ability. Reproductive health problems remain the leading morbidity for women and girls of childbearing age worldwide (Patel, 2016). The United Nations For Population (UNFPA) report stated in 2015, 61% of 303,000 global maternal deaths occurred in fragile and conflict-affected states. For example, if an adolescent and her family are going through a health crisis that leads to their future reproductive strength, the norm would be broken and the family would have to adjust to a new variety of normal, unfamiliar, and doubtful about the future (Covington et al., 2008).

It is important to emphasize that the top South Asian recipients of refugees, namely Pakistan, Bangladesh, and India, are states with the highest population size and density in the region and are ranked at the medium level of human development (UNDP, 2016). Rohingya mostly Muslim ethnic minorities in the Buddhist mainstream Rakhine state of Myanmar have long faced persecution in a country that neither recognizes nor wants them. Myanmar government denied their citizenship thus for decades, Rohingya have faced a systematic brutality campaign (Smith & Amy, 2017). They are known as illegal immigrants despite having lived in Myanmar for many generations. The Rohingya population has historically been understudied and undervalued due to the Myanmar government's failure to formally recognize them, resulting in their exclusion from national censuses (Mahmood 2017; Myanmar Population and Housing Census, 2014).

Sustainable Development Goals (SDG) number 5 & 10 addressed gender equality and reduced inequalities. Women's equality and empowerment are reflected in SDG targets across the board, including those on poverty, health, and education. SDG5 stands alone as a goal for achieving gender equality and empowering all women and girls (Van Eerdewijk et al., 2017). Thus UN Women (2020) claimed that the absence of women from peace negotiations and decision-making is still far too common. Violence against women and girls in conflict zones has been more thoroughly documented and condemned, but it has not subsided. As per Chopra and Muller (2016), in the article looking ahead, two related issues are worth assembling further – poverty and how the SDGs will lead to the advancement of women's empowerment and gender equality processes. Women and girls lack control over their lives which results in patriarchal hierarchies and gender ideologies of male dominance and privilege. Rohingya women are barred from participating in most aspects of public life, including education and sexual and reproductive health. Olivia Devi (2019) stated that women and girls are restricted to their limited space, whereas men occupy the public sphere.

PROBLEM STATEMENT

There are protracted refugee situations in South and Southeast Asia leading to millions of Afghan and Rohingya refugees in neighbouring South Asian countries. According to Zahid Shahab Ahmed (2018), the deteriorating security situation in Afghanistan and the ethnic cleansing of Rohingya in Myanmar indicate the growing refugee crises in South Asia. Women and girls who have experienced sexual violence are more likely to develop chronic physical, reproductive, and mental health problems in refugee camps. Women who are in poor health or are in a traumatic situation are more likely to have complications when giving birth *stated global fund for women* (2019). In terms of language, appearance, and religion, the male-dominated Rohingya ethnic minority differs from Myanmar's dominant Buddhist group. As a result, the Rohingya refugees are already severely disadvantaged, stateless, landless, and deprived of the means or opportunities to live self-sufficiently. They have been fleeing to Bangladesh since the 1960s, fleeing oppression in Myanmar from both the government and the local population.

As mentioned by Olivia Devi (2019), the majority of Rohingya refugees in Bangladeshi camps are unregistered. Because Bangladesh is not a signatory to the 1951 Refugee Convention, the Rohingya refugees are denied certain rights guaranteed by the Convention. Thus, the majority of unregistered refugee children receive only informal education from non-governmental organizations (NGOs). Gender roles in Rohingya society are related to power structures that are shaped by cultural tradition. Among other refugees, the male-dominated Rohingya ethnic minority believes in a patriarchal society where women's empowerment is ignored and their sexual and reproductive health rights are violated (SRHR). Furthermore, Rohingya women report having little decision-making power and will not seek health care unless accompanied by a male relative or husband. Ripoll (2017) stated that women can use contraception or access reproductive services, including facility-based delivery, which is primarily determined by their husbands and mothers-in-law. Husbands and other family members are responsible for generating income from community work. As a marginalized group, the Rohingya faced generative discrimination and exclusion, resulting in, among other things, a low level of official education and literacy. Claudia and others (2017) explained on women's autonomy and agency are harmed, as women's gender norms in their homes and relatively early marriage. Rohingya men appear to be visible decision-makers, though predominantly for pregnancy and their wife's reproductive health. Therefore, the article aimed to focus on the health, academic, and income issues of Rohingya living in refugee camps in Cox Bazar.

RESEARCH QUESTION

1. What are the Reproductive health challenges Rohingya women are facing in camps? How do they manage female hygiene and reproductive health in existing WASH facilities?

2. What is the education status in camps including girls' education and the major obstacles to the education facility for Rohingya refugees?

3. What is Rohingya refugees' livelihood and how do they manage their family finance including income?

OBJECTIVE

General Objective:

To determine gender equality issues regarding reproductive health, education and family income among Rohingya refugees living in Cox's Bazar camps in Bangladesh. Analyse Rohingya women's ongoing coping mechanism of psychological stress during the pandemic.

Specific objectives:

1. To explore existing practices of Rohingya women along with coping mechanisms of their Reproductive health care facilities in a camp situation.

2. To find out the issues of the Rohingya refugee's education system specially access to girl's education in the stateless condition in Cox's Bazar refugee camps

3. To identify the family income source and female engagement among Rohingya families in camps.

LITERATURE REVIEW

The Millennium Development Goals (MDGs) have been replaced by the Sustainable Development Goals (SDGs), which were agreed upon by world leaders and policymakers in 2015. MDG 3 focused on promoting gender equality and empowering women, while SDG 5 and 10 focused on ensuring gender equality and reducing inequalities for all people, regardless of race, religion, or gender. People worldwide are currently facing crisis and conflict as a result of war, climate change, and pandemics. As of mid-2020, the United Nations High Commissioner for Refugees (UNHCR) documented 26.3 million refugees. Rui (2021) reported that a new document by UNHCR sets out the ways in which the SDGs and the Global Compact on Refugees (GCR) are aligned, where the document proposed a complementary framework to ensure that refugees and their host communities (HCs) are not left behind through development procedures. It highlights the contribution made by the GCR related to the 16 SDGs. An outstanding question that comes to mind is to what extent Refugee Camps are sustainable and whether sustainability, SDGs, and their targets are taken into account when it comes to a Refugee Camp. The human rights situation is deteriorating day by day, particularly in conflict areas, as a result of the global crisis and conflict, with women, the elderly, and children bearing the brunt of the burden.

Since August 2017, an estimated 745,000 Rohingya refugees have arrived in Cox's Bazar, Bangladesh, bringing the total number of refugees to 914,998, making it the world's largest refugee camp (RRRC-UNHCR family counting). Among newly-arrived Rohingya refugees, 54% were children, 60% were women and girls, and 10% were pregnant and lactating mothers (UNICEF 2018). Before, during, and after migrating to Bangladesh, many of them were subjected to widespread and severe forms of sexual violence in Myanmar. As United Nations Population Fund UNFPA (2018) stated in periodic reports, only about 6% to 7% of women seek medical attention following sexual violence. The exact number of girls and women who have died as a result of sexual violence is unknown, but MSF estimates that at least 2.6 percent of those who have been assaulted have died (Medicine Sans Frontieres -MSF, 2018). The majority of the victims did not receive post-assault medical care, such as emergency contraception and HIV prophylaxis (Human Rights Watch, 2017). Access to health clinics for women and

girls is hampered by social and safety issues. Indeed, 23% of girls and 57% of females reported feeling unsafe when simply using latrines (Relief Web, 2019). The United Nations Population Fund (UNFPA) has assisted 3500 Rohingya women who have been sexually assaulted since late August 2017. Karin and others (2020) reported that women face discrimination in terms of bathing and toilet facilities, where many women face a lack of water and privacy issues, as well as violence from men in terms of livelihood conflicts.

According to Bhatia's (2018) survey report, Rohingya households found that the majority of pregnant women (56.6 percent) did not receive antenatal care. Seventy-three percent of Rohingya women gave birth at home without the assistance of a certified birth attendant. UN Women (2018) stated that 53 percent of Rohingya refugee women polled believed that women should not leave the house, with 42 percent of women reporting that they stayed at home 21–24 hours per day. On the other hand, Burma Human Rights (2014) reported that maternal mortality among Rohingya in 2013 was estimated to be 400 per 100,000 live births, more than double that of other Myanmar citizens (200 per 100,000 live births). Human Rights Watch (2018) said in the report because Rohingya people are largely excluded from national statistics, many Rohingya women are likely to have died in their homes overlooked. However, Bangladesh Family Planning (2017) described in Radio Free Asia that they do not have residency status in Bangladesh, and many people believe the contraceptives provided are intended to cause irreversible sterilization. Furthermore, they are at a higher risk of contracting sexually transmitted diseases (Hossain et al., 2018). Refugees lack an understanding of sexual and reproductive health issues such as menstrual Hygiene Management (MHM), menopause, sexually transmitted diseases (STD), and cervical screening (Toufiq et al., 2020).

Not only did the ethnic minority Rohingya face generative discrimination and exclusion from health care, including reproductive health, but they also faced exclusion from formal education, resulting in a low level of official education and literacy. Cox's Bazar Education Sector (2018) found that only 4% of adolescent girls, compared to 14% of adolescent boys, aged 15 to 18 years, participate in education and learning programs such as literacy, numeracy, life skills, and vocational skills training. Nuruzzaman (2021) used a survey to assess the levels of education, nearly three-quarters (74.44 %) of participants had no formal education, and nearly two-thirds (66.73 %) reported that their husbands had no formal education. According to the Joint, Multisector Needs Assessment (JMSNA), 54% of boys and 34% of girls between the ages of 12-14 were attending Temporary Learning Centers (TLCs), and attendance further decreased while the gap between boys and girls widens for those between the ages of 15-18, with 13% and 2% respectively attending temporary learning centres (TLCs).

According to UN Women (2017), women's equality and empowerment are one of the 17 Sustainable Development Goals, but also integral to all dimensions of inclusive and sustainable development. On the basis of SDG 5 & 10 Gender Equality and Reduced inequalities requires urgent action to eliminate the root causes of discrimination against women, and eliminate Gender Based Violence against women and girls. Sexual and reproductive rights are critical in and of themselves. Shortages in these areas amplify other forms of discrimination, such as denying women access to education and decent work. Except for cooking, household work and

taking care of cattle, patriarchal ideology prevents Rohingya women from contributing to their socioeconomic development, community development, children's education, and a better future. Akter (2020) reported In terms of gender, the situation is best exemplified by the disparity between men and women. Women in society bear the brunt of the negative effects of inequality. Gender roles and expectations are formed early in life, with the socialization of girls and boys, and continue throughout life. As a consequence, there are power disparities and unequal distribution of paid and unpaid jobs. On the report of ISCG (2020), child marriage occurs in 5% to 10% of Rohingya households as a negative coping strategy, either to protect a girl through marriage or to reduce the economic burden on households.

However, there is a recent study by Nuruzzaman (2021) that compares Rohingya women who work outside the home to women who do not work outside the home. The 117 women who worked outside the home were more likely to report the use of contraceptives (60.68%) compared to the 376 women who did not work outside the home (47.87%). The majority of the women reported that their husbands worked as day laborers (45.84 percent) or did volunteer work and services (35.70 percent).

METHODOLOGY

An exploratory type of research was carried out, which included four focus group discussions (FGDs) and seven key informant interviews (KIIs) among refugee camps 4 and 15 in Balukhali and Palongkhali, Ukhiya Upazila, Cox'sbazar. In total, 40 Rohingya women and adolescent girls participated in four FGDs. The FGDs, which were facilitated by a community mobilizer, followed a semi-structured question guide provided by the researcher. Due to the pandemic and movement control order (MCO) in the country, the researcher conducted phone interviews with 7 stakeholders, including community leaders and influential people from humanitarian organizations. Participants were chosen using purposeful and convenience sampling methods based on their roles and involvement in Gender Based Violence (GBV) and health programming. Data were collected in April 2021. FGDs were conducted to assess their social and cultural context as well as practices and service delivery issues which affect Rohingya's health education and income. A comprehensive desk review was conducted by the researcher in order to analyze and triangulate the information validation. Furthermore, Humanitarian organizations' assessment reports, annual reports, and other relevant documents on the Rohingya crisis have been reviewed from the internet and personal collection.

In this study, the researcher's over two decades of direct community work experience was also used to find the right participants and the right location for group discussion. Women from the Rohingya minority group are culturally conservative and avoid speaking in front of men. Researchers and community mobilizers prioritized participant confidentiality and consent prior to data collection. The backgrounds of the FGDs participants are presented in Table 1.

Table1: Selected sociodemographic features of FGDs participants/Rohingya

Characteristics	Status
Nationalities	Stateless Rohingya refugee
Location	Camp #4 and Camp # 15 situated in Balukhali and Palongkhali, Ukhiya, Cox's Bazar
Age of participants	18-22 years-4 out of 40 23-40 years-36 out of 40
Education level	Literate (read & write)- 2 out of 40 Illiterate (only signature)-38 out of 40
Marital status	Single-1 in 40 Married-35 in 40 Separated-4 out of 40
Household size	4-6 persons-8 participants 6-8 persons-12 participants 8-12 persons-20 participants
Gender headed household	35 - Male headed household Remain 5 - Female Headed Household (FHH)
Length of stay in refugee camps, Cox'sBazar, Bangladesh	About 4 years-37 (came during influx 2017) Over 4 years-3 (came before influx 2017)
Income source	No income (only depend on food ration)- 34 Voluntary work for organizations -6

RESULT & DISCUSSION

There are 34 refugee camps including 2 old registered refugee camps in two Upazilas (Ukhiya & Teknaf) in Cox'sBazar. Over 800,000 migrated Rohingyas are housed in camps on the border of Bangladesh and Myanmar, where they encounter hazardous living conditions. The majority of families lack adequate food and a sustainable source of income. The refugees must live in fragile structures made of bamboo, brick, and mud, where extreme heat and a lack of ventilation make them extremely unsanitary. This event occurs despite the fact that over a hundred national and international non-governmental organizations (NGOs) and UN partnership organizations have been providing free humanitarian services, including health care, in refugee camps.

Reproductive Health (SRH) of Rohingya refugee women in camps:

Overcrowded camps residents Rohingya were unable to maintain basic personal hygiene during Covid-19 due to limited access to soaps and water, participants were discussed during group discussions. The Rohingya community's conservative culture creates an additional

barrier for women and girls seeking reproductive health care. Aside from that, the nutritional status of adolescent girls, as well as pregnant and lactating women, was reported to be quite poor in refugee camps. Women in the community are discouraged from accessing and using family planning services due to a lack of knowledge, and as a result, they have relatively large families. Poor health-seeking behaviour has contributed to Sexual Transmitted infections (STI) re-infection in some women. Besides, skin diseases were reported to be very common in the community due to a lack of adherence to hygiene practices and limited water and sanitation facilities in camps. Refugees have to walk hundreds of meters, to collect household and drinking water which makes it difficult for women to clean their genital part during menstruation. Secondly. Women and children are unable to use the communal toilet for security reasons at night due to a lack of light. According to Monira (2020), collecting water from a distance and from the top or bottom of hills is especially difficult for women and girls with disabilities, as well as older women. Participants mentioned that there was limited case management and psychosocial support from organizations while unreported gender-based violence increased in camps.

Akter and Akter (2020) described that during the Covid-19 pandemic, many gender-based programs have been disrupted, rendering Rohingya women more vulnerable than ever in the camps due to Movement Control Order (MCO) in camps. Hasan, et al (2019) reported, however, that during the crisis period, Rohingya females and children were sexually exploited, increasing the risk of HIV and other sexually transmitted diseases (STDs). In addition, Rohingya women and girls are expected to stay at home and avoid contact with male strangers.

..We collect limited water in pots for use at night which is not enough for the menstruation period to clean our body but there is no way while living in refugee camps. Facilities are communal, not personal and private for us here.

Source: FGD # 1 fgd stranger

Education challenges associated with Reproductive rights:

Despite there is no formal education has been allowed for Rohingya children by Bangladesh Government in refugee camps Cox's Bazar. Additionally, the Rohingya community's conservative culture creates an additional barrier to girls' education. Patriarchal culture discourages girls' education, and women's empowerment resulting crisis of female teachers in the community. It is assumed by participants that almost 90% of teachers in learning centres are male camps. The teachers providing basic education are also untrained in light of the fact that the education is also provided by male teachers; thus, the lack of gender inclusivity among teaching staff discourages girl students from accessing education in these facilities, notably when girls reach puberty age. As a consequence, some families who can afford private tutors have chosen to have their daughters receive private tuition at home which number is limited and countable. These facilities must also have gender-separated latrines and classrooms. Eventually, the Covid-19 pandemic and school closures have an impact on young people's education; research suggests that the longer children, particularly girls, are absent from school, the less likely they are to return. School attendance among adolescent girls

(aged 12 and up) was disproportionately low compared to boys prior to COVID-19.

The awareness of Sexual Reproductive Health (SRH) in the community is very low due to a lack of education specially girls' education. The Government of Bangladesh does not permit all refugees to use mobile phones. However, The Rohingya's high levels of illiteracy would also make communicating with them difficult. So, the key factors established for the lack of contraceptive use included very low access to and use of family planning, particularly long-term family planning methods, which is attributed to low levels of knowledge and education of the service's existence and even use of family planning methods.

Major findings of education among Refugee living in camps

- There is no formal education system for Rohingya children in camps; refugee teachers are not qualified to teach children, and no learning centre has a female teacher.
- There is no school where the ratio of male to female teachers is equal.
- Child brides are becoming more common in camps as girls' education is ceased.
- The community forbids girls after puberty from leaving the house and meeting men other than their husbands, father, or brother (siblings). As a result, parents do not allow their daughters to attend school.
- Girls are not permitted to complete their education, resulting in fewer female teachers in the community.
- There is no separate learning facility for girls.
- Because parents are unaware and uneducated, girls are not involved in decision-making, particularly in early and child marriage.
- Parents allow boys to attend learning centers, use mobile phones, and pursue interests other than camp for education.

Income and Economic empowerment towards Rohingya women's reproductive rights:

> *..Refugee teachers are not skilled enough to teach our children, teachers are distributing biscuits and teaching the same lesson year and year and there is no female-educated teacher for girls' students in camps. That's why Rohingya parents are less interested to send their girls for education in learning centres.*
>
> **Source: Key Informant Interview (Community leader/Majhi) kill education**

The United Nations and other international organizations provide Rohingya refugees with humanitarian aid, with the agreement of the Bangladeshi government, through the establishment of camps. In contrast to obtaining food and non-food items from service providers, there are no other options for a living or a source of revenue in camps. Rohingya men and women become frustrated as a result of living in idleness and being jobless for a long time. It was reported by a community leader that adolescent to young age (at about 12 to 24 years old) girls and young women face greater household challenges than boys and young men, as well as their older counterparts in refugee camps. This includes eating less preferred foods, borrowing food, relying on friends and family for extra help, limiting portion size at mealtimes and sacrificing meals in order for other family members to eat. High levels of poverty among families the

Rohingyas drive them to arrange for child marriages in order to improve their family's economic status. Some families also believe that child and early marriages will provide security to young children and adolescent girls, which are essentially negative coping mechanisms. Girls as young as 11 years old are forced to marry Rohingya families in order to provide more food for themselves and their families.

However, it was reported in the group discussions that child marriages do not work in most cases because the young bride is inexperienced in marriage, and lacks experience dealing with the husband, new in-laws, and even her chores at home. As a result, the husband is pressured by his family to divorce the young bride, and the young brides are eventually returned to their parents due to immaturity and abandonment of their responsibilities. Finally, the husband marries again soon, and the first bride permanently settles into her parents' home. Furthermore, because the Rohingya culture is patriarchal, a woman is expected to live with her in-laws immediately after marriage. She disguises herself as one of them. In the family, she is unable to participate in decision-making; this is reserved for the elders and the elder sons. Akter (2020) reported that when it comes to earning, it is strictly forbidden for a woman to bring revenue into the household.

> *...we are females eating less food in family because we have to distribute food to all family member's plates. There often remains no food or waste food in the pot for women after giving food to husbands' children and other members' plates.*
>
> **Source: FGD # 2 fgd violence**

Major outcomes of FGD regarding women's economic empowerment

- The majority of Rohingya girls work as housemaids, and many have been subjected to both physical and sexual assaults.
- Respondents also reported being beaten, sexually harassed and robbed of their money when attempting to bargain for items, and that adolescent girl are sexually harassed in markets.
- Women and girls with disabilities face barriers to education and employment due to traditional gender roles, making them more vulnerable and dependent.
- Rohingya women who volunteer with humanitarian organizations are sometimes given incentives to help them meet some of their basic needs at home, but men will occasionally forcefully take the money from them to use for activities like drug and alcohol abuse, which exacerbates intimate partner violence.

CONCLUSION

Culture is important for every community while Rohingya is a patriarchal society, women and girls do not have authority over issues affecting their lives, such as access to education, livelihood through income, and access to health care facilities. Women and girls are subjected to sexual and physical assault in the communities, and early marriage illustrates young adolescent girls to early births, which contributes to

negative health outcomes. Second, due to the lack of a formal education curriculum among refugee children in camps, adolescent girls and boys have limited opportunities to see themselves as normal citizens. They are learning basic literacy and numeracy skills in insufficient temporary learning centres, which may not allow them to participate in the labour market. It is assumed, however, that empowering more women and girls in education, skill training, and livelihood options will contribute to their lives in the community platform more equally. Despite the fact that women's empowerment is viewed negatively by male Rohingya, who see it as going against the culture's expectation of women to be passive. Women believe gender-based violence (GBV) is normal and that their husbands have the right to beat them due to a lack of knowledge and cultural practice. According to UN Women (2020), the absence of women from peace negotiations and decision-making is still far too common. Violence against women and girls in conflict zones has been more thoroughly documented and condemned, but it has not stopped.

To conclude, the researcher would like to propose an intervention that combines economic development with Gender-Based Violence (GBV) programs in order to reduce gender-based and intimate partner violence. In addition, more research on menstrual hygiene practices among Rohingya women and girls is needed, as well as an impact analysis of focusing on the high risk of STI/ STD.

DECLARATION

• Funding: Authors would like to declare that there is no funding or resource supported for this research except authors' own contribution

•Conflict of interest: The authors declare that they have no conflict of interest.

•Ethics approval: Not applicable

•Consent to participate: The participant's consent form added

• Consent for publication: Not applicable

•Availability of data and material: Not applicable

•Code availability: Not applicable

• Author contributions: Authors' information has been added in the Title page.

REFERENCES

1. Ainul, S., Ehsan, I., Haque, E., Amin, S., Rob, U., Melnikas, A. J., & Falcone, J. (2018). Marriage and sexual and reproductive health of Rohingya adolescents and youth in Bangladesh: a qualitative study. Doi: 10.31899/pgy7.1022

2. Akter, Ferdousi (2020), it is far beyond gender equality for Rohingya women in the age of growing urbanization: Rohingya. *About IACD-Practice Insights*, 28.

3. Bangladesh family planning officials face challenge in Rohingya camps. Washington, DC: Radio Free Asia; 2017. Available from: https://www.refworld.org/docid/5a9427d08.html [cited 2020 Nov 30]. [Ref list]

4. Bhatia, A., Mahmud, A., Fuller, A., Shin, R., Rahman, A., Shatil, T. et al. (2018). The Rohingya in Cox's Bazar:

When the Stateless Seek Refuge. Health and Human Rights, 20, 105-122.

5. Claudia Tazreiter, Sharon Pickering and Rebecca Powell (2017), Rohingya women in Malaysia: decision-making and information sharing in the course of irregular migration RSCAS 2017/55 Robert Schuman Centre for Advanced Studies Global Governance Programme-283

6. Covington, S. N., Martinez, P. E., Popat, V., Nandagopal, R., Ryan, M., & Nelson, L. M. (2008). The psychology of antecedents to adult reproductive disorders in adolescent girls. *Annals of the New York Academy of Sciences*, *1135*, 155.

7. COX'S BAZAR EDUCATION SECTORS 2018. Joint Education Needs Assessment: Rohingya Refugee in Cox's Bazar June 2018, https://reliefweb.int/sites/reliefweb.int/files/resources/cxb_jena_assessment_report-180607.pdf, accessed 30.04.2020.

8. Devi, H.O. (2019) the Vulnerability of the Rohingya Refugees, Café Dissensus.

9. Akter F. & Akter N. (2020), Gender and equality during Covid-19 lockdown in Bangladesh; IACD- Practice Insights, P-14. retrieve from

10. Global fund for women 2019, retrieve from;https://www.globalfundforwomen.org/annual-report-2019/

11. Hossain, M. M., Sultana, A., & Das, A. (2018). Gender-based violence among Rohingya refugees in Bangladesh: a public health challenge. *Indian journal of medical ethics*, 1-2.

12. Hsan, K., Griffiths, M. D., Gozal, D., & Rahman, M. A. (2019). HIV infection in Rohingya refugees in Bangladesh. *The Lancet HIV*, *6*(7), e419.https://www.iacdglobal.org/wp-content/uploads/2020/12/IACD_033_PI_Issue- 17_V1_High-Res.pdf

13. Human Development Report 2016 Human Development for Everyone

14. Human Rights Watch (2017). All My Body Was Pain. Sexual Violence against Rohingya Women and Girls in Burma.https://www.hrw.org/report/2017/11/16/all-my-body-was-pain/sexual-violence-against -Rohingya-women-and-girls-Burma

15. Human Rights Watch. Joint Submission to CEDAW on Myanmar. [Cited 2019 Mar 29]. Available from: https://www.hrw.org/news/2018/05/24/joint-submission-cedawmyanmar

16. INTER-SECTOR COORDINATION GROUP (ISCG) 2020. Joint Response Plan, Rohingya Humanitarian Crisis, https://reliefweb.int/report/bangladesh/2020-joint-response-plan-rohingya-humanitarian-crisis-january-december-2020, accessed 03.03.2020

17. Joarder, T., Sutradhar, I., Hasan, M. I., & Bulbul, M. M. I. (2020). A Record Review on the Health Status of Rohingya Refugees in Bangladesh. *Cureus*, *12*(8).

18. Karin, S., Chowdhury, M.A. and Shamim, I. (2020) Status of Rohingya Refugees in Bangladesh: A Comparative Study with Emphasis on Aspects of Women and Girls S. Karin et al. DOI: 10.4236/oalib.1106575 17 Open Access Library Journal in Camps of Kutupalong, Cox's Bazar, Bangladesh. OALib, 7, 1-4. https://doi.org/10.4236/oalib.1105831

19. Leidman E, Humphreys A, Greene Cramer B, Toroitich-Van Mil L, Wilkinson C, Narayan A, Bilukha O, JAMA. 2018 Apr 10 Acute Malnutrition and Anemia among Rohingya Children in Kutupalong Camp, Bangladesh. 319(14):1505-1506.

20. Mahmood, S. S., Wroe, E., Fuller, A., & Leaning, J. (2017). The Rohingya people of Myanmar: health, human rights, and identity. *The Lancet*, *389*(10081), 1841-1850.

21. Smith M. and Smith A., 2017, The Refugee Crisis Ravaging Southeast Asia: On the Ground with the Rohingya, Inside Asia.

22. Md Nuruzzaman Khan et al. January 2021. Use of contraceptives by female Rohingya refugees, Bangladesh. Available at:https://www.who.int/docs/default-source/bulletin/online-first/blt.20.269779.pdf?sfvrsn=a3018147_3

23. Medecins sans Frontieres (MSF) (2018). "No One Was Left": Death and Violence against the Rohingya in Rakhine State, Myanmar. https://www.doctorswithoutborders.ca/sites/default/files/2018_-_03_-_no_one_was_lef t_-_advocacy_briefing_on_mortality_surveys.pdf

24. Monira Ahsan, September 2020, UNHCR, CARE and ActionAid (2020). An Intersectional Analysis of Gender amongst Rohingya Refugees and Host Communities in Cox's Bazar, Bangladesh. An Inter-Agency Research Report, September 2020.

25. Patel P, Dahab M, Tanabe M, Murphy A, Ettema L, Guy S, Roberts B. 2016: Tracking official development assistance for reproductive health in conflict-affected countries: 2002–2011. 1693–1704. BJOG: An International Journal of Obstetrics & Gynecology and DOI: 10.1111/1471-0528.13851

26. Ratnayake, R., Tammaro, M., Tiffany, A., Kongelf, A., Polonsky, J. A., & McClelland, A. (2020). People-centred surveillance: a narrative review of community-based surveillance among crisis-affected populations. *The Lancet Planetary Health*, *4*(10), e483-e495.

27. ReliefWeb (2019) Humanitarian Action for Children 2019—Bangladesh.Report from UN Children's Fund, 30 January 2019. https://reliefweb.int/report/bangladesh/humanitarian-action-children-2019-bangladesh

28. Riggs, E., Muyeen, S., Brown, S., Dawson, W., Petschel, P., Tardiff, W., ... & Yelland, J. (2017). Cultural safety and belonging for refugee background

women attending group pregnancy care: an Australian qualitative study. *Birth*, *44*(2), 145-152.

29. Ripoll S, Annex CS. Social and cultural factors shaping heath and nutrition, wellbeing and protection of the Rohingya within the humanitarian context. Soc Sci Humanit Action. 2017:1–34.

30. RRRC-UNHCR family counting. Retrieve from: https://reliefweb.int/report/bangladesh/rrrc-fact-sheet-family-counting-1-november-2017

31. Rui, C. M. (2021). Sustainability in refugee camps: A systematic review and meta-analysis. *Sustainability, 13*(14), 7686. doi:https://doi.org/10.3390/su13147686

32. UN Women SDG 5: Achieve gender equality and empower all women and girls Retrive from:https://www.unwomen.org/en/news/in-focus/women-and-the-sdgs/sdg-5-gender-equality

33. Un women, German ministry of foreign affairs, and united kingdom foreign and commonwealth office. 2019. "Preparing for the 20th Anniversary of 1325: Pledge of Commitments on Women, Peace and Security." April23. https://www.peacewomen.org/sites/default/files/ConceptNote_WPS_Commitments_2020.pdf

34. UN Women. Gender brief on Rohingya refugee crisis response in Bangladesh; 2018. [Cited 2019 Mar 28]. Available from: https://www.humanitarianresponse.info/en/operations/bangladesh/family-counting-interactive dashboard

35. UNHCR, CARE and Action Aid (2020). *An Intersectional Analysis of Gender amongst Rohingya Refugees and Host Communities in Cox's Bazar, Bangladesh.* An Inter-Agency Research Report, Authored by Monira Ahsan. August 2020.

36. United Nations International Children's Emergency Fund (UNICEF). Humanitarian situation report (Rohingya Influx) No.33. [May;2018];United Nations International Children's Emergency Fund https://reliefweb.int/sites/reliefweb.int/files/resources/UNICEF%20Bangladesh%20Humanitarian%20Situation%20Report%20%20No.%2033%20-%203%20June%202018.pdf 2018 [Ref list]

37. United Nations Population Fund (UNFPA) (2018). One Year on, Rohingya Women and Girls Seek Safety—And a Chance to Heal. 24 August 2018. https://www.unfpa.org/news/one-year-rohingya-women-and-girls-seek-safety-%E2%8 0%93-and-chance-heal

38. US Department of State. BURMA 2014 Human Rights Report; 2014. [Cited 2019 Mar 29]. Available from: https://www.state.gov/documents/organization/236640.pdf [Google Scholar]

39. Van Eerdewijk, A. H. J. M., Wong, F., Vaast, C., Newton, J., Tyszler, M., & Pennington, A. (2017). White paper: A conceptual model on women and girls' empowerment.

40. Ahmed, Z. S. (2018). The role of SAARC and EU in managing refugees in south Asia and beyond: Potential for north-south cooperation. *Global Policy*, *9*(1), 76-84.

MALAYSIAN JOURNAL OF HUMAN ECOLOGY

Journal Homepage: https://eco1.upm.edu.my/jurnal_mjhe-3740

PENGETAHUAN ALAM SEKITAR, SIKAP DAN AMALAN PENGGUNAAN LESTARI DALAM KALANGAN PELAJAR UNIVERSITI PUTRA MALAYSIA, SELANGOR

Zuroni Md Jusoh & Hasiff Asyraff Noor Azmee

Jabatan Pengurusan Sumber dan Pengajian Pengguna, Fakulti Ekologi Manusia, Universiti Putra Malaysia

Kumpulan Penyelidikan Penggunaan Lestari, Fakulti Ekologi Manusia, Universiti Putra Malaysia

ABSTRAK

Kajian ini bertujuan untuk mengenal pasti faktor mempengaruhi amalan penggunaan lestari dalam kalangan pelajar Universiti Putra Malaysia. Sejumlah 250 orang responden dipilih dengan menggunakan teknik persampelan rawak berstrata. Tiga buah fakulti di UPM yang terpilih iaitu Fakulti Ekologi Manusia, Sekolah Perniagaan dan Ekonomi dan juga Fakulti Hutan dan Alam Sekitar. Data dikumpul menggunakan borang soal selidik berbentuk *Google Form*. Hasil analisis ujian-t sampel bebas menunjukkan terdapat perbezaan yang signifikan antara responden lelaki dan perempuan dalam konteks pengetahuan alam sekitar ($t=2.03$, $p<0.05$). Seterusnya, hasil analisis korelasi Pearson pula menunjukkan kedua-dua pembolehubah bebas iaitu pengetahuan alam sekitar ($r=0.177$, $p<0.05$) dan juga sikap penggunaan lestari ($r=0.385$, $p<0.05$) mempunyai hubungan yang signifikan dengan pemboleh ubah bersandar iaitu amalan penggunaan lestari. Analisis terakhir adalah analisis regresi linear berganda dengan hasil kajian memaparkan bahawa pemboleh ubah jantina ($\beta=0.15$, $p<0.05$) dan sikap penggunaan lestari ($\beta=0.38$, $p<0.05$) merupakan faktor peramal yang menyumbang kepada ramalan amalan penggunaan lestari. Kajian ini menyimpulkan bahawa jantina dan sikap penggunaan lestari merupakan faktor yang mempengaruhi amalan penggunaan lestari dan memberi implikasi penting untuk amalan masa hadapan dengan mengurangkan pembaziran di dalam penggunaan seharian dalam kalangan pelajar universiti. Kajian ini turut menyumbang kepada kesusasteraan sedia ada mengenai amalan penggunaan lestari.

Kata Kunci: Pengetahuan Alam Sekitar, Penggunaan Lestari, Sikap, Amalan

Corresponding author:
Zuroni Md. Jusoh, PhD
Emel: zuroni@upm.edu.my
Tel: 03.9769711

ABSTRACT

This study aims to identify factors influencing sustainable consumption practices among students at Universiti Putra Malaysia. By using stratified random sampling technique, A total of 250 respondents were selected using a stratified random sampling technique. The three faculties at UPM that were selected are the Faculty of Human Ecology, the School of Business and Economics and the Faculty of Forestry and Environment. Data was collected using a questionnaire in the form of a Google Form. The results of independent sample t-test analysis showed that there were significant differences between male and female respondents in the context of environmental knowledge ($t = 2.03$, $p < 0.05$). Furthermore, the results of Pearson correlation analysis showed that both independent variables, namely environmental knowledge ($r = 0.177$, $p < 0.05$) and sustainable consumption attitude ($r = 0.385$, $p < 0.05$) have a significant relationship with the dependent variable that is sustainable consumption practices. The last analysis was a multiple linear regression analysis with the results of the study displaying that gender variable ($\beta = 0.15$, $p < 0.05$) and sustainable consumption attitude ($\beta = 0.38$, $p < 0.05$) were predictor factors contributing to the prediction of sustainable consumption practices. This study concludes that gender and sustainable consumption attitudes are factors that influence sustainable consumption practices and provide important implications for future practices by reducing waste in daily consumption among university students. This study also contributes to the existing literature on sustainable consumption practices.

Keywords: *Environmental Knowledge, Sustainable Consumption, Attitude, Practices*

PENGENALAN

Penggunaan harian merupakan sesuatu perkara yang membolehkan setiap manusia di muka bumi ini untuk meneruskan kelangsungan hidup. Penggunaan wujud apabila setiap inidividu mempunyai keinginan atau keperluan untuk menggunakan sesuatu barang atau perkhidmatan seperti penggunaan air untuk minum atau mandi, penggunaan tenaga elektrik untuk mengecas barangan elektronik ataupun penggunaan tumbuh-tumbuhan untuk membuat atau memproses barangan siap atau separuh siap. Setiap penggunaan yang ingin dibuat adalah sama ada berdasarkan keperluan seseorang individu tersebut ataupun kehendak individu tersebut dalam menaikkan nilai diri mereka ataupun memberikan kepuasan dalam penggunaan harian mereka. Namun begitu, penggunaan ini telah melibatkan penawaran yang tinggi terhadap sumber alam semula jadi dan akan menyebabkan berlakunya pencemaran alam seperti penebangan hutan dan pencemaran air akibat daripada peningkatan penggunaan yang tanpa sempadan dan pembaziran berlebihan (Saleh & Amalina, 2020).

Penggunaan lestari bermaksud menggunakan barangan dan perkhidmatan untuk memenuhi keperluan asas ke arah mencapai kualiti hidup yang lebih baik dan pada masa yang sama meminimumkan penggunaan sumber asli, bahan toksik dan pengeluaran sisa buangan dan bahan pencemar supaya tidak menggugat keperluan generasi akan datang. Definisi penggunaan lestari ini telah menerangkan bagaimana amalan penggunaan lestari ini terjadi namun dengan pertambahan populasi rakyat dalam negara-negara membangun merupakan salah satu faktor yang mengakibatkan kemerosotan alam sekitar dan perkara ini semakin hari boleh dikatakan

semakin kritikal (Nurul Fardini, 2017). Oleh yang demikian, amalan penggunaan lestari amatlah diharapkan agar setiap individu dapat mengaplikasikannya dalam kehidupan seharian. Penggunaan barangan dan perkhidmatan untuk meningkatkan kualiti hidup dan dalam pada masa yang sama penjimatan atau penggunaan sumber semula jadi yang minimum perlu dijalankan bagi memastikan kelangsungan sumber semula jadi untuk generasi akan datang tidak terjejas (Mumtazah, Nurizan & Naimah 2009). Amalan penggunaan lestari ini banyak memfokuskan kepada aspek permintaan daripada pengguna dengan mewujudkan konsep khusus bagi meminimumkan penggunaaan atau mengurangkan pembaziran seperti guna semula dan kitar semula.

Penggunaan lestari boleh diterapkan dalam diri setiap individu dengan menerapkan kesedaran yang tinggi melalui pelbagai inisiatif kerajaan mahupun bukan kerajaan. Amalan penggunaan lestari dalam kalangan pelajar universiti dikhususkan dalam kajian ini kerana mereka merupakan golongan yang paling aktif dalam aktiviti-aktiviti penggunaan barangan dan perkhidmatan. Tambahan pula, mengikut data yang telah dikemaskini oleh Kementerian Perumahan dan Kerajaan Tempatan (KPKT) pada bulan Mei 2021, sejumlah 5,047,474.8 juta tan sisa pepejal telah dihasilkan oleh Malaysia pada tahun 2019. Jadi, kesedaran dalam diri setiap individu adalah berbeza-beza terhadap amalan penggunaan lestari dan perkara ini perlu disama-ratakan oleh setiap inidividu kerana bumi yang generasi sekarang mendiami bukanlah untuk diturunkan kepada generasi akan datang tetapi hakikatnya generasi sekarang hanyalah meminjamnya dari generasi akan datang.

TINJAUAN LITERATUR

Model KAP

Model KAP terdiri dari pengetahuan, sikap dan amalan dan model ini adalah satu instrumen yang telah lama digunakan sejak tahun 1950 lagi untuk mengukur tahap kefahaman seseorang terhadap sesuatu perkara (Bhuwandeep & Piyusa, 2021). Mereka juga menyatakan bahawa KAP ini yang digunakan sebagai instrumen telah menghasilkan banyak wawasan sebagai pembuat dasar kerana mengukur jurang antara pengetahuan dengan tindakan. Oleh itu, ia merupakan input yang penting bagi pembuatan keputusan dasar.

Kajian oleh Nor Kalsum (2016), beliau menerangkan bahawa berdasarkan model KAP, perubahan sikap seseorang boleh berubah akibat daripada pertambahan pengetahuan. Perubahan sikap yang telah berlaku pada seseorang individu tersebut, maka amalan atau tingkah laku individu tersebut juga akan mengalami perubahan. Pengetahuan di dalam model ini merupakan perkara pertama atau permulaan kepada perubahan sikap dan tingkah laku. Pengetahuan ini boleh didapati di mana mana sahaja seperti kelas, media sosial, ceramah dan lain-lain aktiviti ilmiah. Seterusnya barulah sikap dan tingkah laku boleh berlaku dengan adanya pengetahuan yang cukup.

Nurul Ruwaidah & Mariani (2018) berpendapat bahawa tinjauan mengenai model KAP ini bukan sahaja menunjukkan ciri-ciri dalam pengetahuan, sikap dan tingkah laku seseorang individu itu sahaja, malah ia juga menunjukkan persepsi mereka terhadap sesuatu perkara. Pengetahuan, sikap dan tingkah laku seseorang itu boleh ditingkatkan melalui pemahaman yang kuat mengenai

sesuatau perkara itu. Kajian ini juga menyatakan bahawa walaupun kebolehpercayaan dan kesahan terhadap pengukuran model KAP ini telah dikritik dari segi data dan intensiti pendapat dan sikap, ia tetap telah digunakan secara meluas untuk meneroka tingkah laku manusia di dalam pelbagai bidang.

Manusia memerlukan pengetahuan serta kepastian terhadap sesuatu perkara sebelum mereka betul-betul pasti terhadap perbuatan yang mereka ingin lakukan akan mendatangkan kebaikan kepada mereka. Situasi ini menerangkan bahawa seseorang individu itu akan bertindak secara peribadi jika mereka merasakan ilmu yang mereka ada cukup dan tindakan yang mereka akan buat akan mendatangkan kebaikan serta mampu untuk menempuhi risiko (Nurul Fardini, 2017).

Perkaitan Antara Jantina dengan Pengetahuan Alam Sekitar

Kajian yang dilakukan oleh Febrianawati (2019) menyatakan bahawa jantina masih menjadi perdebatan di antara penyelidik dalam pengaruhnya terhadap pengetahuan alam sekitar. Janaki & Shunsuke (2021) menyatakan bahawa lelaki mempunyai ilmu pengetahuan berkaitan dengan alam sekitar lebih dari apa yang kaum wanita ada. Pernyataan ini boleh dipersetujui kerana dalam kajian Timothy (2021) juga menyatakan bahawa kaum wanita hanya mempunyai kesedaran yang tinggi terhadap persekitaran tetapi kaum lelaki mempunyai ilmu pengetahuan yang lebih besar berkenaan persekitaran alam sekitar berbanding dengan kaum wanita.

Pernyataan ini dapat diperkukuhkan lagi dengan pernyataan yang telah dinyatakan di dalam kajian Vicente, Fernandez & Izagirre (2018) di mana pengetahuan alam sekitar nampaknya dipengaruhi oleh jantina di mana lelaki lebih arif mengenai masalah alam sekitar berbanding dengan wanita. Hal ini kerana, beberapa kajian menganggap bahawa penemuan ini adalah berpunca daripada pengaksesan yang lebih kepada lelaki melalui peranan sosialisasi. Dahlia, Agus & Anggi (2017) juga berpendapat yang sama di mana pengetahuan mengenai alam sekitar atau alam semulajadi kelihatan bergantung terhadap jantina kerana rata-rata pengetahuan yang dimiliki oleh kaum lelaki adalah lebih berbanding apa yang dimiliki oleh kaum wanita.

Perkaitan Antara Jantina dengan Sikap Penggunaan Lestari

Mengikut kajian yang dilakukan oleh Uma, Hanifah & Nasir (2019) menyatakan bahawa kaum wanita memainkan peranan penting sebagai contoh di dalam rumah dalam isu pengurusan air secara lestari. Hal ini kerana kuantiti air yang digunakan di dalam rumah lebih kepada kaum wanita kerana mereka menggunakan air untuk memasak, mencuci baju dan sebagainya. Naveed et al. (2021) pula menyatakan bahawa perbezaan jantina di dalam dunia ini terhadap alam sekitar adalah berbeza-beza di merata tempat. Sebilangan pengkaji menyebut bahawa perbezaan jantina ini adalah sangat penting terhadap masalah berkaitan alam sekitar. Terdapat juga pengkaji menunjukkan bahawa peranan pembiakan wanita adalah salah satu sebab mengapa mereka mementingkan pemeliharaan alam sekitar.

Janaki & Shunsuke (2021) menyatakan bahawa wanita lebih menunjukkan sikap yang positif terhadap alam sekitar. Pernyataan ini boleh dipersetujui kerana dalam kajian yang dijalankan oleh Vicente, Fernandez & Izagirre

(2018) juga menyimpulkan bahawa terdapat perbezaan jantina dalam sikap dan tingkah laku terhadap alam sekitar. Mereka juga menyatakan bahawa kaum wanita menunjukkan sikap dan tingkah laku yang positif terhadap penjagaan alam sekitar yang lebih kuat berbanding kaum lelaki dan juga kaum wanita telah melaporkan lebih banyak tingkah laku yang dilakukan terhadap alam sekitar ketika ditanya mengenai tingkah laku seharian mereka seperti penjimatan tenaga, kitar semula, pemuliharaan air dan penggunaan pengangkutan.

Kajian oleh Heesup, Jongsik & Wansoo (2019) menunjukkan bahawa lelaki dan wanita menunjukkan perbezaan dalam corak penggunaan mesra alam dan tingkah laku dalam industri pelancongan. Sebagai contoh, pelanggan wanita menunjukkan kemungkinan yang tinggi untuk membayar lebih untuk mendapatkan servis yang bersifat mesra alam. Kajian Hung, Paulina & Chunlan (2021) menyatakan bahawa di antara semua jantina, kesedaran terhadap alam sekitar, lelaki menunjukkan kesedaran yang paling kurang.
Sun Joong Moon (2021) juga menyatakan bahawa perbezaan jantina dalam kepercayaan manusia dan nilai-nilai mengenai alam sekitar di mana kaum wanita lebih cenderung untuk lebih mementingkan alam sekitar daripada kaum lelaki. Namun, dalam kajian itu juga menyatakan bahawa walaupun wanita mempunyai tahap kebimbangan yang lebih tinggi daripada lelaki, penyertaan mereka terhadap aktiviti yang melibatkan alam sekitar adalah jauh lebih rendah. Lain pula yang dinyatakan di dalam kajian yang dilakukan oleh Luca, Denis, Laura & Doron (2016) di mana mereka menyatakan bahawa sikap yang diluahkan secara tegas terhadap persekitaran tiada kaitan dengan jantina tetapi hanya berkait dengan pendapatan dan pekerjaan sahaja.

Perkaitan Antara Jantina dengan Amalan Penggunaan Lestari

Pemboleh ubah jantina memberi kesan besar terhadap amalan penggunaan lestari. Bukan hanya terdapat ketidaksamaan jantina dalam kuantiti dan jenis penggunaan lestari yang dilakukan oleh wanita dan lelaki, tetapi stereotaip jantina juga mempengaruhi bagaimana wanita dan lelaki memikirkan masalah ini, bertindak balas terhadap kepentingannya. Perbezaan jantina dalam tindakan yang berkaitan dengan ekologi juga disatukan dalam amalan gaya hidup yang lebih luas dan bertindih dengan identiti sosial yang lain, yang mungkin mempengaruhi kelaziman atau manifestasi perbezaan jantina. Akhirnya, inisiatif untuk menjadikan penggunaan lebih lestari dipengaruhi secara berbeza oleh orang berdasarkan jantina dan status kumpulan mereka yang bergolongan miskin (Bloodhart & Swim, 2020).
Oleh kerana kepentingan kelestarian dan keperluan menjalankan perniagaan dengan cara yang bertanggungjawab secara sosial telah berkembang, begitu juga dengan pelbagai penyelidikan dalam topik ini. Cita-cita dan sikap, serta keadaan individu dan sosial yang lain, telah dikaitkan secara saintifik dengan tingkah laku yang boleh mendorong seseorang untuk memikirkan peningkatan orang lain dan keprihatinan terhadap orang lain. Sejumlah penyelidikan empirikal menunjukkan bahawa jantina dan ciri demografi lain seperti usia, pencapaian pendidikan, dan tahap pendapatan mempunyai peranan dalam keprihatinan alam sekitar dan masyarakat, namun sebahagian besar kajian ini dilakukan di Barat. Asia adalah benua yang paling ramai penduduknya dan salah satu yang paling padat dihuni. Mengenai tingkah laku penggunaan yang mampan, perbezaan jantina belum terbukti sepenuhnya, tetapi kajian lebih lanjut di bidang ini akan

membantu pengembangan ilmu sastera yang akan membimbing pembuat dasar dan pemasar dalam merancang strategi (Khan & Trivedi, 2015). Kajian mereka menunjukkan bahawa, jika dibandingkan dengan lelaki, wanita lebih mementingkan membeli dan menggunakan barang-barang yang mesra alam dan ~~lebih mementingkan~~ penjimatan tenaga dan sumber semula jadi yang lain. Penemuan kajian ini relevan dengan pengaturan kajian kerana kita menangani masalah berlebihan dan ada keperluan untuk meningkatkan kesedaran mengenai amalan penggunaan lestari.

Kajian Mahat et al. (2017) menunjukkan bahawa di kalangan pelajar, terdapat perbezaan yang cukup besar dalam tingkah laku amalan penggunaan lestari bergantung pada jantina. Keadaan ini dibantu oleh pemikiran dan kehidupan sosial mereka, yang menjadikan penggunaan lestari lebih mudah diakses oleh mereka. Wanita lebih mementingkan masalah alam sekitar daripada lelaki. Penemuan penyelidikan ini dapat digunakan untuk menyimpulkan bahawa merealisasikan nilai individu adalah elemen terpenting yang mempengaruhi amalan penggunaan lestari. Penyelidik yang sama melihat data penggunaan jangka panjang dan menghasilkan hasil yang sama (Costa et al. 2014). Jain & Kaur (2006) juga berpendapat bahawa jantina mempunyai pengaruh besar terhadap amalan penggunaan lestari, sebab itulah kajian ini sangat penting. Peserta wanita lebih cenderung daripada peserta lelaki untuk terlibat dalam amalan penggunaan lestari kerana mereka mempunyai sentimen positif mengenai alam sekitar.

Perkaitan Antara Pengetahuan Alam Sekitar dengan Amalan Penggunaan Lestari

Seseorang yang memiliki pengetahuan tentang alam sekitar yang mencukupi akan mendapat kebaikan serta ia akan mempengaruhi amalan yang bertanggungjawab terhadap alam sekitar. Antara kebaikan tersebut adalah kebolehan untuk menangani masalah yang berkaitan dengan alam sekitar (Nurul Fardini, 2017). Beliau juga menerangkan bahawa terdapat perkaitan positif antara pengetahuan alam sekitar dengan tingkah laku kitar semula.

Selain itu, menurut Hanifah, Mohmadisa, Yazid, Nasir & Saiyidatina (2017) aspek pengetahuan amalan hijau ke arah kelestarian menjadi asas kepada amalan seperti penjimatan tenaga elektrik, amalan guna semula (*Reuse), mengurang (Reduce), kitar semula (Recyle)* (3R) dan banyak amalan lain lagi. Haliza (2018) menyatakan bahawa nilai penjagaan, sikap dan tindakan yang positif untuk alam sekitar dikaitkan dengan pendidikan untuk alam sekitar. Pemikiran yang kritis dan kecekapan tindakan terhadap alam sekitar perlu didedahkan kepada pelajar. Ini memerlukan penglibatan pelajar secara aktif dalam semua aspek pengalaman Pendidikan Alam Sekitar. Tahap pengetahuan dan amalan pelajar universiti berada pada tahap yang baik berdasarkan kajian yang dijalankan ke atas pelajar universiti (Nurul Hafizah & Abdul Aziz, 2016).

Pengetahuan bukanlah sesuatu yang hanya untuk disimpan dan dihantar secara lisan, malah ianya adalah sesuatu yang dibuat dan dihantar dengan cara melakukannya atau mengaplikasikannya (Juan Martin, 2021). Kajian Shennguo Xu et al. (2018) membincangkan bahawa penggunaan lestari telah menarik minat golongan yang

mempunyai tahap pendidikan yang tinggi. Tahap pengetahuan yang tinggi membolehkan mereka mengenali kemajuan sosial yang terjadi di sekeliling mereka. Seterusnya, mereka terinspirasi akibat daripada rasa tanggungjawab yang tinggi terhadap alam sekitar. Tambahan pula, tahap pendidikan yang tinggi juga membuatkan mereka mengutamakan pendapatan mereka ke arah amalan penggunaan lestari.

Semakin ramai yang mengabaikan amalan kelestarian dalam kehidupan akibat daripada gaya hidup yang lebih mementingkan kebendaan. Pendidikan dari kecil adalah penting bagi meningkatkan lagi kepekaan masyarakat terhadap langkah ke arah kelestarian alam. Pendidikan yang berorientasikan teori sahaja tidak akan mendatangkan kesan untuk melahirkan masyarakat yang menuju kepada konsep kelestarian. Pengaplikasian amalan penggunaan lestari perlu ditekankan dalam usaha pembentukan komuniti (Siti Khadijah & Christopher, 2016). Menurut Farah & Kamariah (2019) pendidikan alam sekitar merupakan gaya hidup yang perlu diamalkan bukannya hanya sekadar kandungan ilmu. Kepentingan pendidikan mengenai penggunaan air secara lestari turut dibincangkan oleh Uma, Hanifah & Nasir, 2018 iaitu generasi sekarang perlu diberikan pendidikan mengenai penggunaan air secara lestari untuk tujuan meningkatkan kesedaran mereka mengenai isu air dan menggalakkan amalan penggunaan air secara terurus. Hanifah, Yazid, Zalina & Nasir (2016) juga menekankan bahawa perubahan dalam nilai, sikap, kemahiran dan tingkah laku akan tercapai melalui pendidikan yang efektif khususnya menerusi pemahaham yang terperinci dan mendalam tentang isu-isu pembangunan lestari.

Perkaitan Antara Sikap Penggunaan Lestari dengan Amalan Penggunaan Lestari

Maizatul, Shahirah & Er (2015) menyatakan di dalam kajian mereka di mana pengetahuan dan sikap pelajar berada pada tahap yang tinggi tetapi amalan pelajar terhadap penggunaan lestari atau alam sekitar berada pada tahap yang sederhana. Para pelajar mempunyai kesedaran yang tinggi terhadap permasalahan mengenai alam sekitar tetapi mereka masih belum bersedia untuk menukarkan kesedaran ini kepada satu praktikal dan juga penglibatan individu dalam aktiviti-akiviti menyelamatkan alam sekitar masih berada pada tahap yang tidak memuaskan.

Dalam kajian Nor Kalsum (2016), beliau menerangkan semula kajian yang dijalankan oleh Emmanual & Adams pada tahun 2011 di mana kajian tersebut mengenai pandangan pelajar di Alabama dan Hawaii terhadap konsep penggunaan lestari. Mereka merumuskan bahawa kesedaran dan pandangan para pelajar terhadap konsep penggunaan lestari dapat menggambarkan keterlibatan para pelajar tersebut di dalam mempraktikkan amalan-amalan kelestarian ini.

Kajian yang dilakukan oleh Adeela, Ying & Hashim (2020) yang menggunakan pendekatan pelbagai teori seperti *"theory of planned behavior"* yang berkait dengan persepsi atau pemahaman antara pendedahan persekitaran dan tingkah laku penggunaan lestari. TPB menekankan bahawa individu menggunakan maklumat dengan tepat untuk membuat keputusan tingkah laku yang rasional dan akan berkait rapat dengan pelaksanaan amalan persekitaran mereka. Giulia, Cinza & Edoardo (2020) menganggap bahawa tingkah laku yang signifikan dari segi persekitaran alam sekitar termasuk amalan penggunaan

yang dicirikan oleh niat untuk mengubahnya. Ini menunjukkan bahawa bagaimana sesuatu keputusan itu adalah didorong untuk memberikan kebaikan atau manfaat terhadap alam sekitar. Penggunaan atau sesuatu amalan perlu dilihat sebagai satu proses pembuatan keputusan dan tindakan. Ia tidak terhad pada waktu pembelian tetapi mempertimbangkan keseluruhan kitaran hidup produk atau perkhidmatan.

Berdasarkan kajian yang dilakukan oleh Eunjung, Shin & Soonhee (2019) menerangkan bahawa peningkatan kesedaran dalam diri seseorang individu membawa kepada tingkah laku yang mendatangkan kebaikan kepada alam sekitar. Walau bagaimanapun, kesedaran yang ada dalam diri setiap individu dapat menyebabkan tingkah laku tertentu menjadi perhatian terhadap kelestarian dan mendorong mereka untuk bersikap lebih mesra alam kerana individu cenderung bertindak berdasarkan persepsi mereka dan bukannya berdasarkan definisi saintifik penggunaan lestari.

Faktor Mempengaruhi Amalan Penggunaan Lestari

Menurut Glory, Ying & Ifeyinwa (2017) terdapat 3 faktor utama yang boleh mempengaruhi setiap individu untuk menjadikan penggunaan lestari sebagai gaya hidup. Faktor tersebut adalah ekonomi, sosial dan politik. Sementara itu, Janine, Nicole, Anita & Stuart (2018) juga berpendapat yang sama dengan menekankan bahawa ekonomi menjadi salah satu faktor yang telah mempengaruhi amalan penggunaan rakyat di negara China. Dalam kedudukan ekonomi terkini, pasaran baru muncul juga menjadi lebih aktif dan kuat. Hal ini telah dibuktikan dengan permintaan yang tinggi oleh golongan elit baru di China yang kaya terhadap produk jenama dari Barat yang mewah. Bagi Yan Wang & Feng Hao (2018) pula, pembangunan dalam konteks internet juga telah memberikan kesan terhadap penggunaan yang dilakukan oleh manusia. Hal ini kerana, internet telah memudahkan inovasi revolusi dalam reka bentuk, pembangunan dan promosi produk mesra alam dan perkhidmatan. Sebagai permulaan, teknologi maklumat mengubah produk menjadi dalam bentuk digital dan tidak material semakin meningkat untuk menggantikan produk fizikal yang biasa digunakan secara besar-besaran. Sebagai contoh, perubahan buku yang diubah atau direvolusikan kepada e-buku dan digital muzik yang lebih murah dan senang diakses, dikongsi dan diedarkan menjadi pilihan orang ramai untuk menggunakannya.

Lain pula pendapat daripada Rajat & Mithileshwar (2017) yang menekankan tentang ciri-ciri yang terdapat pada individu yang mempengaruhi amalan penggunaan lestari. Oleh kerana minat untuk memahami tingkah laku dan amalan penggunaan lestari telah meningkatkan momentum bidang ini yang telah menyaksikan sumbangan dari segi disiplin psikologi, ekonomi dan sosiologi. Elizabeth, Nathalie, Lynn & Chung (2018) berpendapat bahawa penggunaan lestari sebahagiannya dipengaruhi oleh norma. Norma-norma ini berasal dari standard budaya yang terdapat dalam sesebuah negara. Norma ini juga boleh muncul dari norma kumpulan. Dengan kata lain, pengguna dipengaruhi oleh norma tahap makro dan norma tahap mikro. Sebagai contoh, pengguna yang ingin hidup di dalam gaya hidup yang sihat mungkin menerima mesej bertentangan mengenai kepentingan kesihatan di peringkat budaya tahap makro tetapi mendapat perhatian yang tinggi untuk mengambil bahagian dalam tingkah laku sihat di dalam tahap mikro.

METODOLOGI

Seramai 250 orang pelajar prasiswazah UPM telah mengambil bahagian dalam kajian ini. Borang soal selidik diedarkan melalui persampelan rawak berstrata. Kaedah ini dipilih adalah untuk mendapatkan responden bagi menjawab borang soal selidik secara sukarela dengan menggunakan *Google form*. Hal ini kerana pada masa pengumpulan data dijalankan (tahun 2021), negara sedang dilanda pandemik Covid-19 bersama dengan beberapa siri Perintah Kawalan Pergerakan (PKP) menyebabkan pengumpulan data secara bersemuka tidak dapat dilaksanakan.

Terdapat 4 bahagian di dalam borang soal selidik ini. Bahagian A terdiri daripada latar belakang responden. Bahagian B berkaitan dengan pengetahuan responden mengenai alam sekitar dan bahagian ini mempunyai 14 item dari instrumen yang diadaptasi dari kajian Siti Nor Bayaah et al. (2010) dengan menggunakan skala 1 iaitu sangat tidak setuju hingga skala 5 iaitu sangant setuju. Bahagian C berkaitan dengan sikap penggunaan lestari responden menggunakan instrumen yang diadaptasi dari instrumen Ribeiro de Veiga (2011) dan mempunyai 13 item dengan skala 1 iaitu sangat tidak setuju hingga skala 5 iaitu sangat setuju. Akhirnya, Bahagian D berkaitan amalan penggunaan lestari responden dengan menggunakan instrumen yang diadaptasi dari kajian Mumtazah et al (2013) dan mengandungi 19 item dengan skala 1 iaitu tidak pernah hingga skala 4 iaitu selalu.

HASIL KAJIAN DAN PERBINCANGAN

Latar Belakang Responden

Bahagian ini menunjukkan profil umum ciri peribadi responden. Ciri peribadi responden yang dikumpul dalam kajian adalah jantina, umur, tahun pengajian dan juga fakulti. Jadual 1 menunjukkan responden lelaki (51.20%) dan responden perempuan yang mengambil bahagian (48.40%). Dengan separuh daripadanya berumur 22 tahun (50.40%). Kebanyakan responden berada pada tahun akhir iaitu (42.00%) dengan sejumlah 28.40% adalah dari Fakulti Hutan dan Alam Sekitar, diikuti
15.20% dari Fakulti Ekologi Manusia dan 14.40% dari Sekolah Perniagaan dan Ekonomi.

Jadual 1: Latar Belakang Responden

Pembolehubah	Bilangan (Peratus)
Jantina	
Lelaki	128 (51.20)
Perempuan	122(48.80)
Umur	
20	20(8.00)
21	41(16.40)
22	126(50.40)
23	39(15.60)
24	19(7.60)
25	5(2.00)
Tahun Pengajian	
Tahun 1	38(15.20)
Tahun 2	36(14.40)
Tahun 3	71(28.40)
Tahun 4	105(42.00)
Fakulti	
Fakulti Ekologi Manusia	38(15.20)
Sekolah Perniagaan dan Ekonomi	36(14.40)
Fakulti Hutan dan Alam Sekitar	71(28.40)

Tahap Pengetahuan Alam Sekitar

Jadual 2 menunjukkan skor min dan sisihan piawai bagi setiap item. Min digunakan untuk satu nilai yang dapat mewakili keseluruhan data bagi setiap item yang disoal. Manakala, sisihan piawai adalah merupakan indeks bagi sesuatu taburan skor. Hasil kajian mengenai tahap pengetahuan alam sekitar mendapati keseluruhan interpretasi skor min berada pada tahap yang tinggi dan sederhana. Antaranya adalah di mana responden tahu sumber semula jadi harus dipelihara untuk generasi akan datang (min = 4.86, sisihan piawai = 0.415) dan mereka juga tahu ~~yang~~ keadaan persekitaran boleh mempengaruhi kesihatan mereka (min = 4.85, sisihan piawai = 0.388). Sementara itu, tahap pengetahuan sederhana iaitu mereka tahu negara tidak akan kekurangan sumber semula jadi (min = 3.33, sisihan piawai = 1.331) dan persekitaran semula jadi tidak harus dilupakan atas nama pembangunan (min = 3.15, sisihan piawai = 1.519). Hal ini menunjukkan responden tahu negara ini mempunyai pelbagai sumber semula jadi dan persekitaran semula jadi yang perlu dikekalkan.

Jadual 2: Min dan Sisihan Piawai bagi Pengetahuan Alam Sekitar

Penyataan	Min	Sisihan Piawai
1. Semua makhluk hidup adalah penting dalam menjaga keseimbangan ekologi.	4.75	0.525
2. Sumber semula jadi harus dipelihara untuk generasi akan datang.	4.86	0.415
3. Keadaan persekitaran kita boleh mempengaruhi kesihatan kita.	4.85	0.388
4. Pemusnahan hutan akan menyebabkan ketidakseimbangan biologi.	4.80	0.483
5. Negara tidak akan kekurangan sumber semula jadi.	3.33	1.331
6. Penyebab utama pencemaran udara di Malaysia ialah asap seperti asap dari kenderaan.	4.27	0.853
7. Sebilangan besar sungai di Malaysia telah tercemar.	4.33	0.747
8. Negara kita berhadapan dengan masalah sisa pepejal (sampah) dan tapak pelupusan sampah yang serius.	4.38	0.784
9. Tenaga alternatif seperti tenaga suria dapat digunakan untuk menggantikan tenaga elektrik.	4.53	0.712
10. Persekitaran semula jadi tidak harus dilupakan atas nama pembangunan.	3.15	1.519
11. Penggunaan barang pakai buang oleh pengguna harus digalakkan kerana kemudahannya sudah disediakan.	3.89	1.297
12. Petrol tanpa plumbum lebih baik daripada petrol plumbum kerana ia kurang berbahaya bagi persekitaran.	3.92	1.191
13. Menggunakan pengangkutan awam dapat membantu mengurangkan pencemaran udara.	4.71	0.566
14. Kenderaan yang tidak diselenggara dengan betul akan menyebabkan pencemaran.	4.25	0.991

Tahap Sikap Penggunaan Lestari

Jadual 3 menerangkan tentang sikap responden terhadap penggunaan lestari. Instrumen bagi pembolehubah sikap penggunaan lestari adalah instrumen yang telah digunapakai oleh Hayriye Nur Başyazıcıoğlu (2020). Hasil kajian menunjukkan keseluruhan interpretasi skor min berada pada tahap yang tinggi dan sederhana. Antaranya adalah responden tidak membuang sampah di merata-rata tempat (min = 4.62, sisihan piawai = 0.684) dan menggunakan kertas dengan kedua-dua belah muka surat (min = 4.54, sisihan piawai =0.712). Hal ini menunjukkan yang responden mempunyai sikap yang baik demi menjaga persekitaran supaya tidak rosak. Manakala, skor min sederhana iaitu responden menggunakan perkakas elektrik berkuasa rendah dalam jangka masa yang minima contohnya selepas pukul 10 malam (min = 3.64, sisihan piawai =1.040) dan mereka menggunakan peralatan rumah penggunaan tenaga elektrik dan air yang kurang (min = 3.66, sisihan piawai =0.098). Hal ini menunjukkan yang responden tetap bersikap positif bila menggunakan perkakas dan peralatan yang jimat tenaga dan air.

Jadual 3 : Nilai min dan Sisihan Piawai bagi Sikap Penggunaan Lestari

Penyataan	Min	Sisihan Piawai
1. Saya menggunakan perkakas elektrik berkuasa rendah dalam jangka masa yang minima contohnya selepas pukul 10 malam.	3.64	1.040
2. Saya berusaha untuk mengurangkan penggunaan elektrik.	4.19	0.860
3. Saya memilih mentol isi rumah jenis voltan rendah yang kurang penggunaan tenaga.	3.90	1.067
4. Peralatan rumah saya menggunakan tenaga elektrik dan air yang kurang.	3.66	.098
5. Saya lebih suka membeli produk yang mempunyai pakej dan boleh digunakan semula.	4.22	0.871
6. Saya lebih suka membeli produk kitar semula.	4.13	0.861
7. Saya membuang sampah selepas mengumpul kaca, kertas dan sampah plastik di tempat yang berbeza untuk memberi sumbangan kepada kitar semula.	3.74	1.127
8. Saya menggunakan kertas dengan kedua-dua belah muka surat.	4.54	0.717
9. Saya tidak membuang sampah di merata-rata tempat.	4.62	0.684
10. Saya lebih suka menggunakan beg plastik yang boleh diguna semula.	4.48	0.797

Tahap Amalan Penggunaan Lestari

Pembolehubah bersandar iaitu amalan penggunaan lestari mempunyai instrument tersendiri iaitu instrumen yang digunakan dalam kajian yang telah dijalankan oleh Mumtazah, Naimah, Putri Musrifah & Farhan (2013). Instrumen ini mengandungi 18 item dan bertujuan untuk mengenal pasti tahap amalan yang dibuat oleh responden. Jadual 4 menunjukkan keseluruhan interpretasi skor min berada pada tahap sederhana. Antaranya adalah responden menutup paip air dengan sempurna selepas digunakan (min = 2.88, sisihan piawai = 0.338), menutup suis elektrik setelah digunakan (min = 2.84, sisihan piawai =0.385) dan membuang sampah di tempat yang sepatutnya (min = 2.84, sisihan piawai =0.385). Hal ini menunjukkan yang responden mengamalkan amalan yang baik dalam kehidupan mereka untuk kelestarian alam sekitar. Sementara itu, aktiviti mengumpul dan menjual kertas, botol dan tin terpakai memberikan nilai skor min pada tahap sederhana rendah (min = 2.10, sisihan piawai = 0.653). Hal ini menunjukkan yang responden tidak selalu menjadikan amalan ini dalam kehidupan seharian mereka.

Jadual 4: Nilai Min dan Sisihan Piawai bagi Amalan Penggunaan Lestari

Penyataan	Min	Sisihan Piawai
1. Kumpul dan jual kertas botol dan tin terpakai.	2.10	0.653
2. Asingkan botol dan tin terpakai untuk kitar semula.	2.28	0.677
3. Menggunakan semula beg plastik terpakai untuk mengisi barangan.	2.75	0.495
4. Mengguna semula bekas kaca terpakai untuk menyimpan pelbagai barang.	2.46	0.659
5. Mengguna semula bekas plastik terpakai untuk menyimpan pelbagai barang.	2.71	0.488
6. Mengguna kipas apabila perlu sahaja.	2.57	0.605
7. Lampu digunakan apabila perlu sahaja.	2.73	0.497
8. Menggunakan kertas tisu untuk mengelap tangan/mulut.	2.61	0.529
9. Tutup suis elektrik setelah digunakan	2.84	0.385
10. Menggunakan kedua-dua belah muka surat kertas.	2.80	0.430
11. Menggunakan pen berdakwat dan pensil mekanikal.	2.80	0.423
12. Membuang sampah ditempat yang sepatutnya.	2.84	0.385
13. Menutup paip air dengan sempurna selepas digunakan.	2.88	0.338
14. Membeli barangan buatan Malaysia.	2.53	0.508
15. Cenderung untuk menyimpan barang yang sepatutnya saya buang.	2.44	0.626
16. Saya akan memastikan setiap kali membeli barang di kedai, ianya akan dimasukkan di dalam beg plastik walaupun barang tersebut sedikit/kecil.	2.19	0.702

Analisis Ujian-t Sampel Bebas

Analisis ujian-t sampel bebas telah dijalankan untuk menguji perbezaan yang signifikan antara pengetahuan alam sekitar, sikap penggunaan lestari dan amalan penggunaan lestari dalam kalangan pelajar UPM dengan jantina. Ujian dijalankan berdasarkan hipotesis iaitu $H_{03,}$ H_{04} dan $H_{05.}$ Keputusan ditunjukkan dalam Jadual 5.

Jadual 5: Perbezaaan Pengetahuan Alam Sekitar, Sikap Penggunaan Lestari dan Amalan Penggunaan Lestari antara Responden Lelaki dan Perempuan.

Pembolehubah	Jantina		t	p
	Lelaki	Perempuan		
	Min	Min		
Pengetahuan Alam Sekitar	4.343	4.226	2.027	0.044
Sikap Penggunaan Lestari	4.202	4.101	1.407	0.161

Amalan Penggunaan Lestari		2.518	2.577	-1.680	0.094

***H_{01}**: Tiada perbezaan signifikan pengetahuan alam sekitar dalam norma baharu antara lelaki dan perempuan dalam kalangan pelajar Universiti Putra Malaysia.*

Jadual 5 menunjukkan bahawa nilai min pengetahuan alam sekitar pelajar lelaki adalah lebih tinggi (4.343) berbanding pelajar perempuan (4.226. Dapatan kajian menunjukkan bahawa terdapat perbezaan yang signifikan antara pelajar lelaki dan perempuan dalam pengetahuan alam sekitar dengan ($t= 2.027$, $p < 0.05$). Dapatan ini konsisten dengan kajian lepas oleh Janaki & Shunsuke (2021) yang menyatakan bahawa lelaki mempunyai ilmu pengetahuan berkaitan dengan alam sekitar lebih dari apa yang kaum wanita ada. Oleh itu hipotesis 1 ditolak.

***H_{02}**: Tiada perbezaan signifikan sikap penggunaan lestari dalam norma baharu antara lelaki dan perempuan dalam kalangan pelajar Universiti Putra Malaysia.*

Berdasarkan Jadual 5, min sikap penggunaan lestari dalam kalangan pelajar UPM lelaki adalah lebih tinggi (4.202 berbanding min sikap penggunaan lestari dalam kalangan pelajar perempuan (4.101). Dapatan kajian ini menunjukkan tidak terdapat perbezaan yang signifikan antara pelajar lelaki dan perempuan dalam sikap penggunaan lestari dengan ($t = 1.407$, $p>0.05$). Namun, dapatan ini bertentangan dengan dapatan kajian yang dijalankan Vicente, Fernandez & Izagirre (2018) di mana terdapat perbezaan jantina dalam sikap dan tingkah laku terhadap alam sekitar. Mereka juga menyatakan bahawa kaum wanita menunjukkan sikap dan tingkah laku yang positif terhadap penjagaan alam sekitar yang lebih kuat berbanding kaum lelaki dan juga kaum wanita telah melaporkan lebih banyak tingkah laku yang dilakukan terhadap alam sekitar ketika ditanya mengenai tingkah laku seharian mereka seperti penjimatan tenaga, kitar semula, pemuliharaan air dan penggunaan pengangkutan. Oleh itu, hipotesis 2 gagal ditolak.

***H_{03}**: Tiada perbezaan signifikan amalan penggunaan lestari dalam norma baharu antara lelaki dan perempuan dalam kalangan pelajar Universiti Putra Malaysia.*

Jadual 5 juga menunjukkan bahawa tiada perbezaan yang signifikan ($t = -1.680$, $p>0.05$) antara jantina dengan amalan penggunaan lestari dalam kalangan responden di mana responden lelaki mencatatkan nilai min sebanyak 2.518 manakala responden perempuan mencatakan nilai min sebanyak 2.577. Hal ini menunjukkan bahawa amalan penggunaan lestari responden perempuan lebih tinggi berbanding dengan amalan penggunaan lestari responden lelaki. Oleh itu, hipotesis 3 gagal ditolak. Hasil kajian ini boleh disokong oleh Bloodhart & Swim (2020) iaitu perbezaan jantina dalam tindakan yang berkaitan dengan ekologi juga disatukan dalam amalan gaya hidup yang lebih luas dan bertindih dengan identiti sosial yang lain, yang mungkin mempengaruhi kelaziman atau manifestasi

perbezaan jantina. Akhirnya, inisiatif untuk menjadikan penggunaan lebih lestari dipengaruhi secara berbeza oleh orang berdasarkan jantina.

Korelasi antara Pengetahuan Alam Sekitar dengan Amalan Penggunaan Lestari

***H_{04}**: Tiada perkaitan signifikan antara pengetahuan alam sekitar dengan amalan penggunaan lestari dalam norma baharu dalam kalanagn pelajar Universiti Putra Malaysia.*

Jadual 6: Korelasi antara Pengetahuan Alam Sekitar dengan Amalan Penggunaan Lestari

	Amalan Penggunaan Lestari	
	r	**P**
Pengetahuan Alam Sekitar	0.177	0.005

Jadual 6 menunjukkan bahawa terdapat hubungan yang signifikan antara pengetahuan alam sekitar dengan amalan penggunaan lestari ($p = 0.005$, $p < 0.05$). Hubungan yang positif di antara pengetahuan alam sekitar dengan amalan penggunaan lestari. Hubungan pekali korelasi positif wujud antara pengetahuan alam sekitar ($r = 0.177$, $p > 0.001$) dengan amalan penggunaan lestari menunjukkan bahawa semakin tinggi pengetahuan alam sekitar, semakin tinggi amalan penggunaan lestari pelajar. Oleh itu, hipotesis 4 ditolak. Penemuan ini disokong oleh penyelidikan lepas yang menyatakan seseorang yang memiliki pengetahuan tentang alam sekitar yang mencukupi akan mendapat kebaikan serta ia akan mempengaruhi amalan yang bertanggungjawab terhadap alam sekitar (Nurul Fardini, 2017).

Korelasi antara Sikap Penggunaan Lestari dengan Amalan Penggunaan Lestari

***H_{05}**: Tiada perkaitan signifikan antara sikap penggunaan lestari dengan amalan penggunaan lestari dalam norma baharu dalam kalanagn pelajar Universiti Putra Malaysia.*

Jadual 7: Korelasi antara Sikap Penggunaan Lestari dengan Amalan Penggunaan Lestari

	Amalan Penggunaan Lestari	
	R	**P**
Sikap Penggunaan Lestari	0.385	0.000

Jadual 7 menunjukkan terdapat hubungan antara sikap penggunaan lestari dengan amalan penggunaan lestari adalah berhubung secara positif ($r = 0.385$, $p <$

0.001). Hal ini bermakna semakin tinggi sikap penggunaan lestari, semakin tinggi amalan penggunaan lestari. Oleh itu, hipotesis 5 ditolak. Keputusan ini boleh disokong dengan penyelidikan lepas di mana kesedaran dan pandangan para pelajar terhadap konsep penggunaan lestari dapat menggambarkan keterlibatan para pelajar tersebut di dalam mempraktikkan amalan-amalan kelestarian ini (Nor Kalsum, 2016).

Analisis Multivariat (Analisis Regresi Berganda)

Analisis Regresi Linear Berganda digunakan untuk menentukan peramal unik pemboleh ubah bersandar (amalan penggunaan lestari) dalam kalangan pelajar bacelor UPM. Analisis ini digunakan untuk menyediakan data dari segi beta, nilai ketara dan jumlah varians serta digunakan untuk menguji H_{06} dalam kajian ini.

Jadual 8: Analisis Regresi Linear Berganda Amalan Penggunaan Lestari

Pembolehubah	**Amalan Penggunaan Lestari**		
	B	**β**	**p**
Jantina	0.081	0.145**	0.014
Pengetahuan Alam Sekitar	0.025	0.042	0.513
Sikap Penggunaan Lestari	0.187	0.381***	0.000
R^2 = 0.15			
***Adjusted* R^2 = 0.159**			
F = 16.714			

Nota: *** Signifikan p ≤ 0.001, ** Signifikan p ≤ 0.05

H_{06}: *Faktor mempengaruhi amalan penggunaan lestari dalam kalangan pelajar Universiti Putra Malaysia.*

Keputusan yang ditunjukkan dalam Jadual 8 menunjukkan nilai *Adjusted* R^2 = 0.159 menjelaskan 15.9% kemampuan faktor-faktor mempengaruhi amalan penggunaan lestari diterangkan oleh varian amalan penggunaan lestari. Pemboleh ubah jantina merupakan pemboleh ubah dami (1= lelaki, 0= perempuan) yang menyumbang secara signifikan terhadap amalan penggunaan lestari (β=0.145, p=0.01). Selain itu, pengetahuan alam sekitar (β=0.042, p=0.51) secara tidak signifikan menyumbang kepada amalan penggunaan lestari. Pemboleh ubah terakhir pula iaitu sikap penggunaan lestari didapati menyumbang secara signifikan terhadap penggunaan lestari (β=0.381, p=0.00). Secara keseluruhan, didapati faktor sikap penggunaan lestari merupakan faktor yang

paling mempengaruhi dan dominan, diikuti oleh faktor jantina. Oleh itu, hipotesis 6 ditolak. Namun, berdasarkan kajian lepas, tiada yang dapat menyokong hasil dapatan kajian ini. Kebanyakan kajian lepas hanya menyatakan bahawa amalan penggunaan lestari adalah berkaitan dengan ekonomi, politik dan juga sosial.

KESIMPULAN

Kajian ini melibatkan seramai 250 orang responden yang telah mengambil bahagian di mana 51.20% orang terdiri daripada responden lelaki dan 48.80% orang terdiri daripada responden perempuan.

Analisis ujian-t mendapati bahawa terdapat perbezaan yang signifikan antara responden lelaki dan responden perempuan dalam konteks pengetahuan alam sekitar. Namun, bagi sikap penggunaan lestari dan juga amalan penggunaan lestari pula tidak menunjukkan perbezaan yang signifikan antara responden lelaki dan responden perempuan.

Hasil kajian juga mendapati bahawa terdapat hubungan yang signifikan antara pengetahuan alam sekitar dengan amalan penggunaan lestari dan hubungan ini adalah bersifat positif. Bagi sikap penggunaan lestari dengan amalan penggunaan lestari, hasil kajian menunjukkan hubungan yang signifikan dan hubungan antara kedua-dua pemboleh ubah ini dan ia juga adalah bersifat positif. Akhir sekali, pemboleh ubah jantina dan sikap penggunaan lestari merupakan faktor peramal yang mempengaruhi amalan penggunaan lestari. Oleh yang demikian, kajian ini memberi implikasi penting untuk amalan masa hadapan dengan mengurangkan pembaziran di dalam penggunaan seharian dalam kalangan pelajar universiti. Selain itu, ia juga menyumbang kepada kesusasteraan sedia ada mengenai bidang penggunaan lestari di samping membantu pihak tertentu menangani isu penggunaan lestari pada masa akan datang.

RUJUKAN

1. Adeela, R., Ying, W. & Hashim, Z. (2020). Environmental Awareness, Firm Sustainability Exposure and Green Consumption Behaviors. *Journal of Cleaner Production,* 268, 122016.
2. Bhuwandeep & Piyusa, P. D. (2021). Study On Knowledge, Attitude and Practice (KAP) Sustainable Consumption among College Students. *Jounal of Asia Entrepreneurship and Sustainability.* 17(4), 126-127.
3. Bloodhart, B., & Swim, J. K. (2020). Sustainability and Consumption: What's Gender Got to Do with It? *Journal of Social Issues*, 76(1), 101–113. https://doi.org/10.1111/josi.12370
4. Costa Pinto, D., Herter, M. M., Rossi, P., & Borges, A. (2014). Going green for self or for others? Gender and identity salience effects on sustainable consumption. *International Journal of Consumer Studies*, 38(5), 540–549. https://doi.org/10.1111/ijcs.12114
5. Dahlia, S., Agus, P. & Anggi, O. (2017). Environmental Knowledge and Environmental Friendly Behavior Based on Gender and Education Level. *International Journal of Advanced Research.* 5(6), 2106-2113
6. Elizabeth, A. Minton, N. S., Lynn, R. K. & Chung-Hyun, K. (2018). The Subjective Norms of Sustainable Consumption: A Cross-Cultural Exploration. *Journal of Business Research,* 82, 400-408.
7. Eunjung, L., Shin, A. & Soonhee, J. (2019). Advancing Sustainable Consumption in Korea and Japan – From Re-Orientation of Consumer Behavior to Civic Actions. *Sustainability,* 11, 6683.

8. Farah Izyan, R. & Kamariah, A. B. (2019). Amalan Kelestarian Alam Sekitar Dalam Kalangan Guru Prasekolah. *Malaysian Journal of Society and Space,* 15(2), 15-30.
9. Febrianawati, Y. (2019). Factors Infuencing Senior High School Students' Environmental Knowledge. *Journal of Physics: Conf. Series* 1233, 012015.
10. Glory, G. U., Ying, Q. & Ifeyinwa Juliet O. (2017). Sustainable Lifestyle Factors Influencing Industries' Electric Consumption Patterns Using Fuzzy Logic And DEMATEL: The Nigerian Perspective. *Journal of Cleaner Production,* 162, 624-634.
11. Haliza, A. R. (2018). Usaha dan Cabaran dalam Mengaplikasikan Pendidikan Alam Sekitar dalam Sistem Persekolahan di Malaysia. *Asian Journal of Environment, History and Heritage,* 1(2), 61-70.
12. Hanifah, M., Mohmadisa, H., Yazid, S., Nasir, N. & Saiyidatina Balkhis, N. (2017). Pengetahuan dan Amaln Hijau dalam Kalangan Murid Sekolah Rendah. *Jurnal Pendidikan Malaysia 42(1), 41-49.*
13. Hanifah, M., Shaharuddin, A., Norziah, A. & Mohamad Suhaily, Y. C. N. (2015). Tahap Amalan Penggunaan Lestari dalam Kalangan Guru di Puchong.
14. Hanifah, M., Yazid, S., Zalina, H. & Nasir, N. (2016Model Development on Awareness of Education for Sustainable Schools Development in Malaysia. *Indonesian Journal of Geography,* 48(1), 37-46.
15. Hayriye, N. B. (2020). Sustainable Consumption Model: Exploring the Effects of Environmental Characteristics of Consumers on Sustainable Consumption Behavior. *Recent Economic Approaches and Financial Corporate Policy, 1st ed, IJOPEC Publication Limited.*
16. Heesup H., Jongsik, Y. & Wansoo, K. (2019). Investigating Airline Customer's Decision Making Process for Emerging Environmentally-Responsible Electric Airplanes: Influence of Gender and Age. *Tourism Management Perspectives,* 31, 85-94. https://www.sciencedirect.com/science/article/abs/pii/S2211973619300480
17. Hung, C. H., Paulina, W. P. Y. & Chunlan, G. (2021). Impacts of Social and Environmental Perceptions on Preparedness and Knowledge of Air Pollution Risk: A Study of Adolescent Males in an Urbanized, High- Density City. *Sustainable Cities and Society,* 66, 102678.
18. Jain, S. K. & Kaur, G. (2006) Role of socio-demographics in segmenting and profiling green consumers: an exploratory study of consumers in India. Journal of International Consumer Marketing, 18, 107–146. https://doi.org/10.1300/J046v18n03_06
19. Janaki, I. A. & Shunsuke, M. (2021). Preferences for Energy Sustainability: Different Effects of Gender on Knowledge and Importance. Renewable and Sustainable *Energy Reviews,* 141, 110767.
20. Janine Dermody, Nicole Koenig-Lewis, Anita Lifen Zhao & Stuart Hanmer-Lloyd. (2018). Appraising the Influence of Pro-Environmental Self-Identity on Sutainable Consumption Buying and Curtailment in Emerging Markets: Evidence from China and Poland. *Journal of Business Research,* 86, 333-343.

21. Juan, M. D. (2021). Environmental Knowledge and the Definition of a Community of Practice. Improvisatioan and Identity of the Butiaceros of Southern Uruguay. *Geoforum,* 118, 30-37.
22. Khan, N., & Trivedi, P. (2015). Gender Differences and Sustainable Consumption Behavior. *British Journal of Marketing Studies*, 3(3), 29–35.
23. Luca, P., Denis, H., Laura, S. & Doron, C. (2016). Socio- Demographics, Implicit Attitudes, Explicit Attitudes and Sustainable Consumption in Supermarket Shopping. *Journal of Economic Psychology,* 55, 77-95.
24. M.A. Vicente- Molina, A. Fernandez-Sainz & J. Izagirre- Olaizola. (2017 Does Gender Make a Difference in Pro-Environmental Behavior? The Case of the Basque Country University Students. *Journal of Cleaner Production,* 176, 89-98.
25. Mahat, H., Hashim, M., Nayan, N., Saleh, Y., & Haron, S. M. (2017). Sustainable consumption practices of students through practice-oriented approach of education for Sustainable Development. *International Journal of Academic Research in Business and Social Sciences*, *7*(6).
26. Maizatul Shima, M., Shahirah Umamah, A. M. and Er, A. C. (2015). Faktor Sikap Pelajar Dalam Peningkatan Tahap Kelestarian Kampus: Kajian Kes Universiti Kebangsaan Malaysia. *Malaysian Journal of Society and Space,* 11(8), 52-85.
27. Mumtazah, O., Naimah, M. S. Putri Musrifah, M. J. & Farhan M. A. (2013). Amalan Penggunaan Lestari "4R" Dalam Kalangan Mahasiswa Institusi Pengajian Tinggi (IPT) Di Malaysia. *Jurnal Pengguna Malaysia,* 37-40.
28. Mumtazah, O., Nurizan, Y. & Naimah, M. S. (2009). Pengetahuan, Amalan dan Gaya Hidup Penggunaan Lestari Dalam Kalangan Remaja.
29. Naveed, A., Zia, U., Muhammad Zulqarnain, A., Hafiz, W., Miklas, S. & Heesup, H. (2021). Relationship Between Corporate Social Responsibility at the Micro-Level and Environmental Performance: The Mediating Role of Employee Pro-Environmental Behavior and the Moderating Role of Gender. *Sustainable Production and Consumption,* 27, 1138-1148.
30. Nor Kalsum, M. I. (2021). Pengetahuan, Sikap dan Tingkah Laku Pelajar UPSI Terhadap Prinsip-Prinsip Kampus Lestari. *Jurnal Perspektif,* 8(1), 29-41.
31. Nurul Fardini, Z. (2017). Perkaitan Antara Pengetahuan Alam Sekitar dan Persepsi Terhadap Gaya Hidup Lestari Dengan Amalan Penggunaan Lestari Dalam Kalangan Remaja Bandar di Selangor, Malaysia. UPM. Tesis yang tidak diterbitkan.
32. Nurul Hafizah, M. N. & Abdul Aziz , O. (2016). Tahap Pengetahuan dan Amalan Berkaitan Alam Sekitar di Kalangan Pelajar INASIS BSN, UUM.
33. Nurul Ruwaidah, A. & Mariani, A. (2018). Assessment of Knowledge, Attitude and practice Towards Sustainable Consumption among University Students in Selangor, Malaysia. *Sustainable Production and Consumption* 16, 88-98.
34. Rajat, S. & Mithileshwar, J. (2017). Values Influencing Sustainable Consumption Behavior: Exploring the

Contextual Relationship. *Journal of Business Research,* 76, 77-88.

35. Saleh, H. & Amalina, A.. (2020). Konsep Kelestarian dari Perspektif Islam Berbanding Pedekatan Moden dalam Melestarikan Negara. *Journal of Research in Public Sector Acoounting and Management,* 10(1), 79-95.
36. Shengguo, X., Chunli, C., Yinan, Z., Yiran, W. & Meiting, J. (2018). Entangled Stakeholder Roles and Perceptions of Sustainable Consumption: An Evaluation of Sustainable Consumption Practices in Tianjin, China. *Journal of Environment Management,* 223, 841-848.
37. Siti Khadijah, Z. & Christopher, P. (2016). Cabaran dan Strategi ke Arah Pembentukan Komuniti Lestari. *Malaysia Journal of Society and Space,* 12(12), 10-24.
38. Siti Nor Bayaah, A., Nurita, J. & Azlina S. A. (2010). Examination of Environmental Knowledge and Perceived Pro-Environmental Behavior among Students of Univerity Tun Abdul Razak, Malaysia. *International Journal of Multidisciplinary Thought* 1(1), 328-342
39. Sun- Jung, M. (2021). Investigating Beliefs, Attitudes and Intentions Regarding Green Restaurant Patronage: An Application of the Extended Theory of Planned Behavior with Moderating Effects of Gender and Age. *International Journal of Hospitality Management,* 92, 102727.
40. Timothy A. Goodale. (2021). Multivariate Analysis of the Impact of Gender and College Major on Student Levels of Environmental Concern and Knowlodge. *International Electronic Journal of Environmental Education,* 11(1), 1-12.
41. Uma, M., Hanifah, M. & Nasir, N. (2018). Kajian Penggunaan Air Secara Lestari dalam Kalangan Pelajar Sekolah Menengah. *Geografi,* 6(1), 31-40.
42. Yan, W. & Feng, H. (2020). Does Internet Penetration Encourage Sustainable Consumption? A Cross-National Analysis. *Sustainable Production and Consumption,* 16, 237-248.

MALAYSIAN JOURNAL OF HUMAN ECOLOGY

Journal Homepage: https://eco1.upm.edu.my/jurnal_mjhe-3740

A SYSTEMATIC REVIEW ON FAST FASHION

Syuhaily Osman, Ying Wing Loo & Nur Jasmine Lau Leby

Department of Resource Management and Consumer Studies, Faculty of Human Ecology,
Universiti Putra Malaysia, Serdang, Malaysia

ABSTRACT

Fast fashion industry is consisted of numerous brands; including but not limited to Uniqlo, H&M, Mango, Shein and Padini. It has established itself as the staple source for consumers to shop for a wide range of apparels for past decades in the apparel industry. In contrary to such prominence in consumers' daily life and the industry, fast fashion is not commonly researched and often studied as traditional fashion, separate category in the apparel industry. Furthermore, the recent rise of environmental consciousness has brought to the occurrence of contradictory behaviour among fast fashion consumers. This paper aims to provide a comprehensive understanding on fast fashion. Analyses from 23 past studies on various aspects of fast fashion (operation management, consumer science, textile engineering, business administration and fashion design) revealed that it is a business model that practises management strategies that contributed to its success in the apparel industry. Fast fashion's trendy designs and strategic pricing are the common factors that attract consumers' purchasing behaviour. However, many studies are found to criticise its business model as being unsustainable. The findings also identified gaps of literature in fast fashion concerning behavioural intention, brand perception and trend adoption, even more so in Malaysian context. The literature has been saturated with qualitative approaches which have produced consistent themes (pricing factor, trendiness, sustainability); thus it is recommended to use quantitative approaches to test the prevalence of these themes.

***Keywords**: Fast Fashion, Fashion, Apparel Industry, Systematic Review.*

Corresponding author:

Syuhaily Osman
Emel: syuly@upm.edu.my
Tel : 03.9769 7109

INTRODUCTION

The rise of the fast fashion industry in the recent decades has shaped the landscape of modern fashion for the masses. Fast fashion big names such as Forever 21 (Los Angeles, USA), Gap (San Francisco, USA), H&M (Stockholm, Sweden), Mango (Barcelona, Spain), Zara (La Coruña, Spain), and Uniqlo (Yamaguchi, Japan) have become the go-to places to shop for a wide range of apparels, ranging from daily wear to travel wear to party wear to work attire (Divita & Yoo, 2014).

Fast fashion retailers' success and popularity are proven by its rapid growth and expansion around the world. Fast fashion overcomes the shortcomings of traditional retailers by catering to consumers' demands with quick production, trendy designs, strategic pricing and replicating design as soon as the models are out in the fashion walkway (Gupta & Gentry, 2018). The retailers are able to capitalise on the psychology and behaviour of the consumers by constantly making them look forward to buying or shopping new products from them. In comparison to traditional retailers, the traditional industry strictly utilises a fixed calendar each year for its apparel design, showcase and production, limiting their product releases to around two seasons a year. On the other hand, fast fashion's strategy and system allow up to 20 seasons a year (Gupta & Gentry, 2018). Under this strategy, Zara has offered as many as 10,000 new styles in a year while H&M has created 30 - 50 collections every year (Siegle, 2012; Greenblat & Munro, 2013).

With the combination of advanced information technology and its availability in the current timely context, information technology such as the internet, smartphone, streaming services and social media platforms has helped to spread information and trends on fashion globally (Koca & Koc, 2016). Popular culture in film, music and television has also played an important role in creating and popularising fashion trends. These factors contribute to the rise of fashion-conscious consumers and these consumers in result are becoming more fashion-savvy and demanding (Gupta & Gentry, 2018). Such demands have created a huge opportunity for fast fashion retailers to capitalise and cater to those demands, creating an industry that is very lucrative as the retailers have the capacity to meet those constant changes of demands. Bauman (2005) has stated that fast fashion makes the most out of this opportunity by offering the product right when it is desired, and continues to provide the sense of satisfaction to the consumers as the current culture of consumption is a reflection of the contemporary culture in the society. As a result, fast fashion is seen by many as an affordable way to gain access to styles that can be found in luxury brands (Joy et al., 2012). People now can buy similar-looking luxury clothes at a low price.

Despite its prominence in consumers' daily life and the fashion industry, there is a lack of comprehensive study such as the systematic review of fast fashion in the literature. Moreover, fast fashion is still being studied as a whole of fashion as a subject instead of a separate entity in the field by many studies. It is important to study fast fashion as a separate entity from traditional fashion, because they have contrasting characteristics. For example, frequency of trend cycle, lead time, production management and pricing strategy. These result in different behaviours among consumers. Therefore, this systematic review aims to provide a comprehensive understanding of the literature of fast fashion.

RESEARCH OBJECTIVES

The study aims to achieve the following objectives:

1. What is fast fashion?
2. What consumption behaviour do consumers have towards fast fashion?
3. What is the trend of discussion on fast fashion in publications from 2000 to 2020?

METHODOLOGY

Systematic review of this subject is utilised to fulfil the objectives of this paper. According to Nightingale (2009) and Xiao and Watson (2017), systematic review is often used to determine and analyse all data related to a specific research topic in order to produce a synopsis of the said research topic. Basing Olckers and Du Plessis (2012)'s systematic review, the methodology consists of data collection, data analysis, and data synthesis. This paper will employ Olcker's and Du Plessis (2012)'s approach by collecting literatures relating fast fashion, analysing fast fashion literature's purpose and key findings to synthesise all accumulated data from the field of study related to fast fashion.

This study is qualitative as it aims to explain fast fashion, rather than merging, analysing and synthesising statistic data. PRISMA approach is utilised in identifying, screening, eligibility assessing and inclusion. To elaborate, data pertaining fast fashion have been gathered from Google Scholar, Emerald, Science Direct, Springer, SAGE and Research Gate. Researches with said keywords are identified based on their content (fast fashion concept, fast fashion strategy, fast fashion and sustainability, consumer behaviour and fast fashion, etc.). The identified studies are then screened according to research topic's inclusion criteria by reading the identified studies. Next, the records are assessed for their eligibility, such as definitions, elaboration of strategy and contribution to the literature. A final total number of 23 articles are chosen for the review.

RESULTS AND DISCUSSION

The findings of the review are shown in a form of table (refer to Table 1), depicting their research method, focus and source.

Table 1: Identified data on fast fashion, fashion, and apparel industry

No.	Title	Author (Year)	Research Design	Topic Focus	Type of Source
1	Well dressed? The present and future sustainability of clothing and textiles in the United Kingdom	Allwood et al. (2006)	Qualitative	Sustainability, consumerism, general fashion	Book
2	Global Sourcing in Fast Fashion Retailers: Sourcing Locations and Sustainability Considerations	Arrigo (2020)	Qualitative	Sustainability, fashion retailing, fast fashion strategy	Journal
3	Liquid Life	Bauman (2005)	Qualitative	Sustainability, fast fashion, consumerism	Book
4	The Value of Fast Fashion: Quick Response, Enhanced Design, and Strategic Consumer Behavior	Cachon and Swinney (2011)	Qualitative	Strategic consumer behaviour, fast fashion strategy	Journal
5	Fast Fashion: Business Model Overview and Research Opportunities	Caro and Martínez-De-Albéniz (2015)	Qualitative	Fast fashion concept	Journal
6	The Agile Supply Chain	Christopher (2000)	Qualitative	Fast fashion strategy	Journal
7	Examining global retailing's innovators: An overview of fast fashion supply chain research	Divita and Yoo (2014)	Qualitative	Fast fashion strategy	Book
8	H&M to Launch Recycling Initiative	Edelson (2012)	Qualitative	Sustainability	Article
9	Consumer Survey Report	Fashion Revolution (2018)	Quantitative	Sustainability, fast fashion,	Report

				consumer behaviour	
10	The Role of Style Versus Fashion Orientation on Sustainable Apparel Consumption	Gupta et al. (2019)	Quantitative	Sustainability, general fashion, fast fashion, consumer behaviour	Journal
11	Evaluating fast fashion: Fast Fashion and Consumer Behaviour	Gupta, and Gentry (2018)	Qualitative	Fast fashion concept, consumer behaviour	Journal
12	Staging luxury experiences for understanding sustainable fashion consumption: A balance theory application.	Han et al. (2017)	Qualitative	Sustainable fashion, sustainable consumption, consumer behaviour	Journal
13	Bass-Modeling for Fast Fashion Lady's Shoes Based on Consumer Behavior	Hou et al. (2019)	Quantitative	Consumer behaviour, fast fashion, retailing	Journal
14	Sustainable Chic: A cross-cultural study on Millennials' perception of sustainability and intended buying behaviour in the fast fashion industry	Johansson et al. (2017)	Qualitative	Consumer Behaviour, sustainability	Thesis
15	Fast Fashion, Sustainability, and the Ethical Appeal of Luxury Brands	Joy et al. (2012)	Qualitative	Consumer behaviour, fast fashion, luxury fashion, sustainability	Journal
16	A Study of Clothing Purchasing Behavior By Gender with Respect to Fashion and Brand Awareness	Koca and Koc (2016)	Quantitative	General fashion, consumer behaviour, gender	Journal
17	An investigation of young fashion consumers' disposal habits	Morgan and Birtwistle (2009)	Qualitative	General fashion, consumer	Journal

				behaviour, sustainability	
18	Measuring the factors impacting consumers' purchase intentions of fast fashion	Negm (2019)	Quantitative	Fast fashion, consumer behaviour, influencing factors of fats fashion	Journal
19	Emerging design strategies in sustainable production and consumption of textiles and clothing	Niinimäki and Hassi (2011)	Qualitative	General fashion, consumer behaviour, fashion strategy	Journal
20	The slow fashion process: Rethinking strategy for fast fashion retailers.	Pookulangara and Shephard (2013)	Qualitative	Fast fashion strategy	Book
21	Millennial Perceptions of Fast Fashion and Second-Hand Clothing: An Exploration of Clothing Preferences Using Q Methodology	Sorensen and Jorgensen (2019)	Qualitative	Fast fashion, consumer behaviour, sustainability	Journal
22	By the Numbers: The Economic, Social and Environmental Impacts of "Fast Fashion"	Reichart and Drew. (2019)	Qualitative	Fast fashion, sustainability	Article
23	Fast fashion: a marketing tool?	Wraeg and Barnes (2008)	Qualitative	Fast fashion system and concept	Conference paper

It can be seen that sustainability has been a popular topic among researchers towards the apparel industry since the year of 2005. In 2008, fast fashion emerged as a focus of its own, as opposed to the general categorisation of general fashion in effort to understand what fast fashion is. Fast fashion soon became the focus of sustainability studies in the apparel industry in 2012, as the industry gained prominence in the apparel market. As fast fashion continues to dominate the apparel industry, more studies have been done to expand the literature of fast fashion in 2015 and 2018.

RO1: Defining Fast Fashion

Fast fashion is a business model that centres on quick production, trendy designs, strategic pricing and replicating designs from fashion walkway. It is found that fast fashion retailers practise several common tactics in sales and production, which is the reason for their rapid and steady success. Fast fashion capitalises on the psychology of its consumers and the sense of scarcity to encourage its consumers to spend more on products. The short shelf life of products and frequent change of fashion season in fast fashion industry have set the notion of "if I do not buy this now, I will never get to buy this anymore" among the consumers. This is very predominant in fast fashion business that the consumers would often practise the "buy first, think later" principle. This is why the consumers tend to spend more on fast fashion products rather than waiting for discounts in later seasons or contemplating after the necessity of owning the product. The retailers also utilise the strategies that allow them to produce new trendy apparels to meet the growing demands of the consumers, such as having short lead times, quick response, agile supply chain and the integration of just-in-time (JIT), total quality management (TQM) and computer integrated manufacturing (CIM) in their practices. Evidently, Zara has offered as many as 10,000 new styles in a year while H&M has created 30 - 50 collections every year, approximating 20 seasons a year (Siegle, 2012; Greenblat, 2013). Meanwhile, traditional retailers are only able to offer around two seasons a year (Gupta & Gentry, 2018). These production strategies enable them to constantly produce new products on time whenever a new trend arises.

Fast fashion retailer's system provides a competitive advantage over traditional and luxury retailers, making them a more preferred choice for shopping over the years. Fast fashion retailers have become a commonplace for many to shop for various apparels because of the availability of various products at an affordable price. That is the main reason why consumers are more inclined to shop at fast fashion retailers as compared to traditional or luxury retailers. Still, fast fashion industry's unsustainable practices have been a subject of criticism in many studies regarding fast fashion. Generally, the opinion of the previous studies towards fast fashion's new sustainable practices is divided into two sides of arguments: one argues that fast fashion can never truly be sustainable; while the other believes that fast fashion can evolve to be more sustainable over time. This can be seen that in recent studies, more and more consumers are interested in sustainable clothing brands and in support of sustainable practices in the fashion industry, while others either remain indifferent towards the issue of environmentalism or display hypocritical behaviour regarding their standards of environmentalism.

Many past studies on fast fashion often share a common characterisation on the appeal and prevalence of fast fashion as a consumption trend and business model. Based on the previous studies, it can be seen that fast fashion tends to attract the youth and adult demographics due to its wide variety of products and its pricing and production strategy. Fast fashion's choices and availability appeal to the current consumer culture of the youth and adults, as these traits have become a catalyst to enable them to be trendy and self-empowerment. The studies also explained how the fast fashion industry's characteristics and strategies capitalise on consumer's behaviour effectively, along with the ethical costs to achieve their goals. (Caro & Martinez-de-Albeniz, 2015; Gupta &

Gentry, 2018; Arrigo, 2019) Meanwhile, external factors are examined based on their social backgrounds and also their receptiveness to the factors in order to provide constructive suggestions or feedbacks to the industry (Koca & Koc, 2016; Hanaysha, 2017, Negm, 2019).

RO2: Consumers' Ethics and Perception towards Fast Fashion

Several studies in the field have found a trend of contradictory behaviour among the consumers of fast fashion in terms of moral and consumption (Joy et al., 2012; Pookulangara & Shephard, 2013; Sorensen & Jorgensen, 2019). These findings have led to the literature of studying factors that influence consumers' buying behaviour (Sorensen & Jorgensen, 2019; Negm, 2019). Meanwhile, the studies have expressed optimism towards the rise of eco-fashion trend and eco-friendly strategies adopted by the fast fashion industry (Joy et al., 2012; Pookulangara & Shephard, 2013; Sorensen & Jorgensen, 2019). Besides that, cultural and geographical differences reflect the behaviour of consumers towards fast fashion as reported by Joy et al. (2012)'s research.

The industry's precise marketing in terms of product and pricing towards the right demography has appealed to Millennials and Generation Z as the youth of the current era (Gupta & Gentry, 2018). Raised in a fairly better financial environment than their previous generations, the current youth yields more buying power due to higher allowances or better financial situations; even more so if they are working (Johansson et al., 2017). With the huge variety of trendy designs that are marketed at an affordable price to youth, fast fashion is extremely appealing to their wants as for their age, being trendy is important to them as compared to products of other fashion industry (Pookulangara & Shephard, 2013). This explains the rise of expenditure in clothing products in the past 10 years by youth (CEIC Data, 2017).

Ethical issues have been concerning of many studies regarding fast fashion industry. However, youths experience a range of responses towards their fast fashion consumption; from being conflicted with the need to be trendy, to viewing their consumption as a justified sacrifice of the environment for the sake of being fashionable (Joy et al., 2012). Despite acknowledging the problems of fast fashion products in terms of their production wastes, ethical violation and quality, the youth are still willing to consume fast fashion products because of the price and trendy factor. They may have differed opinions on the product quality and durability, but they would still consume the products regardless (Sorensen & Jorgensen, 2019).

While fast fashion is generally unsustainable, most consumers are not aware of the process of churning out fashion products to the markets which consumes large amounts of natural resources (Morgan & Birtwistle, 2009; Gupta & Gentry, 2018; Reichart & Dew, 2019). This is because producing huge amount of apparels requires a lot of resources, such as water and cotton; as well as producing mass amount of wastes in a short period of time and cause a strain on the environment (Morgan & Birtwistle, 2009; Lynch, 2009; Godelnik, 2012; Gupta & Gentry, 2018; Reichart & Dew, 2019). The industry has also contributed to the culture of overconsumption, which consumers throw away more clothes as they buy more new clothes frequently; due to the change of trends and poor craftsmanship (Allwood et al., 2006; Morgan & Birtwistle, 2009; Niinimäki & Hassi, 2011; Gupta et al., 2019).

RO3: Trends of Discussion on Fast Fashion

Multiple studies in the field have contributed to the understanding of fast fashion since 2000, in response to the rise of its popularity in the fashion industry. While studies have expanded the literature of fast fashion regarding its definition, concepts, strategies and management systems, there is also a rise of sustainability as a topic of discussion in the literature. Many studies have brought up the sustainability issue of fast fashion's business model and practices over the years, following the increase of environmental consciousness, especially in the West. Due to rise of environmental awareness among consumers, many consumers have expressed disapproval towards the bad practices of fast fashion, such as pollution and landfill.

Several fast fashion retailers have stepped up to make amendments in their strategy in response to the outcry of concerning issues. Zara and H&M have integrated several sustainable concepts into their business plan, and they pledged to remove the wastes of hazardous chemicals from their production (Hansen, 2012; Edelson, 2012). Zara offers organic cotton products in order to make their products more sustainable (Hansen, 2012). Meantime, H&M's sustainability initiatives involve the launching of the "conscious" clothing line in March 2013, which the new clothing line focuses on the utilisation of environmentally friendly materials and apparels made from organic cotton, Tencel and recycled polyester. H&M has also started a recycling program to encourage its customers to recycle clothes to them and receive a discount on H&M's merchandise in return (H&M Group, 2013). Fast fashion retailers' new strategy adaptation towards environment and sustainability may be an ideal feature of its positive brand image's selling point for many morally conscious consumers, while for others; they are sceptical of the actual intention behind fast fashion retailers' new strategy towards sustainability (Joy et al., 2012; Pookulangara & Shephard, 2013; Henninger et al., 2016; Bick et al., 2018; Sorensen & Jorgensen, 2019).

Meanwhile, consumers are reacting well to the new sustainable approach by the retailers. This in fact has reflected on the success of the retailers' sustainable initiative (Pookulangara & Shephard, 2013). When it comes to consumption ethics among consumers, it can be seen that in recent years, there has been a rise of consciousness in sustainable apparel consumption among consumers in various countries. Fashion Revolution has conducted a survey in 2018 across Europe and found that more consumers are in favour of socially and environmentally sustainable practices and products, especially consumers of age 16-24 and 25-34, whom are seen to be receptive to the notion of being socially and environmentally ethical.

On the other hand, Millennials display a contradictory behaviour towards their values and expectations, as they are concerned about sustainable issues, but at the same time, they still consume fast fashion products (Johansson et al., 2017). When it comes to an alternative to fast fashion such as sustainable fashion, consumers are less likely to embrace sustainable fashion due to the belief that sustainable clothing products are more expensive and therefore to them, sustainable fashion is a luxury (Henninger et al., 2016; Han et al., 2017) also added that consumers are rarely exposed to sustainable fashion on various media platforms, which is why the information of fast fashion is more accessible to them than alternative fashion. Even so, second-hand clothing still stands as a cheaper

alternative available to Millennials, as Sorensen and Jorgensen (2019)'s study has shown, Millennials think that second-hand clothing is affordable and durable. However, they overall still prefer fast fashion due to various said factors.

The findings of these research on the fast fashion industry concluded that the ethical and environmental issues are extremely common in this field of study. Keywords such as "low wages", "poor or unsafe working environment", "contribution to the landfill", "contribution to wastage", "resource demanding" and "pollution" are repeatedly mentioned in these studies, stressing that the business model of fast fashion industry is environmentally and socially unsustainable. Similarly, they criticised that the newly implemented sustainable practices in several fast fashion companies are still insufficient as compared to the aggregate damage done to the environment. The studies have in consensus suggested the industry to take on more effective sustainable practices in their business model, such as practicing more on-shore sourcing and adopting slow fashion by producing high quality clothing and reducing the amount of fashion seasons (Caro & Martinez-de-Albeniz, 2015; Gupta & Gendry, 2018; Arrigo, 2019).

Implication of Study

Negm (2019)'s research raised a concern that there are a few issues in the field of study regarding fast fashion: first, many studies in the industry do not separate fast fashion from traditional fashion, as fast fashion's characteristics, system and culture operate differently from traditional fashion; second, consumer behaviour towards fast fashion is commonly overlooked in this industry; third, many studies tend to focus on the technical aspect of fast fashion, such as management and buyer-supplier relationship.

Various quantitative studies have been done in the industry towards fashion trend adoption, examination of factors and gender differences. In Malaysia, the studies revolve around certain niche of factors regarding consumer behaviour, such as brand awareness and perception towards brand's corporate social responsibility (CSR), which the contribution of the studies are very specific in terms of focusing brand's efforts in improving brand image or planning more CSR projects. Studies on consumer's behaviour and perceptions may be increasing in the field of fast fashion, but to the researcher's current knowledge, limited research are done in Malaysian context.

Other contributing works of researchers regarding this industry are in effort to contribute further understanding of fast fashion. For instance, the overview of its business model (Caro & Martinez-de-Albeniz, 2015), development of bass-modelling to predict fast fashion trends more accurately (Hou et al., 2019), study of fast fashion's sustainability versus the ethical appeal of luxury brands (Joy et al., 2012), overview of fast fashion industry in the micro and macro perspective (Gupta & Gentry, 2018) and study of fast fashion's management and strategy (Wraeg & Barnes, 2008; Cachon & Swinney, 2010; Pookulangara & Shephard, 2013; Divita & Yoo, 2014).

CONCLUSION

As fast fashion has become the go-to place for consumers to purchase almost any kinds of apparel, it has undoubtedly played a huge part in our daily lives. It has enabled countless consumers in building self-confidence, while provided the necessary comfort for many others in their day-to-day activities. Fast fashion's ability to keep up with the trend and its accessibility has resulted in consumers' continuous support for its brands. Although many studies have criticised fast fashion's sustainability issues, consumers' overall perception towards fast fashion brands remained neutral. As much as major fast fashion brands are adopting sustainable practices, studies remained sceptical as they argued that its business model can never allow it to be fully sustainable. Further studies are required to study consumers' perception towards the effectiveness of fast fashion brands' sustainable strategies in a long term, especially when environmental consciousness is on a rise recently. It is also recommended to explore the theme of consumption ethics and sustainability among Malaysian consumers to understand how Malaysian consumers' behaviour differs from consumers of other cultural and geographical context. Understanding consumer behaviour is essential in shaping the market, as well as encouraging fast fashion brands to adopt better sustainable strategies.

REFERENCES

1. Allwood, J. M., Laursen, S. E., de Rodríguez, C. M., & Bocken, N. M. P. (2006). *Well dressed? The present and future sustainability of clothing and textiles in the United Kingdom*. University of Cambridge, Institute of Manufacturing.

2. Arrigo, E. (2020). Global sourcing in fast fashion retailers: Sourcing locations and sustainability considerations. *Sustainability*, *12*(2), 508. https://doi.org/10.3390/su12020508

3. Bauman, Z. (2005). *Liquid Life*. Polity.

4. Cachon, G. P., & Swinney, R. (2011). The value of fast fashion: Quick response, enhanced design, and strategic consumer behavior. *Management Science*, *57*(4), 778–795. https://doi.org/10.1287/mnsc.1100.1303

5. Caro, F., & Martínez-De-Albéniz, V. (2015). Fast fashion: Business model overview and research opportunities. *Retail Supply Chain Management International Series in Operations Research & Management Science,* 237-264. doi:10.1007/978-1-4899-7562-1_9

6. CEIC Data. (2017). Malaysia household expenditure survey: By age group. *CEIC*. https://www.ceicdata.com/en/malaysia/household-expenditure-survey-by-age-group

7. Christopher, M. (2000). The agile supply chain. *Industrial Marketing Management*, *29*, 37–44. https://doi.org/10.1016/S0019-8501(99)00110-8

8. Divita, L. R., & Yoo, J.-J. (2014). Examining global retailing's innovators: An overview of fast fashion supply chain research. In T.-M. Choi (Ed.), *Fast fashion systems: Theories and applications* (pp. 23–32). CRC Press, Taylor & Francis Group.

9. Edelson, S. (2012, December 5). H&M to launch recycling initiative. *WWD*. https://wwd.com/business-news/retail/hm-launches-recycling-initiative-6522977/

10. Fashion Revolution. (2018). Consumer survey report. *Fashion Revolution.* https://www.fashionrevolution.org/wp-

content/uploads/2018/11/201118_FashRev_ConsumerSurvey_2018.pdf

11. Gupta, S., Gwozdz, W., & Gentry, J. (2019). The role of style versus fashion orientation on sustainable apparel consumption. *Journal of Macromarketing*, *39*(2), 188–207. https://doi.org/10.1177/0276146719835283

12. Gupta, S., & Gentry, J. (2018). Evaluating fast fashion: Fast fashion and consumer behaviour. In *Eco-friendly and Fair* (1st ed., pp. 15–23). Routledge. https://doi.org/10.4324/9781351058353-2

13. Han, J., Seo, Y., & Ko, E. (2017). Staging luxury experiences for understanding sustainable fashion consumption: A balance theory application. *Journal of Business Research, 74*, 162-167. https://doi.org/10.1016/j.jbusres.2016.10.029

14. H&M Group. (2013). H&M Annual Report 2013. *H&M Group*. https://hmgroup-prd-app.azurewebsites.net/about-us/corporate-governance/annual-report/

15. Hanaysha, J. R. (2018). An examination of the factors affecting consumer's purchase decision in the Malaysian retail market. *PSU Research Review*, *2*(1), 7–23. https://doi.org/10.1108/PRR-08-2017-0034

16. Hou, K., He, J., Liang, L., Li, J., & Zhou, J. (2019). Bass-modeling for fast fashion lady's shoes based on consumer behavior. *Leather and Footwear Journal*, *19*(3), 167–176. https://doi.org/10.24264/lfj.19.3.1

17. Johansson, E., Julianose, V., & Winroth, L. (2017). Sustainable chic: A cross-cultural study on Millennials' perception of sustainability and intended buying behaviour in the fast fashion industry. http://www.diva-portal.org/smash/record.jsf?pid=diva2%3A1107751

18. Joy, A., Sherry, J. F., Venkatesh, A., Wang, J., & Chan, R. (2012). Fast Fashion, sustainability, and the ethical appeal of luxury brands. *Fashion Theory*, *16*(3), 273–295. https://doi.org/10.2752/175174112X13340749707123

19. Koca, E., & Koc, F. (2016). A study of clothing purchasing behavior by gender with respect to fashion and brand awareness. *European Scientific Journal, ESJ*, *12*(7), 234. https://doi.org/10.19044/esj.2016.v12n7p234

20. Morgan, L. R., & Birtwistle, G. (2009). An investigation of young fashion consumers' disposal habits. *International Journal of Consumer Studies*, *33*(2), 190-198.

21. Negm, E. M. (2019). Measuring the factors impacting consumers' purchase intentions of fast fashion. *People: International Journal of Social Sciences*, *5*(2), 748–764. https://doi.org/10.20319/pijss.2019.52.748764

22. Nightingale, A. (2009). A guide to systematic literature reviews. *Surgery, 27*(9): 381-384.

23. Niinimäki, K. & Hassi, L. (2011). Emerging design strategies in sustainable production and consumption of textiles and clothing. *Journal of Cleaner Production, 19*(16),

24. 1876–1883. doi:10.1016/j.jclepro.2011.04.020

25. Olckers, C., & Du Plessis, Y. (2012). The role of psychological ownership in retaining

talent: A systematic literature review. *SA Journal of Human Resource Management, 10*(2): 1-18.

26. Pookulangara, S., & Shephard, A. (2013). The slow fashion process: Rethinking strategy for fast fashion retailers. In T.-M. Choi (Ed.), *Fast fashion systems: Theories and applications* (pp. 9–19). CRC Press, Taylor & Francis Group.

27. Sorensen, K., & Jorgensen, J. J. (2019). Millennial perceptions of fast fashion and second-hand clothing: An exploration of clothing preferences using Q methodology. *Social Sciences*, *8*(9), 244. https://doi.org/10.3390/socsci8090244

28. Reichart, E., & Drew, D. (2019). By the numbers: The economic, social and environmental impacts of "fast fashion". *World Resources Institute*. https://www.wri.org/insights/numbers-economic-social-and-environmental-impacts-fast-fashion

29. Wraeg, C., & Barnes, L. (2008). Fast fashion: A marketing tool? https://www.researchgate.net/publication/311775207

30. Xiao, Y., & Watson, M. (2017). Guidance on conducting a systematic literature review. *Journal of Planning Education and Research, 39*(1): 93-112.

Malaysian Journal of Human Ecology (MJHE). Vol. 3. 2022

MALAYSIAN JOURNAL OF HUMAN ECOLOGY

Journal Homepage: https://eco1.upm.edu.my/jurnal_mjhe-3740

DETRACTION IN GAME IMMERSION EXPERIENCES IN SOCIAL TABLETOP ROLE-PLAYING GAMES

Wan Munira Wan Jaafar & Tai Liang Kwang

Faculty of Creative Industries, Universiti Tunku Abdul Rahman & Faculty of Human Ecology, University Putra Malaysia

ABSTRACT

Previous attempts to test and measure immersion cognition in social gaming has resulted in mixed results, especially in non-digital social games such as table-top role-playing games (TRPGs). This study seeks to instead investigate the problems of social-immersion in TRPGs through detraction elements and counter-immersive gaming experiences. A thematic analysis amongst focus group discussions amongst TRPG gamers from the Klang Valley region is conducted to investigate the detraction phenomenon. Several key game design topics and behaviours related to the detraction experience have been identified. This study findings suggest detraction as a correlational factor to the overall social-immersive experiences in TRPGs and recommends further research around the subject matter.

***Keywords**: Table-top Role-playing Game (TRPG), Detraction/emersion, immersion, social cognition.*

Corresponding author:

Wan Munira Wan Jaafar
Emel: wanmunira@upm.edu.my
Tel : 03.9769 7048

INTRODUCTION

Game immersion is generally touted as the ideal cognitive state that maintains player engagement in a game. While multitudes of studies around game immersion, how the sensation of immersion is defined in the academia is remains unclear and incomplete, including attempts to formulate theories to explain the cause of this phenomenon and how game designers can capitalise on it (Jennett et al., 2009; Brooks, 2003). The term gets misinterpreted into meanings (Segura Ruiz, 2018; Brooks, 2003; Mahmoud et al., 2020) for promotion of devices offering virtual-reality (VR) and 'immersive' technologies. This ends up distorting its meaning when applied to non-digital games and from written texts, theatre, or digital or written literature (Murray, 1997; Farkas et al., 2020).

While a surge in popularity of table-top role-playing game (TRPGs) (*Critical Role*, 2015; Morrus, 2020; Hall, 2019), which led to many researches and attention to the media, the consensus of the nature and accurate description of experience is still debated. Initially, many of the academics, particularly those from the narratology or literature studies (Aarseth, 2014), attempted to incorporate their understandings of immersion from their theatrical perspectives into gaming context - ranging from motivational stimuli, meta-gaming activities to shared creative agreements and group flow (Bowman, 2018).

Some academics, such as Skolnik (2008) and Calleja (2012), instead questioned the previous significance of immersion of games and the limited understanding of it, especially when compared to other cognitive concepts such as flow and presence. Skolnik proposed the notion of the anti-immersion or detraction elements as necessary components to answer the game immersion experience. Hence, this study investigates and identify detraction elements and gaming behaviours in context of TRPG to improve our understanding of game immersive experiences and game design.

Tabletop Role-Playing Games

Tabletop-roleplaying game (TRPG) is a cooperative social gaming system where players contribute by expressing their intended actions through verbal communication. They are originally played with the basic writing tools and character sheets of paper, and a device to determine a random outcome, usually as polyhedral dice. Players assume the role of created character avatar that act as the medium for the players to perceive the game world in locality and time, while acting as the point of origin to articulating the players' speech-based actions and in-world conversations. One player would act as a game master (GM) who acts as the main storyteller over the abstracted game world, dictates the game world events and players' action-outcomes, exposits the game world's physical aesthetics, oversees the game's rules and assumes multiple non-player characters (NPCs) (Tychsen et al., 2006). For most cases, each TRPG campaigns tend to be unique in the shared player experiences, since players tend to introduce and negotiate with one another to

determine the outcome of the player actions and world events (Bowman, 2018).

While this game genre is still considered relatively recent, a plethora of research related to TRPGs have been conducted amongst the Western communities. Zagal and Deterding (2018) have listed out multiple disciplines that connect and attempt to study this genre. These studies range from the descriptive mechanics (Tychsen et al., 2005; Dormans, J., 2006), as a theatrical research (Mackay, 2001), to differentiating social cultures and behaviours within this game genre from other (Ilieva, 2013), technologies to enhance the role-playing experiences (Söderberg et al., 2004; Tychsen et al., 2006), historical retrace leading to the evolution of the game genre (Mizer, 2019), to comprehending the narrative and immersion aspects created through the shared world-building through TRPGs (Grouling, 2010). Other application studies include the potential use of TRPGs as a socio-cultural incorporation (Orr et al., 2020) and educational tool (Hammer et al., 2018; Zdravkova, 2014; Daniau, 2016)). Scholars also debated over the meaning of immersion and the differences between other closer similar terminologies, namely Mihaly's introduced psychological flow (Csikszentmihalyi, 2014), 'suspension of disbelief' by Samuel Taylor Coleridge (1817), presence, engagement, and involvement (McMahan, 2003; Brown & Cairns, 2004; Nacke & Lindley, 2008).

However, the context of the immersion and detraction elements in the context of TRPGs is still not fully addressed and usually fall back to the generalized theories of game immersion such as Jennett's (2008) and Brown's (2004) models, which is what this study attempts to address. Thus, direct translations from linear literature works to interactive media such as TRPGs also require a redefinition on how immersion works in this context.

Immersion in Games

For years, scholars tend to base the definitions of immersion based around Murray's allegorical passage of the experience of being submerged under water. The relatable appeal to this description is similar experiences of an individual delving into another imaginary world outside of the real-world and construct their unique mental narration and interpretation of the media in which the imagination is evoked from (Murray, 1997).

However, when describing the term under different media types, be it from written literature, video games or other forms of entertainment, this definition has been repurposed to cater to the different media. Technologists and computer graphics developers would apply the immersion terminology as a unique sell point for virtual reality (VR), augmented reality (AR) and other devices of higher fidelity in terms of input devices and powerful computer graphics (Kanamgotov et al., 2012; Brooks, 2003; McMahan, 2003).

Based on the reliance of Murray's defining of immersion in literature, many scholars would later expand upon this description and build models and frameworks to define how immersion works in the game media. This eventually birthed a few major perspectives on how immersion is to be studies in games. Early attempts to categorize immersion in games are

proposed since the early 2000s, albeit with conflicting ideas.

The most popular frameworks used amongst scholars are Brown and Cairn's (2004) and Jennett's game immersion models (2008). Brown continual and exploratory findings made contribution to the players' level of commitment towards engaging into the game fictional worlds made of three main levels of immersion: (from ascending order of cognitive affordance) engagement, engrossment, and full immersion. Each stage/dimension under this model contains particular criteria that the audience must have in order to achieve the full-immersive/incorporated experience. However, the criteria for each immersive level are unclearly defined. This model proposes the idea of a categorising immersion through a linear fashion or sets of criteria, albeit has trouble covering the different context on how different gamers enter each level of immersion.

Jennett et al. (2008) considers such categorizes are based on the different aspects of an individual's reaction while playing a game: cognitive involvement, real world disassociation, emotional involvement, control and challenge.

Other scholars attempt to breakdown immersion into different sub-types. Adams (2004) attempted to split player immersion in games into three major types: Tactical Immersion, Strategic Immersion, and Narrative Immersion. There are problems with these initial categories: for example, Narrative Immersion appear to be misinterpreted as the game medium content rather than the player recipient perception. Tactical Immersion appear to instead inaccurately resemble the player reactions which can be broken down into the player's emotional state and motor-based reactions.

Haggis-Burridge (2020) divided game immersion into 4 main categories: Systems Immersion, Spatial Immersion, Empathic/Social Immersion, and Narrative/Sequential Immersion. They simply suggest them as modes of player engagement, shifting between personal preferences towards the game's contents.

Bjork and Holopainen (2005) attempted to reinterpret this division into four categories as derived from the players' perception rather than the game's contents: Spatial Immersion, Emotional Immersion, Sensory-Motoric Immersion, and Cognitive Immersion. However, there categorise focuses on technological and input-output aspects while neglecting the game's aesthetics and narratives. The counterargument is the process of immersing into the game's narration as a sub-section to the individual cognitive immersion due to individually biased attention and possible misinterpretation of the received contents.

McMahan (2003) and Kubiński (2014) agreed that game immersion is highly dependent on and in the context of game's contents, such as its game-like rules. This justifies the need to evaluate immersion with the game's contents as a key component to the players' expectations.

However, the majority of scholars specializing in immersion tend to neglect the processes of individual detraction from the gaming activity – due to the negative qualities of the detractor elements' nature, hence, a closer study about the nature of cognitive detraction is necessary.

Detractors and Emersion

Anti-immersion does not entire imply that the relevant factors that detracts the players' experiences from a literature or interactive work. Skolnik (2008) argues that they play a significant factor in encouraging players to invest their time into the literature works. However, Skolnik and other narratologists' descriptions about anti-immersion elements remain lacking and hence, their relationship with the immersive cognition need to be re-examined.

Known studies on anti-immersion in gaming is rather scarce, albeit the concept that lead to anti-immersion seemed to deliberate from theatrics and filming techniques. For Shawver (2010), he referred to producer and writers utilization of elements and *mise-en-scene* as signify the audience to be aware of the fictional world.

Early conceptualisations of anti-immersion are penned through radical works from film scholars like Bertolt Brecht's 'Verfremdungseffekt' (estrangement effect) (1974) who would conduct theatre-based experimentation to break audience empathy to the actors in order to immerse into the theatrics. His concept is to force the audience to de-familiarize with the media and keep them outside the fourth wall - this ensures the audience to remain critical and analyse the theatrical piece as an important part of the full, meta-like immersive experience.

Kim's findings (2006) considers that the medium involving role-playing is allegoric to a 'pot of soup' and is inherently chaotic in nature. As such, linear storytelling structure used in non-interactive media is difficult to implement to RPGs since they are chaotically shared storytelling systems.

"There are as many different goals for the scene as there are players, and thus there is no best way to handle or resolve it according to traditional dramatic principles. This multiplicity of function makes story planning essentially impossible, and even judging a single scene based on dramatic logic is difficult" (Kim, 2006).

This implies that players in groups instead occasionally conflict with one another in defining the perceived narrative of the outcome events within the game diegesis – the expected immersive state becomes destabilised. And yet, players consider these moments to be a part of the gaming experiences. As such, contemporary notions of game immersion, particularly when experiencing the media should be relooked.

Kubiński (2014) (as based on McMahan's finding (2003) considered emersion as factors that weaken the target players from being fully immersed into the games' narratives. However, Kubiński did believe that these emersive elements may contain promotional potential for full experiences in the media as alternative to the mainstream perspectives of game immersion. The term 'emersion' was

penned by him as the opposing description of Murray's (1997) Latin metaphoric interpretation of immersion.

However, Kubiński's essay on emersion in video games are simply proposed ideas based on personal observations and further investigation to emersion did not continue.

Attempts to Measure Immersion and Detraction

Many studies related to immersion tend to focus on an individual's perspective to detect it presence. Nacke (2008) proposed the use of psycho-physiological tools as the primary means to measure the players' immersive experiences while playing video games. Quantitative data collection through electronic devices such as eye-saccade tracking, facial electromygraphies (facial EMGs), electroencephalographies (EEGs) and other recordings of body motions are suggested by some scholars to measure the presence of player immersion in video games, as they respectively are used to detect the timed changes in the gamers' physiology, such as minute bio-electrical twitches in the facial muscle and brain wave activities (Nacke & Lindley, 2008; Jennett et al., 2008; Cairns et al., 2006). Their supportive notion to utilize the quantitative, however, can only produce co-relations and tend to omit external and personal experiential factors leading to the how immersion is developed through these inputs.

While studying immersion in the massive multiplayer online platform called Second Life, Kanamgotov (2012) concludes human-to-human communication as significant factor that contributes to immersion. Slater (2009) identifies this as correlational presence, in which players can feel more present in a virtual game world due to its communicative feedback from other players. They also conclude that player's social activities while not receiving any feedback as a negative encouragement.

Calleja (2013) argues that factors such as player attentiveness and the measuring methods may not cover the qualitative aspects of game immersion. He then developed the Player Involvement Model, which consists of six dimensions on narrative involvement: kine-aesthetic involvement, spatial involvement, shared involvement, narrative involvement, affective involvement, and ludic involvement. This model is derived from individual players having unique preferences towards some of these dimensions as positive motivation for game immersin. But similar to other game immersion scholars, the elements and designs of the detraction in these games are neglected. Aside from Kubiński's (2014) and Skolnik's (2008) attempts to classify emersion and anti-immersion elements respectively, they lack a measuring tool to determine detraction, hence this study's goal is to conduct a thematic qualitative approach to define detraction in context of the TRPG social gaming experiences.

METHODOLOGY

In order to investigate the detractive experience in TRPGs, a grounded and reflexive thematic approach is necessary to identify themes and topics related to detractions in TRPGs (Erickson, 1986; Hsieh & Shannon, 2005; Jnanathapaswi, 2021). This

is performed through an in-depth focus group interview between TRPG gamers in the Klang Valley and KL area, where the majority of the Malaysian TRPG communities are found. These communities also have closer access to the imported TRPG products and have long established online social media to help search for and meet up with like-minded players.

Materials and Procedures

Due to the 2019 Covid lockdown, the focus group sessions are conducted via Microsoft Teams (MS Teams) for its multiple shared screen and video recording features. This takes a telepresent approach to simulate the physical version of focus groups while having the advantage of reducing time and cost to collect the video and audio date in this study. The collected recordings are then transcribed into text files via Otter.ai and are coded and analysed through Atlas.ti 9 to evaluate and identify the thematic codes. This study takes the latent approach for the thematic interpretations and review of the collected codes.

These identifications are used to identify themes and topics related to the detraction and immersion on social tabletop gaming, particularly when answering the research, the following questions:

1. How does detraction affect TRPG immersive experience?
2. What are the factors and themes tied to detraction?

Question Designs

Initial questions are also designed to introduce, question each participants' experience and uncover described actions, behaviours and emotions when experiencing detraction and immersion. Clear differences between the terms are necessary for the participants' answering of the topics of study. The primary questions are generally broken down into a few sections:

1. An introductory/ice-breaking section.
2. Immersion, its definition and experiences in TRP gaming.
3. Detraction, its definition and experiences in TRP gaming.

Other answers of interest are further questioned pending on their contextual potential to answering the study's questions.

Participants

There are invited through Facebook groups, mainly Gamers of KL (GOKL) group, and snowballed through its members – they are assumed to have some experience playing TRPGs and excludes their social-economic and ethno-cultural backgrounds as they are assumed to contribute little to these experiences.

A total of 16 voluntary participants joined this study and are divided into three separate focus groups. This setup helps participants familiarise with immersion and detraction terminologies and allow them to share their experiences of their personal TRPG experiences about immersion and detraction. Participants brought their own headsets and web cameras for the online discussions. Participants are reminded of ethical considerations such as harassment and vulgarity.

RESULTS

The overall conversations on the subject of immersion-detraction vary pending on their

short or long-term exposure to TRPGs - Dungeons & Dragons 5E being the most played amongst them. Significant phrases and topics from their conversations are coded as events, behaviours or traits related to immersion-detraction. The following are initial themes compiled by the grouping of these codes of common traits.

Describing Detraction-Immersion

Experienced participants are familiar and able to describe their immersive experiences such as in participant P1's excerpt:

P1: "...immersion pretty much means that really getting into the setting, like you're ***immersing yourself in water****. Like to* ***really get into the environment*** *and get into your* ***character shoes****. Basically, to like really experience the game as though* ***you're really there somebody else****?..."*

However, initial response to defining detraction vary. For example, participant P2 attempted to described it as opposing act of immersion or a loss in concentration:

P2: "Well, I ***have never like seen this used i****n like the gaming sort of sense before. But right off the top of my head is just stuff that will like,* ***break it all the players focus****. If eh, er,****break all the players like focus on the game itself****. And generally resulting in like a sort of* ***negative experience****... An' it ends up becoming a* ***flame war****, and everyone else just* ***stares at them screaming at each other or something****."*

Recurring detracting accounts usually comprise of expressions such as 'waking-up' or 'not-feeling-into it". One prominent criteria is the emotional justification of them communicating as avatars present in the game world, but they detract when communicating directly amongst players (P3).

P3: "It's like... I immersed, I feel like my surroundings are very different. I ***feel like I'm talking to different people****. So the moment when detraction happens, it's just* ***that 'snap,*** *ye go it. Like my eyes go wide, and then I, I* ***realized I'm back, I'm back in a, in the room****. I'm, I'm in reality again lah, I guess*."

Game Contents Factors

Certain TRPG contents affect the participants' immersive-detraction experiences, however this depends on their individual preferences and motivation. These vary from the game's world's setting (P4) to the game mechanics (P5-P7).

P4: "... you can play whatever character you want. But, to me in an ***ideal world, everyone knows the lore of the world****. If you say that* ***you're from Cheliax,… they teach you to be racist towards tielfings****."*

P5: "And the least immersive part is when the ***rules start taking over****.* ***Dice rolls****, waiting for your* ***turn."***

*P6****:*** *"...the guys I play with only ever wants to go in* ***and bash things****... That's all he ever wants. He's* ***happy with that****."*

P7: "... while the ***rule checking*** *has happened, it's not too bad.* ***But when the, the game grinds to a halt****, until you can ascertain… how something should work properly in-game, then yes, it will kind of* ***bring you out of the immersion****..."*

Detraction Social-Gaming Behaviours

Particular social-gaming performances such as other player's out-of-character actions are frequented as reasons for detraction-immerison determination such as poor gaming behaviours, rules-checking, miscommunication issues or misaligned expectations or group approval (particularly the GM's) (P7-P9).

P7: "Yeah, where the ***character did things they shouldn't be doing****? Or it just like, they're* ***out of character****, actions. But, it's like. Yeah, I mean, I think detraction is when... things* ***didn't go with the game's logic."***

P8: "... I do have like fights, like, when I'm not able to pull off, like the, the ***cool moves that I kind of want to move more****,... I think, may help the group. But then, everyone in the group is like, "No,* ***no, no. Don't do this. Please do, please do this****.* ***Please, to please, while I do this****,..."*

P9: "... sometimes if the explanation is something ***that I expect someone to be able to read in their free time, uh, and they didn't know that****. I had to like, come out and remind myself, "Eh,* ***not everyone would read it****."*

Participants also mentioned detractive experiences due to factor beyond their control or from outside the game. for these examples snippets (P10-12), they tend to comprise of awarenss of their immediate surroundings or personal physical conditions as detracting sources.

P10: *"... I know like,* ***for me, responsibilities, I have a wife, I have a kid.*** *So ,when I'm playing games, and then, you know, wife comes in, say, "Kid is not sleeping". And the, yeah, so that's a real big detraction as well..."*

P11: "...The ***next table****, there was this like, overgrown man-child who decided to start* ***a fight and go an' throw a fit over a party game.*** *And, everyone was very* ***distracted from the game and just kept going****..."*

P12: "Basically being forcibly pulled out, eh, by something in real life. Like, like ***hunger or having to do something in... real-life*** *..."*

The following Table 1 summarises the compiled initial sets of codes and linked themes. Themes are grouped based on recurring behaviours and game-based categories.

External and Miscellaneous Factors

Table 1: Thematic Code Groups on Cognitive Detraction and Immersion from the TRPG Focus Groups

Themes	Codes
Immersion Description	Presence, flow, connects and assumes avatar, In-tuned, concentration, attention, engagement, player agency, positive expectations and outcomes, group approval, recognition of content, avatar embodiment and empathy

Detraction Description	Lose Focus/Concentration, real-world awareness/waking up, not Immersed, disconnection/break connection, negative expectations and outcomes, group or personal disapproval, loss of flow, not in-tuned to personal expectations, cognitive and realism dissonance, losing focus, frustrated, laughing at (to jokes and references), distancing from game or avatar
Detractive Behaviours	Miscommunication, rules-checking, outside disturbances, bodily urgencies, out-of-game conversations, waiting on another players, in-game jokes/references jokes, player conflict, bleed-in/out, lack of agency, poor decisions, group approval/disapproval
Detracting Game Contents	Turns, random determinants (dice), game lore, story plot, avatar, combat and non-combat mechanics, game actions and choices
External Detracting Sources	External disturbances/noises, bodily needs

DISCUSSION

The aim of this study is to identify themes and situations related to the TRPG detraction and how they function in game immersion experiences. Detraction can occur in various sources during the TRPG gaming session, and this paper highlights the sets of situations and factors that can lead to player detraction while highlighting their behavioural reactions to it. These generally occur through three major sources of social-gaming behaviours (such as group conformity, miscommunication of shared information, and gamemaster's approvals), from within the game's contents (such as game lore, dice rolling, turns and other game mechanics) or from outside the game world (such as external disruptions). Detractive game contents can also be aligned to Calleja's involvement dimensions. Detraction appear to act as a cognitive challenge for players to self-evaluate their affordance to remain immersed in TRPGs.

CONCLUSION

The collected codes identify a definition of detraction and expanded it to an initial set of sub-categories of detracting game contents, detraction as experiential events, social-gaming behaviours, and emotional reactions towards them. The findings suggest detraction as a significant role in determining the overall TRPG gaming experiences, however, its role in game cognition remain undetermined. Hence, this study highlights the need for further studies to evaluate detraction in TRPG immersion at a social cognitive perspective. Further investigation is required to

comprehend the nature of detraction at a symbolic perspective in these games.

REFERENCES

1. Aarseth, E. (2014). Ontology. In *The Routledge companion to video game studies* (pp. 484–492). Routledge.
2. Adams, E. (2004). *Postmodernism and the Three Types of Immersion*. Postmodernism and the Three Types of Immersion. http://designersnotebook.com/Columns/063_Postmodernism/063_postmodernism.htm
3. Bjork, S., & Holopainen, J. (2005). Immersion. In *Patterns in Game Design* (pp. 205–209). Charles River Media.
4. Bowman, S. L. (2018). Immersion and Shared Imagination in Role-Playing Games. In *Role-Playing Game Studies* (pp. 379–394). Routledge.
5. Brecht, B. (1974). Alienation Effects in Chinese Acting. In J. Willett (Trans.), *Brecht on Theatre: The Development of an Aesthetic* (2nd edition, pp. 91–100). Menthuen.
6. Brooks, K. (2003). *There is Nothing Virtual About Immersion: Narrative Immersion for VR and Other Interfaces*.
7. Brown, E., & Cairns, P. (2004). A grounded investigation of game immersion. *CHI '04 Extended Abstracts on Human Factors in Computing Systems*, 1297–1300. https://doi.org/10.1145/985921.986048
8. Cairns, P., Cox, A., Berthouze, N., Dhoparee, S., & Jennett, C. (2006). Quantifying the experience of immersion in games. *UCLIC - UCL Interaction Centre*. Cognitive Science of Games and Gameplay workshop at Cognitive Science 2006, Vancouver, Canada. http://www0.cs.ucl.ac.uk/staff/C.Jennett/Cairns_Immersion06.pdf
9. Calleja, G. (2013). Narrative Involvement in Digital Games. *Proceedings of the 8th International Conference on the Foundations of Digital Games (FDG 2013)*, 9–16. http://www.fdg2013.org/program/papers/paper02_calleja.pdf
10. Coleridge, S. T. (1817). Chapter XIV. In *Biographia Literaria* (Vol. 2, pp. 1–12). London, R. Fenner. http://www.lyriktheorie.uni-wuppertal.de/lyriktheorie/texte/1817_coleridge1.html
11. *Critical Role*. (2015). https://critrole.com/
12. Csikszentmihalyi, M. (2014). Flow. In *Flow and the Foundations of Positive Psychology* (pp. 227–238). Springer Netherlands. https://doi.org/10.1007/978-94-017-9088-8
13. Daniau, S. (2016). The Transformative Potential of Role-Playing Games—: From Play Skills to Human Skills. *Simulation & Gaming: An Interdisciplinary Journal of Theory, Practice and Research*, *47*(4). https://doi.org/10.1177/1046878116650769
14. Dormans, J. (2006). On the Role of the Die: A brief ludologic study of pen-and-paper roleplaying games and their rules. *The International Journal of Computer Game Research*, *6*(1). http://gamestudies.org/0601/articles/dormans
15. Erickson, F. (1986). Qualitative Methods in Research on Teaching. In *Handbook of research on teaching* (3rd ed., pp. 119–161). Macmillan.
16. Farkas, T., Wiseman, S., Cairns, P., & Fiebrink, R. (2020). A Grounded Analysis of Player-Described Board Game Immersion. *CHI PLAY '20: Proceedings of the Annual Symposium on Computer-Human Interaction in Play*, 427–437. https://dl.acm.org/doi/10.1145/3410404.3414224
17. Gooskens, G. (2014). Immersion. *Proceedings of the European Society for Aesthetics*, *6*, 181–

189. https://www.eurosa.org/volumes/6/GooskensESA2014.pdf
18. Grouling, J. (2010). Immersion in the TRPG. In *The Creation of Narrative in Tabletop Role-Playing Games* (pp. 106–124). McFarland & Company.
19. Hammer, J., To, A., Schrier, K., Bowman, S., & Kaufman, G. (2018). Learning and Role-Playing Games. In *Role-Playing Game Studies* (pp. 283–299). Routledge. https://doi.org/10.4324/9781315637532-15
20. Haggis-Burridge, M. (2020). Four categories for meaningful discussion of immersion in video games. *Published on Researchgate*. https://www.researchgate.net/publication/340686774_Four_categories_for_meaningful_discussion_of_immersion_in_video_games
21. Hall, C. (2019). *How many people are playing D&D compared to other tabletop RPGs?* Polygon. https://www.polygon.com/2019/7/29/8934912/how-many-people-play-dungeons-dragons-pathfinder
22. Hsieh, H.-F., & Shannon, S. E. (2005). Three approaches to qualitative content analysis. *Qualitative Health Research*, *15*(9), 1277–1288. https://doi.org/10.1177/1049732305276687
23. Ilieva, A. (2013). Cultural Languages of Role-Playing. *International Journal of Role-Playing*, *4*, 26–38.
24. Jennett, C., Cox, A. L., & Cairns, P. (2009). Investigating computer game immersion and the component real world dissociation. *CHI '09 Extended Abstracts on Human Factors in Computing Systems*, 3407–3412. https://doi.org/10.1145/1520340.1520494
25. Jennett, C., Cox, A. L., Cairns, P., Dhoparee, S., Epps, A., Tijs, T., & Walton, A. (2008). Measuring and defining the experience of immersion in games. *International Journal of Human-Computer Studies*, *66*(9), 641–661. https://doi.org/10.1016/j.ijhcs.2008.04.004
26. Jnanathapaswi, S. G. (2021). *Thematic Analysis & Coding: An Overview of the Qualitative Paradigm*. figshare. https://doi.org/10.6084/m9.figshare.17159249.v1
27. Kanamgotov, A., Christopoulos, A., & Conrad, M. (2012). Immersion in Virtual Worlds—But not Second Life! *2012 International Conference on Cyberworlds*, 107–113. https://dl.acm.org/doi/abs/10.1109/CW.2012.22
28. Kim, J. H. (2006). *Immersive Story Methods for Tabletop Play*. https://darkshire.net/jhkim/rpg/theory/narrative/immersivemethods-tt.html
29. Kubiński, P. (2014). Immersion vs. Emersive Effects in Videogames. In *Engaging with Videogames: Play, Theory and Practice* (pp. 133–141). Brill. https://doi.org/10.1163/9781848882959_013
30. Mackay, D. (2001). *The Fantasy Role-Playing Game: A New Performing Art*. McFarland.
31. Mahmoud, K., Harris, I., Yassin, H., Hurkxkens, T. J., Matar, O. K., Bhatia, N., & Kalkanis, I. (2020). Does Immersive VR Increase Learning Gain When Compared to a Non-immersive VR Learning Experience? In P. Zaphiris & A. Ioannou (Eds.), *Learning and Collaboration Technologies. Human and Technology Ecosystems* (pp. 480–498). Springer International Publishing. https://doi.org/10.1007/978-3-030-50506-6_33
32. McMahan, A. (2003). Immersion, Engagement, and Presence. A Method for Analyzing 3-D Video Games. In *The Video Game Theory Reader* (pp. 67–86). Routledge.

33. Mizer, N. J. (2019). *Tabletop Role-Playing Games and the Experience of Imagined Worlds* (1st ed. 2019 edition). Palgrave Macmillan.
34. Morrus. (2020). *Comparing EN World's Demographics to the D&D Community's*. EN World | Dungeons & Dragons | Tabletop Roleplaying Games. https://www.enworld.org/threads/comparing-en-worlds-demographics-to-the-d-d-communitys.671691/
35. Murray, J. H. (1997). Chapter 4: Immersion. In *Hamlet on the holodeck: The future of narrative in cyberspace* (p. 123). Cambridge, Mass. : MIT Press.
36. Nacke, L., & Lindley, C. A. (2008). Flow and immersion in first-person shooters: Measuring the player's gameplay experience. *Proceedings of the 2008 Conference on Future Play: Research, Play, Share*, 81–88. https://doi.org/10.1145/1496984.1496998
37. Orr, M., King, S., & Mcgonnell, M. (2020). A Qualitative Exploration of the Perceived Social Benefits of Playing Tabletop Role-playing Games. *International Journal of Role-Playing*, *10*.
38. Segura Ruiz, M. (2018). "Methodology for the development of VR immersive virtual reality applications that comply with universal design principles. Case study: Uniagustiniana immersive virtual tour". *Conference: XIII Jornadas Iberoamericanas En Ingeniería de Software e Ingeniería Del Conocimiento (JIISIC'18)*.
39. Shawver, B. (2010). The Rub: Anti-Immersive Techniques in Almereyda's Hamlet. *Ben Shawver*. https://sites.google.com/site/yetliving/writing-samples/the-rub-anti-immersive-techniques-in-almereydas-hamlet
40. Skolnik, M. R. (2008). The Anti-Immersive Theatre of Role-Playing Games. *Meaningful Play 2008 Conference Proceedings.* https://meaningfulplay.msu.edu/proceedings2008/mp2008_paper_90.pdf
41. Slater, M., Lotto, B., Arnold, M. M., & Sánchez-Vives, M. V. (2009). How we experience immersive virtual environments: The concept of presence and its measurement. *Anuario de Psicologia*, *40*(2), 193–210.
42. Söderberg, J., Waern, A., Åkesson, K.-P., Björk, S., & Falk, J. (2004). Enhanced reality live role playing. *Second International Conference on Pervasive Computing: Pervasive 2004*. http://urn.kb.se/resolve?urn=urn:nbn:se:ri:diva-22359
43. Tychsen, A., Smith, J. H., Hitchens, M., & Tosca, S. (2006). Communication in multi-player role playing games – the effect of medium. *Proceedings of the Third International Conference on Technologies for Interactive Digital Storytelling and Entertainment*, 277–288. https://doi.org/10.1007/11944577_28
44. Zdravkova, K. (2014). Learning computer ethics and social responsibility with tabletop role-playing games. *Journal of Information, Communication and Ethics in Society*, *12*(1), 60–75. https://doi.org/10.1108/JICES-09-2013-0038

MALAYSIAN JOURNAL OF HUMAN ECOLOGY

Journal Homepage: https://eco1.upm.edu.my/jurnal_mjhe-3740

HUBUNGAN ANTARA MAKNA KEHIDUPAN DENGAN MOTIVASI KOGNITIF SEMASA COVID-19 DALAM KALANGAN PELAJAR

Aqila Syafa Binti Hamidon & Ratna Roshida Ab Razak

Jabatan Pengajian Kenegaraan dan Ketamadunan, Fakulti Ekologi Manusia, Universiti Putra Malaysia

ABSTRAK

Kajian ini bertujuan untuk menentukan hubungan antara makna kehidupan dengan motivasi kognitif dalam kalangan pelajar Fakulti Ekologi Manusia, UPM, Serdang. Seramai 280 orang pelajar telah terlibat dalam kajian ini di mana mereka dipilih menggunakan teknik persampelan rawak mudah. Data dikumpul secara dalam talian dengan borang soal selidik. *Meaning in Life Questionnaire* (MLQ) telah digunakan untuk mengukur tahap makna kehidupan. *The Motivated Strategies for Learning Questionnaire* (MSLQ) telah digunakan untuk mengukur tahap motivasi kognitif. Hasil kajian menunjukkan hubungan makna kehidupan dengan motivasi kognitif mempunyai perhubungan secara positif. Di samping itu, tiada perbezaan secara signifikan dalam makna kehidupan antara lelaki dan perempuan. Tambahan pula, tiada perbezaan signifikan dalam motivasi kognitif antara lelaki dan perempuan. Kajian ini menyimpulkan bahawa makna kehidupan menyumbang kepada motivasi kognitif pelajar semasa COVID-19. Hasil kajian ini mencadangkan dua aspek dalam makna kehidupan iaitu kehadiran makna dan pencarian makna kehidupan adalah penting dan perlu diperbaiki untuk mendapatkan motivasi kognitif yang baik dalam kalangan pelajar.

Corresponding author:

Ratna Roshida Ab Razak
Emel: ratna_razak@upm.edu.my
Tel : 03.9769 7045

ABSTRACT

This study aims to determine the relationship between the meaning of life and cognitive motivation among students of the Faculty of Human Ecology, UPM, Serdang. A total of 280 students were involved in this study where they were selected through a simple random sampling technique. Data were collected online with a questionnaire. Meaning in Life Questionnaire (MLQ) was used to measure the level of meaning of life. The Motivated Strategies for Questionnaire Learning (MSLQ) was used to measure levels of cognitive motivation. The results showed that the relationship between the meaning of life and cognitive motivation had a positive relationship. In addition, there are no significant differences in the meaning of life between men and women. Furthermore, there was no significant difference in cognitive motivation between men and women. This study concludes that the meaning of life contributes to students' cognitive motivation during COVID-19. The results of this study suggest that two aspects the meaning of life, namely the presence of meaning and search for the meaning of life, are important and need to be improved to obtain good cognitive motivation among students

PENGENALAN

Makna, tujuan dan nilai hidup merupakan perkara yang cukup penting untuk dimiliki oleh setiap yang bergelar manusia. Dengan adanya makna, tujuan dan nilai, ia mampu mempengaruhi dan mendatangkan kesan dalam kehidupan manusia terutamanya untuk membuat keputusan. Makna ini dapat diperolehi dalam setiap aspek, kejadian, senario dan peristiwa yang berlaku dalam kehidupan (Ackerman, 2021). Walau bagaimanapun agama yang dimiliki atau panduan hidup yang diwarisi tetap menjadi *tasawwur* atau pandangan alam (*worldview*) yang terbaik, yang menentukan apakah perkara baik yang perlu dilakukan dan apakah perkara yang buruk yang perlu dijauhi. Manusia sentiasa memerlukan makna dalam kehidupan mereka dan makna inilah yang membantu perkembangan individu. Justeru, bagi individu yang tidak memiliki dan menyedari keperluan makna hidup, mereka akan cenderung untuk menganggap kehidupan mereka tidak ada erti dan hanya dimaknakan dengan keadaan dan peristiwa yang dihadapi (Kadhim, 2019).

Motivasi kognitif pula merupakan aspek terpenting kepada setiap individu pada semua golongan, terutama golongan pelajar. Untuk berjaya dalam pelajaran, pelajar sudah tentulah memerlukan kepada motivasi yang bertindak seperti bahan bakar kepada mereka untuk terus berusaha bagi membangunkan kehidupan yang baik. Motivasi kognitif merupakan tindakan yang berpunca daripada pemprosesan dan analisis maklumat yang aktif dalam minda setiap individu, dan didorong oleh satu set proses semula jadi yang telah ditentukan (Hart & Mueller, 2014). Bukan itu sahaja, ketiadaan motivasi kognitif juga merupakan salah satu punca pelajar mempunyai daya kreativiti yang rendah dan masalah mental yang buruk. Kedua perkara ini boleh menjejaskan prestasi akademik mereka (Al- Shammari, 2009; Hassan, 2010; Kadhim, 2019).

OBJEKTIF

Makalah ini bertujuan untuk menjelaskan kedudukan makna kehidupan dan hubungannya dengan motivasi kognitif semasa COVID-19 dalam kalangan pelajar, khususnya pelajar di Fakulti Ekologi Manusia, Universiti Putra Malaysia.

SOROTAN LITERATUR

Terdapat pengkaji yang mendefinisikan makna kehidupan sebagai nilai positif terakhir yang ingin dicapai dalam kehidupan seseorang individu dan dizahirkan dalam tindakan dan perbuatan. Dengan kehidupan yang bermakna ini, seseorang memiliki kehidupan yang berkualiti kerana ia mempunyai perkaitan dengan tujuan dan nilai kehidupan secara menyeluruh (Metz, 2013). Makna kehidupan juga didefinisikan sebagai keupayaan seseorang untuk memahami kehidupan secara menyeluruh dengan memiliki tujuan, nilai dan kepentingan kepentingannya terhadap dunia (George & Park, 2016). Makna kehidupan juga difahami sebagai tujuan kehidupan yang dibawa bersama prinsip moral yang boleh dipraktikkan. (Heine et al., 2006; Wang et al., 2021). Secara ringkas, pengertian makna kehidupan dapat digambarkan berdasarkan sejauh mana individu tersebut memahami kehidupan mereka dan kemudian menghargainya, serta setakat mana kepercayaan mereka terhadap tujuan dan nilai kehidupan, juga matlamat yang ingin dicapai. Makna kehidupan boleh dianggap sebagai sebuah sistem moral yang boleh membimbing tindakan mereka ke arah mencapai apa yang diingini. (Stegar et al., 2006).

Meskipun makna dalam kehidupan adalah berlainan dalam diri setiap individu dan dari masa ke semasa (Kadhim, 2016), namun dengan memiliki makna kehidupan sudah cukup untuk menjadikannya sebagai motivasi utama dalam kehidupan mereka (Frankl, 2004). Dalam konteks kehidupan seorang pelajar, mereka memerlukan motivasi, yang bertindak sebagai bahan bakar untuk meneruskan pembelajaran mereka secara berkesan. Setiap individu pastinya memerlukan kehidupan yang gembira, positif dan sentiasa dalam keadaan yang menyenangkan. Walau bagaimanapun, setiap individu pasti akan diuji dengan pelbagai cabaran dan halangan demi memaknakan kehidupan mereka (Torkar, 2015). Pilihan yang dilakukan merupakan penzahiran kepada nilai-nilai teras yang didukung, yang menjadi prinsip hidup mereka (Wong, 2012; Torkar, 2015).

Pendekatan yang digunakan oleh Frankl (1986) untuk menjelaskan persoalan makna kehidupan ini adalah dengan menggunakan Teori Logoterapi. Logoterapi ini mendapat penerimaan yang meluas dalam praktis terapi. Persoalan asas dan utama dalam pendekatan ini adalah tentang makna kehidupan. Teori Logoterapi Frankl telah mendapat penerimaan yang meluas kerana penekanan makna kehidupan sebagai motivasi dan kehendak manusia yang bukan sekadar penawar kepada pelbagai masalah kesihatan mental seperti kemurungan, sebaliknya memberikan satu motivasi untuk kehidupan yang baik bagi setiap individu (Wong, 2014).

Menurut Frankl, makna kehidupan adalah sesuatu yang boleh ditemui oleh setiap individu tetapi tidak boleh diberikan. Menjadi tugas bagi setiap individu untuk mencari makna kehidupan mereka. Bukan itu sahaja, untuk memperoleh makna dalam kehidupan, mereka juga perlu untuk melihat dunia secara gambaran keseluruhan

(James, 2018). Logoterapi mempunyai fokus terhadap makna yang dicari oleh individu dan pencarian makna inilah yang menjadi kekuatan motivasi individu (Boeree, 2006; Dovoe, 2017).

Makna kehidupan mempunyai kaitan yang sangat rapat dengan agama. Sesetengah pengkaji berpendapat bahawa agama itu sendiri boleh menjadi sumber makna dalam kehidupan manusia. Tambahan pula, hubungan agama dan makna kehidupan adalah kompleks kerana manusia juga boleh menemui tujuan hidup, pemahaman hidup dan sokongan psikologi melalaui agama yang menjadi pegangan mereka (Park, 2013; Krok, 2015). Agama juga dilihat paling komprehensif dalam semua sistem makna kerana keupayaannya untuk menjadi sumber kepada makna itu sendiri seperti jalinan hubungan kemanusiaan, pencapaian yang diperolehi melalui institusi yang terlibat seperti institusi keluarga. Selain dari itu agama juga merupakan sumber kepada lahirnya nilai-nilai yang penting, menjadi penyumbang kepada dunia dalam mendidik manusia tentang nilai dan etika atau adab (Krok, 2015). Jika individu berpegang kepada ajaran agama dan mencari makna kehidupan mereka dalam konteks keagamaan yang dipegang, individu tersebut akan berpandangan bahawa nilai sebuah kehidupan adalah sangat bermakna. Dalam konteks agama Islam, seluruh ajaran yang terdapat didalamnya itu merupakan makna, tujuan dan nilai sebuah kehidupan, yang bermula dengan hubungannya dengan diri sendiri, dengan Tuhan, sesama manusia dan alam yang didiaminya.

Makna kehidupan sememangnya boleh mempengaruhi kehidupan manusia kerana makna itu sendiri memainkan peranan penting dalam menjalani kehidupan dengan banyak melakukan kebaikan demi meraih kesejahteraan (Wong, 2011). Terdapat juga kajian tentang kebahagiaan yang menyatakan makna kehidupan secara positif boleh menghalang depresi atau kemurungan dan kegelisahan (Li et al., 2019).

Makna hidup sememangnya elemen penting yang boleh mempengaruhi kesejahteraan seseorang, khususnya dalam aspek spiritualiti. Kajian ini menggunakan definisi makna kehidupan, sebagaimana yang dijelaskan oleh Frankl, iaitu suatu makna hidup yang terletak pada pencarian mengenai tujuan, nilai yang diperolehi dari hubungan terhadap diri kita sendiri, Tuhan, sesama manusia dan alam yang didiami ini. Dengan memiliki persoalan “mengapa” yang jelas, seseorang individu mampu untuk menghadapi semua pertanyaan yang bersifat “bagaimana” dalam hidupnya.

Aspek motivasi sendiri banyak memainkan peranan dalam kehidupan manusia. Ahli psikologi sendiri pernah menyebut tentang pentingnya elemen ini dalam tingkah laku manusia dengan memperkenalkan konsep motif (Campbell, 1985; Turabik, 2015). Motif ini pula membawa kepada konsep motivasi dan memberi motivasi. Terdapat juga kajian yang mendefinisikan motivasi sebagai sebuah proses yang bertindak sebagai kesan terhadap motif (Ozkalp & Kirel, 2005; Turabik & Baskan, 2015). Bukan itu sahaja, motivasi juga merupakan aspek yang memberi penekanan kepada individu untuk mencapai prestasi tinggi, mengatasi halangan untuk berubah, pemacu bimbingan, kawalan dan kegigihan dalam tingkah laku manusia (Tohidi & Jabbari, 2012). Tambahan pula, motivasi membantu pelajar dalam pencapaian akademik dan

menggalakkan pelajar untuk mempunyai dorongan sendiri untuk belajar termasuk untuk membuat rujukan, catatan, penyelesaian masalah dan sebagainya semasa proses pembelajaran (Sulaiman & Jasmi, 2013).

Sementara itu, aspek kognitif boleh merujuk kepada keupayaan termasuk ingatan, pemikiran, pemprosesan, penyelesaian masalah, bahasa dan persepsi (Richland et al., 2016). Tahap fungsional dalam kognitif pula dikatakan mempunyai tujuan iaitu menjelaskan tingkah laku berdasarkan elemen persekitaran dan untuk memahami mekanisme mental sendiri di mana unsur-unsur persekitaran boleh mempengaruhi tingkah laku (Houwer, 2016). Aspek kognitif ini membawa pelbagai kepentingan terutama dalam aspek pendidikan. Terdapat pengkaji yang membawa istilah gaya kognitif dan gaya pembelajaran pelajar dan menyatakan kedua istilah ini adalah berbeza tetapi aspek pembelajaran sering dipengaruhi oleh aspek kognitif (Mohamed et al., 2014).

Hakikatnya, aspek motivasi kognitif itu merupakan salah satu elemen yang memainkan peranan penting terutama dalam proses pembelajaran. Motivasi dan kognitif biasanya mempunyai proses yang berbeza iaitu motivasi berperanan dalam memulakan sesuatu, mengarahkan dan mendorong tingkah laku manakala kognitif berperanan sebagai manipulasi yang mewakili proses merekod dalam ingatan (Bickhard, 2002).

Motivasi kognitif juga boleh dirujuk sebagai kepuasan dan keselesaan yang dirasakan oleh seseorang individu ketika mempelajari sesuatu yang baru, menemui sesuatu yang tidak diketahui sebelumnya atau memahami sesuatu yang sebelumnya sukar difahami (Alzoubi et al., 2016). Malah, motivasi kognitif bukan sahaja boleh mempengaruhi pelajar secara positif, malah boleh juga memberikan implikasi sebaliknya. Hal ini demikian kerana, pelajar yang kurang motivasi kognitif akan mempunyai kreativiti yang kurang dan mempunyai kecederungan yang tinggi untuk menhadapai masalah kesihatan mental. Apabila keadaan ini berlaku, ia boleh mempengaruhi pencapaian akademik mereka (Kadhim, 2019). Ketiadaan aspek motivasi kognitif yang positif ini memberi impak negatif dan seterusnya menganggu pembelajaran, penglibatan dan pencapaian pelajar universiti.

Pembolehubah makna kehidupan adalah salah satu faktor penting bagi motivasi kognitif individu. Kadhim (2019) menyatakan bahawa makna kehidupan memiliki daya kekuatan untuk memberi pengaruh terhadap motivasi kognitif kerana apabila individu tidak dapat melakukan sesuatu aktiviti, ia jelas mempunyai perkaitan dengan makna kehidupannya yang menyebabkan kurangnya motivasi kognitif mereka.

Ahli teori Psikologi Kemanusiaan seperti Maslow dan Frankl pula menyatakan pencarian makna kehidupan merupakan salah satu motivasi terkuat yang menjadikan manusia itu tetap hidup dan berusaha untuk menjadi lebih baik hari demi hari (Frankl, 1982). Berdasarkan teori Maslow, pencarian makna adalah tugas yang penting yang berasal dalam diri individu dan individu itu perlu memenuhi keperluan yang diperlukan berdasarkan piramid keperluan. Individu akan cenderung untuk mengulanginya sehingga mereka naik ke tahap kepuasan yang tinggi

(Frankl, 1982; Kadhim, 2019). Berdasarkan perspektif mereka, keperluan itu memainkan peranan yang penting dalam diri manusia untuk kesejahteraan dan kemajuan mereka. Tambahan lagi, individu akan dapat berkembang sepenuhnya sekiranya mereka memenuhi keperluan asasnya, di mana keperluan tersebut merupakan sumber kepada kehidupannya. (Desmet & Fokkinga, 2020). Dalam kata lain, keperluan diperingakat bawah perlu dahulu dipenuhi kerana ia akan mempergaruhi minda individu dan menjadi motivasi untuk individu yang berkembang (Kadhim, 2019).

METODOLOGI

Bahagian ini akan membincangkan metodologi kajian yang telah dijalankan. Perbincangan dibuat mengikut beberapa sub-topik yang berkaitan.

Reka Bentuk dan Pensampelan

Kajian ini merupakan kajian kuantitatif yang yang melibatkan saiz sampel seramai 280 orang responden yang terdiri daripada pelajar Fakulti Ekologi Manusia, UPM. Berdasarkan portal rasmi FEM, Universiti Putra Malaysia (2021), fakta dan angka tahun 2020/2021 jumlah populasi pelajar prasiswazah FEM ialah 964 orang. Penentuan saiz sampel kajian ditentukan berdasarkan kepada jadual persampelan kajian yang telah dirangka oleh Krejcie and Morgan (1970) yang menunjukkan bahawa jika saiz populasi berjumlah di antara 950 dan 1000 orang, jumlah saiz sampelnya adalah seramai 278 orang responden. Namun, bilangan saiz sampel yang diambil dalam kajian ini adalah 280 orang. Pemilihan responden adalah menggunakan kaedah persampelan rawak mudah. Dalam kaedah persampelan ini, setiap anggota populasi mempunyai peluang untuk dipilih. Persampelan ini membahagikan sampel ke dalam kelompok yang mencerminkan seluruh populasi iaitu berdasarkan lima kos pengajian yang terdapat di FEM dan kemudian memilih sampel secara rawak.

Instrumen Kajian

Kajian ini menggunakan dua instrumen untuk mengkaji pembolehubah makna kehidupan dan motivasi kognitif dalam kalangan pelajar. Pembolehubah makna kehidupan diukur dengan menggunakan *Meaning in Life Questionnaire* (MLQ) yang merupakan soal selidik yang dikembangkan oleh Steger (2010). Instrumen ini digunakan untuk mengukur (1) Kehadiran Makna dan (2) Pencarian Makna Kehidupan: bagaimana responden berusaha untuk mencari makna dan pemahaman dalam kehidupan mereka. Seterusnya, bagi mengukur pembolehubah kedua iaitu motivasi kognitif, The Motivated Strategies for Learning Questionnaire (MSLQ) (Pintrich & Groot, 1990) telah digunakan. Instrumen ini digunakan untuk mengukur jenis (1) motivasi akademik dan (2) strategi pembelajaran yang digunakan oleh pelajar. Tambahan pula, antara senarai komponen yang digunakan dalam motivasi akademik ialah nilai orientasi intrinsik, ekstrinsik serta nilai tugasan, komponen jangkaan (*expectancy*) dan komponen afektif manakala bagi komponen strategi pembelajaran dalam instrumen ini melibatkan aspek kognitif, metakognitif dan strategi pengurusan sumber (Pintrich & Groot, 1990).

Data Analisis

Semua data yang diperoleh dan dikumpul telah dianalisis menggunakan Statistical

Package for the Social Sciences (SPSS) software version 25.0 berdasarkan objektif dan hipotesis kajian. Analisis data untuk kajian ini dilakukan dengan menggunakan iaitu Analisis Data Eksploratif, Analisis Univariat (Analisis Deskriptif), Analisis Bivariat (Ujian Korelasi Pearson) dan Ujian-T Sampel Bebas. Analisis deskriptif digunakan untuk menyediakan data dari segi kekerapan, peratusan, min, sisihan piawai, minimum dan maksimum.

HASIL KAJIAN

Bahagian ini akan membincangkan hasil kajian yang telah dijalankan berkaitan makna kehidupan dan motivasi kognitif semasa COVID-19 dalam kalangan pelajar FEM. Perbincangan dibuat mengikut beberapa sub-topik yang berkaitan.

Makna Kehidupan

Jadual 1 menunjukkan keputusan untuk makna kehidupan bagi pelajar semasa COVID-19. Jadual menunjukkan bahawa keputusan skor terendah bagi elemen kehadiran makna yang terendah adalah 5 dan yang tertinggi adalah 25. Sementara itu, kebanyakan pelajar iaitu seramai 143 orang pelajar (51.07%) daripada 280 orang responden mendapat skor diantara 5 dan 11 yang menunjukkan kehadiran makna yang rendah. Turut didapati bahawa hanya sedikit pelajar yang mendapat skor kehadiran makna yang sederhana iaitu seramai 21 orang (7.50%). Manakala, kira-kira 116 orang (41.43%) daripada 280 orang responden mendapat skor kehadiran makna tinggi iaitu diantara 19-25. Purata skor min responden pada subskala kehadiran makna adalah 18.73 dengan sisihan piawai 0.22.

Jadual 1: Penerangan Makna Kehidupan Responden (n= 280)

Pembolehubah	n (%)	Mean	Sd.	Min.	Max.
Makna Kehidupan		40.91	0.31	20	50
Rendah (10-23)	2 (0.71%)				
Sederhana (24-36)	40 (14.29%)				
Tinggi (37-50)	238 (85.00%)				
i. Kehadiran Makna		18.73	0.22	5	25
Rendah (5-11)	143 (51.07%)				
Sederhana (12-18)	21 (7.50%)				
Tinggi (19-25)	116 (41.43%)				
ii. Pencarian Makna		22.18	0.16	9	25
Rendah (5-11)	9 (3.2%)				
Sederhana (12-18)	16 (5.7%)				
Tinggi (19-25)	255 (91.1%)				

Selain itu, keputusan bagi elemen pencarian makna menunjukkan bahawa skor terendah ialah 9 dan skor tertinggi ialah 25. Kajian mendapati kira-kira hanya 9 orang (3.2%) sahaja daripada 280 orang responden mempunyai pencarian makna yang rendah iaitu diantara 5 hingga 11. Sementara itu, didapati seramai 16 orang (5.7%) pelajar mempunyai pencarian makna yang sederhana dalam kehidupan mereka sepanjang COVID-19. Jumlah tertinggi didapati untuk pencarian makna pada kategori tinggi iaitu seramai 255 orang (91.1%) daripada 280 orang responden. Julat bagi kategori tinggi ini pula adalah daripada skor 19 sehingga 25. Seterusnya, purata skor min responden pada subskala pencarian makna adalah 22.18 dengan sisihan piawai sebanyak 0.16.

Hubungan antara Makna Kehidupan dan Motivasi Kognitif

Ujian Korelasi Pearson telah digunakan untuk menentukan hubungan antara dua pembolehubah kajian iaitu makna kehidupan dan motivasi kognitif. Subskala daripada dua pemboleh ubah iaitu makna kehidupan (kehadiran makna, pencarian makna) dan motivasi kognitif (komponen intrinsik, komponen ekstrinsik, nilai tugasan dan ujian *anxiety*) akan ditentukan secara terperinci dalam analisis bivariat melalui Ujian Korelasi Pearson.

Jadual 2 menunjukkan hubungan antara makna kehidupan dan motivasi kognitif manakala Jadual 3 pula menunjukkan korelasi matrik bagi subskala makna kehidupan iaitu kehadiran makna dan pencarian makna, serta subskala motivasi kognitif iaitu komponen intrinsik, komponen ekstrinsik, nilai tugasan dan ujian *anxiety.*

Sementara itu, keputusan keseluruhan makna kehidupan dalam Jadual 1 menunjukkan skor terendah adalah sebanyak 20 manakala skor tertinggi adalah 50. Dapatan mendapati skor rendah sebanyak 10 hingga 23 hanya mempunyai 2 orang (0.71%) sahaja daripada 280 orang responden. Skor sederhana pula hanya mempunyai 40 orang (14.29%) yang mempunyai julat diantara 24 hingga 36. Kebanyakan responden mendapat skor tinggi iaitu seramai 238 orang (85%) yang menunjukkan bahawa mereka mempunyai tahap makna kehidupan yang tinggi. Purata skor min responden pada skala makna kehidupan adalah 40.91 dengan sisihan piawai sebanyak 0.31.

Berdasarkan Jadual 3, hasil kajian mendapati pelajar yang mempunyai kehadiran makna akan mempunyai nilai intrinsik dalam kehidupan mereka ($r = 0.21$, $p<0.01$). Hasil kajian turut mendapati bahawa terdapat perkaitan dalam kehadiran makna dengan komponen nilai ekstrinsik kerana dapatan mendapati hubungan antara keduanya adalah tidak berkorelasi secara signifikan ($r = 0.83$, $p> 0.05$). Hasil kajian turut mendapati pelajar yang mempunyai kehadiran makna dalam kehidupan mereka akan mempunyai nilai tugasan yang tinggi ($r = 0.29$, $p< 0.01$). Dapatan turut mendapati hubungan antara makna kehidupan dalam kehadiran makna dengan komponen efektif *anxiety* menunjukkan kehadiran makna mempunyai kaitan dengan tahap *anxiety* pelajar ($r = 0.25$, $p< 0.01$).

Jadual 2: Korelasi Matrik untuk Makna Kehidupan dan Motivasi Kognitif

Pembolehubah	**1**	**2**
Makna Kehidupan	1	
Motivasi Kognitif	0.42**	1

Nota: *p<0.05, **p<0.01

Jadual 3: Korelasi Matrik untuk Subskala Makna Kehidupan dan Motivasi Kognitif

Pembolehubah	**1**	**2**	**3**	**4**	**5**	**6**
1. Kehadiran makna	1					
2. Pencarian makna	0.27**	1				
3. Komponen nilai intrinsik	0.21**	0.21**	1			
4. Komponen nilai ekstrinsik	0.83	0.22**	0.19**	1		
5. Komponen nilai tugasan	0.29**	0.40**	0.38**	0.44**	1	
6. Komponen afektif ujian *anxiety*	0.25**	-0.18**	-0.25	-0.23**	-0.51*	1

Nota: *p<0.05, **p<0.01

Berdasarkan Jadual 3, hasil kajian mendapati pelajar yang mempunyai pencarian makna akan mempunyai nilai intrinsik yang tinggi dalam kehidupan mereka (r = 0.21, p< 0.01). Begitu juga pelajar yang mempunyai pencarian makna akan mempunyai nilai ekstrinsik yang tinggi dalam kehidupan mereka (r = 0.19, p< 0.01). Pelajar yang mempunyai pencarian makna dalam kehidupan mereka juga akan mempunyai nilai tugasan yang tinggi (r = 0.40, p< 0.01). Berdasarkan Jadual 3 juga, hubungan antara makna kehidupan dalam pencarian makna dengan komponen afektif ujian *anxiety* berkorelasi secara signifikan (r = -0.18, p< 0.01). Namun demikian, korelasi antara makna kehidupan dan ujian *anxiety* berlaku secara negatif. Ini bermakna, semakin tinggi pencarian makna seseorang, semakin rendah tahap kebimbangan (*anxiety*) seseorang itu.

Secara keseluruhannya, berdasarkan Jadual 2, dapatan mendapati terdapat korelasi secara signifikan antara makna kehidupan dan motivasi kognitif dalam kehidupan seseorang (r = 0.42, p< 0.01). Hubungan korelasi antara kedua pembolehubah ini juga berlaku secara positif. Hal ini bermakna, pelajar yang mempunyai makna kehidupan yang tinggi akan mempunyai tahap motivasi kognitif yang tinggi. Dapatan ini adalah selari dengan dapatan daripada Kadhim (2019) yang menyatakan bahawa makna kehidupan memiliki daya kekuatan untuk memberi pengaruh terhadap motivasi kognitif kerana apabila individu tidak dapat melakukan sesuatu aktiviti, ia jelas menunjukkan bahawa kurangnya motivasi kognitif, yang diperolehi daripada makna kehidupannya.

Analisis Ujian-T sampel bebas telah dijalankan untuk menguji perbezaan skor min dalam makna kehidupan dan motivasi kognitif antara pelajar lelaki dan perempuan. Keputusan ditunjukkan dalam Jadual 4.

Jadual 4: Perbezaan dalam Makna Kehidupan dan Motivasi Kognitif semasa COVID-19 dalam kalangan pelajar lelaki dan perempuan.

Pembolehubah	**Jantina**		**t**	**P**
	Lelaki	Perempuan		
	Min	Min		
1. Makna Kehidupan	40.71	41.02	- 0.49	0.62
Kehadiran Makna	20.53	20.61	- 0.24	0.81
Pencarian Makna	20.18	20.40	-0.68	0.50
2. Motivasi Kognitif	70.39	70.77	- 0.46	0.65
Komponen Nilai Intrinsik	15.74	16.01	-0.76	0.45
Komponen Nilai Ekstrinsik	17.66	17.90	-0.87	0.31
Komponen Nilai Tugasan	25.83	26.31	-1.20	0.23
Komponen Afektif Ujian *Anxiety*	11.16	10.56	1.33	0.19

Berdasarkan Jadual 4, bagi subskala makna kehidupan, dapatan menunjukkan tiada perbezaan signifikan dalam kehadiran makna bagi pelajar lelaki (Min=20.53) dan pelajar perempuan (Min=20.61) dengan p =0.81 dan t = -0.24. Selain itu, dapatan juga mendapati tiada perbezaan signifikan bagi pencarian makna bagi pelajar lelaki (Min=20.18) dan pelajar perempuan (Min=20.40) dengan p= 0.50 dan t= -0.68. mendapati tiada perbezaan signifikan antara pelajar lelaki (Min=40.71) dan pelajar perempuan (Min=41.02) dengan p= 0.62 dan t= -0.49. Hasil dapatan yang diperoleh adalah berlawanan dengan dapatan daripada kajian Yu (2016) yang mendapati bahawa kehadiran makna dalam kehidupan bagi golongan wanita adalah lebih tinggi berbanding golongan lelaki. Dapatan daripada kajian lain iaitu Dhanjal (2019) juga mendapati golongan wanita mempunyai kehadiran makna dalam kehidupan yang lebih tinggi berbanding golongan lelaki. Namun demikian, terdapat sumber yang boleh mempengaruhi makna kehidupan iaitu apabila individu mendapat sokongan sosial yang aktif, aspek keagamaan, keperluan asas kehidupan, aktiviti riadah, pekerjaan, hubungan, pencapaian, pertumbuhan diri, politik, nilai hidup, tradisi dan budaya (Dhanjal, 2019; Wong, 2005).

Berdasarkan Jadual 4, analisis Ujian-t Sampel Bebas juga digunakan untuk menguji perbezaan skor min bagi motivasi kognitif antara pelajar lelaki dengan perempuan. Dapatan bagi nilai intrinsik mendapati tiada perbezaan signifikan bagi pelajar lelaki (Min=15.74) dan pelajar perempuan (Min=16.01) dengan p= 0.45 dan t= -0.76. Sementara itu, dapatan bagi nilai ekstrinsik mendapati tiada perbezaan signifikan bagi pelajar lelaki (Min=17.66) dan pelajar perempuan (Min=17.90) dengan p= 0.31 dan t= -0.87. Seterusnya, dapatan bagi nilai tugasan mendapati tiada perbezaan signifikan bagi pelajar lelaki

(Min=25.83) dan pelajar perempuan (Min=26.31) dengan p= 0.23 dan t= -1.20. Akhir sekali, dapatan bagi ujian *anxiety* mendapati tiada perbezaan signifikan antara pelajar lelaki (Min=11.16) dan pelajar perempuan (Min=10.56) dengan p= 0.19 dan t= 1.33. Dapatan bagi motivasi kognitif secara keseluruhannya mendapati tiada perbezaan signifikan antara pelajar lelaki (Min=70.39) dan pelajar perempuan (Min=70.77) dengan p= 0.65 dan t= -0.46. Namun demikian, tidak terdapat banyak kajian lepas yang mampu menyokong dapatan tiada perbezaan signifikan terhadap motivasi kognitif lelaki dan perempuan. Malah, dapatan ini bercanggah dengan kajian terdahulu yang mendapati bahawa lelaki dan perempuan mempunyai tahap motivasi (intrinsik dan ekstrinsik) yang berbeza. Dalam konteks ini, golongan wanita dikatakan mempunyai standard yang lebih tinggi dalam kelas serta menilai prestasi mereka secara kritis manakala golongan lelaki menunjukkan motivasi (intrinsik dan ekstrinsik) yang lebih rendah untuk belajar sekiranya tidak mempunyai minat atau insentif (Naz et al., 2020).

RUMUSAN DAN PERBINCANGAN

Bagi tahap makna kehidupan semasa COVID-19 dalam kalangan pelajar, kebanyakan responden mendapat skor tinggi iaitu seramai 238 orang (85%) yang menunjukkan bahawa mereka mempunyai tahap makna kehidupan yang tinggi. Purata skor min responden pada skala makna kehidupan adalah 40.91 dengan sisihan piawai sebanyak 0.31.

Bagi tahap motivasi kognitif semasa COVID-19 dalam kalangan pelajar, dapatan kajian mendapati skor terendah bagi motivasi kognitif adalah sebanyak 53 manakala skor tertinggi adalah sebanyak 85. Hal ini menunjukkan kebanyakan responden mempunyai tahap motivasi kognitif yang tinggi semasa COVID-19. Jumlah skor min adalah sebanyak 63.62 dengan sisihan piawai sebanyak 0.71.

Bagi menentukan perkaitan antara makna kehidupan dan motivasi kognitif semasa COVID-19 dalam kalangan pelajar, dapatan kajian mendapati terdapat korelasi secara signifikan antara makna kehidupan dan motivasi kognitif dalam kehidupan seseorang ($r = 0.42$, $p< 0.01$). Hubungan korelasi antara kedua pembolehubah ini juga berlaku secara positif. Hal ini bermakna, pelajar yang mempunyai makna kehidupan yang tinggi akan mempunyai tahap motivasi kognitif yang tinggi.

Dapatan kajian menjelaskan bahawa kebanyakan pelajar mempunyai tahap makna kehidupan yang tinggi dengan kehadiran makna rendah dan pencarian makna yang tinggi. Keadaan ini secara tersirat membawa maksud bahawa pelajar masih beraa dalam proses unutk mencari makna kehidupan yang sebenar. Sementara itu, dapatan juga menunjukkan bahawa kebanyakan pelajar mempunyai tahap motivasi kognitif yang tinggi dengan nilai intrinsik dan ekstrinsik yang tinggi.

Hubungan korelasi antara kedua pembolehubah ini juga berlaku secara positif. Hal ini bermakna, pelajar yang mempunyai makna kehidupan yang tinggi akan mempunyai tahap motivasi kognitif yang tinggi. Dapatan ini adalah selari dengan dapatan kajian oleh Kadhim (2019) yang mendapati bahawa makna kehidupan memiliki daya kekuatan dan memberi pengaruh terhadap motivasi kognitif kerana

apabila individu tidak dapat melakukan sesuatu aktiviti, ia jelas menunjukkan bahawa kurangnya motivasi kognitif, mempunyai kaitan dengan makna kehidupan yang dimiliki. Makna kehidupan boleh mempengaruhi motivasi kognitif dan memberikan kesan dalam aktiviti seharian individu. Individu yang menganggap kehidupan mereka tidak bermakna cenderung untuk berisolasi dan terjebak dengan corak tingkah laku tertentu seperti bermain permainan video secara berlebihan dan menganggap tidak mungkin mereka akan mempunyai motivasi kognitif yang positif untuk memiliki kehidupan yang baik (Kadhim, 2019).

KESIMPULAN

Kajian ini penting dalam konteks kehidupan hari ini yang mana masyarakarat dihadapi dengan masalah kesihatan mental yang agak serius. Meskipun fokus kajian ini kepada pelajar, secara tidak langsung inilah gambaran yang ada dalam masyarakat kita, khususnya golongan muda. Dengan pemilikan tahap makna kehidupan yang tinggi dalam kalangan pelajar, usaha berterusan perlu dilakukan agar mereka sentiasa kekal bersemangat untuk melakukan apa jua perkara yang sepatutnya. Motivasi kognitif yang rendah boleh memberi impak yang negatif kepada pelajar terutamanya dalam aspek pemikiran mereka. Bahkan, motivasi kognitif juga memberikan kesan kepada pelajar dari segi akademik, sosial dan emosi.

Melalui dapatan ini, diharapkan ia boleh menjadi panduan untuk membantu pihak berkaitan dalam menangani isu berkaitan kesihatan mental. Keperluan kepada makna kehidupan dan motivasi kognitif khususnya untuk berdepan dengan cabaran pandemik COVID-19, merupakan sesuatu yang menjadi keperluan mendesak. Dapatan ini juga diharapkan dapat memberi pandangan kepada pihak berkepentingan dalam pendidikan untuk merumuskan dasar dan melaksanakan program yang boleh membantu para pelajar mencari dan memahami makna dalam kehidupan mereka, seterusnya, membantu juga untuk meningkatkan motivasi kognitif mereka dan mengurangkan masalah kesihatan mental yang dialami oleh masyarakat kita, khusus golongan pelajar. Usaha yang berterusan juga perlu dilakukan oleh semua pihak seperti golongan pendidik dan ibu bapa untuk membantu para pelajar mendapatkan makna kehidupan dan motivasi kognitif, demi menghasilkan sebuah kehidupan yang sejahtera.

RUJUKAN

1. Devoe, D. J. (2017). Viktor Frankl's Logotherapy: The search for purpose and meaning. Inquiries *Journal Student Pulse*, *4*(7), 1-8. https://www.researchgate.net/publication/302544379_Viktor_Frankl's_Logotherapy_The_Search_For_Purpose_and_Meaning
2. George, L. S., & Park, C. L. (2016). Meaning in Life as Comprehension, Purpose, and Mattering: Toward Integration and New Research Questions. *Review of General Psychology, 20*(3), 205-207. http://dx.doi.org/10.1037/gpr0000077
3. Irfan, M., Shahudin, F., Hooper, V. J., Akram, W., & Ghani, R. B. A. (2020). The psychological impact of coronavirus on university students and its socio-economic determinants in Malaysia. *The Preprint Server for*

Health Sciences. https://doi.org/10.1101/2020.10.27.20220723

4. Kadhim, A. S. (2019). The Meaning of Life and Its Relationship to The Cognitive Motivation among University Students. *Journal of Arts, Litereature, Humanities and Social Sciences,* (36), 257-261. http://dx.doi.org/10.33193/JALHSS.36.16
5. Krok, D. (2015*).* The Role of Meaning in Life Within the Relations of Religious Coping and Psychological Well-Being. *Journal of Religion and Health, 54*(6), 2292-2308. https://doi.org/10.1007%2Fs10943-014-9983-3
6. Li, P. F. J., Wong, Y. J., & Chao, R. C. L. (2019). Happiness and meaning in life: Unique, differential, and indirect associations with mental health. *Counselling Psychology Quarterly, 32*(2), 1-19. http://dx.doi.org/10.1080/09515070.2019.1604493
7. Martela, F., & Steger, M. F. (2016). The Three Meanings of Meaning in Life: Distinguishing Coherence, Purpose and Significance. *The Journal of Positive Psychology, 11*(5), 531-545. http://dx.doi.org/10.1080/17439760.2015.1137623
8. Metz, T. (2013). The Meaning of Life. *Standard Encyclopedia of Philosophy*. 1-9. https://www.researchgate.net/publication/327382061
9. Mohamed, H., Tasir, Z., & Aris, B. (2014, Ogos11-13). *Pengaruh Gaya Kognitif Terhadap Pencapaian Pelajar.* [Paper presentation]. Konvensyen Antarabangsa Jiwa Pendidik 2014, Universiti Teknologi Malaysia.
10. Naz, S., Shah, S. A., & Qayum, A. (2020). Gender Differences in Motivation and Academic Achievement, A Study of The University Students of KP, Pakistan. *Global Regional Review, V*(I), 69-70. http://dx.doi.org/10.31703/grr.2020(V-I).09
11. Richland, L. E., Frausel, R., & Begolli, K. N. (2016). Cognitive Development. *The SAGE Encyclopedia of Theory in Psychology,* http://dx.doi.org/10.4135/9781483346274.n50
12. Steger, M. F. (2010). The Meaning In Life Questionnaire (MLQ), 1-3. http://www.michaelfsteger.com/wp-content/uploads/2013/12/MLQ-description-scoring-and-feedback-packet.pdf
13. Sulaiman, Z., & Jasmi, K. A. (2013, Jun 26). *Gaya Pembelajaran dan Hubungannya dengan Motivasi Pelajar: Satu Kajian Tinjauan di Pusat Pendidikan Andalus Peringkat Menengah di Singapura*. [Paper presentation]. Prosiding Seminar Pasca Siswazah Pertama, Fakulti Tamadun Islam, Universiti Teknologi Malaysia, https://www.researchgate.net/publication/293097714
14. Torkar, G. (2015). Creating Meaningful Life for a Responsible and Sustainable Future. *Springer International Publishing,* 73-82. http://dx.doi.org/10.1007/978-3-319-15305-6
15. Turabik, T., & Baskan, G. A. (2015). The Importance of Motivation Theories in Terms of Education Systems. *Procedia- Social and Behavioral Sciences*. 186, 1055-1063.

http://dx.doi.org/10.1016/j.sbspro.2015.04.006

16. Tohidi, H., & Jabbari, M. M. (2012). The effects of motivation in education. *Procedia - Social and Behavioral Sciences,* 31, 820-824. http://dx.doi.org/10.1016/j.sbspro.2011.12.148
17. Wong, P. (2011). Positive Psychology 2.0: Towards a Balanced Interactive Model of the Good Life. *Canadian Psychology, 52*(2), 69-81. http://dx.doi.org/10.1037/a0022511
18. Wong, P. T. P. (2014). Vicktor Frankl's Meaning- Seeking and Positive Psychology. http://dx.doi.org/10.1007/978-1-4939-0308-5_10
19. Zainal, Z. N. A. (2020). Tahap Kesejahteraan Psikologi dan Kawalan Diri Pelajar yang Tinggal di dalam Kampus dan Luar Kampus Universiti Malaysia Sabah Semasa Tempoh Perintah Kawalan Pergerakan. http://dx.doi.org/10.13140/RG.2.2.35502.33609

MALAYSIAN JOURNAL OF HUMAN ECOLOGY

Journal Homepage: https://eco1.upm.edu.my/jurnal_mjhe-3740

TEKANAN KERJA, STRATEGI DAYA TINDAK DAN KESIHATAN MENTAL DALAM KALANGAN WARGA KERJA DI INSTITUT PENGAJIAN TINGGI SWASTA

Nurul Adilah Suarni, Amalina Bahari & Mohamad Naqiuddin Dahamat Azam[1]

[1] Jabatan Pembangunan Manusia dan Pengajian Keluarga, Fakulti Ekologi Manusia,

Universiti Putra Malaysia

Emel: naqiuddin@upm.edu.my

ABSTRAK

Kajian sedia ada menunjukkan bahawa tekanan kerja dan strategi daya tindak yang tidak berkesan boleh meningkatkan kecenderungan kepada masalah mental dalam kalangan pekerja. Justeru itu, kajian ini dilaksanakan dengan tujuan untuk mengenal pasti hubungan di antara tekanan kerja dan strategi daya tindak dengan kesihatan mental dalam kalangan warga kerja di institusi pengajian tinggi swasta. Seramai 261 kakitangan Kolej Poly-Tech MARA telah mengambil bahagian sebagai responden. Menggunakan reka bentuk korelasi keratan rentas, tinjauan dalam talian telah dijalankan dan beberapa instrumen yang mengukur tekanan kerja, strategi daya tindak dan kesihatan mental digunakan dalam kajian ini. Data dianalisis menggunakan IBM SPSS versi 26.0. Keputusan menunjukkan bahawa tekanan kerja dan daya tindak elak berkorelasi secara positif dengan kesihatan mental. Walau bagaimanapun, daya tindak kawalan tidak berkait secara signifikan dengan kesihatan mental. Analisis lanjut mendapati bahawa tekanan kerja merupakan peramal utama kepada tahap kesihatan mental yang lebih rendah. Dapatan yang diperoleh menyokong kajian lepas di Barat yang menekankan keperluan memahami kepentingan kedua-dua elemen psikologi ini dalam menangani masalah mental dalam kalangan pekerja di organisasi pendidikan.

Kata kunci: kemurungan, tekanan kerja, daya tindak kawalan, daya tindak elak.

Corresponding author:
Mohamad Naqiuddin Dahamat Azam
Emel: naqiuddin@upm.edu.my
Tel : 03.9769 7133

ABSTRACT

Existing studies have shown that job stress and ineffective coping strategies can increase the propensity to mental problems among workers. Thus, the present study aimed to determine the relationship between job stress and coping strategies with mental health among a private higher education institution's employee. A total of 261 MARA Poly-Tech College staffs participated as the respondents. Using a cross-sectional correlation design, an online survey was conducted and instruments that measured job stress, coping strategies and mental health were used in this study. Data collected were analysed using IBM SPSS version 26.0. The results showed that work stress and avoidant coping were related to poor mental health. Meanwhile, control coping was not related to poor mental health. Further analyses found that work stress was the major predictor to lower levels of mental health. The findings support the previous studies in the West that emphasize the need to understand the importance of these two elements of psychology in dealing with mental problems among employees in educational institutions.
Keyword: Depression, stress, control coping, avoidant coping

PENGENALAN

Kesihatan mental merupakan satu indikator penting dalam menentukan kesejahteraan hidup seseorang individu. Secara definisinya, kesihatan mental merujuk kepada keadaan minda yang sihat sehingga mampu mengekalkan keseimbangan dalaman diri (Manwell *et al.*, 2015; Galderisi et al., 2017). Individu yang mempunyai kesihatan mental yang baik mampu menjalani gaya hidup yang sihat, meningkatkan motivasi diri, dan berkeupayaan untuk berinteraksi dalam suasana yang positif (Muhamed Ganasan & Norzaini, 2021). Manakala, dalam konteks kerjaya pula, seorang pekerja yang mempunyai mental yang sihat dapat menjalankan tugasan dengan produktif dan cemerlang, sekaligus memangkin kehidupan yang sejahtera (Lombardo *et al.*, 2018).

Namun begitu, kesihatan mental yang rendah boleh mengancam kesejahteraan hidup. Berdasarkan Laporan Tinjauan Kesihatan dan Morbiditi Kebangsaan 2015, sebanyak 29.2% daripada 32.4 juta populasi rakyat Malaysia menghadapi masalah mental (Firdaus, 2019). Bahkan, kemurungan telah dikenal pasti sebagai masalah mental utama yang menyumbang kepada tingkah laku membunuh diri (Nurul Sofiah *et al.*, 2020). Hal ini kerana bentuk pemikiran yang tidak stabil akibat kemurungan mampu menyebabkan seseorang individu tidak dapat berfikir secara waras sehingga mendorong kepada tindakan di luar jangkaan.

Lebih meruncing, laporan statistik semasa menunjukkan terdapat peningkatan dalam kes bunuh diri di Malaysia. Pada tahun 2019, sebanyak 609 kes bunuh diri telah dicatat dan bilangan tersebut meningkat kepada 631 kes pada tahun 2020. Malahan, dalam tempoh enam bulan pertama tahun 2021, sebanyak 468 kes bunuh diri telah dilaporkan (Suraya, 2021). Majoriti kes melibatkan individu dewasa yang bekerja. Justeru, isu kesihatan mental di Malaysia yang semakin meruncing dan membarah harus diberikan penekanan yang sewajarnya. Jika tidak ditangani dengan

berkesan, ianya berisiko menjejaskan usaha kerajaan dalam melahirkan modal insan yang berkualiti dalam mengukuhkan produktiviti sesebuah organisasi.

Hasil penelitian kepada kajian lepas mendapati tekanan kerja dan strategi daya tindak sebagai faktor penting dalam menentukan kesihatan mental seseorang pekerja (Nordin *et al.*, 2022). Tahap tekanan kerja yang tinggi dan strategi daya tindak yang pasif misalnya, mampu mencetuskan perasaan cemas dan rasa tidak selamat serta potensi kemurungan sehingga mampu menggugat kualiti dan produktiviti diri seseorang pekerja (Ganing *et al.*, 2020; Nordin *et al.*, 2022). Bahkan, kajian lepas telah membuktikan peranan tekanan kerja dan strategi daya tindak dalam menyumbang kepada kemurungan seperti guru dan pensyarah (Othman & Sivasubramaniam, 2019). Justeru, kajian ini dilaksanakan untuk mengkaji potensi tekanan kerja dan strategi daya tindak sebagai faktor penyumbang epada kesihatan mental dalam kalangan warga kerja di institusi pendidikan tinggi swasta di Malaysia.

Tekanan Kerja dan Kesihatan Mental

Tekanan kerja didefiniskan sebagai situasi atau persekitaran pekerjaan yang melampaui sumber atau kebolehan yang dimiliki seorang pekerja (Lahey, 2001; McGrath, 1976; McNamara, 2000). Tekanan kerja yang tidak diatasi dengan segera dan berkesan mampu memberi impak negatif kepada kesejahteraan mental para pekerja. Ini merangkumi keadaan fizikal dan psikologi seseorang pekerja yang tidak berkeupayaan untuk menghadapi sesuatu konflik pekerjaan sehingga membataskan pergerakan dan mencetuskan gangguan emosi dan pemikiran (Bell et al., 2012; Nathaniel *et al.*, 2016). Bahkan, tekanan kerja yang melampau juga boleh mengakibatkan reaksi agresif secara emosi dan fizikal (Azman *et al.*, 2015).

Penelitian terhadap profesyen pendidikan turut mengaitkan tekanan kerja sebagai antara punca utama kepada isu kesihatan mental para guru. Suleman et al. (2018) misalnya, mendapati tekanan kerja berpotensi menyebabkan kemurungan dan kebimbangan melampau pengetua sekolah di Peshawar, Pakistan. Bahkan, mengalami tekanan untuk jangka masa yang panjang boleh mendatangkan mudarat kepada kesejahteraan mental mereka. Satu kajian lain oleh Poormahmood *et al.* (2017) mendapati indikator kepada keadaan mental yang sihat seperti kepuasan hidup, kerohanian, kegembiraan dan keyakinan, perkembangan individu mampu mengurangkan kecenderungan guru untuk mengalami masalah tekanan kerja.

Strategi Daya Tindak dan Kesihatan Mental

Daya tindak merujuk kepada kebolehan seseorang individu untuk menangani tekanan dan konflik yang dicetus oleh faktor dalaman atau luaran (Folkman, 1984). Penyelidikan lepas mendapati bahawa pengunaan strategi daya tindak yang berbeza mampu memberi kesan kepada kesihatan mental seseorang pekerja. Dalam kajian ini, tumpuan diberikan kepada dua jenis strategi daya tindak, iaitu daya tindak kawalan dan daya tindak elak.

Strategi daya tindak kawalan berfungsi mendorong individu untuk berhadapan dan menyelesaikan masalah yang dihadapi secara positif tanpa bersandar kepada emosi atau perasaan (Park *et al.*, 2001). Strategi

daya tindak kawalan adalah penting dalam hal penyelesaian konflik. Ini termasuk berhadapan secara langsung dengan punca tekanan dan aktif menggunakan sokongan sosial dalam menangani masalah (Wright et al., 2010). Kebiasannya, strategi kawalan mendorong kepada kesudahan yang positif dan baik, seperti mengurangkan kecenderungan untuk bertingkah laku agresif (Blechman, Prinz, & Dumas, 1995; Folkman & Moskowitz, 2004).

Strategi daya tindak elak pula merujuk kepada reaksi tingkah laku dan emosi yang mendorong individu menghindar atau melarikan diri daripada menyelesaikan masalah (Ottenbreit & Dobson, 2004). Strategi ini turut merangkum kecenderungan individu untuk menjauhkan diri dari konflik (Wright et al., 2010). Lazimnya, penggunaan strategi daya tindak elak ini boleh mengakibatkan interaksi sosial yang lebih negatif dan keruh seperti peningkatan kemarahan dan tingkah laku agresif (Blechman et al., 1995; D'zurilla, Chang, & Sanna, 2003; Folkman & Moskowitz, 2004).

Para pengkaji melihat strategi daya tindak kawalan sebagai satu strategi penyelesaian masalah yang lebih adaptif berbanding strategi daya tindak elak. Hal ini disokong oleh kajian daripada Tindle *et al.* (2022) yang mendapati tahap penggunaan daya tindak kawalan yang tinggi dapat mengurangkan kesan negatif terhadap permasalahan kesihatan mental. Ini adalah kerana daya tindak kawal memangkin usaha individu untuk menyelesaikan masalah dan tekanan yang dialami agar emosi yang tidak stabil dapat dikurangkan (Schotte & Clum, 1987). Manakala, penggunaan daya tindak kawalan secara kerap tidak membantu penyelesaian masalah untuk jangka masa panjang, bahkan boleh mengganggu emosi dan memberi tekanan psikologi kepada individu terbabit.

Objektif Kajian

Secara umumnya, kajian ini dijalankan bertujuan untuk mengkaji hubungan antara tekanan kerja dan strategi tindak balas ke atas kesihatan mental dalam kalangan warga kerja di institusi pengajian tinggi swasta. Objektif khusus kajian ini adalah seperti berikut:

1. Memerihalkan latar belakang demografi responden (umur, jantina, bangsa, agama, status sosioekonomi (pendapatan, tahun pendidikan), jawatan, lokaliti, tempoh perkhidmatan, skop pekerjaan).
2. Mengenal pasti tahap tekanan kerja, daya tindak dan kesihatan mental responden.
3. Menentukan perkaitan antara tekanan kerja dan strategi daya tindak dengan kesihatan mental responden.

Hipotesis Kajian

Berdasarkan kepada objektif ketiga kajian, tiga hipotesis telah dibangunkan adalah seperti berikut.

$H_0$1: Tiada perkaitan yang signifikan antara tekanan kerja dengan kesihatan mental responden.
$H_0$2: Tiada perkaitan yang signifikan antara strategi daya tindak kawalan dengan kesihatan mental responden.
$H_0$3: Tiada perkaitan yang signifikan antara strategi daya tindak elak dengan kesihatan mental responden.

METODOLOGI KAJIAN

Reka Bentuk Kajian

Kajian kuantitatif ini menggunakan reka bentuk korelasi yang membenarkan pengkaji untuk mengenal pasti perkaitan di antara tekanan kerja dan strategi daya tindak (kawalan dan elak) dengan kesihatan mental dalam kalangan warga kerja institusi pengajian tinggi swasta.

Lokasi Kajian

Kajian ini telah dilaksanakan di beberapa buah cawangan Kolej Poly-Tech MARA (KPTM) yang terpilih iaitu di cawangan Kuala Lumpur, Kota Bharu, Alor Setar, Ipoh dan Bangi.

Populasi dan Sampel Kajian

Saiz sampel kajian ini ditentukan berdasarkan formula persampelan yang dicadangkan oleh Krejcie dan Morgan (1970). Berdasarkan rekod yang diperoleh, populasi warga kerja KPTM adalah dianggarkan seramai 1320 di seluruh Malaysia. Justeru, pengiraan persampelan berdasarkan formula Krejcie dan Morgan (1970) menetapkan seramai 297 responden diperlukan bagi kajian ini. Walaupun borang soal selidik telah diedarkan kepada 300 orang staf KPTM, hanya 261 orang staf bersetuju untuk terlibat sebagai responden dalam kajian ini.

Prosedur Kajian

Bagi proses pengumpulan data, satu set borang soal selidik telah dibina berdasarkan instrumen yang mengukur tahap kesihatan mental, tekanan kerja dan strategi daya tindak. Sebelum pengumpulan data dijalankan, kebenaran terlebih dahulu diperoleh daripada setiap KPTM yang terlibat. Disebabkan pandemik Covid-19 telah melanda dunia sejak tahun 2020, pengumpulan data diadakan secara dalam talian dengan menggunakan aplikasi *Google Form*.

Instrumen

Patient Health Questionnaire (PHQ-9) Malay Version (Sherina *et al*,. 2012) telah digunakan untuk mengukur kesihatan mental khususnya berkaitan kemurungan responden. PHQ-9 versi Bahasa Melayu ini mengandungi sembilan (9) item, seperti "*sedikit minat atau keseronokan dalam melakukan kerja-kerja*" dan "*bermasalah hendak tidur atau tidur terlalu banyak*". Setiap daripada item tersebut diukur menggunakan skala Likert 3-mata iaitu 0 (*tidak pernah sama sekali*), 1 (*beberapa hari*), 2 (*lebih dari seminggu*) dan 3 (*hampir setiap hari*). Skor yang tinggi menandakan responden mengalami masalah kesihatan mental.

Job-Related Tension Index (JRTI; Kahn *et al.*, 1964) digunakan untuk mengukur tekanan kerja responden. Sejumlah 15 item digunakan untuk menilai tahap seseorang individu tersebut apabila menghadapi tekanan kerja. Antara contoh item JRTI ialah *"berasa mempunyai kurang autoriti untuk melaksanakan tanggungjawab"* dan *"berasa anda tidak dapat memenuhi kehendak orang di sekeliling anda"*. Skala Likert 5-mata iaitu 1 (*tidak pernah berlaku*), 2 (*jarang-jarang berlaku*), 3 (*kadang-kadang berlaku*), 4 (*kerap berlaku*) dan 5 (*berlaku sepanjang masa*) digunakan untuk mengukur setiap item. Skor yang tinggi menggambarkan tekanan kerja yang tinggi yang dialami oleh responden.

Coping with Job Stress (Latack, 1986) digunakan untuk mengukur daya tindak responden. Dalam instrumen ini, terdapat 27 item yang terbahagi kepada dua bahagian iaitu daya tindak kawalan (17 item) dan daya tindak elak (10 item). Contoh item bagi sub-skala daya tindak kawalan ialah "*Berjumpa penyelia untuk membincangkannya*". Manakala, contoh item bagi sub-skala daya tindak mengelak ialah "*Cuba menjauhkan diri daripada masalah ini*". Skala Likert 5-mata digunakan untuk mengukur tahap daya tindak iaitu 1 = *tidak pernah*, 2 = *jarang*, 3 = *kadang-kadang*, 4 = *kerap* dan 5 = *selalu*. Skor yang tinggi bagi instrumen ini menunjukkan kecenderungan responden menggunakan strategi daya tindak yang tertentu.

Analisis Data

Analisis data bagi kajian ini dilaksanakan dengan menggunakan IBM SPSS versi 26.0. Untuk mencapai objektif pertama, analisis deskriptif yang merangkumi peratus, purata dan sisihan piawai digunakan. Manakala, bagi mencapai objektif kedua, iaitu mengkaji perkaitan antara tekanan kerja dan strategi daya tindak dengan kesihatan mental responden, analisis pekali korelasi *Pearson* digunakan.

HASIL KAJIAN DAN PERBINCANGAN

Latar Belakang Demografi Responden

Jadual 1 memaparkan hasil analisis deskriptif terhadap latar belakang demografi responden. Berdasarkan Jadual 1, 50% daripada responden berusia di antara 31 hingga 40 tahun, manakala 40% lagi berusia lebih daripada 41 tahun. 67.4% responden adalah perempuan dan daripada kesemua responden, 98.4% adalah daripada bangsa Melayu, 0.8% berbangsa Cina dan India. Majoriti responden berstatus telah berkahwin, iaitu sebanyak 82.4%, manakala tahap pendidikan responden berada di peringkat pendidikan tinggi seperti ijazah sarjana (41%) dan sarjana muda (33.7%). Seramai 66.2% responden merupakan staf akademik dan mempunyai anggaran pendapatan kasar di antara RM2000 sehingga RM4000.

Jadual 1: Latar belakang demografi responden (n = 261)

Ciri-Ciri Demografi	N (%)	Purata	S.P.
Umur		39.26	22
20 – 30	26 (10.0)		
31 – 40	130 (50.0)		
41 dan ke atas	104 (40.0)		
Jantina			
Lelaki	83 (31.8)		

Perempuan	176 (67.4)
Bangsa	
Melayu	256 (98.4)
Cina	2 (0.8)
India	2 (0.8)
Lain-lain	1 (0.4)
Status Perkahwinan	
Bujang	34 (13.0)
Berkahwin	215 (82.4)
Bercerai	9 (3.4)
Kematian Pasangan	3 (1.1)
Tahap Pendidikan	
SRP/PMR/PT3	2 (0.8)
SPM/Sijil Kemahiran	19 (7.3)
STPM/Diploma	41 (15.7)
Ijazah Sarjana Muda	88 (33.7)
Ijazah Sarjana	107 (41.0)
Ijazah Kedoktoran	4 (1.5)
Kategori Pekerjaan	
Staf Akademik	172 (66.2)
Staf Bukan Akademik	88 (33.8)

Pendapatan Kasar Bulanan	
RM1001- RM2000	29 (11.2)
RM2001- RM3000	81 (31.2)
RM3001- RM4000	61 (23.3)
RM4001 - RM5000	42 (16.1)
RM6001 dan ke atas	26 (10.1)

Nota: N = Bilangan Responden, S.P. = Sisihan Piawai

Tahap Masalah Kesihatan Mental, Tekanan Kerja dan Strategi Daya Tindak

Jadual 2 menunjukkan hasil analisis deskriptif bagi pemboleh ubah utama kajian iaitu tahap masalah kesihatan mental, tekanan kerja dan strategi daya tindak kawalan dan daya tindak elak bagi responden. Berdasarkan Jadual 2, majoriti responden (89.3%) menunjukkan masalah kesihatan mental yang rendah dan tidak mempunyai simptom yang serius. Majoriti responden juga menunjukkan tahap yang tinggi pada tekanan kerja (55.6%), daya tindak kawalan dengan (54.0%) dan daya tindak elak (58.2%).

Jadual 2: Analisis deskriptif ke atas kesihatan mental, tekanan kerja dan daya tindak (n = 261)

Pemboleh ubah	**N (%)**	**Purata**	**S.P.**
Kesihatan Mental		7.66	4.73
Rendah	233 (89.3)		
Tinggi	28 (10.7)		
Tekanan Kerja		37.63	10.1
Rendah	116 (44.4)		
Tinggi	145 (55.6)		
Daya Tindak Kawalan		68.34	8.30
Rendah	120 (46.0)		

Tinggi	141 (54.0)		
Daya Tindak Elak		28.76	6.58
Rendah	109 (41.8)		
Tinggi	152 (58.2)		

Nota: N = Bilangan Responden, S.P. = Sisihan Piawai

Perkaitan Antara Tekanan Kerja dan Daya Tindak dengan Kesihatan Mental

Jadual 3 menunjukkan analisis hasil korelasi bagi tekanan kerja dan strategi daya tindak kawalan dan daya tindak elak dengan kesihatan mental responden.

Jadual 3: Keputusan analisis korelasi bagi tekanan kerja, daya tindak dan kesihatan mental

	Kesihatan Mental	
	r	p
Tekanan Kerja	0.480	0.000
Daya Tindak Kawalan	-0.104	0.094
Daya Tindak Elak	0.272	0.000

Korelasi adalah signifikan pada tahap 0.01 (2-*tailed*)

Berdasarkan Jadual 3, analisis korelasi menunjukkan wujud perkaitan yang signifikan di antara kesihatan mental dan tekanan kerja (r = 0.480, p = 0.000) dan strategi daya tindak elak (r = 0.272, p = 0.000). Selain itu, strategi daya tindak kawalan tidak mempunyai perkaitan dengan kesihatan mental responden.

PERBINCANGAN DAN KESIMPULAN

Kajian ini dilaksanakan bertujuan untuk mengkaji hubung kait di antara tekanan kerja dan strategi daya tindak ke atas kesejahteraan psikologi dalam kalangan warga kerja di institusi pendidikan tinggi swasta. Secara umumnya, kajian ini mendapati majoriti responden yang terlibat mempunyai masalah kesihatan mental yang rendah, berhadapan tekanan yang tinggi dalam pekerjaan, serta kerap menggunakan kedua-dua strategi daya tindak, kawalan dan elak.

Menariknya, kajian ini telah menyokong penemuan penting daripada penyelidikan sebelum ini. Antaranya, pendapat yang menyatakan bahawa tekanan kerja yang tinggi berisiko membawa kepada masalah

kesihatan mental seseorang pekerja (Bell *et al.*, 2012). Bahkan, sekiranya tekanan yang dialami dibiarkan berterusan, situasi tersebut mampu menggugat kesihatan mental, yang turut meliputi kesihatan psikososial, kognitif, dan fisiologi.

Selain itu, pendapat bahawa strategi daya tindak elak berpotensi membawa kepada masalah kesihatan mental seseorang pekerja turut disokong. Ini kerana strategi mengelak boleh memberi kesan negatif kepada interaksi sosial dan kurang sokongan daripada individu di sekeliling. Situasi ini boleh mencetuskan rasa marah dan tingkah laku agresif, serta meningkatkan risiko masalah mental (Blechman et al., 1995; D'zurilla *et al.*, 2003; Folkman & Moskowitz, 2004).

Walaupun kajian ini telah mencapai objektif yang ditetapkan, beberapa limitasi kajian turut memberi implikasi dan perlu ditangani oleh penyelidikan akan datang. Pertama, pendekatan kajian secara keratan rentas tidak membenarkan pengkaji untuk meneroka hubungan sebab-akibat di antara tekanan kerja dan strategi daya tindak dengan kesihatan mental. Ini kerana pengujian sebab-akibat berpotensi menentukan arah perkaitan. Bahkan, wujud kemungkinan hubungan dua-hala di antara pemboleh ubah dalam kajian ini dengan kesihatan mental berpotensi mempengaruhi tekanan kerja dan strategi daya tindak pekerja. Justeru, kami mencadangkan agar kajian *longitudinal* dilaksanakan untuk mengkaji hubungan kesan-akibat di antara variabel kajian.

Kedua, kajian ini hanya melibatkan warga kerja KPTM sahaja. Justeru, hasil kajian ini tidak mewakili pekerja di institusi pengajian tinggi swasta yang lain, mahupun mewakili profesion yang berbeza. Sehubungan itu, penyelidikan mendatang disarankan untuk melibatkan entiti pengajian tinggi yang lain untuk memahami topik kajian ini dengan lebih mendalam.

Ketiga, kajian ini ketika berlakunya pandemik COVID-19. Situasi tersebut boleh memberi kesan langsung kepada kehidupan manusia, dan menjejaskan keadaan psikologi seseorang individu. Justeru, wujud kemungkinan bahawa maklum balas responden berkenaan tekanan dan kesihatan mental turut dipengaruhi oleh situasi pandemik. Penyelidikan akan datang adalah disarankan untuk melaksanakan satu kajian lain pasca-pandemik untuk mengetahui kesan pandemik kepada tekanan kerja dan kesihatan mental di institusi pengajian tinggi swasta.

Secara kesimpulannya, kajian ini berjaya mengenal pasti peranan tekanan kerja dan strategi daya tindak elak sebagai faktor berisiko yang boleh membawa kepada permasalahan kesihatan mental pekerja, khususnya di sektor pendidikan tinggi. Justeru, dua variabel ini perlu diberikan penekanan dalam melaksanakan program pembangunan dan latihan pekerja. Ini supaya permasalahan mental pekerja mampu dikawal dengan baik dan mampu meningkatkan produktiviti serta pencapaian organisasi. Bahkan, usaha mengenalpasti tahap kesihatan mental pekerja serta faktor penyumbangnya mampu mencegah dan mengurangkan risiko kepada isu psikopatologi lain dengan berkesan.

RUJUKAN

1. Ajayi, S. (2018). Effect of stress on employee performance and job satisfaction: A case study of Nigerian banking industry. *SSRN Electronic Journal*.
2. Azman, I., Ahmad Bashawir, A. G., Muhammad, S., Mohd Hasanur, R. J., & Ahmad Azan R. (2015). The Relationship between stress and job satisfaction: An evidence from Malaysian peacekeeping mission. *Mediterranean Journal of Social Sciences, 6*(4), 647-655.
3. Bell, A. S., Rajendran, D., & Theiler, S. (2012). Job stress, wellbeing, work-life balance and work-life conflict among Australian academics. *E-journal of Applied Psychology*, *8*(1), 25-37.
4. Blechman, E. A., Prinz, R. J., & Dumas, J. E. (1995). Coping, competence, and aggression prevention: Part 1. Developmental model. *Applied and Preventive Psychology*, *4*(4), 211–232.
5. Carr, D., & Pudvoska, T. (2007). Mid-life and later-life crises. In *Encyclopedia of Gerontology* (2nd ed., pp. 175–185).
6. Chua, Y. P. (2011). *Kaedah Penyelidikan*. McGraw-Hill (Malaysia) Sdn. Bhd.
7. *Coping strategies*. Centre for Studies on Human Stress. (2019). Retrieved from https://humanstress.ca/stress/trick-your-stress/steps-to-instant-stress-management/
8. Coyne, J. C., Aldwin, C. & Lazarus, R. S. (1981). Depression and coping in stressful episodes. *Journal of Abnormal Psychology, 90*, 439-447.
9. D'zurilla, T. J., Chang, E. C., & Sanna, L. J. (2003). Self-esteem and social problem solving as predictors of aggression in college students. *Journal of Social and Clinical Psychology*, *22*(4), 424–440.
10. Firdaus, A. G. (2019, October 10). Hari Kesihatan Mental Sedunia 2019: Promosi kesihatan mental dan pencegahan bunuh diri. *Astro Awani*. Retrieved from https://www.astroawani.com/berita-malaysia/hari-kesihatan-mental-sedunia-2019-promosi-kesihatan-mental-dan-pencegahan-bunuh-diri-219627.
11. Folkman, S. (1984). Personal control and stress and coping processes: A theoretical analysis. *Journal of Personality and Social Psychology, 46*, 839–852.
12. Folkman, S., & Moskowitz, J. T. (2004). Coping: Pitfalls and Promise. *Annual Review of Psychology*, *55*(1), 745–774.
13. Galderisi, S., Heinz, A., Kastrup, M., Beezhold, J., & Sartorius, N. (2017). A proposed new definition of mental health. *Psychiatria Polska, 51*(3), 407-411.
14. Ganing, C. F., Mohamad Mujaheed, H., & Wan Nur, W. H. (2020). Faktor-Faktor Yang Mempengaruhi tekanan kerja di kalangan kakitangan hospital Kerajaan. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, *5*(10), 151–177.
15. Kabito, G. G., Wami, S. D., Chercos, D. H., & Mekonnen, T. H. (2020). Work-related stress and associated factors among academic staffs at the University of Gondar,

Northwest Ethiopia: An institutionbased cross-sectional study. *Ethiopian Journal of Health Sciences*, *30*(2).

16. Kahn, R. L., Wolfe, D. M., Quinn, R. P., Snoek, J. D., & Rosenthal, R. A. (1964). *Organizational Stress: Studies in Role of Conflict and Ambiguity*. New York: John Wiley.
17. Krejcie, R. V., & Morgan, D. W., (1970). Determining Sample Size for Research Activities. *Educational and Psychological Measurement.*
18. Lahey, B.B. (2001). *Psychology an Introduction.* USA: McGraw Hill.
19. Latack, J. C. (1986). Coping with Job Stress: Measures and future directions for scale development. *Journal of Applied Psychology, 71*(3), 377-385.
20. Lombardo, P., Jones, W., Wang, L., Shen, X., & Goldner, E. M. (2018). The fundamental association between mental health and life satisfaction: results from successive waves of a Canadian national survey. *BMC public health*, *18*(1), 1-9.
21. Manwell, L. A., Barbic, S. P., Roberts, K., Durisko, Z., Lee, C., Ware, E., & McKenzie, K. (2015). What is mental health? Evidence towards a new definition from a mixed methods multidisciplinary international survey. *BMJ Open*, *5*(6), e007079.
22. McGrath, J. E. (1976). Stress and behavior in organizations. In M. D. Dunnette (Ed.), *Handbook of industrial and organizational psychology*. Chicago, IL: Rand McNally.
23. McNamara, S. (2000). *Stress in Young People: What's new and What Can We Do?* Continuum.
24. Muhamed Ganasan, H., & Norzaini, A. (2021). Kesihatan mental dan motivasi pelajar semasa pembelajaran dalam talian sepanjang pandemik Covid-19. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, *6*(10), 25–40.
25. Murali, S. B., Abdul, B., & Zubair, H. (2017). Impact of job stress on employee performance. *International Journal of Accounting & Business Management, 5*(2). 13-33.
26. Nathaniel, P., Sandilos, L. E., Pendergast, L., & Mankin, A. (2016). Teacher stress, teaching-efficacy, and job satisfaction in response to test-based educational accountability policies. *Learning and Individual Differences, 50,* 308-317.
27. Nordin, N. M., Azam, N. D., Rosnon, M. R., & Talib, M. A. (2022). Job stress and depression among Malaysian anti-drug professionals: The moderating role of job-related coping strategies. *Frontiers in Psychiatry*, *13*, 1020947.
28. Nurul Sofiah, A. A. M., Noraini, A. R., & Mohd Sufiean, H. (2020). Peranan kesihatan mental sebagai moderator terhadap kecenderungan bunuh diri. *Malaysian Journal of Social Science*, *5*(1), 87–99.
29. Othman, Z., & Sivasubramaniam, V. (2019). Depression, anxiety, and stress among secondary school teachers in Klang,

Malaysia. *International Medical Journal*, *26*(2), 71-74.

30. Ottenbreit, N. D., & Dobson, K. S. (2004). Avoidance and depression: The construction of the cognitive–behavioral avoidance scale. *Behaviour Research and Therapy*, *42*(3), 293–313.
31. Park, C. L., Folkman, S., & Bostrom, A. (2001). Appraisals of controllability and coping in caregivers and HIV+ men: Testing the goodness-of-fit hypothesis. *Journal of Consulting and Clinical Psychology*, *69*(3), 481–488.
32. Poormahmood, A., Moayedi, F., & Alizadeh, K. H. (2017). Relationships between psychological well-being, happiness and perceived occupational stress among primary school teachers. *Archives of Hellenic Medicine/Arheia Ellenikes Iatrikes*, *34*(4).
33. San, Y. P., & Alavi, K. (n.d.). Tekanan dalam kalangan pembantu perawatan kesihatan di Rumah Ehsan Kuala Kubu Bharu. *Journal of Social Science and Humanities*, *3*, 1-10.
34. Schotte, D. E., & Clum, G. A. (1987). Problem-solving skills in suicidal psychiatric patients. *Journal of consulting and clinical psychology*, *55*(1), 49-54.
35. Sherina, M. S., Arroll, B., & Goodyear-Smith, F. (2012). Criterion validity of the PHQ-9 (Malay version) in a primary care clinic in Malaysia. *The Medical Journal of Malaysia*, *67*(3), 309–315.
36. Siti Zarinah, S. (2018, April 4). Derita dalam senyap. *Astro Awani.* Retrieved from https:// www.hmetro.com.my/hati/2018/04 /327729/derita-dalam-senyap
37. Suleman, Q., Hussain, I., Shehzad, S., Syed, M. A., & Raja, S. A. (2018). Relationship between perceived occupational stress and psychological well-being among secondary school heads in Khyber Pakhtunkhwa, Pakistan. *PloS one*, *13*(12), e0208143.
38. Suraya, R. (2021, September 10). Kes bunuh diri meningkat 143 peratus. *Berita Harian Online*. Retrieved from https://www.bharian.com.my/berita /nasional/2021/09/862128/ kes-bunuh-diri-meningkat-143-peratus.
39. Tindle, R., Hemi, A., & Moustafa, A. A. (2022). Social support, psychological flexibility and coping mediate the association between Covid-19 related stress exposure and psychological distress. *Scientific Reports*, *12*(1), 1–11.
40. Vijayan, M. (2017). Impact of job stress on employees' job performance in Aavin, Coimbatore. *Journal of Organisation & Human Behaviour, 6*(3), 21-29.
41. Wright, M., Banerjee, R., Hoek, W., Rieffe, C., & Novin, S. (2010). Depression and social anxiety in children: Differential links with coping strategies. *Journal of Abnormal Child Psychology*, *38*(3), 405–419.

MALAYSIAN JOURNAL OF HUMAN ECOLOGY

Journal Homepage: https://eco1.upm.edu.my/jurnal_mjhe-3740

WAKAF KE ARAH PENGURUSAN YANG EFEKTIF DI MALAYSIA

Nik Mohd Saiful W Mohd Sidik, Mohd Daud Awang, Normala Othman & Zaid Ahmad

[1, 2, 3 & 4] Jabatan Pengajian Kenegaraan & Ketamadunan, Universiti Putra Malaysia.
[2] E-mel: amdaud@upm.edu.my

Abstrak

Wakaf merupakan suatu amalan berbentuk pemberian harta selain dari pemberian zakat, sedekah, wasiat, hibah, infak dan seumpamanya. Pengurusan wakaf yang efektif mampu memberi sumbangan yang besar terhadap kesejahteraan umat Islam dengan memberi akses kepada pertumbuhan infrastruktur asas yang diperlukan oleh setiap ahli dalam sesebuah masyarakat. Di Malaysia, terdapat seluas 9,907 hektar tanah wakaf yang terbiar bernilai lebih RM1.2 bilion di seluruh negara yang perlu diberi perhatian serius. Pelbagai masalah wujud dalam pengurusan institusi wakaf termasuklah dari segi peruntukan undang-undang sedia ada. Pengurusan, perancangan dan pembangunan institusi wakaf perlu dilaksanakan secara efisyen dan sistematik dengan menggunakan pelbagai aplikasi sistem teknologi maklumat seperti Geographic Information System (GIS). Dengan penggunaan teknologi ini, nilai tambah dalam pengurusan maklumat mengenai harta wakaf dapat dikemas kini, ditadbir dan disimpan secara sistematik, cepat dan berkesan. Artikel ini dikemukakan untuk menjelaskan tentang keperluan aplikasi GIS dalam pengurusan maklumat institusi wakaf yang boleh memberi akses kepada pembangunan komuniti. Penggunaan GIS merupakan satu mekanisme yang menyumbang kepada perancangan dan pelaksanaan projek pembangunan harta wakaf yang tersusun, berterusan dan menyeluruh untuk manfaat dan kebajikan umat Islam di samping meningkatkan taraf kualiti dan kesejahteraan hidup. Aplikasi 'AZAN Geomap' dihasilkan dan boleh digunapakai untuk memantapkan lagi sistem pengurusan wakaf dalam pelbagai bentuk berasaskan pencapaian teknologi maklumat yang mudah dicapai secara efisyen, cepat dan berkesan khususnya kepada pihak pengurusan dan memudahkan perancangan yang sistematik.

Kata Kunci: Sistem Maklumat Geografi (GIS), Pengurusan Efektif, Hartanah Wakaf

Corresponding author:
Mohd Daud Awang
Emel: amdaud@upm.edu.my
Tel : 03.9769 7071

Abstract

Waqf is a practice of giving a property other than the giving of zakat, sadaqah, wills, hibah, infaq and others. Effective management of waqf can contribute substantially to the well-being of Muslims by providing access to the basic infrastructure growth required by every member in a society. In Malaysia, there is an area of 9,907 hectares of abandoned land of waqf worth more than RM1.2 billion throughout the country which need to be taken seriously. Various problems exist in the management of waqf institutions including in terms of the provision of existing laws. Management, planning and development of waqf institutions need to be implemented efficiently and systematically using various applications of information technology systems such as the Geographic Information System (GIS). With the use of this technology, the added value of information management on waqf property can be updated, administered and stored systematically, quickly and effectively. This paper presented to clarify the requirements of the GIS application in the management of waqf institution information which can provide access to community development. The usage of GIS is a mechanism that contributes to the planning and implementation of a well-organized, continuous and comprehensive waqf property development project for the benefit and welfare of the Muslim community as well as improving the quality and well-being of the community. The 'AZAN Geomap' application is created and can be used to further enhance the property management system and land waqf in various forms based on the achievement of information technology that is easily accessible efficiently, quickly and effectively, especially to management and facilitate systematic planning.

Keywords: Geographical Information System (GIS), Effective Management, Property of Waqf

Pendahuluan

Islam amat mengambil berat terhadap kemajuan dan pembangunan ekonomi bagi meningkatkan kualiti hidup masyarakat. Rata-rata negara Islam dikaitkan dengan kemunduran dan kemiskinan. Dalam konteks pemilikan harta, Islam tidak melarang umatnya untuk mencari dan memperoleh harta dengan cara halal. Namun Islam melarang daripada mengamalkan sifat bakhil atau sayangkan harta tanpa mempedulikan hak orang miskin dan golongan yang memerlukan.

Mewakafkan harta merupakan amalan lazim dalam kalangan umat Islam terdahulu. Maksud hadis:

> Bahawa Sayidina Umar r.a pernah berkata*:"Wahai Rasulullah S.A.W., saya telah memperoleh harta yang saya tidak pernah peroleh sebelum ini dan saya ingin menghampiri Allah S.W.T. menerusinya. Lalu jawab Rasulullah S.A.W., Tahankan (wakafkan) asal harta itu dan sedekahkan hasilnya. Lalu Sayidina Umar r.a jadikan hartanya itu, (tanah perolehan di Khaibar sebagai harta sedekah yang tidak boleh dijual, dibeli dan diwarisi"* (Hadis riwayat Bukhari)

Wakaf memainkan peranan yang penting dalam pembasmian kemiskinan, pembangunan infrastruktur asas, pendidikan, penyediaan kemudahan kesihatan. Puteri Zubaidah (isteri Khalifah Harun al-Rashid) membina jalan daripada Baghdad hingga ke Mekah untuk kemudahan jemaah haji menggunakan harta Wakaf. Sultan Murad II membangunkan Bandar Ergene dengan menggunakan harta Wakaf. Dalam era pemerintahan kerajaan Saljuk di bawah Empayar Othmaniah dari pertengahan abad ke-8 sehingga ke-19, ribuan individu mewakafkan harta untuk kemajuan masyarakat. Ini termasuklah pembinaan kompleks Suleymaniye (1556) di Istanbul, yang terdiri dari dua buah makam, empat buah madrasah, institusi pendidikan, sekolah perubatan, hospital, kolam mandi, tempat penyediaan dan penyajian makanan, rumah tumpangan, pusat perniagaan, Imaret (Pusat Penyediaan Makanan / *Public Kitchen*). Terdapat 83 pusat seumpama ini dibina di bawah pemerintahan kerajaan Uthmaniah dengan menggunakan harta Wakaf.

Dalam konteks Malaysia pula, sehingga tahun 2013 telah terdapat 30,888.89 hektar tanah wakaf dengan nilai RM1.2 bilion. Ini menunjukkan bahawa wujud kesedaran di kalangan masyarakat Islam untuk berwakaf. Terdapat dua kaedah wakaf iaitu wakaf khas (untuk tujuan Masjid dan Tanah Perkuburan) dan wakaf am (bagi tujuan untuk memajukan kedudukan ekonomi umat Islam). Contohnya seperti pembangunan kompleks pejabat di Jalan Tun Perak Kuala Lumpur.

Bagi tujuan pembangunan tanah wakaf pada tahun 2004, kerajaan Malaysia telah menubuhkan Jabatan Wakaf, Zakat dan Haji (JAWHAR) di bawah Jabatan Perdana Menteri, dengan tujuan untuk memastikan perancangan, penyelarasan dan pelaksanaan dasar pembangunan tanah wakaf dipantau dengan lebih berkesan demi kemajuan ummah. Kerajaan memperuntukkan sebanyak RM250 juta dalam Rancangan Malaysia Ke-Sembilan (RMK-9) untuk program pembangunan tanah wakaf. Begitu juga dengan penubuhan Yayasan Wakaf Malaysia bagi membantu Majlis Agama Islam Negeri dan pihak lain yang ingin membangunkan tanah wakaf. Tanah-tanah wakaf adalah milik Majlis Agama Islam Negeri selaku pemegang amanah tunggal yang terdiri daripada tanah komersial dan berpotensi dibangunkan untuk kemajuan umat Islam. Sehingga kini 23 projek pembangunan sedang dilaksanakan (19 projek fizikal) dan (4 projek bukan fizikal).

Pembangunan institusi wakaf di Malaysia mampu membangunkan ummah dengan perancangan secara yang teliti serta bersistematik. Ini memandangkan di Malaysia terdapat banyak tanah atau harta Wakaf yang mempunyai potensi besar jika dibangunkan secara komersial. Kerajaan memberi tumpuan untuk membantu Majlis Agama Islam Negeri untuk membangunkan institusi wakaf. Ia dilaksanakan melalui Rancangan Malaysia Ke-Sembilan (RMK-9) dengan wujudnya Jabatan Wakaf, Zakat dan Haji (JAWHAR) pada tahun 2005. Banyak projek pembangunan harta wakaf telah dirancang untuk dilaksanakan.

Konsep Wakaf

Konsep wakaf tertumpu kepada pembekuan atau pemegangan aset yang diwakafkan. Seterusnya pengurusan dalam menyalurkan

manfaat harta yang diwakafkan untuk kegunaan penerima manfaat wakaf tersebut. Sekiranya ditinjau dari sudut pemilikan aset itu, ia dianggap sebagai terhad kepada Allah SWT. Konsep ini menekankan bahawa pewakaf dan aset yang diwakafkan tidak mempunyai sebarang hubungan lagi selepas suatu kontrak pewakafan diwujudkan.

Dalam konteks ini, Islam telah menyediakan satu kaedah agihan kekayaan untuk memastikan pembangunan ekonomi dapat dinikmati bersama-sama oleh masyarakat. Kaedah ini meliputi amalan zakat, hibah, kifarat, korban dan wakaf. Amalan mewakafkan harta dibuat kerana ingin *taqarrub* kepada Allah kerana jaminan akan mendapat pahala yang berpanjangan. Wakaf sebagai mekanisme agihan semula adalah sangat unik. Hal ini adalah kerana pewakaf melakukannya dengan niat mendapat keredhaan Allah SWT. Allah SWT menggalakkan amalan berkongsi kekayaan dengan orang lain serta memberi amaran keras kepada golongan yang bersifat bakhil sebagaimana firman Allah dalam al-Quran yang bermaksud:

> *"Ingatlah kamu ini adalah orang yang diseru supaya menafkahkan sedikit daripada harta benda kamu pada jalan Allah. Maka ada antara kamu yang bersikap bakhil. Sesiapa yang bersikap bakhil maka sesungguhnya dia hanyalah berlaku bakhil terhadap dirinya sendiri. (Ingatlah) Allah Maha Kaya (tidak berhajat kepada sesuatu pun), sedangkan kamu semua fakir (yang sentiasa berhajat kepada-Nya pada segala hal). Jika kamu berpaling (daripada beriman, bertakwa dan menafkah), Dia (Allah) akan menggantikan kamu dengan kaum yang lain, dan mereka tidak akan berkeadaan seperti kamu."* (Surah Muhammad 47:38*)*

Wakaf merupakan sedekah yang berterusan kerana bukan sahaja amalan ini membolehkan pewakaf mendapat pahala berterusan, malah penerima wakaf turut mendapat faedah yang berterusan. Justeru, hal ini membolehkan pihak yang berkenaaan mengatur perancangan kewangan institusinya untuk jangka masa panjang. Mereka tidak perlu risau dengan kehilangan harta tersebut kerana harta tersebut telah dijamin berkekalan.

Falsafah ini sangat bertentangan dengan falsafah Barat. Falsafah Barat menekankan bahawa manusia sebagai individu yang mementingkan diri sendiri sudah tentu sayang kepada harta miliknya. Hal ini membuatkan terperangkap dengan sikap tamak kepada harta milik mereka. Apabila manusia mempunyai sikap sayang kepada harta miliknya, pastinya tiada keinginan untuk berkongsi kekayaannya dengan orang lain.

Walau bagaimanapun, Islam menangani dan membendung sikap pentingkan diri sendiri dalam setiap diri individu dengan memberi jaminan bahawa berkongsi kekayaan dengan orang lain akan diberi ganjaran pahala di akhirat. Walaupun balasan kepada perbuatan berkongsi harta dengan orang lain tidak dilihat dalam bentuk balasan yang bersifat fizikal, namun individu Muslim akan melakukannya kerana mereka mengharapkan pahala untuk diri mereka di akhirat nanti.

Hal ini bererti sifat yang mementingkan diri sendiri dengan tidak berkongsi kekayaan mereka dengan orang lain di dunia ini,

maka di akhirat kelak kepentingan diri mereka tidak akan terbela. Amaran ini perlu diberi perhatian kerana Allah telah menjelaskan bahawa orang yang kedekut dan tidak mempedulikan keperluan saudaranya yang lain akan mendapat balasan azab neraka seperti dijelaskan oleh Allah SWT yang bermaksud:

> *"Setelah melihat orang-orang yang bersalah itu mereka berkata apakah yang menyebabkan kamu masuk ke dalam neraka saqar. Orang-orang yang bersalah itu menjawab kami tidak termasuk dalam kumpulan orang-orang yang mengerjakan sembahyang. Dan kami tidak pernah memberi makan orang-orang miskin."* (Surah al-Muddathir 74:42-44)

Al-Quran banyak menjelaskan kepentingan bagi umat Islam untuk mengagihkan kekayaan mereka, sama ada dalam bentuk zakat, wakaf, sedekah dan sebagainya. Walaupun manusia sayangkan harta serta lebih mementingkan kehendak dirinya sendiri tetapi Allah telah memberi peringatan bahawa sekiranya mereka ingkar dan berdegil dengan sikap pentingkan diri sendiri, maka di akhirat nanti mereka akan diberikan balasan azab yang pedih di dalam neraka.

Sebaliknya, bagi individu yang tidak mementingkan diri sendiri dan suka untuk berkongsi kekayaannya demi kesejahteraan hidup orang lain, mereka diberi pujian dan ganjaran oleh Allah seperti firman Allah dalam al-Quran yang bermaksud:

> *"Orang yang menafkahkan harta mereka pada waktu malam dan siang, dengan cara sulit atau terang-terangan, maka mereka beroleh pahala di sisi Tuhan mereka dan tidak ada kebimbangan (daripada berlakunya kejadian yang tidak baik) kepada mereka serta mereka pula tidak akan berdukacita".* (Surah al-Baqarah 2:274)

Allah SWT sebagai Pencipta telah menyediakan kaedah agihan semula kekayaan melalui ibadat zakat, wakaf, sedekah dan lain-lain demi pembangunan ekonomi umat sejagat. Malah, hamba-Nya telah dijanjikan ganjaran pahala di akhirat kelak sebagai motivasi dalam melaksanakan perintah tersebut. Secara prinsipnya, kejayaan pelaksanaan agihan kekayaan di dalam Islam ini bertunjangkan kepada keimanan dan ketakwaan kepada Allah, bukan semata-mata perlakuan rasional manusia.

Menurut Siti Mashitoh yang diambil dari kitab karangan Al-Sarakhsi & syams al-Din, (1996), Wakaf berasal dari kalimah bahasa Arab 'waqf' diambil dari kata kerja 'fi'il' 'waqafa' yang bermaksud menahan 'al-habs' dan menegah 'al-man' di mana ia merupakan kata terbitan atau masdar bagi waqafa yang bererti menahan sesuatu atau memenjarakan. Menurut bahasa, wakaf bermaksud terhenti, tertegah, terbeku atau tertahan (Mahmud Saedon, 1998). Perkataan mewakafkan juga bererti memberikan atau menyerahkan harta seperti tanah bagi tujuan keagamaan sama ada untuk dijadikan tapak perkuburan, mendirikan masjid dan seumpamanya supaya orang ramai dapat memanfaatkannya (Nik Mustapha, 2009). Menurut Akta Pemegang Amanah 1949, wakaf bermaksud menyerahkan apa-apa harta yang boleh dinikmati manfaat atau faedahnya untuk apa-apa tujuan kebajikan

sama ada sebagai wakaf am atau wakaf khas menurut Hukum Syarak tetapi tidak termasuk amanah.

Wakaf di Malaysia

Institusi wakaf dan kerajaan Malaysia saling berperanan dalam proses pembangunan ekonomi negara. Tanggungjawab penyediaan pendidikan, kesihatan dan penghapusan kemiskinan yang menjadi tanggungjawab kerajaan turut sama dipikul oleh institusi wakaf sebagaimana yang telah dibincangkan di atas. Di bawah pimpinan Perdana Menteri yang ke-5, Tun Abdullah Ahmad Badawi, beliau mewujudkan satu badan kerajaan khusus telah ditubuhkan iaitu Jabatan Wakaf, Haji dan Zakat (JAWHAR). Badan kerajaan ini telah diisytiharkan penubuhannya pada 27 Mac 2004 bertujuan **memastikan** perancangan, penyelarasan dan pelaksanaan **dasar serta program pembangunan institusi** wakaf, zakat, mal dan haji dalam setiap rancangan pembangunan wakaf di Malaysia **kekal relevan** dan **dipantau dengan berkesan** demi kemajuan ummah. Diwujudkan juga bagi membangunkan lagi institusi.

Di Malaysia terdapat 9,907 hektar tanah wakaf bernilai lebih RM 1.2 bilion terbiar tanpa sebarang projek pembangunan dan juga penyelenggaraan di seluruh negeri (Che Zuina Ismail. 2010). Dapatan ini merupakan satu angka yang besar dan menunjukkan bahawa satu kerugian yang besar bagi umat Islam jika harta ini tidak ditadbir dan diuruskan secara profesional dan sistematik. Sedangkan ia tidak dinafikan berpotensi untuk dikembangkan dan dibangunkan bagi menyelenggarakan, membangun, mempertingkatkan wakaf lain dan menjana juga ekonomi umat Islam seterusnya menjadi asas kepada kestabilan dan kemantapan ekonomi negara (lihat jadual 1).

Jadual 1: Keluasan tanah wakaf di seluruh negeri di Malaysia.[1]

Negeri	Am (hektar)	Khas (hektar)	Keseluruhan (hektar)
Johor	-	-	5149.10
Kedah	96.04	724.27	820.31
Kelantan	19.72	265.20	284.92
Melaka	77.68	279.36	357.04
Negeri Sembilan	6.68	10.50	17.18
Pahang	74.60	0	74.60
Perak	-	-	20225.75
Perlis	-	-	83.22
Pulau Pinang	704.29	37.72	742.01
Sarawak	-	-	143.68
Sabah	0	2130.04	2130.04
Selangor	295.15	57.52	352.67
Terengganu	27.78	456.32	484.10
Wilayah Persekutuan	1.57	22.70	24.27
Jumlah Keluasan (hektar)			30,888.89

[1] Senarai tanah wakaf yang disediakan di laman sesawang JAWHAR (https://www.jawhar.gov.my/wakaf/tanah-wakaf/). Diakses pada 30 Ogos 2022.

Selain itu, penubuhan Yayasan Wakaf Malaysia (YWM) di bawah JAWHAR pula adalah untuk membentuk satu badan nasional bagi menyatukan dan menggembleng sumber-sumber wakaf. Bagi mencapai tujuan ini, jelas menunjukkan peranan JAWHAR dan YWM amat penting dalam mempergiatkan lagi usaha mengumpul dana wakaf tunai untuk membangunkan tanah wakaf sedia ada, pembelian atau pembangunan aset, pembangunan bangunan seperti sekolah, kedai dan pejabat serta pembangunan perladangan, ternakan dan perkilangan yang dilihat sebagai satu usaha positif ke arah mencapai dan menjayakan peranan wakaf dalam pembangunan ekonomi ummah pada masa akan datang.

Dari segi undang-undang, perlembagaan Malaysia merupakan sumber utama perundangan di Malaysia. Segala peruntukan yang bercanggah dengannya adalah terbatal. Menurut Perlembagaan Persekutuan, bidang kuasa perundangan Islam terletak di bawah kuasa negeri-negeri. Tetapi bidang kuasa tersebut bukan bersifat menyeluruh kerana ia hanya terkesan dalam sesebuah negeri itu sahaja, berkuat kuasa ke atas orang Islam sahaja dan hanya melibatkan perkara tertentu sahaja seperti yang dinyatakan dalam peruntukan Perlembagaan Persekutuan (Siti Mashitoh Mahamood, 2006). Bidang kuasa berhubung perundangan Islam boleh dilihat menerusi jadual ke-9, senarai 2, butiran 1 Perlembagaan Persekutuan. Perihal berkaitan wakaf juga ada disebutkan secara terang dalam senarai tersebut. Walaupun sudah jelas akan penentuan bidang kuasa tersebut, namun masih wujud kekurangan bagi mengelakkan berlakunya konflik perundangan antara Mahkamah Syariah dengan Mahkamah Sivil. Justeru itu, pindaan Perlembagaan Persekutuan telah dilakukan pada tahun 1988. Menerusi pindaan tersebut, keputusan Mahkamah Syariah tidak lagi boleh dipinda oleh Mahkamah Sivil (Perlembagaan Persekutuan)[2]. Pindaan tersebut juga telah menjadikan Mahkamah Syariah setaraf kedudukannya untuk membicarakan segala kes-kes yang berada di bawah bidang kuasanya. keadaan ini telah memberikan kuasa mutlak kepada Mahkamah Syariah dengan tujuan untuk mengurangkan konflik bidang kuasa antara kedua-dua mahkamah tersebut. Pindaan yang dimaksudkan di sini ialah pindaan perkara 121 di mana klausa (1A) dimasukkan.

Berdasarkan peruntukan di dalam Jadual Kesembilan Senarai 2 Perlembagaan Persekutuan Malaysia, pengurusan wakaf adalah di bawah pihak berkuasa agama negeri-negeri, iaitu Majlis Agama Islam Negeri (MAIN) (Baharuddin Sayin & rakan-rakan, 2006). Pengurusan harta wakaf termasuklah pendaftaran tanah wakaf dan pentadbiran harta wakaf itu sendiri (Jabatan Wakaf, Zakat dan Haji (JAWHAR), 2006).

Urusan wakaf merupakan urusan harta keagamaan yang disenaraikan di bawah Jadual Kesembilan, Senarai 2, Senarai Negeri, Perlembagaan Persekutuan. Mengikut peruntukan ini urusan wakaf dan pentadbirannya diperuntukkan di dalam enakmen-enakmen atau akta pentadbiran undang-undang Islam negeri-negeri di Malaysia (Siti Mashitoh, 2005).

[2] Perlembagaan Persekutuan Malaysia, Jadual Ke-9, Senarai 2.

Sistem Maklumat Geografi

Sistem maklumat geografi adalah terjemahan daripada perkataan Inggeris iaitu *Geographical Information System* atau *Geographic Information System*. Ia merupakan teknologi Geospatial yang juga elemen penderiaan jauh, kartografi, pengukuran dan fotogrametri yang mana kesemua data-data ini memerlukan sistem maklumat geografi bagi proses interpretasi data. Sejak awal 1970-an, sistem maklumat geografi ini menjadi penting dalam pengurusan dan perancangan guna tanah, penilaian sumber asli, analisis habitat haiwan liar dan juga pengurusan pembalakan hutan (Nasir Nayan, 2010). GIS adalah satu sistem maklumat yang dikaitkan dengan keadaan geografi sesuatu tempat itu dan ia digunakan dalam bidang-bidang yang berkaitan dengan fenomena permukaan bumi. Sistem ini digunakan untuk memahami keadaan persekitaran yang mana melibatkan juga proses-proses teknologi, sosioekonomi, ruangan dan alam sekitar dengan cara yang lebih rasional dan bersistematik (Ruslan dan Noresah Md. Shariff, 1998).

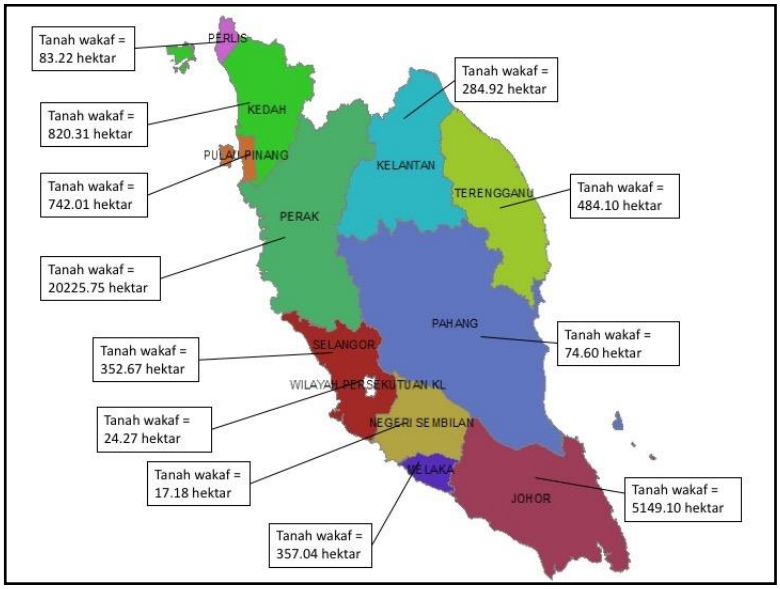
Mengikut Harris, perancangan adalah berasaskan masa hadapan yang melibatkan proses mencari alternatif terbaik dalam penggunaan ruang untuk kesejahteraan ummah. Melalui proses perancangan, ia tidak hanya melibatkan data ruangan dan bukan ruangan, malahan ia memerlukan satu sistem pengurusan maklumat yang berkesan kerana maklumat tersebut diperlukan dalam melihat taburan ruangan, memantau perubahan yang terjadi dan merancang pembangunan masa hadapan (Narimah Samat &Tarmiji Masron, 2008).

Keperluan Sistem Maklumat Geografi (GIS) Dalam Pengurusan Hartanah Wakaf

Bersesuaian dengan prinsip asas sesuatu harta wakaf itu, ia tidak boleh dijual, berkurang, pindah milik, diwarisi dan dialihkan, ia memerlukan satu sistem bagi mengendali dan mengurus harta wakaf tersebut. Harta wakaf yang berupa aset adalah di dalam bentuk tanah yang diwakafkan kepada pemegang amanah bagi manfaat umum dan khas. Oleh itu, ia perlu melibatkan proses merancang atau membangunkan harta wakaf tersebut. GIS dikatakan mempunyai kebolehan untuk mengurus data ruangan dan bukan ruangan. Penggunaan utama GIS adalah untuk menyimpan dan mengurus maklumat ruangan, menganalisis maklumat ruangan dan bukan ruangan, mengintegrasikan dan mengolah maklumat ruangan dan bukan ruangan serta memaparkan sama ada dalam bentuk peta atau jadual hasilan daripada operasi yang telah dilaksanakan (Star & Estet, 1990).

Rajah 1 menunjukkan taburan tanah wakaf di Malaysia. Dengan jumlah keluasan yang besar memerlukan satu sistem maklumat yang canggih bagi memastikan pengurusan tanah wakaf dapat dimanfaatkan sepenuhnya. Ini merangkumi perancangan untuk diurus dan dibangunkan untuk kepentingan dan kemajuan komuniti. Pengurusan harta wakaf melalui sistem maklumat geografi adalah berdasarkan lokasi sebenar tanah wakaf tersebut. Ini memudahkan proses mengurus dan merancang pembangunan yang bakal dijalankan. Selain itu juga, data harta wakaf ini akan dimasukkan ke dalam sistem maklumat ini dan ia akan memudahkan proses pemantauan. Pada masa kini, kesemua harta wakaf masih lagi direkodkan secara manual iaitu dengan cara

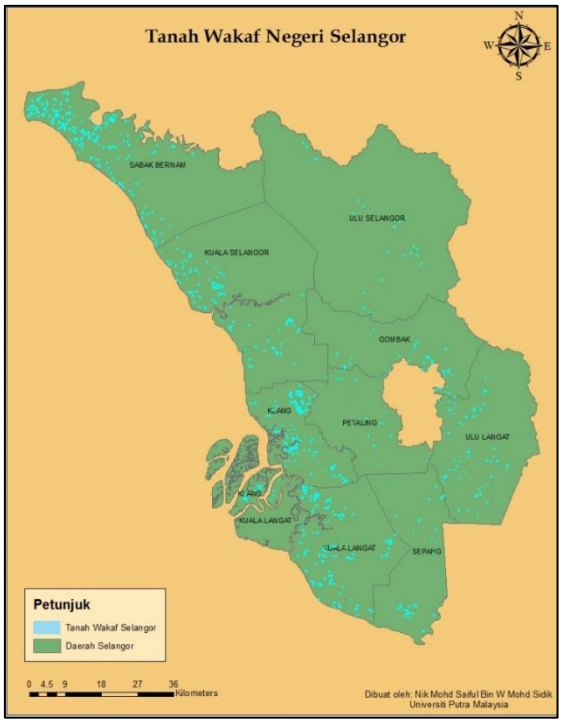
menyimpan rekod-rekod pewakaf dan tanah wakaf. Proses ini amat merumitkan di mana ia perlu dirujuk kepada fail asal setiap kali berurusan. Manakala, sistem maklumat geografi pula dapat memudahkan kerja pengurusan kerana ia dapat memaparkan segala maklumat mengenai tanah wakaf. Perancangan ke atas tanah wakaf juga dapat dirancang dengan teliti berdasarkan kepada peta lokasi tanah wakaf berkenaan (Amaludin & rakan-rakan, 2011). Kajian Sumiarti Andri & Fairuz Zahirah (2021) membuktikan pemetaan tanah wakaf menggunakan Sistem Maklumat Geografi (GIS) dapat dilakukan di Kecamatan Rangkasbitung. Pemetaan tanah wakaf di Indonesia ini menunjukkan penggunaan GIS ialah satu inovasi dalam kajian pengurusan wakaf. GIS boleh memperkasa serta membangunkan *big data* dalam pengurusan wakaf.



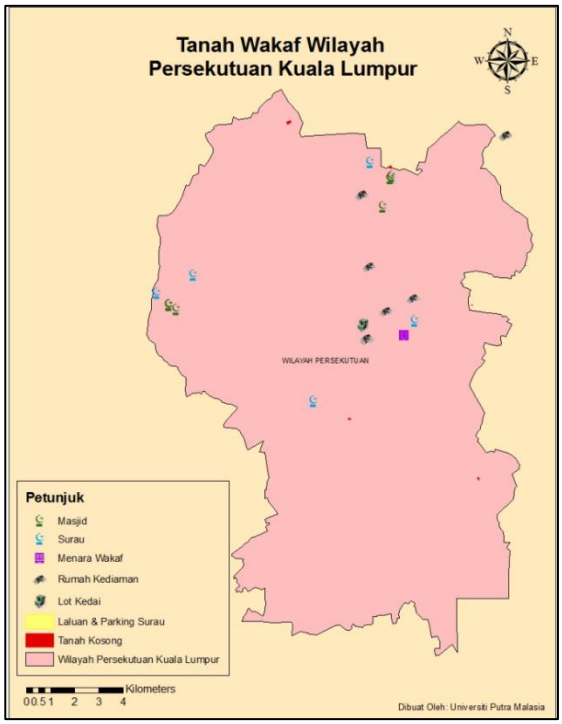
Rajah 1: Taburan Tanah Wakaf di Malaysia

Aplikasi AZAN Geomap

Aplikasi 'AZAN Geomap' dibangunkan oleh sekumpulan penyelidik daripada Fakulti Ekologi Manusia, Universiti Putra Malaysia dan telah berjaya mendapat pemfailan Hak Cipta pada tahun 2015. Aplikasi ini dihasilkan berasaskan konsep perisian *Geographic Information System* (GIS) khusus dalam pengurusan maklumat dan data harta dan tanah wakaf untuk beberapa negeri yang tersedia untuk digunapakai. Keperluan untuk membangunkan dan mengaplikasikan ini memerlukan perkakasan dan peralatan komputer riba, perisian GIS, peralatan *Global Positioning System* (GPS), peta digital yang disediakan oleh Jabatan Ukur dan Pemetaan Malaysia (JUPEM) serta data-data harta dan tanah wakaf berkaitan. Sistem ini boleh membantu untuk menyimpan pelbagai maklumat yang diperlukan dalam pengurusan harta dan tanah wakaf secara efektif, cepat dan mudah dicapai. Sistem ini dapat merekod pelbagai keperluan dalam pengurusan perancangan dan pemantau harta dan tanah wakaf berasaskan kedudukan yang sebenar. Sistem ini dapat mencari kedudukan yang paling hampir untuk mengesan lokasi harta dan tanah wakaf yang telah direkodkan. Rajah 2 dan 3 menunjukkan hasil peta yang berjaya dihasilkan melalui aplikasi ini di negeri Selangor dan Wilayah Persekutuan Kuala Lumpur.



Rajah 2: Peta Tanah Wakaf Selangor



Rajah 3: Peta Tanah Wakaf Wilayah Persekutuan Kuala Lumpur

Rumusan

Amalan wakaf memainkan peranan yang penting dalam kemajuan umat Islam. Pelbagai projek pembangunan boleh dilaksanakan yang boleh memberi manfaat kepada umat Islam. Contohnya, seperti memberi bantuan kepada orang yang berada dalam asnaf-asnaf zakat; bantuan kerana pembinaan, pengurusan dan mengimarahkan masjid, surau, madrasah, klinik, hospital dan lain-lain; bantuan kepada orang yang ditimpa bencana alam, kemalangan, rawatan perubatan, anak-anak yatim, orang yang dalam tahanan, bantuan pendidikan, meningkatkan syiar Islam dan bantuan untuk membangunkan negara dan lain-lain yang berkaitan dengan kepentingan dan kebajikan umat Islam. Tanah wakaf yang luas dan terbiar berpotensi untuk dibangunkan secara sistematik. Dalam hubungan ini, AZAN Geomap perlu diaplikasikan dalam pengurusan maklumat tanah wakaf agar menjadi pengurusan tanah wakaf yang lebih efektif di Malaysia

Rujukan

1. *Al-Quran Al-Karim*
2. Al-Sarakhsi, Syams al-Din. 1996. *al-Mabsut*, vol.12, Beirut: Dar al-Ma'arifah, h, 27 : Mustafa Al-Khin et.al. 2005. al-Fiqh al-Manhaji, J, 2 Cetakan 7, Damsyik: Dar al-Qalam, Hlmn, 213 dalam Siti Mashitoh Mahamood. (2007). Pembentukan Dana Wakaf Menurut Perspektif Syariah Dan Undang-Undang Serta

Aplikasinya di Malaysia. *Jurnal Syariah*, 15: 2, 2007.

3. Amaludin Ab. Rahman, Zaid Ahmad, Asnarulkhadi Abu Samah, Nurdeng Duraseh, Nurul Azra Ab. Malik & Nik Mohd Saiful W Mohd Sidik. (2011). *Peranan Institusi Wakaf Dalam Pembangunan Komuniti: Keperluan Sistem Maklumat Geografi (Geographic Information System).* Kertas Kerja dibentangkan di Persidangan Kebangsaan Geografi & Alam Sekitar Kali Ke-3. Anjuran Jabatan Geografi dan Alam Sekitar, Fakulti Sains Kemanusiaan, Universiti Pendidikan Sultan Idris, 8-10 Febuari 2011.
4. Baharuddin Sayin, Asmak Hj. Ali dan S. Salahudin Suyurno. (2006). *Pengenalan Pengurusan Wakaf di Malaysia*. Pusat Penerbitan Universiti (UPENA).
5. Che Zuina Ismail. (2010). *Pengurusan Institusi Wakaf Di Malaysia: Cabaran dan Masa Depan Dalam Pembangunan Tanah Wakaf.*
6. Hadith Riwayat Bukhari. *Kitab al-Syurut: Bab Syurut Fi al-Waqf*: No.2737.
7. Harris, B. (1965). New tools for planning. *Associate of American Planners Journal*. Hlmn, 90-94
8. Jabatan Wakaf, Zakat dan Haji (JAWHAR). (2006). *Manual Pengurusan Tanah Wakaf*. Jabatan Wakaf Zakat dan Haji.
9. Mahmud Saedon Awang Othman. (1998). *Peranan Wakaf di dalam Pembangunan Ummah*. Al-Ahkam Jilid 6. Dewan Bahasa dan Pustaka.
10. Mohd Faris Dziauddin dan Ruslan Rainis (2003). *Pengenalan kepada Kartografi*. Kuala Lumpur: Pearson Malaysia Sdn. Bhd
11. Narimah Samat & Tarmiji Masron (2008). *Sistem Maklumat Geografi Dalam Analisis Guna Tanah*. Hlmn.10.
12. Nasir Nayan. (2010). *Manual ArcGIS™: Amali ArcMap™ dan ArcCatalog™*. Penerbit Universiti Pendidikan Sultan Idris. Hlmn.1.
13. Nik Mustapha Nik Hassan. (2009). *Pendekatan Wakaf Dalam Membangun Ekonomi Masyarakat*. Malaysia
14. Ruslan Rainis dan Noresah Md. Shariff. (1998). *Pengenalan kepada Sistem Maklumat Geografi.* Kuala Lumpur: Dewan Bahasa dan Pustaka.
15. Siti Mashitoh Mahamood. (2006). *Waqf in Malaysia, Legal and Administrative Perspective*. Kuala Lumpur: Jabatan Syariah dan Undang- undang, Akademi Pengajian Islam Universiti Malaya
16. Sumiarti Andri & Fairuz Zahirah. (2021). Pemetaan Tanah Wakaf Menggunakan Sistem Informasi Geografis di Kecamatan Rangkasbitung. *Jurnal Ilmu Pengetahuan & Teknologi* (Jurnal IPTEK). Vol. 5 (2). Hlmn 64-68.
17. Star & Estet. (1990). *Geographic Information System: an Introduction*. New Jersey, Prentice-Hall.

Malaysian Journal of Human Ecology (MJHE) Vol. 3 2022

MALAYSIAN JOURNAL OF HUMAN ECOLOGY

Journal Homepage: https://eco1.upm.edu.my/jurnal_mjhe-3740

NILAI INDEKS RISIKO TINGKAH LAKU EKSTREMISME DALAM KALANGAN BELIA AWAL MALAYSIA

Zamre Yaacob[1], Hanina H. Hamsan[1], Asnarulkhadi Abu Samah[1], Tang Sui Sum[1]Jeffrey Lawrence D'Silva[2], Nurul Akhtar Kamarudin[2], & Nurani Kamaruddin[3]

[1]Fakulti Ekologi Manusia, Universiti Putra Malaysia

[2]Institut Pengajian Sains Sosial, Universiti Putra Malaysia

[3]Pusat Pengurusan Penyelidikan, Universiti Putra Malaysia

ABSTRAK

Kajian ini bertujuan mengenal pasti tahap risiko tingkah laku ekstremisme dalam kalangan belia awal Malaysia dan perbandingan tahap risiko tingkah laku ekstremisme belia awal berdasarkan faktor sosio-demografi. Responden terdiri daripada 408 orang belia berumur di antara 16 hingga 24 tahun yang dipilih menggunakan teknik persampelan rawak berlapis. Tahap risiko tingkahlaku ekstremisme diukur menggunakan barometer risiko tingkah laku eksteremisme yang dibangunkan oleh kumpulan penyelidik kajian ini. Data dikumpul menggunakan borang soal selidik. Keputusan menunjukkan nilai indeks risiko tingkah laku ekstremisme berada ditahap yang rendah dan hanya memerlukan tindakan pencegahan bagi mengelakkan peningkatan kadar risiko. Secara terperinci, terdapat empat daripada 14 dimensi dalam barometer risiko tingkah laku ekstremisme mencatatkan nilai indeks yang tinggi iaitu empati, sensasi impulsif, krisis identiti dan tingkah laku agresif. Hasil analisis menerusi ujian-t menunjukkan perbezaan purata skor yang signifikan yang mana responden perempuan didapati lebih berisiko untuk terlibat dalam masalah tingkah laku yang melibat dimensi empati dan krisis identiti, manakala responden lelaki pula didapati lebih berisiko untuk terlibat dalam masalah tingkah laku yang melibatkan dimensi tingkah laku agresif, pengherotan kognitif, moral sosial dan rakan delinkuen. Perbandingan berdasarkan lokasi institusi mendapati terdapat perbezaan purata skor yang signifikan. Responden pelajar institusi yang berada di bandar didapati lebih berisiko untuk terlibat dalam masalah tingkah laku ekstremisme yang melibatkan dimensi sensasi impulsif, manakala responden di luar bandar didapati lebih berisiko bagi dimensi kesepaduan komuniti, toleransi dan moral sosial. Faktor jenis institusi pula mendapati pelajar sekolah didapati lebih berisiko terlibat dalam masalah tingkah laku ekstremisme yang melibatkan dimensi kesepaduan komuniti, toleransi, kesepaduan keluarga dan moral sosial. Manakala pelajar IPT pula didapati lebih berisiko untuk terlibat dalam masalah tingkah laku yang melibatkan dimensi sensasi impulsif, akses ke rangkaian radikal dan rakan delinkuen. Langkah pencegahan yang dicadangkan adalah berdasarkan dimensi dan kumpulan fokus berdasarkan sosio-demografi yang signifikan.

Kata kunci: Risiko tingkah laku ekstremisme, kawalan sosial, belia awal, intervensi, prevensi

ABSTRACT

The purpose of this study was to determine the level of risk for extremist behavior among young Malaysian and to compare it based on socio-demographic factors. A total of 408 early youths between the ages of 16 and 24 were selected as respondents in a simple random sampling procedure. The level of risk for extremist behavior was measured using the Extremist Behavior Risk Barometer established by the researchers. The data is gathered through questionnaires. The results indicated that Extremism Behaviour Risk Index is at a low level; therefore, only preventive actions are required to prevent an increase in risk. Four of the fourteen dimensions of the Extremism Behaviour Risk Barometer indicated high index scores for empathy, impulsive sensations seeking, identity crises and aggressive behavior. The results of the t-test analysis revealed a significant difference between the mean scores with female respondents having a greater risk of developing behavior problems associated with empathy and identity crises, whereas male respondents had a greater risk of developing behavior problems associated with dimensions of aggressive behavior, cognitive distortion, social morality, and delinquent peers. A comparison of mean scores by institution location found a significant difference. It was discovered that urban institutional students were higher risk for engaging in extremist behavior problems, such as impulsive sensation seeking, and rural respondents were at higher risk of dimensions of community cohesion, tolerance, and social morality. Institutional factors found that school students were at greater risk of engaging in extremist behavior problems related to community cohesion, tolerance, family cohesion and social morality. Meanwhile, it has been found that IPT students are at greater risk of developing behavior problems involving impulsive sensation seeking, access to radical networks, and engagement with delinquent peers. The proposed preventative measures are based on significant risk extremist behavior dimensions and socio-demographics.

Keywords: *Risk for extremist behavior, social control, early youth, intervention, prevention*

PENGENALAN

Dunia global pada masa ini sedang menghadapi satu fasa ancaman ideologi yang membawa kepada gerakan militan yang konon memperjuang agama. Kumpulan yang dominan pada masa ini adalah ISIS dan Daesh. Gerakan ini membawa kepada kefahaman yang salah terhadap pengikutnya terhadap konsep jihad, syahid dan negara Islam seterusnya membawa kepada perlakuan ekstremis yang menggugat keharmonian, kesejahteraan dan keselamatan masyarakat. Pengaruh ISIS dan Daesh ini telah menular ke seluruh dunia termasuklah Malaysia. Walaupun ISIS sebenarnya pada awal ia hanyalah konflik politik antara kerajaan Bashar al-Assad dengan *The Islamic State of Iraq* dan Syria (ISIS). Namun ia telah memberi kesan kepada pertelagahan

sesama Islam khususnya dalam pengalaman syariat (Che Mohd Aziz, 2015).

Ekstremisme secara umumnya merupakan satu konsep perlakuan yang berkaitan dengan tindakan melampau ekoran daripada ideologi dan ketaksuban kefahaman yang mengganggu-gugat kestabilan politik, sosial dan ekonomi. A Faiz Yunus, 2017 menyatakan ekstremisme ialah fahaman, perbuatan dan sikap yang ekstrem, fanatik, taksub, ganas, radikal, melampau dan agresif. Ekstremisme merujuk kepada perbuatan dan aktiviti-aktiviti yang melibatkan kepercayaan, perbuatan, sikap, tindakan dan perasaan individu yang melepasi garis kebiasaan. Ektremisme dipengaruhi oleh faktor luaran (Bartoli dan Coleman, 2003), fahaman dan pandangan politik seseorang. Terdapat lima imperatif pembentukan ideologi ekstremis iaitu imperatif luaran (pengaruh gerakan perjuangan global), imperatif serantau (pengaruh perjuangan peringkat serantau), imperatif dalaman (situasi politik dalam negara), imperatif kumpulan dan imperatif kepimpinan (Ahmad El-Muhammady, Wan Ruzalian Wan Mat Rusoff & Muhammad Azamuddin Hashim, 2019).

Ekstremisme boleh berlaku sekiranya terdapat sekumpulan atau seseorang individu yang tidak mendapat peluang dan ruang dalam menyuarakan perbezaan pendapat, pandangan dan pegangan. Perkara seperti sebegini menjadi pencetus kepada gerakan ekstremisme. Konsep ekstremisme juga berkait rapat dengan konsep radikalisme yang merujuk kepada suatu sikap yang membawa kepada proses drastik untuk melemahkan penguasaan politik semasa (Ishak Saat, 2011).

Kajian oleh IYRES pada tahun 2015 dalam kalangan belia diseluruh Malaysia menunjukkan bahawa agama memainkan peranan penting dalam memberi pemahaman serta didikan belia di malaysia. Pengertian dan pemahaman agama yang dimiliki oleh belia boleh menentukan penglibatan mereka dalam kumpulan islam radikal seperti Daesh@ISIS, Al-Qaeda dan sebagainya. Kesilapan dalam pemahaman dan pengertian tentang islam ini menyebabkan belia terjebak dan menyertai kumpulan islam yang radikal ini.

Kajian Mohd Khairul Naim Che Nordin dan Muhamad Syafriz Mhd Nazer 2020 yang telah menjalankan temubual mendalam secara semi-struktur dengan pihak yang terlibat langsung dengan aktiviti pencegahan, pengawalan dan penguatkuasaan terorisme iaitu Bahagian Anti Pengganas (E8) Cawangan Khas, Polis Diraja Malaysia dan ahli panel pemulihan tahanan teroris, mendapati terdapat lima faktor utama yang menarik belia menyertai terorisme iaitu faktor psikologi dan personaliti, faktor pengetahuan dan kefahaman agama, faktor perkembangan media sosial, faktor ideologi dan faktor konflik di negara umat Islam. Setiap faktor tersebut berperanan menjadi factor penolak dan penarik kepada belia untuk menyertai kegiatan terorisme.

Mohd Mahzan Awang, Abdul Razaq Ahmad and Kamarulzaman Abdul Ghani 2021 pula meneroka konsep ekstremisme daripada persepsi belia berpendidikan tinggi di Malaysia serta faktor-faktor yang boleh mencetuskan gejala ekstremisme dalam sesebuah negara. Kajian ini menggunakan reka bentuk penyelidikan

kaedah gabungan (mixed-methods research design) yang melibatkan dua tahap kutipan data iaitu kutipan data kualitatif secara temu bual dengan enam orang pemimpin belia diikuti dengan kajian tinjauan yang melibatkan 110 orang responden belia berpendidikan tinggi. Dapatan analisis temu bual menunjukkan bahawa terdapat dua tema dalam konsep ekstremisme iaitu perlakuan yang berkaitan dengan sesuatu yang melampau dan keterlaluan; dan perbuatan meluah perasaan serta bertindak mengikut emosi. Terdapat empat tema utama yang menjadi faktor yang mempengaruhi perilaku ekstremis iaitu salah faham agama, ideologi yang didakwa sebahagian daripada ajaran agama, ideologi politik yang radikal, dan kegagalan mengurus perbezaan rakyat. Dapatan kajian ini juga menunjukkan bahawa persekitaran luar termasuklah persekitaran politik global dan kurangnya pengetahuan agama mempunyai potensi untuk mempengaruhi belia.

Isu penglibatan belia dalam tingkahlaku ekstremisme bukan sahaja mengancam keselamatan negara, ia juga berpotensi kepada risiko yang lebih besar iaitu pengaruh rangkaian kumpulan pengganas di peringkat antarabangsa. Selain itu, ancaman ini menggugat perpaduan antara kaum dan menimbulkan perpecahan dalam kalangan masyarakat berdasarkan ideologi yang bercorak kekerasan dan tidak berperikemanusiaan (IYRES, 2015). Kajian yang dijalankan kumpulan penyelidik IYRES pada tahun 2017 menunjukkan bahawa belia yang terlibat dalam aktiviti ekstremisme adalah belia yang mempunyai personaliti narsistik, tahap agresif dan pengherotan kognitif yang tinggi, serta tahap nilai kendiri yang rendah. Kebanyakan adalah daripada latar belakang keluarga yang tidak berfungsi dengan baik, dan mencari-cari makna hidup melalui kehidupan beragama. Namun, mereka telah mendapat sumber maklumat agama daripada sumber yang salah. Majoriti menerusi media sosial. Namun kajian tersebut hanya melibatkan 39 belia yang telah disabitkan kesalahan di bawah SOSMA, POTA dan POCA.

OBJEKTIF KAJIAN

Kajian ini bertujuan untuk menentukan tahap risiko tingkah laku ekstremisme dalam kalangan belia awal Malaysia; menentukan perbandingan tahap risiko tingkah laku ekstremisme belia awal berdasarkan faktor sosio-demografi; dan mengemukakan pelan tindakan intervensi dan prevensi bagi menangani risiko tingkah laku ekstremisme belia awal Malaysia.

KERANGKA KONSEPSUAL KAJIAN

Kajian ini menggunakan pendekatan teori ekologi pembangunan manusia oleh Brofenbrenner (1979). Teori ini menerangkan tentang tingkah laku individu yang sangat dipengaruhi oleh sistem persekitaran. Teori ini memfokus kepada interaksi dan saling bergantungan antara manusia samada secara individu atau berkumpulan dengan persekitaran. Teori juga menjelaskan bahawa individu bukanlah seorang penerima yang pasif ketika berinteraksi dengan orang lain dan persekitaran, tetapi terlibat secara aktif dalam hubungan yang dinamik. Secara ringkasnya, perkembangan individu adalah sebagai hasil interaksi antara persekitaran terhadap diri dan juga ciri-ciri diri ke atas persekitaran. Dalam kajian ini, ciri-ciri

individu (faktor dalaman) dan persekitaran (faktor luaran) adalah dikenal pasti sebagai dimensi yang boleh mempengaruhi tingkah laku.

METODOLOGI KAJIAN

Sampel Kajian

Seramai 408 orang belia awal yang berumur di antara 16 hingga 24 tahun yang terdiri daripada pelajar terlibat sebagai responden kajian. Bilangan saiz sampel dalam kajian ini telah ditentukan menggunakan formula Krejcie dan Morgan (1970). Responden dipilih secara rawak menggunakan teknik persampelan rawak berlapis berdasarkan senarai sekolah dan institusi pengajian tinggi yang terdapat dalam kawasan kajian (Lampiran 1). Borang soal selidik digunakan bagi tujuan pengumpulan data. Proses pengumpulan data ditadbir sendiri menggunakan pendekatan temu bual bersemuka (face-to-face interview). Kebenaran terlebih dahulu diperoleh daripada Kementerian Pendidikan Malaysia dan Kementerian Pengajian Tinggi sebelum pelaksanaan aktiviti pengumpulan data. Kumpulan penyelidik terlibat secara langsung dalam proses pengumpulan data ini.

Lokasi Kajian

Kajian ini telah dijalankan di beberapa sekolah menengah biasa, sekolah menengah 'hotspot', politeknik, kolej komuniti, universiti swasta dan universiti awam. Lokasi institusi samada berada di kawasan bandar atau luar bandar juga diambil kira. Lokasi yang terlibat adalah di sekitar Lembah Kelang.

Instrumen dan Prosedur kajian

Kajian ini menggunakan borang soal selidik "Barometer Risiko Tingkah Laku Ekstremisme dalam Kalangan Belia Awal Malaysia" yang dibangunkan oleh kumpulan penyelidik. Proses membangunkan instrumen yang sah dan boleh dipercayai bagi mengukur risiko tingkahlaku ekstremis belia awal Malaysia ini telah mengadaptasi kaedah rangka kerja bagi pembangunan skala pengukuran seperti yang dicadangkan oleh Boeteng et al. (2018) yang meliputi tiga fasa iaitu pembangunan item, pembangunan skala dan penilaian skala. Bagi fasa yang pertama (pembangunan item), ianya melibatkan dua langkah iaitu (a) mengenal pasti dimensi dan membangunkan item, dan (b) melaksanakan kesahan konstruk (menilai samada item yang dibangunkan dapat mengukur dengan tepat dimensi yang dikenal pasti).

Fasa kedua (pembangunan skala) mengandungi tiga langkah iaitu (a) Pra uji, (b) pentadbiran soal selidik dan pengumpulan data pusingan pertama, dan (c) pengurangan item melalui ujian kebolehpercayaan dengan menggunakan maklumat *inter-item and item-total correlation*. Fasa ketiga dan terakhir (penilaian skala) melibatkan tiga langkah iaitu (a) pentadbiran soal selidik dan pengumpulan data pusingan kedua, (b) mengekstrak faktor (*extraction of factors)* menggunakan kaedah EFA, dan (c) melakukan ujian kebolehpercayaan.

Pemurnian instrumen kali ketiga ini telah menetapkan 14 dimensi dengan 106 item.

Ujian statistik Alpha Cronbach ke atas 14 dimensi pengukuran menunjukkan nilai yang dibenarkan iaitu antara .650 hingga .912

Jadual 1: *Factor Loading* dan *Alpha Cronbach* bagi Faktor Kajian

Bil.	**Faktor**	**Item**	***Factor Loading***	***Cronbach Alpha***
1	Krisis identiti	4	.611 - .405	.681
2	Empati	7	.662 - .408	.753
3	Sensasi impulsif	8	.672 - .449	.769
4	Nilai diri	10	.694 - .418	.821
5	Pengherotan kognitif	13	.718 - .410	.863
6	Tingkah laku agresif	8	.683 - .350	.736
7	Ketidakstabilan emosi	11	.750 - .320	.808
8	Moral sosial	5	.651 - .408	.773
9	Toleransi	5	.703 - .306	.733
10	Persepsi politik	4	.678 - .303	.718
11	Akses ke rangkaian radikal	9	.843 - .480	.912
12	Kesepaduan komuniti	6	.773 - .308	.850
13	Kesepaduan keluarga	8	.828 - .608	.898
14	Rakan delinkuen	5	.768 - .468	.650

Data diinput dan dianalisis dengan menggunakan perisian SPSS. Pengiraan barometer ekstremisme belia awal dilaksanakan menggunakan analisis deskriptif. Seterusnya, penarafan tahap tingkah laku risiko ekstremisme belia awal dibuat berdasarkan kepada nilai min peratusan skor yang dihasilkan daripada semua dimensi/indikator yang telah dikenal pasti. Penarafan daripada bacaan barometer ekstremisme belia awal dikategorikan seperti dalam jadual 2.

Jadual 2: Penarafan Tahap Tingkah laku Risiko Ekstremisme

Skor (%)	**Tahap Tingkah Laku Risiko Ekstremisme**	**Interpretasi**
90 - 100	Kritikal	Telah mencapai tahap risiko yang kritikal dan memerlukan langkah intervensi **serta merta** secara holistik merangkumi keseluruhan domain.
80 - 89	Sangat Berisiko	Tahap sangat berisiko dan mempunyai kecenderungan kepada tahap kritikal. Tindakan intervensi terhadap keseluruhan domain.

60 – 79	Berisiko	Tahap berisiko memerlukan intervensi kepada domain-domain tertentu untuk mengelakkan meningkat kepada sangat berisiko.
40 – 59	Sederhana Berisiko	Memerlukan satu tindakan intervensi dan prevensi bagi menurunkan kadar risiko
20 – 39	Rendah	Memerlukan satu tindakan prevensi bagi mengelakkan kadar risiko.
≤19	Kurang Berisiko	Memerlukan pemantauan secara berkala bagi memastikan risiko terkawal.

HASIL KAJIAN DAN PERBINCANGAN

Bahagian ini membincangkan perkara berkaitan responden kajian, penentuan tahap risiko tingkah laku ekstremisme responden, perbandingan tahap risiko tingkah laku ekstremisme berdasarkan faktor sosio-demografi responden dan akhirnya mengemukakan pelan tindakan intervensi dan prevensi yang sesuai bagi menangani risiko tingkah laku ekstermisme responden yang dikaji.

Responden Kajian

Seramai 408 responden terlibat dalam kajian ini. Taburan responden berdasarkan demografi adalah seperti yang ditunjukkan dan Jadual 3. Hasil kajian menunjukkan 56.6 peratus responden adalah terdiri daripada jantina lelaki. Majoriti responden (83.8%) terdiri daripada etnik Melayu. Selebihnya adalah etnik India (11.8%) dan etnik Cina (4.4%). Berdasarkan jenis institusi, lebih separuh (55.6%) adalah pelajar sekolah manakala selebihnya adalah pelajar dari institusi pengajian tinggi (44.4%). Secara lebih terperinci, peratus pecahan responden kajian ini dibahagikan pula kepada jenis sekolah biasa (35%), sekolah hotspot (20.6%), kolej komuniti dan politeknik (15%) serta universiti (29.4%).

Dari segi lokasi institusi pengajian semasa responden, lebih dua pertiga (69.9%) berada di kawasan bandar dan selebihnya adalah luar bandar (30.1%). Purata umur responden yang dikaji adalah 18.03 tahun dengan lebih dua pertiga (70.1%) daripada mereka adalah berada dalam kumpulan umur 16 hingga 18 tahun.

Jadual 3: Maklumat Demografi Responden (n=408)

Demografi	Bilangan	Peratus
Jantina:		
Lelaki	177	43.4
Perempuan	231	56.6
Etnik:		
Melayu	342	83.8

Cina	18	4.4
India	48	11.8
Jenis Institusi:		
Pelajar Sekolah	227	55.6
Pelajar IPT	181	44.4
Kod Institusi:		
Sekolah biasa	143	35.0
Sekolah Hotspot	84	20.6
Kolej Komuniti/Politeknik	61	15.0
Universiti	120	29.4
Lokasi:		
Bandar	285	69.9
Luar Bandar	123	30.1
Umur (tahun):		
16-18	286	70.1
19-21	72	17.6
22-24	50	12.3
Purata: 18.03 s.p: 2.280		

Taburan responden berdasarkan maklumat demografi keluarga pula adalah seperti dalam Jadual 4. Majoriti (84.8%) responden mempunyai ibubapa yang tinggal bersama dan selebihnya iaitu 15.2 peratus mempunyai ibubapa yang tidak tinggal bersama samada berstatus bercerai, duda atau pun balu. Majoriti (89.2%) responden juga mempunyai bapa sebagai ketua dalam keluarga. Status pekerjaan ketua keluarga mereka pula adalah seperti bekerja dalam sektor kerajaan (29.8%), sektor swasta (27.8%), kerja sendiri (27.6%) atau telah bersara/lain-lain kerja (14.7%).

Jadual 4: Maklumat Demografi Keluarga

Demografi	**Bilangan**	**Peratus**
Status Perkahwinan Ibubapa:		
Tinggal bersama	346	84.8
Tidak tinggal bersama/ Bercerai/ Duda/Balu	62	15.2
Ketua Keluarga Anda:		

Bapa	364	89.2
Ibu	35	8.6
Lain-lain	9	2.2
Sektor Pekerjaan Ketua Keluarga: (n=406)		
Kerajaan	121	29.8
Swasta	113	27.8
Kerja Sendiri	112	27.6
Pesara dan Lain-lain	60	14.7

Pengoperasian Pengukuran Tahap Risiko

Matlamat pengukuran ini adalah untuk mengenal pasti tahap risiko tingkah laku ekstremisme responden kajian. Terdapat 14 dimensi risiko tingkah laku dalam soal selidik barometer ini. Pengoperasian penentuan tahap risiko ini dilakukan berdasarkan kaedah skor purata yang diperoleh bagi setiap dimensi, dan nilai tersebut seterusnya ditukarkan kepada nilai indeks. Nilai indeks yang diperoleh ini dibandingkan dengan Jadual Penarafan Tahap Tingkah Laku Risiko Ekstremisme (rujuk Jadual 2). Taburan responden pula ditunjukkan pada jadual silang yang memaparkan nilai peratus responden yang berada samada pada tahap risiko rendah, sederhana dan juga tinggi. Maklumat berkaitan tahap risiko, skor purata dan indeks bagi tingkah laku ekstremisme untuk kesemua empat belas dimensi pengukuran barometer adalah seperti dalam Jadual 5.

a) Formula bagi pengiraan indeks adalah:

$$\left[\frac{Mx-1}{Max - Min} \times 10 \right] 0$$

*M*x = purata skor
Max = nilai skala terbesar
Min = nilai skala terkecil

b) Formula penentuan tahap rendah, sederhana dan tinggi bagi jadual silang adalah:

$$\frac{\text{Nilai skala terbesar – nilai skala terkecil}}{\text{3 tahap}}$$

Tahap rendah (skor 1 – 2.666)
Sederhana (skor 2.667 – 4.333)
Tinggi (skor 4.334 – 6)

Tahap Risiko Tingkah laku Ekstremisme

Hasil kajian bagi risiko tingkah laku ekstremisme menunjukkan responden kajian memperolehi nilai skor purata 2.69 (SP=0.34) dan nilai indeks 33.87%. Perbandingan dengan jadual penarafan tingkah laku risiko bagi barometer ini menandakan nilai indeks ini hanya berada ditahap yang rendah dan hanya memerlukan tindakan prevensi bagi mengelakkan peningkatan kadar risiko. Taburan responden berdasarkan jadual silang pula menunjukkan tiada responden yang berada pada risiko tahap tinggi. Sementara nilai peratus yang hampir sama bagi responden pada tahap risiko tingkah laku ekstremisme tahap rendah (47.1%) dan tahap sederhana (52.9%).

Tahap Risiko Tingkah laku Ekstremisme Bagi Setiap Dimensi Barometer

Tahap risiko bagi kesemua 14 dimensi barometer risiko tingkah laku ekstremisme juga dianalisa. Secara umumnya terdapat empat dimensi dalam barometer risiko tingkah laku ekstremisme bagi kumpulan responden ini yang telah dikenal pasti sebagai penyumbang utama kepada tingkah laku ekstremis. Dimensi ini mencatatkan nilai indeks yang tinggi iaitu empati, sensasi impulsif, krisis identiti dan tingkah laku agresif. Daripada empat yang tersenarai, terdapat dua dimensi yang mencatatkan indeks pada tahap berisiko (skor indeks 60-79) iaitu empati (70.8%) dan sensasi impulsif (67.09). Berdasarkan jadual penarafan tingkah laku risiko bagi barometer ini, tahap berisiko ini memerlukan intervensi kepada dimensi ini untuk mengelakkan meningkat kepada sangat berisiko. Taburan responden berdasarkan jadual silang bagi kedua-dua dimensi ini juga menunjukkan lebih separuh daripada responden kajian berada pada risiko tahap tinggi bagi dimensi empati (61.8%) dan sensasi impulsif (54.5%). Dapatan ini menunjukkan dua dimensi ini perlu diambil tindakan bagi mengawal risiko tingkah laku ekstremisme secara keseluruhannya.

Selain daripada itu, terdapat dua dimensi lagi yang perlu diambil perhatian iaitu krisis identiti (55.3%) dan tingkah laku agresif (44%) yang berada pada tahap sederhana berisiko (skor indeks 40-59). Berdasarkan jadual penarafan risiko barometer ini, tahap risiko ini hanya memerlukan satu tindakan intervensi dan prevensi bagi menurunkan kadar risiko. Tindakan ini perlu dilaksanakan bagi mengawal risiko tingkah laku ekstremisme secara keseluruhannya.

Jadual 5: Taburan Responden mengikut Tahap, Skor Purata dan Indeks Tingkahlaku Extremisme dan Setiap Dimensi Barometer Risiko Tingkah Laku Ekstremisme Belia Awal

Bil	Dimensi	Tahap Risiko (Bil/ %)	*M*	SP	Indeks

		Rendah	Sederhana	Tinggi			(%)
	Tingkahlaku Ekstremisme	**192 (47.1)**	**216 (52.9)**	**0**	**2.69**	**.34**	**33.87**
1	Empati	3 (0.7)	153 (37.5)	252 (61.8)	4.54	.72	70.80
2	Sensasi impulsif	13 (3.2)	173 (42.4)	222 (54.4)	4.35	.79	67.09
3	Krisis identiti	46 (11.3)	255 (62.5)	107 (26.2)	3.76	.97	55.31
4	Tingkah laku agresif	126 (30.9)	244 (59.8)	38 (9.3)	3.20	.85	44.00
5	Ketidakstabilan emosi	208 (51.0)	185 (45.3)	15 (3.7)	2.76	.82	35.23
6	Persepsi politik	189 (46.3)	200 (49.0)	19 (4.7)	2.72	.96	34.41
7	Nilai diri	205 (50.2)	191 (46.8)	12 (2.9)	2.69	.70	33.83
8	Kesepaduan Komuniti	289 (70.8)	113 (27.7)	6 (1.5)	2.43	.78	28.75
9	Pengherotan kognitif	276 (67.6)	124 (30.4)	8 (2.0)	2.34	.84	26.84
10	Toleransi	343 (84.1)	63 (15.4)	2 (0.5)	1.99	.68	19.84
11	Kesepaduan Keluarga	339 (83.1)	63 (15.4)	6 (1.5)	1.90	.82	18.07
12	Akses ke rangkaian radikal	331 (81.1)	73 (17.9)	4 (1.0)	1.85	.91	17.08
13	Moral Sosial	376 (92.2)	31 (7.6)	1 (0.2)	1.70	.67	14.09
14	Rakan delinkuen	397 (97.3)	11 (2.7)	0	1.43	.48	8.77

Sementara itu, dimensi lain yang terdapat dalam barometer ini iaitu dimensi ketidakstabilan emosi, persepsi politik, nilai diri, kesepaduan komuniti dan pengherotan kognitif pula berada pada tahap risiko rendah (skor 20-39) dengan peratusan nilai indeks daripada 35.23% hingga 26.84%. Pada nilai indeks ini, hanya memerlukan satu tindakan prevensi bagi mengekalkan kadar risiko. Bagi lima dimensi lagi iaitu toleransi, kesepaduan keluarga, akses ke rangkaian radikal, moral sosial dan rakan delinkuen hanya berada pada tahap kurang berisiko (skor ≤19). Tindakan yang perlu diambil bagi kategori ini adalah hanya memerlukan pemantauan secara berkala bagi memastikan risiko terkawal.

Secara keseluruhannya penemuan kajian ini jika dibandingkan dengan teori ekologi pembangunan manusia oleh Brofenbrenner menunjukkan faktor dalaman diri individu adalah faktor yang paling kuat mempengaruhi kejadian risiko tingkah laku ekstremisme. Ini dapat ditunjukkan dengan penemuan lima dimensi kajian yang mencatat nilai indeks tertinggi semuanya adalah dalam kategori faktor dalaman iaitu empati, sensasi impulsif, krisis identiti, tingkah laku agresif dan ketidakstabilan emosi.

Setiap Dimensi Barometer Mengikut Jantina

Perbandingan Tahap Risiko Tingkah laku Ekstremisme dan Setiap Dimensi Barometer Mengikut Faktor Demografi

Matlamat perbandingan ini adalah untuk mengenal pasti faktor demografi yang mempengaruhi risiko tingkah laku ekstremisme secara umum dan juga bagi setiap dimensi dalam barometer ini. Ujian t telah dilaksanakan bagi melihat adakah terdapat perbezaan purata skor yang signifikan bagi demografi responden seperti jantina (lelaki dan perempuan), lokasi institusi (bandar dan luar bandar) dan jenis institusi (sekolah dan IPT). Hasil ujian ini memberikan petunjuk untuk mengenal pasti kumpulan yang lebih berisiko untuk terlibat dalam tingkah laku ekstremisme. Berdasarkan maklumat ini juga, dapat disarankan apakah langkah intervensi atau prevensi yang perlu dilaksanakan.

i) Perbandingan Tahap Risiko Tingkah laku Ekstremisme dan

Perbandingan purata skor bagi tingkah laku ekstremisme dan juga semua dimensi barometer berdasarkan jantina adalah seperti dalam Jadual 6. Hasil analisa menunjukkan tidak terdapat perbezaan purata skor yang signifikan bagi tingkah laku ekstremisme di antara responden lelaki dan perempuan (t=1.420; p=.156).

Analisa keatas dimensi dalam barometer pula telah mendapati terdapat perbezaan purata skor yang signifikan bagi enam dimensi iaitu empati (t=-4.726; p=.000), krisis identiti (t=-2.873; p=.004), tingkah laku agresif (t=3.372; p=.001), pengherotan kognitif (t=2.618; p=.009), moral sosial (t=2.693; p=.007) dan rakan delinkuensi (t=5.541; p=.000). Dapatan kajian menunjukkan responden perempuan didapati lebih berisiko untuk terlibat dalam masalah tingkah laku yang melibat dimensi empati dan krisis identiti. Sementara respoonden lelaki pula didapati lebih berisiko untuk terlibat dalam masalah tingkah laku yang melibatkan dimensi tingkah laku agresif, pengherotan kognitif, moral sosial dan rakan delinkuen.

Jadual 6: Perbandingan Purata Skor Tingkah Laku Extremisme dan Setiap Dimensi Barometer Risiko Tingkahlaku Ekstremisme Belia Awal berdasarkan Jantina

Bil	Dimensi	Jantina	N	Purata	SP	t	p
	Tingkahlaku Ekstremisme	Lelaki	177	2.72	0.33	1.420	.156
		Perempuan	231	2.67	0.35		
1	Empati*	Lelaki	177	4.35	0.73	-4.726	.000
		Perempuan	231	4.68	0.68		
2	Sensasi impulsif	Lelaki	177	4.35	0.78	-.045	.964
		Perempuan	231	4.35	0.80		
3	Krisis identity*	Lelaki	177	3.60	0.97	-2.873	.004
		Perempuan	231	3.88	0.95		

4	Tingkah laku agresif*	Lelaki	177	3.36	0.80	3.372	.001
		Perempuan	231	3.07	0.87		
5	Ketidakstabilan emosi	Lelaki	177	2.80	0.75	.856	.393
		Perempuan	231	2.73	0.87		
6	Persepsi politik	Lelaki	177	2.69	0.93	-.444	.657
		Perempuan	231	2.73	0.98		
7	Nilai diri	Lelaki	177	2.67	0.69	-.292	.771
		Perempuan	231	2.70	0.70		
8	Kesepaduan Komuniti	Lelaki	177	2.46	0.76	.654	.513
		Perempuan	231	2.41	0.80		
9	Pengherotan kognitif*	Lelaki	177	2.46	0.87	2.618	.009
		Perempuan	231	2.24	0.81		
10	Toleransi	Lelaki	177	2.05	0.68	1.686	.093
		Perempuan	231	1.94	0.68		
11	Kesepaduan Keluarga	Lelaki	177	1.98	0.87	1.732	.084
		Perempuan	231	1.84	0.778		
12	Akses ke rangkaian radikal	Lelaki	177	1.87	0.926	.498	.619
		Perempuan	231	1.83	0.904		
13	Moral Sosial*	Lelaki	177	1.80	0.731	2.693	.007
		Perempuan	231	1.62	0.620		
14	Rakan delinkuen*	Lelaki	177	1.58	0.543	5.541	.000
		Perempuan	231	1.32	0.392		

ii) Perbandingan Tahap Risiko Tingkah laku Ekstremisme dan Setiap Dimensi Barometer Mengikut Lokasi

Perbandingan purata skor bagi tingkah laku ekstremisme dan juga semua dimensi barometer berdasarkan lokasi institusi adalah seperti dalam Jadual 7. Hasil analisa menunjukkan tidak terdapat perbezaan purata skor yang signifikan bagi tingkah laku ekstremisme di antara responden yang menuntut di institusi yang berada di bandar dan luar bandar (t=-.661; p=.509).

Analisa ke atas dimensi dalam barometer pula telah mendapati terdapat perbezaan purata skor yang signifikan bagi empat dimensi iaitu sensasi impulsif (t=2.511; p=.012), kesepaduan komuniti (t=-2.293; p=.022), toleransi (t=-2.264; p=.024) dan moral sosial (t=-2.014; p=.045). Dapatan kajian menunjukkan responden yang menuntut di institusi yang berada di bandar didapati lebih berisiko untuk terlibat dalam masalah tingkah laku yang melibat dimensi sensasi impulsif. Sementara responden yang menuntut di institusi yang berada di lokasi luar bandar pula didapati lebih berisiko untuk terlibat dalam masalah tingkah laku yang melibatkan dimensi kesepaduan komuniti, toleransi dan moral sosial.

Jadual 7: Perbandingan Purata Skor Tingkahlaku Extremisme dan Setiap Dimensi Barometer Risiko Tingkahlaku Ekstremisme Belia Awal berdasarkan Lokasi

Bil	Dimensi	Lokasi	N	Purata	SP	t	p
	Tingkahlaku Ekstremisme	Bandar	285	2.68	0.34	-.661	.509
		L. Bandar	123	2.71	0.36		
1	Empati	Bandar	285	4.56	0.73	1.013	.312
		L. Bandar	123	4.48	0.69		
2	Sensasi impulsif*	Bandar	285	4.41	0.77	2.511	.012
		L. Bandar	123	4.20	0.81		
3	Krisis identiti	Bandar	285	3.76	0.98	-.031	.975
		L. Bandar	123	3.76	0.94		
4	Tingkah laku agresif	Bandar	285	3.18	0.89	-.394	.694
		L. Bandar	123	3.22	0.75		
5	Ketidakstabilan emosi	Bandar	285	2.76	0.83	-.008	.994
		L. Bandar	123	2.76	0.80		
6	Persepsi politik	Bandar	285	2.75	0.98	.965	.335
		L. Bandar	123	2.65	0.91		
7	Nilai diri	Bandar	285	2.70	0.71	.751	.453
		L. Bandar	123	2.65	0.67		
8	Kesepaduan Komuniti*	Bandar	285	2.37	0.78	-2.293	.022
		L. Bandar	123	2.57	0.78		
9	Pengherotan kognitif	Bandar	285	2.33	0.84	-.366	.715
		L. Bandar	123	2.36	0.84		
10	Toleransi*	Bandar	285	1.94	0.65	-2.264	.024
		L. Bandar	123	2.10	0.75		
11	Kesepaduan Keluarga	Bandar	285	1.85	0.82	-1.826	.069
		L. Bandar	123	2.01	0.81		
12	Akses ke rangkaian radikal	Bandar	285	1.84	0.91	-.266	.791
		L. Bandar	123	1.87	0.91		
13	Moral Sosial*	Bandar	285	1.66	0.64	-2.014	.045
		L. Bandar	123	1.80	0.72		
14	Rakan delinkuen	Bandar	285	1.43	0.48	-.546	.585
		L. Bandar	123	1.45	0.48		

iii) Perbandingan Tahap Risiko Tingkah laku Ekstremisme dan Setiap Dimensi Barometer Mengikut Jenis Institusi

Perbandingan purata skor bagi tingkah laku ekstremisme dan juga semua dimensi barometer berdasarkan jenis institusi adalah seperti dalam Jadual 8. Hasil analisa menunjukkan tidak terdapat perbezaan purata skor yang signifikan bagi tingkah

laku ekstremisme di antara responden pelajar sekolah dan pelajar IPT (t=.556; p=.579).

Analisa keatas dimensi dalam barometer pula telah mendapati terdapat perbezaan purata skor yang signifikan bagi tujuh dimensi iaitu sensasi impulsif (t=-2.421; p=.016), kesepaduan komuniti (t=2.384; p=.018), toleransi (t=3.431; p=.000), kesepaduan keluarga (t=3.099; p=.002), akses ke rangkaian radikal (t=-2.550; p=.011), moral sosial (t=2.120; p=.035) dan rakan delinkuen (t=-2.501 p=.013). Kajian menunjukkan penuntut sekolah didapati lebih berisiko terlibat dalam masalah tingkah laku yang melibatkan dimensi kesepaduan komuniti, toleransi, kesepaduan keluarga dan moral sosial. Sementara penuntut di IPT pula didapati lebih berisiko untuk terlibat dalam masalah tingkah laku yang melibatkan dimensi sensasi impulsive, akses ke rangkaian radikal dan rakan delinkuen.

Jadual 8: Perbandingan Purata Skor Tingkahlaku Extremisme dan Setiap Dimensi Barometer Risiko Tingkahlaku Ekstremisme Belia Awal berdasarkan Jenis Institusi

Bil	Dimensi	Institusi	N	Purata	SP	t	p
	Tingkahlaku Ekstremisme	Sekolah IPT	227	2.70	0.34	.556	.579
			181	2.68	0.02		
1	Empati	Sekolah	227	4.48	0.75	-1.792	.074
		IPT	181	4.61	0.68		
2	Sensasi impulsif*	Sekolah	227	4.27	0.81	-2.421	.016
		IPT	181	4.46	0.75		
3	Krisis identiti	Sekolah	227	3.68	0.91	-1.771	.077
		IPT	181	3.86	1.03		
4	Tingkah laku agresif	Sekolah	227	3.25	0.81	1.465	.144
		IPT	181	3.13	0.89		
5	Ketidakstabilan emosi	Sekolah	227	2.78	0.78	.550	.583
		IPT	181	2.73	0.88		
6	Persepsi politik	Sekolah	227	2.71	0.97	-.136	.892
		IPT	181	2.72	0.95		
7	Nilai diri	Sekolah	227	2.68	0.68	-.295	.768
		IPT	181	2.70	0.72		
8	Kesepaduan Komuniti*	Sekolah	227	2.51	0.81	2.384	.018
		IPT	181	2.33	0.73		
9	Pengherotan kognitif	Sekolah	227	2.41	0.84	1.932	.054
		IPT	181	2.25	0.83		
10	Toleransi*	Sekolah	227	2.09	0.69	3.431	.000
		IPT	181	1.86	0.65		
11	Kesepaduan Keluarga*	Sekolah	227	2.01	0.82	3.099	.002
		IPT	181	1.76	0.80		
12	Akses ke rangkaian radikal*	Sekolah	227	1.75	0.88	-2.550	.011
		IPT	181	1.98	0.93		
13	Moral Sosial*	Sekolah	227	1.76	0.72	2.120	.035

		IPT	181	1.62	0.59		
14	Rakan delinkuen*	Sekolah	227	1.38	0.45	-2.501	.013
		IPT	181	1.50	0.50		

RUMUSAN

Bahagian ini mengemukakan pelan tindakan intervensi dan prevensi yang sesuai bagi menangani risiko tingkah laku ekstermisme responden yang dikaji berdasarkan penemuan hasil kajian yang telah dijalankan ke atas responden.

Hasil kajian bagi risiko tingkah laku ekstremisme menunjukkan responden kajian berada di tahap yang rendah dengan nilai indeks 33.87%. Penemuan ini memberikan indikasi bahawa masalah ini adalah terkawal dan hanya memerlukan satu tindakan prevensi bagi mengelakkan peningkatan kadar risiko. Sementara tahap risiko bagi dimensi dalam barometer risiko tingkah laku ekstremisme pula mendapati terdapat empat dimensi dalam barometer risiko tingkah laku ekstremisme bagi kumpulan responden ini yang perlu diberi perhatian iaitu empati, sensasi impulsif, krisis identiti dan tingkah laku agresif.

Penekanan dalam melaksanakan intervensi bagi dimensi berdasarkan kumpulan sosio-demografi mendapati bagi dimensi empati adalah lebih kepada jantina perempuan, sensasi impulsive dan krisis identiti kepada jantina perempuan dan pelajar institut pengajian tinggi. Ini kerana, kumpulan sosio-demografi ini didapati lebih berisiko untuk terlibat dalam masalah tingkah laku. Ringkasan cadangan tindakan prevensi bagi semua dimensi risiko lain yang dikaji adalah seperti dinyatakan dalam Jadual 9.

Jadual 9: Cadangan Intervensi dan Prevensi Berdasarkan Dimensi

Bil	Dimensi	Status		Tindakan	Jantina		Lokasi		Institusi	
		Tahap	Indeks	I= intervensi; P=Prevensi	L	P	B	LB	Sek	IPT
1	Empati	Berisiko	70.90	Memerlukan tindakan kepulihan segera dan pemantauan yang lebih kerap terhadap program-program penerapan kemahiran gaya fikir dan pengurusan emosi yang positif yang dilaksanakan, khususnya kepada kumpulan sasar		x				
2	Sensasi Impulsif	Berisiko	67.09				x			x
3	Krisis Identiti	Sederhana Berisiko	55.31	Memerlukan program kepulihan dan pencegahan menerusi penerapan kemahiran gaya fikir dan pengurusan emosi yang positif dengan lebih menekankan kumpulan yang sasar			x			x
4	Tingkah laku agresif	Sederhana Berisiko	44.00							
5	Ketidakstabilan emosi	Rendah	35.23	Memberi kemahiran kepada belia kaedah mengendalikan emosi yang positif seperti kursus/bengkel/bahan promosi						

6	Persepsi politik	Rendah	34.41	• Menyemarakkan perasaan cinta kepada negara • Menyediakan saluran khas untuk belia menyatakan pandangan tentang negara						
7	Nilai diri	Rendah	33.83	Penyerlahan nilai diri belia awal dengan menyediakan platform yang sesuai seperti program kepimpinan kendiri, menghargai pandangan belia						
8	Kesepaduan Komuniti	Rendah	28.75	• Menyemarakkan rasa kepunyaan (*sense of belonging*). • Meningkatkan penglibatan dalam aktiviti kejiranan.				x	x	
9	Pengherotan kognitif	Rendah	26.84	Langkah pencegahan menerusi penerapan gaya fikir yang positif melalui pendekatan terapi kognitif dan tingkah laku: a) kumpulan bersasar (contoh: kursus) b) kumpulan umum (bahan kempen)	x					
10	Toleransi	Kurang Berisiko	19.84	Meningkatakan tahap toleransi sosial dengan menerima perbezaan budaya dan pandangan.				x	x	
11	Kesepaduan Keluarga	Kurang Berisiko	18.07	Ibubapa mengamalkan komunikasi positif dan masa berqualiti bersama anak.					x	
12	Akses ke rangkaian radikal	Kurang Berisiko	17.08	• Meningkatkan pengetahuan dan kesedaran kepada kumpulan sasar tentang pentingnya merujuk kepada sumber berautoriti untuk mendapatkan maklumat. • Pihak berautoriti perlu lebih proaktif dan kreatif dalam memberikan maklumat semasa.						x
13	Moral Sosial	Kurang Berisiko	14.09	Pencegahan melalui sistem kawalan sosial merangkumi aspek interaksi sosial dan tingkah laku.	x			x	x	
14	Rakan delinkuen	Kurang Berisiko	8.77	Pencegahan melalui sistem kawalan sosial merangkumi aspek interaksi sosial dan tingkah laku.	x					x

RUJUKAN

A Faiz Yunus. 2017. Radikalisme, Liberalisme dan Terorisme: Pengaruhnya Terhadap Agama Islam. Jurnal Studi Al-Qur'an: Membangun Tradisi Berfikir Al-Quran, 13(1), 76 - 94.

Ahmad El-Muhammady, Wan Ruzalian Wan Mat Rusoff & Muhammad Azamuddin Hashim. 2019. Ideologi Kumpulan Pengganas Daesh@ISIS: Asas, Formulasi dan Implikasi. Dalam Institut Penyelidikan Pembangunan Belia Malaysia. 2019. Belia Ekstremis. Putrajaya: Kementerian Belia dan Sukan Malaysia.

Bartoli, A. & Coleman, P. 2003. Dealing with Extremists. In Beyond Intractability ed Guy Burgess and Heidi Burgess. Boulder, CO: Conflict Research Consortium, University of Colorado

Boateng, G.O., Martin, S., Collins, S., Natamba, B.K., & Young, S.L. (2018). Measuring exclusive social support: Scale development and validation in Uganda, *Matern Child Nutr.* Doi: 10.1111/mcn.12579.

Bronfenbrenner, U. (1979). The ecology of human development: Experiments by nature and design. Cambridge, Massachusetts: Harvard University Press.

Che Mohd. Aziz Yaacob (2015). *Pengaruh The Islamic State of Iraq and Syiria (ISIS): Kajian Penerimaan dan Penolakan dalam Kalangan Pelajar Institut Pengajian Tinggi (IPT) di Semenanjung Malaysia*. Laporan kajian. Tidak diterbitkan.

Ishak Saat. 2011. Radikalisme Melayu Perak 1945-1970. Pulau Pinang: Penerbit Universiti Sains Malaysia.

IYRES (2015). *Kajian Pembangunan Kesejahteraan-Pendidikan Agama dan Penglibatan dalam Gerakan Islam Radikal dalam Kalangan Belia Malaysia.* Laporan kajian. Tidak diterbitkan.

IYRES (2017). *Profil Belia dalam Kegiatan Ekstremisme*. Laporan kajian. Tidak diterbitkan.

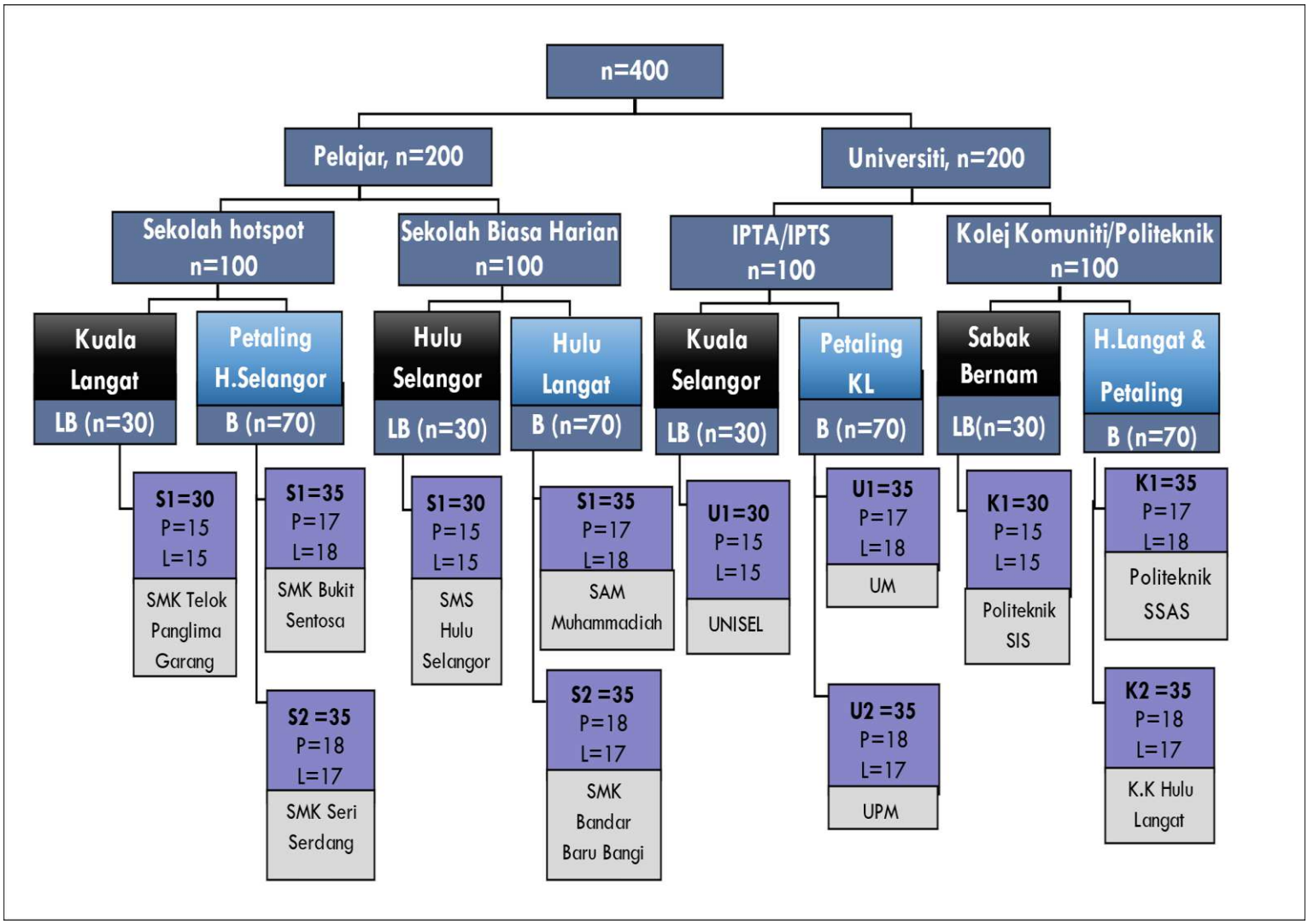
Krejcie, R.V. and Morgan, D.W. (1970) Determining Sample Size for Research Activities. Educational and Psychological Measurement, 30, 607-610.

Mohd Khairul Naim Che Nordin dan Muhamad Syafriz Mhd Nazer. Faktor Penglibatan Belia Muslim Malaysia dengan Terorisme: Analisis Perspektif PDRM dan Panel Pemulihan Deradikalisasi. *Jurnal Usuluddin* 48, 1-31

Mohd Mahzan Awang, Abdul Razaq Ahmad and Kamarulzaman Abdul Ghani. 2021. Ekstremisme dalam kalangan belia berpendidikan tinggi di Malaysia: Pengkonsepsian dan faktor yang mendorong. *Kajian Malaysia* (early view).

Lampiran 1

Persampelan Responden Kajian



BOOK REVIEW

How Musical Is Man by John Blacking,
University of Washington Press, 1973, 116 pages, ISBN 9780295953380
Reviewed by Kong Yuan & Adlina Ab Halim

John Blacking was a well-known scholar in the field of ethnomusicology and anthropology, and he has published more than 100 books, papers, reviews, reports, and recordings during his tenure. His contributions have focused on the study of South African literature and music and his most notably book entitled *How Musical Is Man*, published by the University of Washington in 1973 and translated into French, Japanese and Italian languages.

The book is divided into four chapters, the first chapter, The Sound of Human Organization, in which the author emphasizes the leading role of man in the creation of music from the perspective of all mankind and discusses what kind of musicality does man have and related issues by taking the characteristics of Venda people in the performance of musical instruments and songs as an example. The second chapter, Music in Society and Culture, focuses on the social and cultural context, and explores the relationship between music and social structure and the function of music in society. The author believes that the innate musical potential of human beings exists for the purpose of communication between people, and that the expression of this musical ability is closely related to their society and culture.

In the third chapter, Culture and Society in Music, the author uses music as an entry point to explore the interaction between music and society and culture. Through a large amount of data in the first three chapters, the author argues in the fourth chapter, Sound Organized Humans, showing that the analysis of any piece of music must be placed in its own cultural context, rather than in other cultural contexts to examine human behavior, to examine the emotional shared experience brought by music in the same context, which is the reflection of their culture, the need to coordinate the relationship between people, and music is the expression of emotions related to the real way of existence in society.

The value of a good book is like the musicality of people, where it has universal and special significance, and can bring certain inspiration and thinking to the profession or related professional fields. Blacking's works can bring knowledge and thinking to most scholars engaged in ethnomusicology research, music education and anthropology. Agawu (1997) commented that Blacking's book is the essence of Brackin's theoretical ideas in the past two decades, dealing with human musicality, the study of music, the social role of music, and the discussion of music.

From the perspective of an anthropologist, or ethnomusicologist, the Blacking did not only raise up questions about the problems in the analysis of music and the evaluation of human musical ability, but moreover he redefines ethnomusicology and argues his point through the life examples of the Venda people. He distinguished ethnomusicology from musicology and emphasizing that ethnomusicology is a research method. It is

more suitable for the discussion of theory, method and steps, rather than being limited to one field of study.

The concepts of music and non-music mentioned by the author in the book did not only create conflict between the musical concepts of the European and Venda people, but still deserve people's attention in the current research of Chinese ethnomusicology. Music and non-music are essentially a pair of relative concepts, and the music produced in one culture may be non-musical in another. The definitions of music and non-music by researchers and the studied are different and have different standards.

In conclusion, different forms of musical expression of music reflect people's musical perception, creative ability and people's experience of social culture. Musical expression also reflects the effective interaction between music, people and social culture. Therefore, to judge whether human beings have musicality and what kind of musicality they have, it is necessary to put specific groups of people and their music into corresponding social and cultural system so that music will appear meaningful. Frankly speaking, Blacking's works is a theoretical work that perfectly combines theory and practice, which provides necessary theoretical support for the construction of ethnomusicology discipline. The book enables us to understand the unique African music culture clearly.

Reference

Agawu, V. K. (1997). John Blacking and The Study of African Music. Africa: Journal of the International African Institute**,** Vol. 67, No. 3, pp. 491-499

Book Reviewers:
Kong Yuan
PhD Candidate,
Music Department,
Faculty of Human Ecology, University Putra Malaysia.

Assoc Prof. Dr Adlina Ab Halim
Department of Government and Civilization Studies,
Faculty of Human Ecology,
University Putra Malaysia.
adlina@upm.edu.my

BOOK REVIEW

Historical Fashion in Detail: The 17th And 18th Centuries
by Avril Hart and Susan North, V&A Publications, 1998, (Reprinted 2000, 2002, 2004, 2005, 2006, 2007), 224 pages, ISBN 1851772588

Reviewed by Huang Yan & Adlina Ab Halim

The book *Historical Fashion in Detail: The 17th And 18th Centuries* was edited by Avril Hart and Susan North and firstly published by V&A Publications, 1998. (reprinted 2000, 2002, 2004, 2005, 2006, 2007). This book provides the readers who love costumes with beautiful costume illustrations and photographs. The book has a closer look at the colorful historical costumes of the 17th and 18th centuries. The book is divided into twelve chapters, with the structure, shape, craftsmanship, fabrics, and colors of clothing as the main content; example, craftsmanship, and fabrics, with detailed descriptions of garment stitching, seams, quilting, hemming, pleating, etc. A brief description of the collar, cuffs, and pockets is developed in terms of styling. The accessories make a detailed analysis of button ornaments, decorative lace, knitting, lace, cut-out gloves, and shoes. It allows the reader to immerse themselves in the stunning beauty of the costumes of the period.

The author has launched a detailed analysis of the details of each work, and the photographs used in the book are from the V&A Museum (Victoria and Albert Museum). Photographs of the V&A collection capture the essence of each fashionable garment articulate a new perspective on haute couture for the period from 1600 to 1800. These photographs provide an in-depth examination of the fashion patterns, fabrics, and craftsmanship of the garments. The book also depicts a variety of clothing styles and dressing effects, From the minimalist whitewash of the mid-18th century to the extravagant pursuits of pomp and circumstance, from the white gauze of the mid-18th century to the high florals and flamboyant silks of the Baroque period. These close-ups show an impressive blend of different skills and creative thinking. The fusion of skill and creative thinking culminated in a flamboyant and extravagant style of dress. These splendid and colorful dress shapes, whether for men or women, belonged to the wealthy upper class.

In addition, the author provides an explanation of the age in which each piece was made, the fabric, the workmanship, and the stylistic features; especially for techniques that have been lost, and the complexity of the elaborate fabrics and decorations; from the buttons to the delicate fluttering tassel shapes; from fabrics to richly layered color patterns; most of these pieces were made to be worn for important formal occasions, such as court appearances and weddings. This can be judged from the materials used, such as expensive gold and silver threads, Elegant and smooth lines outline the silhouette of the garment, together with the exquisite craftsmanship and ornament design, as well as layered shapes and lace, they can convey the personality, tastes, and habits of the wearer. It is these exquisite skills and materials that have nourished the art of dress and made it a wonderfully beautiful dress culture in European history.

The book provides invaluable guidance for both costume practitioners and enthusiasts, inspiring designers to draw inspiration from the Victoria and Albert Museum's world-renowned collection. Although these costumes are too fragile to be exhibited permanently or their details are too intricate to be captured in traditional photography. However, the European costume in the 17th-18th centuries has undoubtedly become a unique style of costume culture in the history of costume. The book's delicate stitching and three-dimensional pleats are captured in a breathtakingly. Unusual techniques such as quilting, stitching, and cutting require a lot of labor and time to complete in the apparel industry, and many processes cannot be replaced by machines. A concise description of the cutting, construction, and fixing methods by the author i.e., gorgeous early 17th-century pink robes, such as the one shown on pages 174-175 (Figure 1).

Figure 1: A woman’s gown of cut and uncut velvet, lined with pinked silk. English, 1610-1620 ,178-1900

It reveals and explains in depth the shaping of padding, skirt supports, and boning shapes that are, in fact, uncomfortable. This is also similar to the Chinese culture of small feet where women's feet are made smaller by foot-binding, with the smallest being only 3 inches known as the three-inch golden lotus. In addition, the photos in the book, in addition to the physical partial pictures, also have the style structure diagram of each set of clothing, so that readers can understand the structure of each set of clothing from a 360-degree perspective, which enhances the reading value of the book.

The reading of the book provides a valuable insight into the history of European costume in the 17th-18th centuries and provides a clear understanding of the history of costume in this period. Today's designs we continue to draw from history, which is not only a cultural guide but also a legacy, and the collection of the V&A has inspired many leading fashion designers. Including Vivienne Westwood, Christian Lacroix, Karl Lagerfeld and John Galliano. These innovators have an innate understanding of historical garments and details, such as the linear dynamics of the corset or the

decorative appeal of twill satin. Every detail can inspire the talent of a designer. Seeing and understanding the details of these garments from such an up-close perspective is a visual feast for all fashion lovers and a great resource for curators, collectors, students, and costume designers.

Book Reviewers:

Huang Yan
PhD Candidate,
Faculty of Design and Architecture,
University Putra Malaysia.

Assoc. Prof. Dr Adlina Ab Halim
Department of Government and Civilization Studies,
Faculty of Human Ecology,
University Putra Malaysia,
adlina@upm.edu.my

BOOK REVIEW

Western Civilization in World History by Peter N. Stearns,
Routledge, 2003, 145 pages, ISBN 9780415316101

Reviewed by Liu Yang & Adlina Ab Halim

The book of *Western Civilization in World History* is a bulk history of western civilization written by Peter N. Stearns, printed by Routledge in 2003 and 145-page. This six-part book deals with the debate over the facts and hardships of the classical Western civilization and the contemporary world history. It presents a comprehensive and comparative historical research method, provides a useful framework for thinking about Western civilization, and has important reference value for Western civilization and world history.

Peter Nathaniel Stearns (born March 3, 1936) was a Professor of History at George Mason University, where he taught Western civilization and world history from January 1, 2000 to July 2014, and had published widely on both, including *The Other Side of Western Civilization* (5th edn, 1999) and *Experiencing World History* (2000). He is active in historical groups such as the American Historical Association, the Society for French Historical Studies, the Social Science History Association and the International Society for Research on Emotion.

This is a very interesting book that opens the door to understanding the Western world and Western civilization. Western civilization and world history are often seen as different, or even equally exclusive, routes into historical studies. This book shows that both subject matters can be successfully linked, providing a tool to see each subject in the context of the other, identifying influences and connections. *Western Civilization in World History* takes up the recent debates about the accomplishments of the well-established Western civilization approach versus the new field of world history. The author outlines several key aspects of Western civilization and reviews them in a global context. There are a few points in the book that the reader would particularly agree with.

Firstly, the author begins with a question about the Western civilization discourse with an interesting approach. The formal course of Western civilization originated in the United States in the early 20th century. The lesson was not strictly a history class but was run in the United States by American experts trained in history in Europe, who naturally included European history as part of their teaching. American historians of Europe have taken on the special task of writing a history of Western evolution that transcends the limitations of nationalism that plagued the Europe (Gorman, 2004). Writing and teaching courses on Western civilization became a way to keep civilization alive. By the 1960s, the rise of social history in the study of history no longer allowed people to view long periods of history with a single vision. World history or global history has replaced the Western-centered civilization curriculum that only focus a few countries on the global world.

Secondly, the author believes that Western civilization is a dynamic concept. Civilization is a form of human organization that comprises various aspect i.e., agriculture, cities, economic system, trade, government and administrative institutions, that allows it to cope with the impacts of nature and other communities. Civilization is also the continuous development of certain characteristics towards a wider space. The dynamic aspect of civilization leads to the formation of similar values, trading systems, lifestyles and social systems on a larger scale. The Chinese civilization is easier to define than

the Western civilization because the Western civilization has changed too much geographically and never formed a unified political body, but has maintained political, trade, social, and ideological continuity. The origin of Western civilization in the Middle Ages brings profound changes to the world in the future, such as Columbus's discovery of America, the banks of Florence, Shakespeare's plays, Rembrandt's paintings etc.

The third is about the expansion of Western civilization. After the Industrial Revolution, there were few examples of Western civilization imitating other civilizations. This had two consequences. One is that they have really entered the modern world, and the old empires had to accept the influence of the West. Many countries in Asia, Africa and Latin America have had to balance their traditions within the Western characteristics. Second, Western civilization also occupy the New World, most notably in North America and Australia. The United States has freer markets, more emphasis on human rights, a superior sense of purpose, and a greater sense of urgency. Ibnu Khaldun opined that every civilization has its own cycle, and any civilization will rise and decline, and Western civilization is no exception. In this view, the decline process can be viewed in Part IV of the book entitled *Disruptions of the twentieth century*.

In conclusion, this book is worth recommending. Some ideas in the book, such as the dynamic process and curriculum structure of Western civilization must be understood clearly. The book enables the readers to have a clear picture of Western civilization in the context of world history.

Reference

Gorman, J. (2004). Historians and Their Duties. Theory and History Journal. Vol. 43, Issue 4, pages 103-117. https://doi.org/10.1111/j.1468-2303.2004.00300.x

Book Reviewers:

Liu Yang
PhD Candidate,
Department of Government and Civilization Studies,
Faculty of Human Ecology,
University Putra Malaysia.

Assoc Prof. Dr Adlina Ab Halim
Department of Government and Civilization Studies,
Faculty of Human Ecology,
University Putra Malaysia.
adlina@upm.edu.my

MALAYSIAN JOURNAL OF HUMAN ECOLOGY (MJHE)
VOLUME 3, 2022

CONTENTS **Pages**

Original Articles

Determinants of Green Workplace Behaviour in Malaysian Public Service Organisations 1
Mohamad Fazli Sabri, Norjumaaton Fazhani Razak, Amirah Shazana Magli, Ahmad Nasir Mohd Yusoff & Rusitha Wijekoon

A Proposed Framework to Understand Young Muslims' Extremism Behavior 16
Hanina H. Hamsan, Jeffrey Lawrence D'Silva, Asnarulkhadi Abu Samah, Zamre Yaacob, Tang Sui Sum, Nurul Akhtar Kamarudin & Nurani Kamaruddin

Gender Inequalities in Reproductive Rights among Rohingya Women: A Matter of Health, Education, and Income 24
Ferdousi Akter, Nobaya Ahmad, Nik Ahmad Sufian bin Burhan & Zumilah Zainalaludin

Pengetahuan Alam Sekitar, Sikap dan Amalan Penggunaan Lestari dalam Kalangan Pelajar Universiti Putra Malaysia, Selangor 38
Zuroni Md Jusoh & Hasiff Asyraff Noor Azmee

A Systematic Review on Fast Fashion 58
Syuhaily Osman, Ying Wing Loo & Nur Jasmine Lau Leby

Detraction in Game Immersion Experiences in Social Tabletop Role-Playing Games 71
Wan Munira Wan Jaafar & Tai Liang Kwang

Hubungan antara Makna Kehidupan dengan Motivasi Kognitif Semasa Covid-19 dalam Kalangan Pelajar 84
Aqila Syafa Hamidon & Ratna Roshida Ab Razak

Tekanan Kerja, Strategi Daya Tindak dan Kesihatan Mental Dalam Kalangan Warga Kerja Di Institut Pengajian Tinggi Swasta 98
Nurul Adilah Suarni, Amalina Bahari & Mohamad Naqiuddin Dahamat Azam

Wakaf ke Arah Pengurusan Yang Efektif di Malaysia 111
Nik Mohd Saiful W. Mohd Sidik & Zaid Ahmad

Nilai Indeks Risiko Tingkah Laku Ekstremisme dalam Kalangan Belia Awal Malaysia 122
Zamre Yaacob, Hanina H. Hamsan, Asnarulkhadi Abu Samah, Jeffrey Lawrence D'Silva, Nurul Akhtar Kamarudin, Nurani Kamaruddin & Tang Sui Sum

Book Review	Pages
How Musical Is Man by John Blacking, University of Washington Press, 1973, 116 pages, ISBN 9780295953380 *Kong Yuan & Adlina Ab Halim*	141
Historical Fashion in Detail: The 17th And 18th Centuries by Avril Hart and Susan North, V&A Publications, 1998, (Reprinted 2000, 2002, 2004, 2005, 2006, 2007), 224 pages, ISBN 1851772588 *Huang Yan & Adlina Ab Halim*	143
Western Civilization in World History by Peter N. Stearns, Routledge, 2003, 145 pages, ISBN 9780415316101 *Liu Yang & Adlina Ab Halim*	146

Chief Editor
Professor Dr. Haslinda Abdullah

Editorial board
Professor Dr. Sarjit Singh a/l Darshan Singh
Associate Professor Dr. Lee Yok Fee
Associate Professor Dr. Adlina Ab Halim
Associate Professor Dr. Zarinah Arshat
Dr. Ahmad Faudzi Musib
Dr. Asmidawati Ashari
Dr. Azlina Mohd Khir
Dr. Camellia Siti Maya Dato' Mohamed Razali
Dr. Norzalina Zainudin

Office of Deputy Dean (Research & Innovation)
Faculty of Human Ecology
Universiti Putra Malaysia
43400 UPM Serdang
Selangor Darul Ehsan
Malaysia
https://www.eco1.edu.upm.my
Tel : +6039769 7053

eISSN 2773-4951