Roaimah Omar · Hasan Bahrom
Geraldine de Mello *Editors*

Islamic perspectives relating to business, arts, culture and communication

Proceedings of the 1st ICIBACC 2014

Springer

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Message By

Datuk Seri Ir. Hj. Idris bin Hj. Haron
Chief Minister of Melaka

Wise man said those who do not remember their past are condemned to repeat their mistakes. Hence, Universiti Teknologi MARA (UiTM) Melaka's effort to organise the International Conference on Islamic Business, Art, Culture and Communication (ICIBACC 2014): *Addressing Leadership Challenges and Sustaining Excellence in a Globalised Malay & Islamic World* is highly timely and commendable.

The timing for the conference could not have been more appropriate in view of the challenges faced by the Muslims all over the world. Being part of the global Muslim community, Muslims in Malaysia in one way or another would be affected with all those challenges faced by the 'ummah' all over the world.

I also would like to congratulate UiTM Melaka and AKEPT for organising this international conference in Melaka. The city was once a thriving international port which attracted merchants far and wide, and it was part of the well-known Silk Route. Much can be learnt from the history of Melaka including the tricks of how

merchants traded at that time. Melaka is still looked upon as a historical state that is thriving and buzzing with businesses and tourists.

One of the objectives of this international conference is to provide a platform for researchers and academia to discuss the problems and challenges faced by the Malay and Muslim community around the world. I sincerely hope the findings would help the Muslim community, particularly in Malaysia, to enhance international integration and to strengthen the aspects of Islamic economy and leadership. Nonetheless, I think the findings of all papers presented in this international conference must not remain as findings. They ought to be translated into action plans to benefit the Muslims and the global community alike. Once again, congratulations!

Message from the Vice Chancellor
Universiti Teknologi MARA Malaysia
Tan Sri Dato' Sri Prof. Ir. Dr. Sahol Hamid Abu Bakar

The theme *Addressing Leadership Challenges and Sustaining Excellence in a Globalised Malay & Islamic World* for the International Conference on Islamic Business, Art, Culture and Communication 2014 is very timely when the Malay and Muslim world are facing various shapes and forms of challenges. Thus, I would like to congratulate Universiti Teknologi MARA (UiTM) Melaka for their joint efforts with the Higher Education Leadership Academy (AKEPT) in organising this meaningful conference.

In celebrating its 30th anniversary, I think UiTM Melaka has reached the pinnacle of its achievements by organising this conference. The international environment has evolved to become more complex, competitive and challenging. Thus, the challenge for the Malay and Muslim world is to evolve strategies to ensure competitiveness, dynamism and sustainability. Leadership in Islam involves trust (*amanah*), and with that comes responsibility (*taklif*) and accountability (*mas-u-li-yah*). I sincerely hope all participants and researchers would use this conference to have a meaningful meeting and exchange views and ideas on how to further strengthen Malay and Islamic leaderships during this challenging time.

   To have this conference in Melaka, a bustling business centre during its glorious days, reminds us that failure to cope with challenges will eventually lead to our downfall.

   I wish that all participants will have an enjoyable and productive experience.

   Thank you.

Message from the Rector
Universiti Teknologi MARA Melaka
Prof. Madya Dr. Mohd Adnan Hashim

Assalamualaikum wbrt

   First and foremost, I would like to say *Selamat Datang* to all participants and distinguished speakers of the International Conference on Islamic Business, Art, Culture and Communication 2014, proudly organised jointly by Universiti Teknologi MARA (UiTM) Melaka and the Higher Education Leadership Academy (AKEPT).

   This international conference means a lot to UiTM Melaka and to me personally as we are celebrating our 30th anniversary which falls in August this year. It is my sincere hope that the conference would help the university to strengthen its roots and colourful history.

   I am very sure all participants would benefit tremendously from the conference, and as for the organising committee, I hope that they achieve their noble goals of gathering experts in the field of Islamic business, art, culture and communication in Melaka to explore further issues pertaining to the subject matter.

   The success of this International Conference on Islamic Business, Art, Culture and Communication depends on the commitment of committee members. Thus, I would like to once again congratulate the committee for their efforts to ensure that this conference is a success.

   Lastly, I would like to express my sincere gratitude to the Higher Education Leadership Academy (AKEPT) for its continuous assistance to UiTM Melaka, particularly for this international conference, and I look forward to further strengthening our cordial cooperation.

   Thank you.

Message from the Director
Higher Education Leadership Academy (AKEPT)
Professor Dr. Mohd Majid Bin Konting

I would like to take this opportunity to congratulate Universiti Teknologi MARA (UiTM) Melaka and the Higher Education Leadership Academy (AKEPT) for collaborating to jointly organise this significant conference which in a way will help the Malay and Muslim world to pause for a while and seek whatever remedy it needs to face this challenging time.

The International Conference on Islamic Business, Art, Culture and Communication 2014, which is aptly themed *Addressing Leadership Challenges and Sustaining Excellence in a Globalised Malay & Islamic World*, comes at the right moment when not only the Malay and Muslim but also the whole world is facing uncertainties. When everybody thinks modern technology will eradicate most of the globally difficult issues, we still face the age-old problems of poverty, arms conflicts and natural disasters for instance; we have to face new issues and challenges that come together with what we term as 'modern world'. Thus, we have cyber wars, for example, which are sometimes even worse than the traditional wars.

Having the conference in Melaka serves as a reminder to us from the Muslim and Islamic world of how a failure to address new challenges will spell our own demise. Nevertheless, a globalised world must not be viewed only from the negative aspects as it also opens windows of opportunity for us to stand tall in this global arena. With that, I strongly hope the conference would serve as a platform for international researchers to share thoughts and exchange ideas with regard to civilisation, economy and culture in the Malay and Muslim world.

Thank you.

Message from the Conference Chair 1st ICIBACC 2014
Deputy Rector
Research, Industrial Linkages & Networking
Universiti Teknologi MARA Melaka
Assoc. Prof Dr. Roaimah Omar

First and foremost, I would like to welcome all paper presenters, forum panellists and participants to our 1st ICIBACC Conference 2014. This conference is organised in conjunction with the celebration of the 30th anniversary of UiTM Melaka. For the past 30 years since its establishment in 1984, UiTM Melaka has witnessed many high-impact achievements and exemplary performances in teaching and learning and also research and innovation. I am indeed very happy to announce that we have collaborated with AKEPT to organise this conference. This conference is an important platform to discuss the contribution of Islamic and Malay scholars in various fields, namely business and economics, arts, culture and communication. Nowadays, the world has been bombarded with various issues that affect mankind – negative perceptions about Muslims, economic downturn, tragedies, drug abuse, social problems and health issues such as from Ebola – which have detrimental effects on the national security and solidarity of a multiracial and diverse culture like that of Malaysia.

Hopefully this conference would be able to resolve some pressing issues affecting the Malays and the Muslims around the globe. Moreover, the scholars, researchers and academicians alike would be able to meet and collaborate together to conduct research and consultancy as well as networking with scholars from other Muslim countries such as Indonesia, Brunei and the Middle East. In addition, the outcome from the round table discussion would pave the way to enhance networking and collaboration among academicians and researchers in the Muslim world to strategise together to achieve common goals and visions. I truly hope the conference will benefit everyone who attends it. I would also like to express my gratitude to all the committee members for the hard work and commitment in making this

conference a successful endeavour. Last but not least, my sincere thanks and gratitude to the state government, AKEPT, top management of UiTM Melaka, sponsors, and the Malay and Islam World Association (DMDI) for supporting UiTM Melaka. Enjoy your stay in Melaka, Malaysia, and best wishes.

Thank you.

Preface

The ICIBACC 2014 Proceedings incorporate papers on challenges and sustaining excellence in a globalised Malay and Islamic world. The 'Malay world' is closely associated with Islam since most of the Malays are predominantly Muslims. The 'Malay world' includes many parts of Southeast Asia, stretching from Vietnam and Cambodia to southern Thailand, Malaysia, Singapore, Indonesia, Brunei and southern Philippines. The Malays are also found in Africa, whereas Muslims are found all over the world, including Europe, the United Kingdom, China and the Middle East. In the era of globalisation, the Malays and Muslims in general are faced with challenges in the fields of business, economy and politics. There is also a need to uphold and strengthen the culture, arts and heritage of the Malays. Hence, this conference will provide a platform in bringing together scholars and experts in these areas to discuss issues facing the Malays and Islam in today's globalised world, to share the latest research findings and also to network with their counterparts worldwide.

Presented here are 40 reviewed papers submitted at the International Conference on Islamic Business, Art, Culture & Communication 2014 held at Historical Melaka, Malaysia. The conference covers the areas of business management, culture and heritage, arts, music, religion, literature, media and communication, human talent, globalisation, language, politics, history, law and ICT. The proceedings of this conference incorporate original papers contributed by researchers from many countries.

Alor Gajah, Melaka, Malaysia	Roaimah Omar
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Acknowledgements

Contents

Part I
Islamic Studies and Communication

Chapter 1
Development of Ethno-mathematics of Al-Qur'an, Al-Hadith, and Jawi Scripts for Computer Security

A. Faizul Shamsudin and Mohammad Alinor

Abstract Personal data is constantly being compromised not just by the normal identity thefts but also abnormal attacks. A continuous search on new paradigm of nonparametric cryptographs led to the discovery of ethno-mathematics for substitution block-cipher boxes. The objects are based on extracted Al-Qur'an and Al-Hadith symbols by use of ethno-mathematical functions. The extracted objects were insufficient to build the 256-bit block ciphers. The development of expanding objects from Jawi scripts may fill the gap for a 256-bit block cipher. Initial tests for algebraic attacks indicate ethno-mathematical block-cipher resistance to be better than the random parametric Khazad and Anubis Block Ciphers.

Keywords Cryptographs • Ethno-mathematics • Block cipher

1.1 Introduction

Surprisingly most of the attacks are culturally biased against the personal data of millions of individuals as shown by the "Western centric" attacks against "Eastern centric" targets and vice versa [1]. Unfortunately, the encryption algorithms (e.g., RSA, ECC) in the last layer of the defense-in-depth paradigm of current computer security systems are nonindigenous and nonculturally biased. On the other hand, culturally biased ethno-mathematics for nonparametric encryption paradigms can be conceptually premised against the culturally biased attacks [2–4].

Personal data secured in block ciphers incorporates a sequence of permutation and substitution operations [5] and later evolved into product ciphers [6]. Ethno-mathematics in computing product is a product cipher that operates on an appropriate block size and key-length standards against algebraic and abnormal attacks

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[7]. This paper examines the possibility of producing 8-bit S-boxes in 256-bit blocks each with 256-bit key length from an ethno-mathematical extraction method of the nonparametric objects from the Al-Qur'anic, Al-Hadith, and Jawi scripts, a contribution from the Malay and Islamic Civilization [8].

1.2   Ethno-mathematics in Security Design Criteria

The broader concept of ethno-mathematics includes "all culturally identifiable groups with their jargon, codes, symbols, myths, and even specific ways of reasoning and inferring" [9]. The International Study Group of Ethno-mathematics (ISGE webpage, July 2009) emphasized the importance of ethno-mathematics in increasing the understanding of cultural diversity in mathematical practices. The philosophical argument, however, is that ethno-mathematics may be against the dominant views that mathematical truth is immutable, monolithic, universal, and timeless [10]. On the other hand, the epistemological argument for the ethno-mathematics of the Al-Qur'an encompasses a universal and immutable divine truth for mankind.

The special Qur'anic *Al-Muqatta'at* or sometimes known as *Fawatih* or openers, such as *Yaasiin*, *Haamiim*, *Alif-Laam-Miim*, and *Taa-Sii-Miim*, is that they are mysterious and their true meanings are not known to humans [11]. The use of a protective ethno-mathematics of *Mu'awwidhatayn* is rooted from *Auz* which means to protect and fortify as found in Chapters *Al-Ikhlas*, *Al-Falak*, and *Al-Nas*. Prophet Muhammad (peace and blessings of Allah unto him) recited the *Al-Mu'awwidhatayn* to form a protective barrier against Shaytan and their evil magics [12]. The recitation of Ayatul Qursi is believed to be as safeguard from evil spirits [13]. In general all the Qur'anic verses can be used as protector of the believers from all the temptations of the devil and as cure of all sicknesses [14]. The epistemological argument for the special Qur'anic *Al-Muqatta'at* or sometimes known as *Fawatih* or openers, such as *Yaasiin*, *Haamiim*, *Alif-Laam-Miim*, and *Taa-Sii-Miim*, is that they are mysterious and their true meanings are not known to humans [9]. The recitation of *Ayatul Qursi* is believed to be as safeguard from evil spirits [13]. In general all the Qur'anic verses can be used as protector of the believers from all the temptations of the devil and as cure of all sicknesses [14].

The design of the *ethno-mathematical* Substitution-box (S-box) is the most crucial and critical component of the block cipher, especially its resistance against nonlinear and abnormal cryptanalysis [5]. Hardware implementations, in particular, necessitate the use of relatively small S-boxes. Jacques et al. [6] explained in their work on the possibility of breaking a cryptosystem by defining the specific algorithm using algebraic relation of each of its component. In AES the simplest algebraic form exists in the SubBytes function that does the substitution operation. AES is a non-Feistel model and can be implemented in software, hardware and firmware.

1.3 Ethno-mathematical S-Box Construction Method

S-boxes are generally the only nonlinear step in an algorithm; they give a block cipher its security. The method adopted in this paper is to construct perfect nonlinear S-boxes using *Maiorana-McFarland* approach in order for the S-boxes to be resistant against linear cryptanalysis.

The construction of *ethno-mathematical* S-boxes (or ES-boxes) begins with the extraction of Qur'anic objects. Mathematically, the extraction process can be described as follows; Qur'anic object Q_i is denoted as the object that will be extracted and consists of k Arabic letters sequence from $q_1, q_2, \ldots, q_{k-1}, q_k$. The extracted value X_{Qi} is obtained from Q_i through the method below:

$$X_{Qi} = \bigoplus_{N=1}^{K} q_n$$

where the value of $q_1, q_2, \ldots, q_k$ is the *least-significant byte* UTF-8 value of each single Arabic character.

As a brief example, we extract the value from (ا) لم by splitting each of the letter as a single form of Arabic character, not as the detail form of each letter (i.e., the character ل is not counted as the initial form of ل that appeared in the beginning of a word). Therefore, $\frac{(الم) م \oplus ل}{\oplus ا} = 0x85 \oplus 0x84 \oplus 0xA7 = 0xA6$ [5]. [8].

In constructing the 8-bit block cipher, K_r is denoted as the key operated to each of the round of the block cipher as the output from key-scheduling algorithm. K_r is divided into two equal sub-keys of K_r, denoted as K_{Lr} and K_{Rr}:

$$K_r = K_{Lr}//K_{Rr}$$

From each of the sub-keys, S_L and S_R are produced as the seed values for the *Linear Feedback Shift Register* (LFSR) operation using 8-bit XOR-summation on each of the sub-keys.

$$S_L = \bigoplus_{n=1}^{8} K_{Lr(n)} = K_{Lr(1)} \oplus K_{Lr(2)} \oplus \cdots \oplus K_{Lr(8)}$$

$$S_R = \bigoplus_{n=1}^{8} K_{Rr(n)} = K_{Rr(1)} \oplus K_{Rr(2)} \oplus \cdots \oplus K_{Rr(8)}$$

S_R will be used to generate 22-bit LFSR output that will split into $A = 4$ *bits*, $B = 5$ *bits*, $C = 5$ *bits*, and $D = 8$ *bits*. Later, the value of A, B, C, and D will be used to generate random sequence number using another *LFSR* on each of the component ($A \rightarrow Al$-*Muqatta'at*, $B \rightarrow Al$-*Mu'awwidhatayn*, $C \rightarrow Ayatul   Qursi*,   and

$D \rightarrow Unappeared\ Values$) to determine which of the extracted value will be put inside the MS-box as demonstrated in Fig. 1.1 below for the first key round.

$$LFSR_8(S_R)$$
$$\rightarrow$$
$$LFSR_8(S_L) \quad = i_1, i_2, i_3, \ldots, i_{256}$$

Whereas S_L will be used to generate 256 sequences, $E = i_1$, i_2, $\ldots$, i_{256}, of number that will determine the distribution of value from *Al-Muqatta'at*, *Al-Mu'awwidhatayn*, *Ayatul Qursi*, and the *Unappeared Value* in order to distribute the extracted value from each component randomly on the S-boxes.

Finally, the S-box, denoted as S, is constructed using the random sequence $E = i_1$, i_2, i_3, $\ldots$, i_{256} as the index of the MS-box, and each of Si will be assigned by the value taken from *Al-Muqatta'at*, *Al-Mu'awwidhatayn*, *Ayatul Qursi*, and *Unappeared Value* orderly by component but randomly by the value of each component.

The ethno-mathematical S-box (or ES-Box) must possess the low differential uniformity that will make the block cipher to resist against the differential cryptanalysis. Likewise, this ES-box with a nonlinear step in the round faction will determine the block cipher's resistance against linear cryptanalysis, as required by AES (Advanced Encryption Standard) [15].

1.4   Results

1.4.1   Ethno-mathematical ES-Boxes

The main components of the E Substitution-box are from *Al-Muqatta'at*, *Al-Muawwidhah*, *Ayatul Qursi*, and Random Variables. As stated previously, *Al-Muqatta'at* (also known as *Fawatih*) shows the mysterious meaning and their true meanings are still not known. *Mu'awwidhatayn* (rooted from Auz) is to protect and it is recited to protect against evil. The *Ayatul Qursi* is the protector of the devil and cure of all sicknesses. In order to fill up the 256 bits, the empty S-boxes need to be filled up after the previous three types of objects are used. These random variables are called the Unappeared Values. There are characteristics that need to be fulfilled by the random objects which are termed collisions. The object used must be free from object collision (OC) which is when two identical Qur'anic objects appear in two different components.

The object must also be free from value collision (VC), which occurs when objects give the same extraction value; thus, it will be mapped in the same value. Currently, there are 13 *Al-Muqatta'at* objects, 19 *Al-Muawwidhah* objects, and 17 *Ayatul Qursi* objects.

Fig. 1.1 Processing
plaintext using ethno-maths

POLITICAL DISTURBANCES
50ⱽ 4Fⱽ 4Cⱽ 49ⱽ 54ⱽ 49ⱽ 43ⱽ 41ⱽ 4Cⱽ 20
(empty space)ⱽ 44
49ⱽ 53ⱽ 54ⱽ 55ⱽ 52ⱽ 42ⱽ 41ⱽ 4Eⱽ 43ⱽ 45
ⱽ 53

Plaintext 22 bit
POLITICAL DISTURBANCES

UCEi 4 bits
Al Muqataat
13ⱽ 17ⱽ 30ⱽ 04 = 30

UCEr 5 Bits   2D ⱽ 30
Al-Muawwidhah
06ⱽ 26ⱽ 03ⱽ 05ⱽ 22 = 04

UCEs 5bits
Ayatul Qursi
20ⱽ 0Fⱽ 37ⱽ 32ⱽ 0A = 20

BitShift

01001100 = 4C (original)
01100000 = 60 (3 bitleft shift)

UCEc 8bits (Random objects)

24ⱽ 07ⱽ 09ⱽ 3Aⱽ 1Dⱽ 2Aⱽ 21ⱽ 35 = 33
adDukhanⱽ AsmaulHusnaⱽ anNajmⱽ ha
dithⱽ alIsraⱽ AsmaulHusnaⱽ adDukhan

**Round 1key scheduling
0x73**
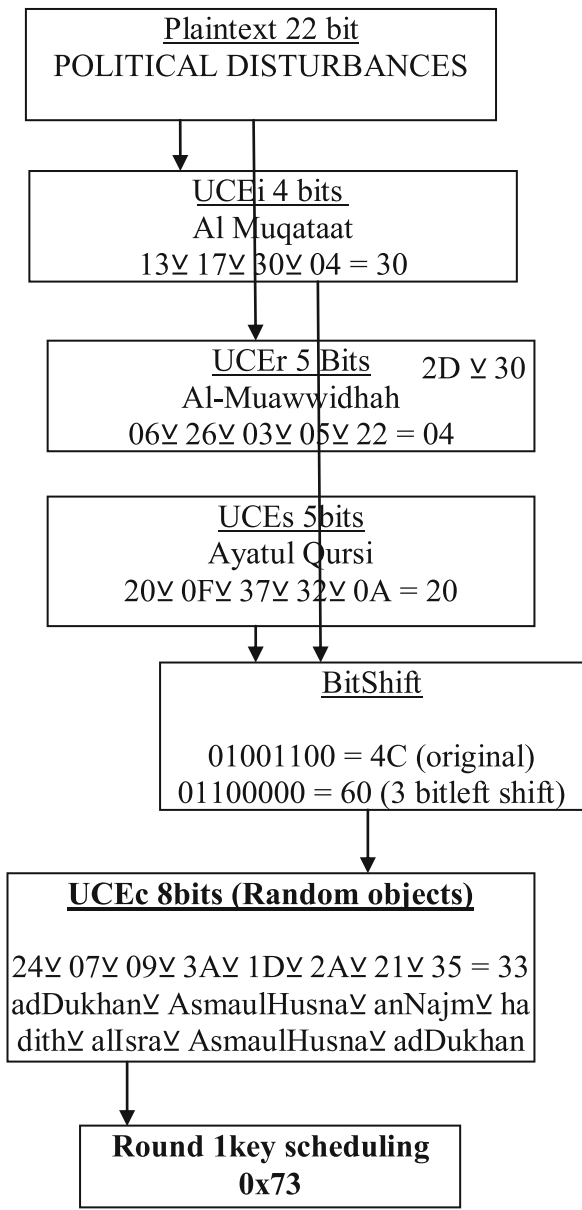
Fig. 1.2 A 256-bit
Al-Muawwidhah product
cipher

13	84	88	12	81	81	80	83	80	81	86	82	85	80	15	06
14	04	13	05	82	09	04	83	80	82	80	81	05	85	80	94
87	00	81	87	07	80	80	12	87	09	85	90	05	80	83	81
81	03	03	85	10	86	80	80	81	81	85	87	83	81	81	87
80	08	81	86	02	81	02	81	01	85	14	03	84	00	90	86
80	06	80	81	87	05	81	13	04	00	80	84	81	83	80	13
81	80	81	02	04	04	85	84	03	81	80	80	83	02	00	02
80	05	91	90	86	80	12	01	81	02	91	01	81	80	08	81
08	04	81	80	00	83	81	07	85	81	90	83	01	05	06	80
01	00	81	01	81	80	81	81	86	81	08	81	08	80	84	86
05	80	04	04	80	04	80	80	00	02	07	87	85	80	80	04
80	81	00	80	04	80	81	85	82	82	80	80	02	81	00	91
05	81	10	03	05	07	03	80	01	08	81	84	04	14	82	81
80	03	84	87	80	81	81	81	14	81	81	80	82	81	80	87
81	02	03	08	00	82	04	05	80	07	01	81	08	02	12	84
06	81	10	14	08	81	00	10	00	03	82	80	80	94	82	07

In a series of previous university-funded research, 207 value objects are from various Qur'anic sources [8]. The values that were successfully extracted to fulfill the remaining bits were using several phenomena such as *Isra – Mi'raj*, *Asmaul Husna*, *Lailatul Qadr*, *Ummul Al-Qur'an (Al-Fatihah)*, and *Juz 'Amma*.

Arabic Unicode object extractions only reach hexadecimal 0x00 until 0x3f and 0x80 until 0Xbf. Several phenomena were tried to derive other values but the desired value did not appear. When 128 bits of objects were achieved, attempts were made to extract other objects from several Unicode systems such as Indian, Hebrew, and Turkey. Indian objects were successfully extracted and reached the values of hexadecimal $0 \times C0$ until $0 \times CF$. The Hebrew Unicode gives hexadecimal $0 \times E0$ to $0 \times EF$. Turkey Unicode gives hexadecimal value from $0 \times F0$ to 0Xff.

At this point there were already about 176 bits of objects. In order to fulfill the rest of the objects, we try to extract more object values from alphabetic character through more *Surah* and selected *Hadith*. The generated object values scattered from 0×40 to $0 \times 7F$. Inclusive of alphabetic extractions, about 216-bit S-boxes were filled up by these objects.

The balance of 40 bits is from Random Variable object with two different stages of implementation to differentiate the objects extracted to produce a 256-bit product cipher shown in Fig. 1.2.

1.4.2 Algebraic Attack Test Results

Under conditions of differential algebraic attacks, the ES-boxes will be tested for their low differential uniformity to determine the block cipher's resistance against differential attacks (cryptanalysis). The test results are shown in Table 1.1 below for nonlinearity and differential uniformity for 504,553 MS-boxes out of 13,734,236 MS-boxes generated [16].

Table 1.1 Algebraic attack test results of MS-boxes[a]

		Differential uniformity (DU)→				
NL	DU	0	2	4	6	8
↓						
0		7	1			
2		9	30	2		
4		23	05	7	0	
6		309	803	62	4	6
8		040	1,574	443	16	9
0		1,330	7,900	325	74	0
2		5,426	3,446	1,247	18	
4		3,729	12,272	2,987	84	
6		1,722	9,048	299		
8		6	33	4		

[a]MS-boxes tested 504,553 showing nonlinearity (NL) and differential uniformity (DU) values

The NL (nonlinearity) values 92–96 are found for 15 S-boxes at DU (differential uniformity) value of 8.

1.5   Discussions

1.5.1   *Expansion to Jawi Scripts*

It is possible that new objects from Jawi scripts are used since the early days of Malay Islamic civilization which can be used to fill up the unknown 40-bit MS-boxes. The Hex values of those objects from the ancient Aramaic and Syriac languages do not fall in the value collision (VC) and Random Variable (RV) tables. Thus, the objects from Jawi scripts need to be expanded and used in RV table in the future in order to enhance the *ethno-mathematical* S-boxes or ES-boxes. Based on the 207 objects from RV and the rest from AMi, AMr, and AMs, total objects for 256-bit block cipher are achieved though with a low security strength against algebraic attacks.

The potentials of extracting ethno-mathematical objects from the Jawi scripts are shown by their elusive and mysterious insignia in manuscripts and stone tables in the Malay World that extended to Champa, Jawa, and Patani [12].

For example, the Terengganu Stone (shown in Fig. 1.3) was "hidden" under the footsteps of an ancient mosque in Hulu Terengganu. It was later accidently discovered to be a stone tablet with text written fully in Jawi script. It is believed to be the oldest Jawi inscriptions found in the Malay World. An interpretation of the inscriptions indicates the proclamation of the 10 basic Islamic tenets for the Muslims to uphold. The true "coded" meanings behind the Jawi scripts, however, remain a mystery up to today. It may hold the "Da Vinci Code" of the Malay world for the

Fig. 1.3 Terengganu stone
dated 702 H (1303 AD)

unbreakable information security and the secret link that kept the Malay world well
communicated. Possibly, other similar stone tablets in other parts of the Malay
world may fit in the jigsaw puzzle.

An evidence is in the Risalah of Sheikh Yusuf: *Al-Tuhfat al-Sailliyya*, *Hubbul-Ward*, and *Tuhfat Al-Labib* – "studied" from 7 "wali" of Gunung Bawakaraeng. The
other is the "Rajang" system similar to Hindu Nakshatras and Arabic Anwa:
Haribulan 21 – arang, arang, harang, harang. There are Chinese images in Syair
Rajang, Syair Rakis, Silsilah Raja-Raja Berunai, Shaer Yang Di-Pertuan. In essence
the knowledge is important of "*Firasat*" in *Hikayat Hang Tuah, Taj-al-Salatin,
Bustan al-Salatin, Naqlin Bustanul al-Arifin, Tajul Muluk: Firasat Qiafat*: "dahi
sempit-kurang budi dan bicara; tubuh warna merah lagi halus-pemalu" [17].

1.5.2 *Comparisons with Other Methods*

The resistance of nonparametric ethno-mathematical S-boxes (ES-boxes) against
linear and differential algebraic attacks (cryptanalysis) as shown in Table 1.1 above
with values of DU = 8 and NL = 92–96 is in a better position with S-boxes Khazad
(DU = 8, NL = 96) and that of Anubis (DU = 8, NL = 96) although both use
parametric design methods. The higher-order AES S-boxes using finite field design
method have DU = 4 and NL = 112 [16]. Perhaps if a total of 13,734,236 ES-boxes
were tested, their resistance values against differential and linear algebraic attacks
(cryptanalysis) may be improved. Nevertheless the existence of 40-bit noncharacter
but random S-boxes may also be the contributing factor to their low resistance
values compared to AES block ciphers.

1.6   Conclusion

AES equivalent 256-bit ethno-mathematical S-box construction is now possible with the nonparametric Al-Qur'an, Al-Hadith, and Jawi script objects. However, in this study the ethno-maths are applicable to discrete objects from the Al-Qur'an, Al-Hadith, and Jawi scripts. In practice though, the mysterious scripts in manuscripts and stone tablets are in continuous calligraphic forms. The challenge now will be the further development of a pattern recognition software to read the continuous forms into separate letters that can be read by the ethno-maths software and may be enhanced through extractions of more objects from the "hidden" Jawi manuscripts and tablets.

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Chapter 2
Is an Islamic Scientific Study of Religion Possible? A Preliminary Discourse with Reference to the Muslim Scholarship in Religionswissenschaft

Wan Mohd Fazrul Azdi Wan Razali and Jaffary Awang

Abstract This paper discusses the possibility of the Islamic scientific study of religion in the academia. In the Muslim scholarship of religionswissenschaft, many scholars had emerged and contributed to this particular field. Many international scholars, Muslims or non-Muslims alike, recognized Muslim scholarship in religionswissenschaft. However, no scholars ever acknowledge Muslim scholarship in religionswissenschaft as an Islamic scientific study of religion due to the issue of the relationship between religion and science, philosophies of science, as well as the demarcation theory. This paper suggests that the Islamic scientific study of religion is possible based on the justifications highlighted by a number of scholars on the possibility of the Islamic science. In simulating the actual model of Islamic scientific study of religion, this paper highlights preliminary and precursory samples found in the works of Al-Biruni and Ibn Khaldun on religions, altogether with the acknowledgements they received by modern readers of their epoch-making works.

Keywords Islamic scientific study of religion • Muslim scholarship in religionswissenschaft • Scientific methodology • Al-Biruni and Ibn Khaldun

2.1 Introduction

When does science scholarly known to begin? Are there any scientific discoveries of whatever of its kind in the past? If there are the sciences of the past, can there be a science of religion? If so, is an Islamic scientific study of religion possible? These are among many other debatable questions, which are related to the discussion of

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this paper. In the comparative study of religions or religionswissenschaft [9, Vol. 6, p. 4065; 10, Vol. 3, p. 1872; 31, pp. 191–192; 34, p. 91], scientific method is of utmost important element that constitutes an objective and fruitful study.

With scientific methodology, then it is a scientific study. In highlighting the importance of methodology, Jacques Waardenburg (b. 1930) has this to say: "Now it is our contention that in a scholar's work his methodological statements are utmost importance for our understanding not only of the concepts he used, but also of the perspective from which he worked and the very intentions of his investigations" [46, p. 4]. The application of the "scientific method" signifies a total change as this field has expanded beyond the traditional confines of theological or philosophical study of religion and to become part of other modern disciplines of knowledge such as anthropology, sociology, and psychology [47, pp. 13–37].

In the Muslim scholarship in religionswissenschaft, many scholars had emerged and contributed to this particular field. Many international scholars such as H. U. W. Stanton (1851–1937), Franz Rosenthal (1914–2003), Eric Sharpe (1933–2000), Bruce Lawrence, and Ghulam Haider Aasi recognized and acknowledged Muslim scholarship in religionswissenschaft [16, p. 65; 24, p. 5; 41, p. 11]. According to the late Professor Dr. Ahmad Shalaby, the Muslims were the earliest to contribute the intellectual development in this discipline as many other non-Islamic religions denied and condemned the existence of other religions [2, p. 24]. It is worth mentioning here, among the early Muslim scholars in this discipline were Al-Nawbakhti (d. 202H) through his *Al-Ara' Wa Al-Diyanat*, Al-Mas^cudi (d. 346H) through his *Al-Diyanat*, Al-Musabbihi's (d. 420H) *Dark Al-Bughiyyah Fi Wasf Al-Adyan Wa Al-^cIbadat*, Al-Baghdadi's (d. 429H) *Al-Milal Wa Al-Nihal*, Ibn Hazm's (d. 456H) *Al-Fasl Fi Al-Milal Wa Al-Ahwa' Wa Al-Nihal*, Al-Shahrastani's (d. 548H) *Al-Milal Wa Al-Nihal*, and Al-Biruni's (d. 440H) *Tahqiq Ma Li Al-Hind Min Maqulah Maqbulah Fi Al-^cAql Aw Mardhulah* [2, pp. 27–28]. However, with such recognitions and acknowledgements, is an Islamic scientific study of religion even possible?

2.2 The Scientific Study of Religion

The understanding of religion calls the need for a study of religion as what was initiated by the previous generations of academic scholars and religious sages. Ninian Smart (1927–2001) signified the study of religions as an attempt to understand the various aspects of religion, especially through the use of other intellectual disciplines [43]. In contrast, Waardenburg suggests that the study of religion "includes all studies concerned with religious data, their observation, ascertainment, description, explanation, analysis, understanding, [and] interpretation" [30, p. 5]. As such, the study of religion includes the whole universe of religions as its subject of study, for instance, history, creeds, rituals, saints, scholars, sacred texts, holy places, and many more [5, p. 8761]. In consequence, we could find today numerous theories and methods of understanding religion that are rooted in many

disciplines of modern academia such as theology, history, philosophy, psychological, sociology, and anthropology [13, pp. 1031–1033].

In the experience of German scholars, "religious studies" is called *religionswissenschaft* (literally, science of religions), in contrast to *naturwissenschaft* (natural science) or *geisteswissenschaft* (human science). Evidently and even until today, the German term *wissenschaft* (science, study, or learning) includes humanistic and social studies that are regarded as science, whereas the English usage of the word science tends to refer most of the time to the natural scientific model. Thus, the German term *wissenschaft* (science) is much wider in its concept and scope than the English term [30, p. 5].

It should be known that the emergence of the scientific study of religion is one of the "fruits" of the Enlightenment. As told by Frank Whaling (b. 1934), it was the changes in the philosophy of science that influenced this impact. The scientific methods, which lie behind the practical achievements of modern science, had influenced the approaches to the study of religion [48, Vol. 1, p. 379]. John Milton Yinger (1916–2011) had defined the scientific study of religion as the simultaneous anthropological, psychological, and sociological approach to the study of religion; that is, it must deal with the individual forces, the cultural systems, and the social structures that, in interaction, shape religion and are shaped by it [49, p. vii].

In other words, the scientific study of religion is much more specific and exclusive from the previous (study of religion), which evidently the main difference between both lies beneath the theorization and its methodologies [11, p. vii]. Among the earliest major figures in this trend of study were Friedrich Max Müller (1823–1900) through his *Introduction to the Science of Religion* [28] and *Chips from a German Workshop: Essay on the Science of Religion* [29], Cornelis Petrus Tiele (1830–1902) through his *Elements of the Science of Religion* in two volumes [45], and Chantepie de la Saussaye (1848–1920) through his *Manual of the Science of Religion* [39]. They were among the earliest who intended religionswissenschaft (or *les science des religion* or scientific study of religion) to be a descriptive and objective science, which is free from the religious dogma and only subject to the use of reason.

Majority of scholars agree that it was the Enlightenment spirit that catalyzed toward this new feature of the study of religion in the West. However, these scholars also agree that scientific pursuits and discovery had already begun since the Greeks, which is nearly 2000 years prior to the Enlightenment [25, pp. 218–222]. Yet ironically, these scholars, for whatever reasons, did not unveil if there were any scientific features in the study of religion by the earlier non-Western scholars but remained to the idea that scientific study of religion or religionswissenschaft is the youngest of the sciences. This standpoint has left a gap of knowledge for present and future researchers to further discover and validate this issue. Due to that, this paper will shed some light on a preliminary discourse with reference to the Muslim scholarship in religionswissenschaft. As a result, findings from this specific analysis will benefit in proposing Islamic scientific study of religion.

2.3   Is There an Islamic Science?

Obviously, within the passage of time, the meaning of the term "science" developed from one period of time to another [18, p. 781]. Etymologically, the term "science" derived from the Latin *scientia* or *scire*, which means knowledge or to know [26]. Some of the scholarly definitions of science are as follows [15, pp. 1269–1338]:

1. Albert Einstein (1879–1955), German-born physicist: "Science as something existing and complete is the most objective thing known to man."
2. Karl R. Popper (1902–1994), Austrian/British philosopher of science: ". . .it is the aim of science to find satisfactory explanations, of whatever strikes us as being in need of explanation."
3. Stephen William Hawking (b. 1942), English theoretical physicist: "In effect, we have redefined the task of science to be the discovery of laws that will enable us to predict events up to the limits set by the uncertainty principle."

There are many reasons to why there are many definitions and conceptions of science. In brief, all of that reasons can be summed up as due to the different philosophies of science, which are professed and articulated by many scholars, especially of different periods of time. This event of different philosophies of science had brought forth the demarcation theory, which is used to distinguish between what constitutes a science or scientific from the unscientific, pseudoscience, or myth [17, pp. 781–791].

It is worth noting here that in the case of relationship between science and religion, the tension caused by the demarcation theory is far greater and more complicated than in the case of the relationship between science and language, science and philosophy, or science and culture [27, pp. 18–25]. Nevertheless, some great scholars such as Charles Singer (1876–1960), George Sarton (1884–1956), Rosenthal, Deming (b. 1954), George Saliba, and John Freely (b. 1926) continue to recognize the place of religion in the history of science. Not only that, these scholars also to some extent even recognize the influences of religion on science, which later on authenticated the religious sciences, such as Mesopotamian science, Egyptian science, Christian science, and Islamic science in the mapping of the historiography of science [12, Vol. 1 & 2; 38; 42].

Interestingly, from such recognition on the possibility of religious sciences to recognition on the viability of Islamic science, the recognition does not just stop right there. Some scholars had delved and investigated deeper on the historiography of science in world's civilization and extended the recognition on Islamic scientific contributions to the whole mankind, especially Islamic scientific contributions to the Western civilization right after the Medieval Period [14; 35, p. 340; 37, 38; 42].

In the specific case of disputing the possibility of Islamic science, many Muslim philosophers-scholars had answered and responded to this case in the likes of Seyyed Hossein Nasr (b. 1931) through his *Knowledge and the Sacred* [40], Syed Muhammad Naquib Al-Attas (b. 1931) through his *Islam and Secularism* [3],

Osman Bakar (b. 1946) through his *Tawhid and Science* [32], and Ziauddin Sardar (b. 1951) through his *Explorations in Islamic Science* [50]. In brief, Islamic science is supposed to be understood as an enterprise of systematic knowledge, which is imbued and upheld with Islamic fundamental values and teachings from the Holy Quran and the Sunnah.

2.4   Precursors of Islamic Scientific Study of Religion: Al-Biruni (362H/973 AD–443H/1051 AD) and Ibn Khaldun (732 H/1332 AD–804H/1406 AD)

As highlighted in the previous paragraphs, the comparative study of religions is regarded as one of the great contributions of Muslim's civilization to mankind's intellectual progress. This is due to the nature of this Muslim scholarship in religionswissenschaft, which recognizes and calls for the understanding of the pluralistic nature of human faith. In Islam, the religion of God is only one, but the religion of humankind is multiple and manifold (Al-Quran, Aali ᶜImran, Chapter 3, verses 19 and 85) [1, 33]. This recognition and calling for the understanding of the various kinds of human religions are enshrined in the Holy Quran and the Sunnah. Muslims learn this fact from the Quran and the Sunnah, whereby in the passage of time many prominent ulama emerged as scholars of religionswissenschaft.

Stewart Sutherland (b. 1941) underlines that whatever reasons that one may have to study religion or religions, be it due to one's interest or existential answers that religion provides, evidently it is "for the successful outcome of anything worth studying ought to be an extension of knowledge and understanding" [44, p. 29]. In such case, it might be said then that the Muslim scholarship in religionswissenschaft is a process of extending knowledge and understanding of religions other than Islam.

This process of extending one's knowledge and understanding religions other than Islam is considered worthless and insignificant, if a correct methodology and an objective approach are not consciously undertaken by a meticulous researcher. This urgency of undertaking a correct methodology and an objective approach and being meticulous in treating the subjects of other religions has been among the basic principles of Islamic knowledge pursuit, whereby Allah, the Most Wise, said: "And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that" (Al-Quran, Al-Israa', Chapter 17, verse 36). Therefore, a scholar must be just and unbiased, as Allah, the Most Knowledgeable also said: "O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act justly, that is nearer to piety, and be careful of (your duty to) Allah; surely Allah is Aware of what you do" (Al-Quran, Al-Ma'idah, Chapter 5, verse 8). Muslim scholars, "they did this as an act of ᶜIbadah (sincere worship) to

Allah. They knew well that 'objectivity' in the sense of treating the 'object' justly (as enjoined by al-Quran) is humanly possible" [6, p. 89].

Kamar Oniah Kamaruzaman, in her published PhD thesis [23, pp. 3–6], stresses that Abu Rayhan Muhammad Ibn Ahmad Al-Biruni (362H/973 AD–443H/1051 AD) as the earliest Muslim scholar in religionswissenschaft due to two main factors, namely, first, methodology and guidelines provided by Al-Biruni and, second, his study based on primary sources and direct, personal observations. These two factors, methodology and sources, are among the important elements that constitute a scientific study of religion. As confessed by Al-Biruni himself in the earlier page of *Fi Tahqiq Ma Li Al-Hind Min Maqulah Maqbulah Fi Al-ᶜAql Aw Al-Mardhulah*, he stated: "I shall place before the reader the theories of the Hindus exactly as they are" [5, p. 5; 36, Vol. 1, p. 7].

These two main factors, evidently even though differently, were also stressed by ᶜAllamah Wali Al-Din Abu Zayd cAbd Al-Rahman Ibn Muhammad (732 H/1332 AD–804H/1406 AD) or known as Ibn Khaldun in his study of *Umran*. Ibn Khaldun in the earlier pages of his Muqaddimah subscribes his methodology as scientific. Ibn Khaldun's unique method in treating religion as his focus of study was shaped through his exceptional academic development in many fields, namely, aqidah, fiqh, tasawwuf, history, and philosophy. By combining his maturity and steadfastness in all disciplines of study of humankind, he embarked more on the "why," instead only on the "what" and "how" questions. For that reason, he coherently subscribes his method as scientific [19, Vol. 1, pp. 77–78; 20, p. Lxviii; 21, Vol. 1, p. 56]. Due to that, his works and ideas are listed in-line with the other scholars of religionswissenschaft, namely, Auguste Comte (1798–1857), Emile Durkheim (1858–1917), and Max Weber (1864–1920) [22, p. 73], who are among the proponents of Western scientific study of religions.

Both scholars, Al-Biruni and Ibn Khaldun, had been recognized and acknowledged by many scholars as prominent social scientists, whereby their contributions are still presently reviewed and benefited in the modern academia of many disciplines, namely, sociology, anthropology, psychology, history, and politics, as to name a few. George Sarton, a prominent researcher of the history of science from its earliest inception to the modern age, had included both names as among the great social scientists during the medieval period of the Western world [38, vol. 1, pp. 707–708 and vol. 3, pp. 1767–1779].

2.5 Conclusion

To sum up, this issue, which is discussed in this paper, is actually debatable. As a result of that, to debate on this issue, namely, the viability of the Islamic scientific study of religion, is not something that is peculiar and impossible to happen along the history of this discipline. For instance, Hans H. Penner (1934–2012) and Edward A. Yonan had questioned on the possibility of science of religion from the bases of the definition, reduction, explanation, and understanding in religion

(pp. 131–133), whereas the groundings for the scientific study of religion, as claimed by many scholars, are widely accepted all around the world [8, pp. 309–310].

Perhaps, everyone should ponder on this interesting remark by Francis Bacon (1561–1626): "Those who have treated of the sciences have been either empirics or dogmatical. The former like ants only heap up and use their store, the latter like spiders spin out their own webs. The bee, a mean between both, extracts matter from the flower of the garden and the field, but works and fashions it by its own efforts" [7, p. 349]. With such remark, the Islamic scientific study of religion is a middle way in the study of religion between the empirics and dogmatical.

Due to that, this paper suggests that the Islamic scientific study of religion is possible based on the previous justifications highlighted earlier with precursory samples found in the works of Al-Biruni and Ibn Khaldun. In short, it could be said that with Islamic science, there is Islamic scientific study of religion.

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Chapter 3
Terrorism and Islamophobia: Media Representation on Islam and the Middle East

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Abstract Men with beard, veiled women, turbans, and a Middle Eastern look tend to lead people to think about Islam and terrorism. This is a phenomenon that reflects the existing stereotype led by the media. Physical appearance impresses people at first sight and gives impact on social interaction. Especially after the tragedy on September 11, 2001, in the USA, international media, which central is the USA, keeps associating terrorism to Islam. Not only in American media but also media in other countries then reflect the news angle in similar perspective as well. Though, in reality, terrorism is not solely related to Islam but also highly possible to be conducted by others. Based on the agenda setting theory and concept of dramaturgy, this research tries to analyze the role of the media in shaping the audience perception to Islam and the Middle East that has been generalized, thus leading to the stereotype between these two terms and terrorism.

Keywords Terrorism • Islam • Middle East • Media • Stereotype

3.1 Introduction

When people see someone wearing a veil or with a beard, people will instantly give a certain impression and try not to have a close relation. Beards, women with veils, turbans, and a Middle Eastern look tend to make people associate them all with Islam. The bombing of the World Trade Center building in 2001 had even strongly affected the way people think of relating Islam and terrorism. This kind of perception is rapidly becoming a strong belief, based on all the information we got from the media, and even becomes a joke as performed by Jeff Dunham on his performance Achmed the Dead Terrorist.

Yahya R. Kamalipour, a communication professor, has done a research about the relationship between the media portrait and terrorism. There, he asked a question to the students in five cities in Indiana on [10] "What images come to your mind when you think of the Middle East and Muslims?" [11]. The students had to write down

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all the things that came up into their minds after they heard the certain word from Kamalipour. Their answers showed interesting results, but it is not shocking. The answers that appeared after hearing the word "Arab" are Muslim, veil, terrorist, sand, camel, Saddam Hussein, hate, fanatics, radical, and oppression; "Muslim," strict religion, Muhammad, holy war, veil women, always praying, terrorism, poverty, anti-America; "Iran," anti-America, extremist, oil, hate, death, and war; and "Israel," Jerusalem, Jewish, death, secret, terrorism, bomb, war, and American alliance. We can see hatred result in negative sides. Kamalipour even asked the students whether there is positive association to the Muslim and Middle East, and most of them couldn't think of any positive side of them. Some of them also said that they did not remember the positive side of the Middle East and Muslim in mass media.

For years, the terrorism issue has been dominated by using terms such as Islam and the Middle East in mass media such as radio, TV, newspaper, and film. Between 1990 and 2000, there were some high-profile films that support the negative images of the Middle East and Muslims, such as *Under Siege* (1992), *True Lies* (1994), *Under Siege 2* (1995), *The Peacemaker* (1997), and also *Arlington Road* (1999). Even cartoon films strengthen the representation, like in *Aladdin* (1991), where the actor sang a song with the lyrics inside: "Oh I come from a land, from a faraway place, where the caravan camels roam; where they cut off your ear if they don't like your face; It's barbaric, but hey, it's home" [12]. Large media corporations, like *TIME*, *Los Angeles Times*, the *Washington Post*, and the *New York Post* brought the news about Islam and also the Middle East in a discriminative way, through articles like "The dark side of Islam" and also "Should we fear Islam?" If the news related to Islam and the Middle East is a discriminative one, the effects that appear will be unfair for the subject of the news. Akbar Ahmed, a professor of Islamic studies in American University, has interviewed some Muslim people in America in 2008 and 2009. Most American Muslims were treated badly by non-Muslim Americans, like the school students called terrorist, impairment to the mosque and being bombed [2]. After the tragedy of September 11 in 2001, it has been reported that there is an increase of about 1.7 % on hate crime to Muslim-Americans between 2000 and 2001 [4]. These findings show that Muslims and the Middle East are seen negatively, in specific context as the terrorists, so they get discriminative treatment.

The portrayal of Muslims as terrorists in media is consumed by audience, so there is stereotype that they are *absolutely* terrorists. These will affect the subject of the news; they got negative representation and potentially are going to get negative treatment. As if terrorism is exclusively owned by Muslims and the Middle East. Is that true? This paper will try to answer the question through analysis about media and the media concepts.

3.1.1 The Meaning and History of Terrorism

Terrorism does not have a patent definition. The word terrorism itself comes from the terror regime during the France Revolution in 1790. The word terrorism comes from the Latin word *terrere* which means thrilling. The meaning of terrorism itself is explained first time in the European Convention on the Suppression of Terrorism in Europe in 1977. Some of the wide meaning of terrorism gives some main points that can be included as the terrorism act. First, the violence is neatly planned and it is not a spontaneous action. Second, the terrorism act has a background related to political struggle, not with criminal purpose, which is to threaten the government system or situational politics. Third, the action is usually done by a certain group that is not satisfied with the principle. Fourth, the target is civil society. It means that terrorism can be done by everyone [18].

All the terrorism acts are very diverse which depends on the changing of the era. Some countries in the world give clear statement to fight terrorism as a whole and periodically, but the fact is that there are a lot of terrorism groups that live and threaten the lives of people; some of them are *Baader-Meinhof* in West Germany, *Japanese Red Army* in Japan, *Red Brigade* in Italy, *Al Fatah* in Palestine, and *Puerto Rican FALN*, and some are well-known terrorism groups in the twentieth century [19].

3.1.2 Media Concept and Theory

Agenda setting is a theory to understand how media provides the news related to a certain issue that is important. Basically, each news has a certain issue that has a certain package, depending on the perspectives. The media tries to transfer issues that are important for them to the audience through framing. Framing is a certain angle or perspective, which is used to present the news so that there is a message behind the news issue. Media is not only giving information to the society but also selects the information to give it to the public by the process. The media always decide the moment to present it to the audience [20].

Dramaturgy is another theory to study how to give the direction so that the emotion goes up and down in a story and it is the description of the fluctuating life of the human. The way to build a dramaturgy is by giving the details of a certain information to wake the readers' emotion up with certain climax. Each dramaturgy gives an understanding of certain news until the good dramaturgy also will give the good understanding [8].

3.2 Analysis

Not long after the World Trade Center was hit on September 11, 2001, various news began to emerge, especially after FBI suspected Al-Qaeda whose leader was Osama bin Laden as the mastermind of the tragedy.

CNN on September 13, 2001, reported on the state of New York Hospital that "holds" the victims of the tragedy. An article entitled "Relatives wait for news as rescuers dig" writes about a mother who saw the fear within her kid who had been the witness when the plane hit the building, thus emphasizing that the tragedy gave great psychological effect to a child. The *New York Times* article, released on November 13, 2001 [16], tells about Jeremy Gillick who was a passenger of the hijacked United Airlines Flight 93 aircraft who talked over the phone to his wife telling about three Arab-looking men with red headband carrying knives and talking about bomb, they also took over the control of the flight. Jeremy did not survive because reportedly he was trying to save other passengers, and he is regarded as one of the heroes who helped in United Airlines Flight 93. This article frames about Arabians who committed criminal acts and caused other people's demise.

UN *Security Council* also did *press release* coming out on December 9, 2001, entitled SECURITY COUNCIL CONDEMNS, "IN STRONGEST TERMS," TERRORIST ATTACKS ON UNITED STATES: Unanimously Adopting Resolution 1368 (2001), Council Calls on All States to Bring Perpetrators to Justice (SC/7143 2001, [17]). The release mainly emphasized on the resolution in response to the September 11 tragedy which promoted world peace and the fight against all threats to the security and peace, one of them is terrorism, by calling for countries to defend the victims by arresting the perpetrators and prosecute them. This gives stressing that what had happened is more urgent than any other terrorism acts, and this was done by terrorists with an Islamic background.

Like other news, according to the *New York Times* article titled "Two years later: 9/11 tactics; official says Qaeda recruited Saudi hijackers to strain ties" [9], the alleged offenders are supported by documentary evidence that was left by one of the hijackers, Mohammad Atta, who was also the leader of the hijacking. He was killed but left a letter containing data of the 19 hijackers which are from Saudi Arabia, United Arab Emirates, Egypt, and Lebanon. BBC News World Edition, an article published on September 8 (Al-Qaeda "plotted nuclear attacks," [3]) told about the confirmation that the aircraft hijacking was planned, even Al Jazeera as the leading media from the Middle East will broadcast an interview related to the plan with Osama bin Laden. It gave an indirect agreeable statement from the Middle East about the relation of Islam and their terrorism acts.

BBC News on October 17 launched a news video ("Q and A: anti-terrorism legislation," [15]), with one of the contents *The Anti-Terrorism, Crime and Security Act* (ATCSA) agreement as a response to the September 11 attack. ATCSA became the foundation to arrest 456 people, and 11 of them had been included in the trial.

However not all were related to the tragedy, but many are due to fraud cases. Therefore ATCSA is advised only to deal with terrorism as defined theoretically.

News bind to others, more information emerged and related to the postimpact of the september 11 tragedy. A CNN news titled "Hate crime reports up in wake of terrorist attacks" was published on September 17, 2001 [7], not long after the tragedy. It is reported that there are already more than 300 unpleasant acts toward Muslims and Southeast Asians, with general description of action as if they must be out of the States, "Go back to your country." Another news that was also involved in the article is the story about Balbir Singh Sodhi, a Sikh believer who owned a refueling station, who was shot while taking care of his business. It made Sikhs feel a sense of becoming the target of hate because of the physical similarity between them and Osama bin Laden. The news is supported by one of the investigative research done by Ball State University which stated that the minority and society indeed are the ones getting unpleasant treatment.

The news and articles mentioned above indirectly told society about how someone should see the tragedy, and big media kept throwing the perspective of disdain and pain on the victims of the terrorism act done by terrorists who considered themselves Muslim and geographically came from Middle Eastern countries. While government from the politically dominating part strengthened the perspective of Islam and terrorism as mutually related by launching agreements. Thus, the perspective is going strong and the opinion is inarguably unable to deny amongst common society whom thought driven by what revolved around and appeared in the surface.

3.2.1 Shifting of View on Terrorism

After September 11, 2001, the world's view on terrorism solely focused on Islam. The *New York Times* as one of the leading newspapers in the USA made a new column on the newspaper titled "A Nation Challenged." The editor stated that the purpose of the column is to look for the cause and commit to give report about the september 11 tragedy of the roots and the consequences that arise. Various articles were published with titles, e.g., "Yes, this is about Islam," "This is a religious war," "Jihad 101," "The one true faith," "Dictates of faith," and "Defusing the holy bomb" [1].

Those articles above were also added with the testimony from Thomas Friedman, an expert of the Middle East from the *New York Times*, stating that the hijackers did not have any special request to do so and no political motive behind because they did the hijacking solely based on "Muslim anger" toward the Western civilization [6]. Kanan Makiya, analyzer of Mohammad Atta's note that was found in the plane, mentioned that the note contains motivation for the hijackers associated with the "search of holy death," "restoring history," and "bringing back people to the Prophet" [14]. Thus there is more emphasis about the rules of religion these hijackers have to fulfill by doing the terrorism act.
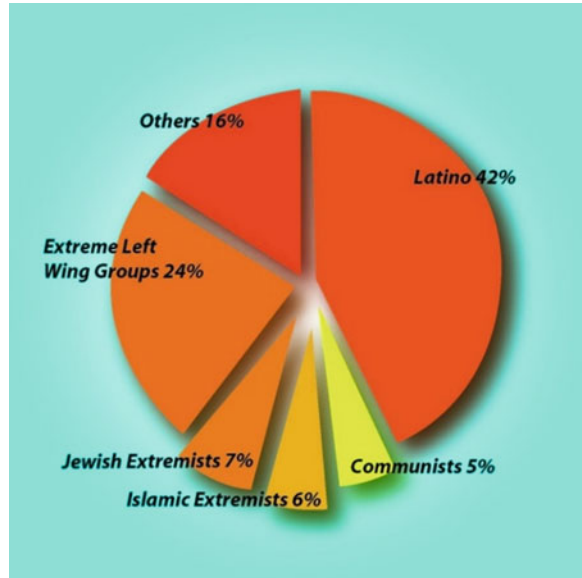
Even though the september 11 tragedy had been proven to be orchestrated by terrorists of Middle East base and with Islam-related motive, the september 11 tragedy was only one of many great terrorism acts which news spread widely and consumed by the world. In fact, according to the data taken from the FBI website, about the attack of terrorist against the USA and/or Americans for 25 years (1980–2005), terrorism does not only come from Islamic extremist group but rather from the communist, Jewish extremist, and even Latin people. But what is more interesting is the data that show that the Islamic extremist terrorist attack even does not reach a quarter of the total terrorist attack recorded, in percentage. Figure 3.1 depicts that Islamic terrorism accounted for 6 % in total, while Jewish terrorism accounted for 7 % and the left wing extremist terrorism by 24 %; the biggest percentage was taken by Latin terrorism (42 %).

These data support the "hidden" fact that "terrorism" is not only confined to Islam and the Middle East. The Ku Klux Klan, an active *white supremacy* organization mainly in Texas, USA, has been involved in many violent acts (circa 1865–1877) including the murder of black people and white people who had a pro-black thought. Although this terrorist group is not religion based, most of the Ku Klux Klan members were Protestants.

There were many other terrorism acts which did not involved Muslims and the Middle East that had taken global attention before, e.g., the bombing by the Irish Republican Army (IRA) in North Ireland (July 21, 1972), genocide conducted by Khmer Rouge that took the lives of more than two million people in Cambodia in 1975, and the 2011 bombing and streak shooting that occurred in Oslo, Norway. It is proven that although Islamic and Middle East terrorism exist, the media spotlight

is unfair to only report about Islamic and Middle East terrorism, since the facts show other groups and nations also did not less.

Juan Cole, a professor in the University of Michigan who is also an intellectual whose works also involve the Middle East and religion, lays out some interesting points that can explain why society always relates terrorism to Islam and the Middle East and not others; some of the points are (1) *white terrorists* are called "*gunmen*," meanwhile others are called "terrorists"; (2) proposing a study about *white terrorist* will be hardly sanctioned by the government (USA), while proposing a study about other terrorists will be easily sponsored; (3) *white terrorist* is part of "*fringe*" (edges, small movements), while other terrorists are considered *mainstream* or regular; and (4) *white terrorists* are never called "*white*," while other terrorists are always given the ethnic affiliation [5].

Several points given by Cole show the distortion conducted by mainstream mass media (especially US media which is also consumed by the rest of the world) and also the government policy (as in the difficulties of getting sponsored on conducting research about white terrorism) that led and became the factors why terrorism concentrates only to Islam and the Middle East.

A terrorism act happens basically due to ideology and principle of some people and the group they belong with convincing support. In Islam or others, terrorism can meddle in when there is agreement between all parties involved to voice the thought or struggle over what is believed. As explained by Mahmood Mamdani [13] in his paper "Good Muslim, Bad Muslim: A Political Perspective on Culture and Terrorism," even Al-Qaeda is part of the fundamentalism and a product and project of US colonization in modern politics. It is not meant to give a motion that the USA is playing all alone, but more to show that the terms Islam and terrorism which are brought often by media and had stayed as mutually related terms in many heads are merely a terrorism topic that arose out of many other related terrorism topics.

Actually there is no relation between religion and violence or terrorism. Religious conflict and violent cases are only additional "flavor" of the existing conflicts and cases, wherever it is. The phenomenon of terrorism in the name of religion could be the result of the religious state relation, which is when a country is perceived as a representation of a religion; thus the conflicts between countries are often seen as religious conflicts, for example, the Arab countries that are always affiliated with Islam and Israel with Judaism.

3.3 Conclusion

Islamophobia or the fear of Islam happens even to the civilians due to the intensity of news report in the media. *Stereotype* of terrorism presented by the media shaped the perspective of audiences who directly associate it with Muslim and the Middle East people generally and entirely. Especially in US media, generalization was applied after the september 11 tragedy occurred. However the generalization system applied by the media on reporting news is not completely right, because it

actually only explained about some people of a certain group who are accidentally affiliated to the Middle East and Islam.

The terrorism targeting civilians as the main victims provides the depiction that actually terrorism is possible to occur in any country, any nation, and any religion. As the center of media, US media has the most influence to the world, and the generalization it applies has a tendency to reduce the definition and understanding about terrorism which then became identically related to Islam entirely. When the word "terrorist" is mentioned, what comes to mind is Osama bin Laden or everyone and everything related to him like the nation, religion, and physical appearance, not other terrorists without Islamic affiliation such as *American Militant Extremists*, white supremacists, or the Ku Klux Klan. John O. Voll, a professor of History in *Georgetown University*, stated that terrorism that carrying the name of religion in fact is not only the monopoly of Islamic value and historical fact, but also happens in any religion. Terrorism stigmatization to Islam abandons the statement that the actors of terrorism are not only from Islam but also other people from other religions.

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Chapter 4
Metaphorical Visual Persuasion: The Perception of Malay Products in Press Advertisements

Fatrisha Yussof, Siti Nur Izaura Razis, Nani Hartina Ahmad, Mohd Faizul Noorizan, and Ngo Kea Leng

Abstract In the current Malaysian advertising practice, Malay products in press advertisements are visualized in a straightforward visual approach and easy headline without the inclusion of attention-grabbing factor in the advertisement. Most of the time, the advertisements portrayed very weak visuals that put less emphasis on the main product message. Thus, it is crucial for designers to employ a better approach in marketing the products or else it will be a wasteful effort as advertisements in the newspaper have shorter life span as compared to advertisement in other printed media. This study intends to look at the persuasive effects of metaphorical visual approaches that may lead to brand positioning among Malaysian consumers. It is not just to gain profit but also to serve the Malay product industry in avoiding banal advertisements. The prototype design has been developed through surveys, nonparticipation observation, and interview with advertising practitioners. The study attempts to gain valuable knowledge of metaphors that delivers persuasive claims that may increase the persuasiveness in Malay product press advertisement.

Keywords Metaphor • Visual • Persuasive • Advertisement • Malay

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4.1 Introduction

Metaphors are commonly used in our everyday language. These metaphors could be in the form of verbal, visual, or text. In the context of advertising, metaphors and analogies are two forms of communicative approach to convey indirect messages to consumers. In today's media environment, the use of metaphor could be useful to get the interest of consumers who do not pay much attention to advertisements. The functions of an advertisement are to attract attention, stimulate curiosity, describe the features and benefits of the product, create and develop the personality of a product, associate a product with a specific symbol and lifestyle, or create a brand identity. Metaphorical visual essential concept is about representing one image or idea, and this is not necessarily expressed linguistically. Hence, we generally see a visual representing a word that could give a thousand meanings. S. Morais, the Creative Director of DNA Communication Sdn Bhd, said that the metaphorical visual persuasion is not an easy area of communication. However, it may be a powerful communication tool to persuade consumers. Metaphors allow consumers to use their imaginations that may encourage many positive or misleading associations with the product (Personal communication, August, 2011).

In this study, the terms *press advertising* or *press ads* are used to refer to advertisements in newspaper. Press advertising is used to communicate ideas in an attempt to convince consumers to take action. There are elements of advertising such as tagline that represents a product slogan, a headline that represents phrases that are usually found at the top of an ad, and a body copy that represents a piece of smaller text that has main information. According to Burtenshaw et al. [1], advertisers need to quickly seduce the readers (consumers) to notice the press advertisement; if it fails, the readers will flip to the next page and the eye focus will be drawn to something else. S. Morais said that the readers only take 3 s to view each page of the newspaper. The designers should know how to draw the readers' attention to pause and take notice of the advertisement for more than 3 s (Personal communication, August, 2011).

Vision is the dominant sense of information perception. It was found in this study that consumer's first focus is the dominant image of the advertisement. This finding was based on an online survey conducted in this study, which shows that 96 % of the respondents preferred a visual image-oriented than text-oriented advertisement. According to Malamed [2], the human brain has more than one million nerve fibers to send signal from the eye to the brain, and about 20 billion neurons analyze visual information at a fast speed. Standing et al. [3] stated that human beings have a great capacity for visual memory and able to memorize thousands of images.

For example, if a person wants to describe numeral data, to overcome the constraints on short-term memory, the person will create a graph or chart to summarize the data for easy understanding. The visual reduces time for people to understand and respond to information. It is also not only understood by those who are literate but also an illiterate. When people are more focused and are paying

attention to the information in the brain, the information transformation would constitute a long-term memory.

4.2 Methodology

At preliminary stage, nonparticipation observation by using Edmund Burke Feldman method was applied to identify the taxonomy of press advertisement. The primary data of this study came from the analysis of advertisements that appear on newspapers from October 2012 until October 2013. From this analysis, it was found that Malaysian creative teams favored approaches that use straightforward visual and straightforward headline. Most of the designers highlighted that majority of Malaysians are not ready for indirect visual messages. They were also not willing to convince their clients to spend money on out-of-the-box ideation. An online survey was conducted in early 2012 to find out Malaysian consumers' views of metaphorical visual persuasion of advertisements. 160 respondents responded to this online survey. Majority of the respondents thought that attention-grabbing advertisements create interest to ponder on the advertisement. Most of the respondents clarified that the current design is not impactful, and this leads to poor response to the advertisement. The consequence of this is a failure of recalling the product brand. The respondents of the survey also stated that they are ready to accept challenging ideas of metaphorical visuals that may be beneficial to them. Initially, the respondents were having difficulty to understand the content of the metaphorical visual advertisement. Eventually, it has attracted the respondents to understand further the content of the teasing ideation. By having this study, it would clarify the understanding of Malaysian consumer's perception of the metaphorical visual advertisement. It would also identify what types of metaphorical visual would stimulate the consumer brain to recall the product and what is the suitable major and minor element to be applied on metaphorical advertisement.

At the preliminary stage, the study collected 88 advertisements from various categories. In order to measure the metaphorical visual persuasiveness, a case study of Malay product advertisement that applied straightforward visuals (refer to Fig. 4.1) was selected. The advertisements were analyzed using Edmund Burke Feldman method (refer to Fig. 4.2). In the survey, 53 % of the respondents could recall the advertisements in the newspaper and 47 % could not recall the product. This indicates that weakness could be seen in this Malay product advertisement. Furthermore, 85 % of the respondents thought that the advertisements in the newspaper are sometimes noticeable, 13 % of them think it is always noticeable, and 2 % of them think it is not noticeable. From the result, it can be concluded that Malay product advertisement needs to be improved by adding attention-grabbing factors. Nevertheless, this study was only focusing on the visual-oriented advertisements. A framework was developed to see how the product specialties relate to product tagline and message (refer to Fig. 4.3). However, the framework was limited to the use of graphic elements in the advertisement such as sub-body

Fig. 4.1 Yusmira's health product advertisement

copy, logo, product sticker, and subheadline due to the delimitation that has been set in the earlier study. The tagline, headline, and body copy in the advertisement are only to support the visual.

The specialties of the product were brainstormed with 44 consumers. They pointed out keywords that were related to health (refer to Fig. 4.4). The keywords

Fig. 4.2 Flow chart using Edmund Burke Feldman method
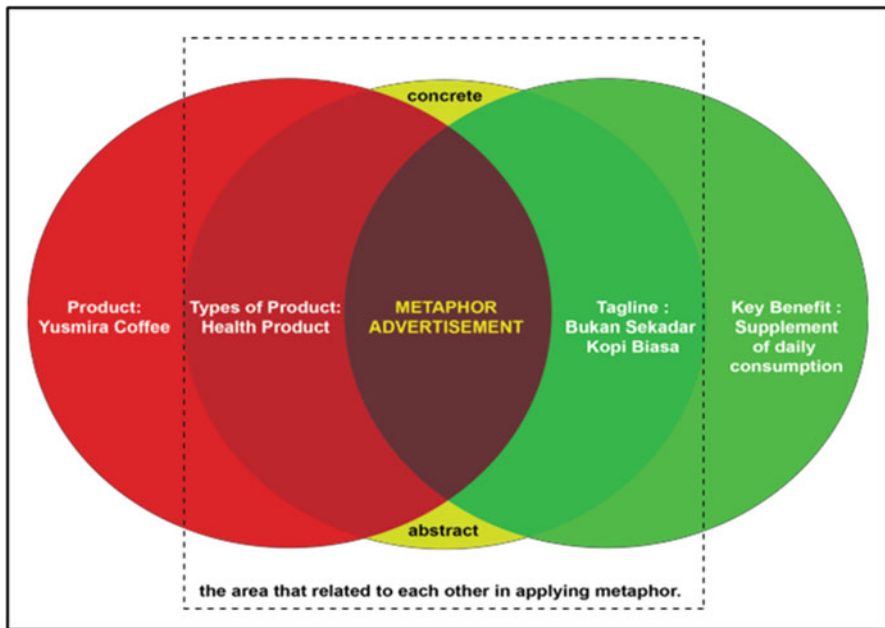
Fig. 4.3 Framework of producing metaphorical advertisement

were visualized in sketches as raw ideation (refer to Fig. 4.5). The development in building metaphorical visuals must go through few steps in order to simplify keywords into visual. Then, it needs to be divided into two categories, which are abstract metaphor and concrete metaphor. This is to measure which metaphor can be accepted in the press advertisement. There are two types of metaphor, that is, abstract and concrete metaphor. The term abstraction also applies in the usage of language. The word abstract is derived from the Latin word "abstractus," which
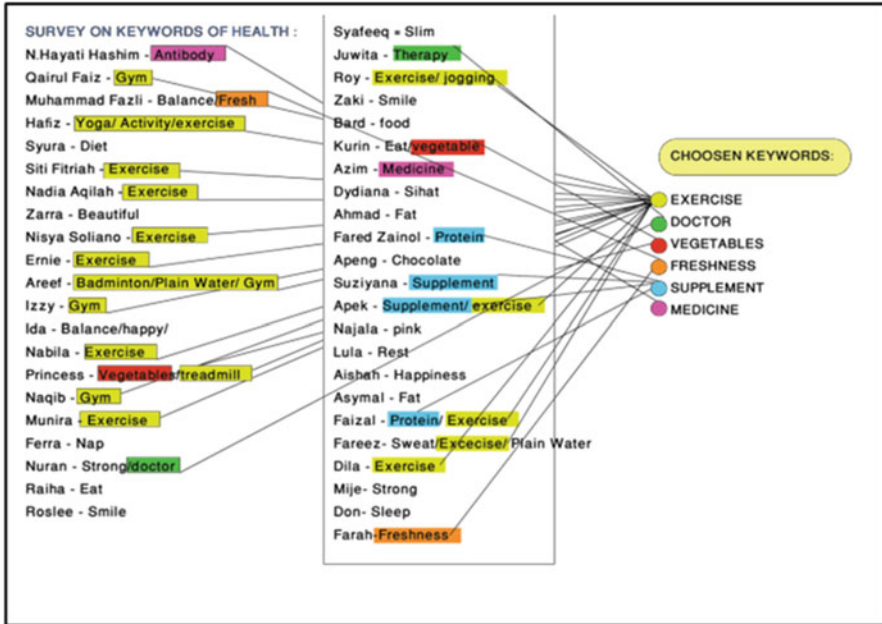
Fig. 4.4 Brainstorming of finding keywords

means "removed from." The term is conventionally employed to describe ideas that refer to entities other than physical objects and events, for example, air, hot, and pretty, as opposed to terms that refer to actual physical things, like air conditioner, chili sauce, and beauty pageant. It is considered as something that is apart from concrete existence. In the visual of an advertisement, abstract metaphors can be detected through product comparison with non-tangible quality, which is the experience evoked by the image that cannot be touched, smelled, seen, or felt as an object in the ad. A concrete idea is something relevance to action, which rely on comparisons that can be directly experienced through the senses. For example, a man portrayed love to his partner through gifts such as diamond and necklace, that is, something tangible, while there are men who portray love through their affection and responsibility, which is too abstract to describe.

The pretest survey of the advertisement ideation was conducted on the 23rd of December 2012 through facebook.com. Based on the results of the pretest, the researcher finalized the advertisements into mock-up newspaper. The posttest was held from the 20th of December 2012 until the 29th of December 2012 at Bandar Utama Damansara and Bandar Bukit Puchong residential and shop lot areas. The researcher conducted face-to-face survey from 9 am till 6 pm on 20 respondents per day. Eighty respondents participated in the reading of the mock-up newspaper and responded to questions after the reading session. The respondents needed to flip each page of the mock-up newspaper while the researcher observed and recorded the duration when they are on the prototype advertisement. Then, the respondents

Fig. 4.5 Raw ideation on keywords

needed to express their opinions at the end of the observation. Three time durations were set to identify the effectiveness and persuasiveness of metaphorical visual advertisement. 4 s (second) was set for respondents to get an overview of the newspaper-spread page, 5–9 s was the duration of attention grabbing, and 10 s and above was the duration of respondents pondering on the advertisement. The duration needs to be filled in the question sheet by the researcher as soon as the respondent turns to the next page.

4.3   Results and Discussion

Different ideations will help to identify what is the most suitable metaphor element that should be applied to the product advertisement (refer to Fig. 4.6). In the pretest, it was found that metaphors from the category of abstract metaphor were the most favorite visual chosen by the respondents. This is because the exaggerated ideas attracted their attention. However, the characteristic must be wisely chosen to avoid misunderstanding and misleading message that may reduce the respondents' interest on the advertisements, for example, the advertisement visualizing a formation of vegetable alien with enough nutrients stealing the coffee to get more nutrients in it, but the selection of vegetables was questioned by the respondents as to whether the vegetable's nutrient has the same nutrient as the coffee. Even though the visual creates attention-grabbing factor to represent the product tagline "bukan sekadar kopi biasa," it failed to relate the right choice of vegetables that are good for the health and as good as Yusmira's health coffee.

Based on the results of the survey, the selected respondents were able to respond to the specific factor, which contributes to the understanding of the consumer's behavior. The respondents would react to the unique visuals that tease their mind to look at the advertisement. The buying power was not measured in the study, but the persuasive image has attracted respondents to remember the brand of the product. Some of the health-conscious respondents were able to describe the health factor in the coffee. Respondents who were in the group of 41-year-olds and above category required longer time to comprehend the message, as they need to relate the coffee and the metaphorical image. However, it has successfully made the respondents to stay focus and force the brain to build a long-term memory. The findings also metaphorically image while the respondents who are in a hurry; they would just pass through the page. The metaphorical image would make them think for a few seconds to find out what is the main idea in the visual message. This process is related to vision or initial observation called pre-attentive processing of visual processing before final selection. By understanding how people initially analyze the visual display, the designer can structure and design advertisements to compliment human perception. Surprisingly, the respondents reported the main subject in the visual followed by the brand. Some of them could recall the main subject in the visual, but they need to flip the newspaper page once again to find out the brand. This indicates the positive response toward the brand.

Fig. 4.6 Six prototypes of metaphorical advertisement

However, the metaphorical image does create negative persuasion at first look, for example, in the advertisement of a coffee being poured on the plant similar to the act of watering the plant with plain water (refer to Fig. 4.6). Some of the respondents reported that it looks like oil being poured on the plant, but this perception changed right away after their eyes reached to the headline followed by the tagline and the brand at the bottom. So, the right application of subject in the advertisement creates better understanding of metaphorical visual. From the pretest and posttest survey, the comparison data can be seen through the use of coffee cup image as minor element, which added at the bottom, and the visualization of product message as major element. From the researcher's point of view, if the new Yusmira's health coffee advertisement is aligned with other coffee competitors' advertisement that uses usual elements such as cup of coffee and coffee beans or shows the product packaging as the main subject to promote the product, Yusmira's heath coffee advertisements would be more attractive because of the emphasis on product message, the attention-grabbing factor, and the right usage of major and minor elements.

4.4 Conclusion

The difference in metaphorical types of visual images influences consumers' advertising memory. An effective advertisement should first create a good advertising memory especially press advertisements that are able to catch the attention in

a glance due to short life span. The findings have shown that the usage of metaphors in an advertisement can effectively improve a consumer's memory of the advertisement. Creative team and product client should take advantage of such information, as it presented persuasive insights into how companies could effectively market their products. The practice will be a good step for increasing memory and engage the consumer's feel and emotions toward the brand. Metaphorical visual is one of the ways to grab consumer's attention. Results from this study also suggest that it is important for designers to try using different approaches to advertise Malay products. The consumers are getting bored with the typical approach that makes advertisement in newspaper become a dysfunctional display. It is a wasted effort if the brand fails to be positioned in the consumers' mind.

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Chapter 5
Role of Social Media in Disseminating Dakwah (Peranan Media Sosial dalam Penyebaran Dakwah)

Faradillah Iqmar Omar, Nor Azlili Hassan, and Iza Sharina Sallehuddin

Abstract Social network is one of the most crucial used communication media between individuals and organizations across the world today, as a medium of sharing and disseminating information. In fact, the advantages offered by social media have to be used effectively to convey the message of dakwah. Indeed, dakwah is one of the successful activities implemented through social media whenever the renowned *da'ie* also uses this method. Therefore, this paper reveals the role of social media in disseminating the message of dakwah to the community. It focuses on the social media factors which affect publicizing Islamic information. Various aspects such as the effectiveness of the messages, the role of the *da'ie*, the medium used, the right approach, and the concept of amar ma'ruf nahi munkar are also peeled. This paper also discusses the need for social media to be used by the community in order to get more exposure toward Islamic messages. In fact, all parties should have the awareness on the importance of social media as a medium of communication for dakwah in this era of information.

Keywords Islamic dakwah • Amar ma'ruf nahi munkar • Role of social media • Media

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5.1 Introduction

Communication is highly demanded in Islam in accordance with the Qur'an and Sunnah as the highest reference for Muslims. A variety of methods and mediums have been used since the time of Prophet Muhammad SAW in communication, particularly in conveying and spreading Islamic messages. However, in keeping with the times nowadays, the use of media is considered as the main medium for disseminating and information sharing. *Dakwah* in Islam is compulsory to be performed either individually or collectively. According to Zulkiple [18], every Muslim is an Islamic communicator which serves as a *da'ie* and placed responsibility to convey the message of Islam in accordance with their ability. Thus, an Islamic communicator should bring good and prevent evil *(amar ma'ruf nahi munkar)* messages to the community. Obviously, *dakwah* is a call to community toward certain things and encourages them to get something. Allah says in Surah Yunus, verse 25:

> And Allah invites to the Home of Peace and guides whom He wills to a straight path.

This verse explains that Allah calls people to be obedient and faithful to Him in order to obtain a safe place that is heaven. Thus, it is by way of preaching to invite all mankind to do good wills and obey the commandments of Allah.

In addition to spread the message of *dakwah* has to depend on the particular medium over time. At the time of the latest technological boom showed, the use of social media is very close to the user and the virtual audience. As a developing country, Malaysia also is not left behind in the use of social media for the purpose of *dakwah* to the community. The advent of social media such as Facebook, blog, Twitter, or Instagram has created a new opportunity among *da'ie* because they are exciting, fast paced, and highly interactive. With such features, social media are able to bring greater impact toward *dakwah* activity and in turn affect the interest of the community to be closer to Islamic messages.

5.2 Concept of Dakwah and the Role of Da'ie in Islam

The *dakwah* comes from the root word *Da'a*, and the meaning of dakwah is to call and to invite [7]. Allah says in Surah Al-Imran, verse 104, which means:

> And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

This verse clearly states that there should be a part of the Muslim community who serve as *da'ie* for the purpose of inviting to the good and forbidding evil. However, the role and responsibility of a *da'ie* depends on the knowledge and ability of the individual. This is in accordance with the words of the Prophet SAW:

> Speak to people according to their sense of the capability of their own (Riwayat Muslim).

Here, it clearly shows that the *da'ie* should know their target audience. The message of *dakwah* that might want to be delivered also must be consistent with the objective and audience reception. Thus, in order to convey the message of *dakwah*, they must go through the appropriate medium and be close to the audience. Accordingly, the more specific explanation related to the role of the *da'ie* can be seen from Norhasidah and Nurul Himmah (2011) in which there are five main roles of *da'ie:*

5.2.1 Call to Faith

This explains that the *da'ie*'s role is to encourage and transfer thoughts or acts prohibited by Allah SWT to acts that please by Him. In this case, the *da'ie* will be facing with various groups of people such as those who do not believe in God; those who die without associating Allah *(syirik)*; the Abrahamic religions that have deviated from the teachings of their prophet, like the Christians who see Jesus as the son of God; and those who called themselves Muslim but because of hereditary factors, property, the environment, and the situation were brought contrary to the teachings of Islam. Therefore, it is the responsibility of the *da'ie* in order to bring this group back to the right path and leave the misguided belief.

5.2.2 To Give Warning

To give warning to men that they are always in the losses except the four mentioned in Surah al-'Asr, verses 1 to 4, and they are those who believe, do good deeds, preach the truth, and deliver advice with patience.

5.2.3 Changing Something from Negative to Positive

The *da'ie* is to awaken mankind to turn toward the direction of a more positive life. Therefore, it is a huge role of *da'ie* in the fight against the negative things such as moral decadence and teenagers' social problems, irregularities in the organization, corruption, oppression, and so on. Thus, to reach out to those who have negative consequences, the da'ie should know the appropriate methods and media used to approach them accordingly.

5.2.4   Achieve a Common Goal (Seek the Pleasure of Allah)

Every Muslim should realize that the purpose of life and death is for Allah SWT and to attain His pleasure. Therefore, not only the da'ie needs a divine pleasure but also the entire community. It is important for a da'ie to invite all Muslims to achieve a common goal which is getting intense pleasure. In this context, a strong and resilient personality is very important so tinged with Islam. Each problem should be analyzed with glasses of ad-Din by the law, ethics, and social and political activities. In other words, the da'ie needs to establish a philosophy of life that really hinges Islam. Therefore, any change must begin with a good relationship with Allah SWT.

5.2.5   Improve the Quality of Life

Allah says in Surah al-Ankabut, verse 64:

> And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter – that is the [eternal] life, if only they knew.

Life in the Hereafter is dependent on the life of the world and the world as a field to fill the good life. Therefore, it is the role of *da'ie* to urge the community to improve the quality of life in the world to reap huge rewards in the Hereafter.

5.3   The Role of Social Media and Dakwah

Social media is considered as a category of online discourse where people create content, share it, and bookmark it. The characteristics of social media such as collectivity (connects people across geographical boundaries and time zones via common platforms, to foster the growth of online communities with similar interest), connectivity (connects users to other resources through the sharing of web links), completeness (captures contributions and keeps them in a persistent state for others to view and share), clarity (content is highly visible, with participating people aware of each other's activities and content posted), and collaboration (shares and contributes in areas people are interested in, by gathering information and providing feedback) are used to support its functions to disseminate the information and collaborate the problem solving and decision making.

The media has become an important source of information about religious issues. In the past, seeking knowledge about Islam was mainly restricted to the mosques, educational institutions, and learning from Imams. These traditional learning opportunities remain intact. Now, Muslims are also able to learn, question, teach, and network through social networking sites. Thus, religious information and

experiences become molded according to the demands of popular media genres. The social media has given the public access to all kinds of information and made Islamic literature much more accessible. For instance, Muslims can listen to a lecture on *YouTube* in any language they want, whenever they want, whereas blogging sites such as *MuslimMatters.org* have become extremely popular with both Muslims and non-Muslims as a way to gain information and learn about Islam. Twitter and Facebook have undoubtedly the most active Muslim users which allowed Muslims to connect with Imams, political leaders, scholars, and journalists as well as enabled Muslims to share news and information that matter to Muslims. The Muslims who are using these platforms are slowly changing the perception of Islam from that of an old-fashioned religion.

Generally, in the implementation of Islamic communication, the use of media for the purpose of delivering the message has been in use since the days of Prophet Muhammad SAW. According to Ghazali [6], it is considered as a *dakwah* media because in those days the Prophet Muhammad SAW himself acts as a reporter of the present news, especially about the message of Islam. In fact, his speech, deeds, attitudes, and behavior are considered as media because it serves as a conduit, tools, and guides to religious message. Therefore, the media is a necessity in life to find, to collect, to capture, and to share information. Media also plays a big role to spread understanding of Islam as well as the platform for sharing of the issues related to religion.

However, it should be used by the individual or a *da'ie* that is responsible and trustworthy in promoting *dakwah* matters to the community. It is undeniable that every individual will depend on the media in seeking and receiving information. Accordingly, Ghazali [6] pointed out that in the face of current realities and challenges of Muslims, the role of Islamic information media focuses on five important aspects, namely:

- Spreading Islam and explain the truth to the public
- Defending the issues related to community life
- Using a discreet approach and methods in order to make an effective communication
- Launching psychological warfare against the enemy as a way of fending off the Western media propaganda, undermining their arguments and positions, and establishing targets and Islamic perspective
- Facing foreign propaganda war and protecting the community from the misleading effort

Thus, it is a huge role of the media to disseminate information specifically related to Islamic message. It should be based on and in accordance with the principles of truth supported by the clear facts and evidence. Without clear evidence and facts, they will destroy the unity and even cause a rift between the Muslims [10]. According to Muhammad Shahir [9], the *da'ie* in particular and Muslims in general should not use and depend on a particular media only, but they must be able to get access with social media that can be used in delivering *dakwah* throughout the world. In fact, the Department of Islamic Development Malaysia (JAKIM) also

uses the latest technology, including the Internet, in publicizing Islamic messages and *dakwah* activities. This clearly shows that the development of advanced media can be accepted as long as it does not violate the ethical use of the media itself. Therefore, there are different types of social media that emerged as a result of the creation of cyber communication via the Internet and new technology innovations. With the variety of social media functions, the *dakwah* can be delivered in a more interesting and interactive manner. The existence of many kinds of social media can be used as a medium for the *da'ie* so that they can get closer toward the community.

Meanwhile, Zulkifli [17] stated that social media is now a world phenomenon and there are over 500 million Facebook users and 100 million Twitter users around the world. Thus, based on the huge number of users across the global boundaries, the potential and impact of the use of social media in *dakwah* activities for the benefit of society can be seen. *Dakwah* is a duty upon every individual and a pivotal figure in the effort to raise the dignity of the religion of Islam to the world. Accordingly, the space and the opportunities available in the social media should be used to promote understanding of Islam and many other things that are beneficial for the community.

The emergence of new media, especially social media, nowadays is seen as an important platform to practice *dakwah* among communities. According to Sohirin [13], the effort of *dakwah* via the Internet should be given priority over the use of traditional media. This is because the delivery of messages can be cross bordered globally and continued to aim to not only Muslims but all the races. Through the use of media, different needs of Muslims could be poured by Muslims themselves, according to contemporary tastes of Islam and who has always been an alternative Muslims now. The use of media in Islam should have more emphasis on the concept of Islam as a faith and mold their lives.

Furthermore, Rosmawati [11] explains the advantage of social networking sites that make it a choice of Internet users today is due to easily create personal information in each user profile as well as communication with various activities. This allows users to be active in virtual communication and share ideas individually. In addition, the user is free to express their thoughts and ideas through their writings on social sites. Besides, according to Eizaleila and Siti Azizah [12], a social networking site that appears mostly offers the same functionality as a place to meet new friends, maintain that friendship, share information and ideas for personal or business purposes, and bring people together. This clearly demonstrates the advantages of social media that can be used by the *da'ie* in spreading the message of Islam to the entire community in Malaysia and across the borders of the world. Accordingly, Rosmawati [11] also argues that the role of social networking sites is to penetrate the fortress missionary target toward teens who love gadgets and complementary technologies such as social interaction via Facebook, Twitter, or Instagram that is seen as a factor in the new millennium missionary deployment. Thus, *dakwah* currently requires more interactive approach in accordance with the advancement of the technology. However, in practicing *dakwah* work more dynamically and optimistically, the *da'ie* does not have to deny the classical approach that has been practiced during the Prophet's time. In fact, the approach should be

consistent with the nature of societal acceptance today that requires new mechanisms for receiving information. From another angle, the role of social media as a vehicle of change and new games can be used for the betterment of society and the family.

On the other hand, the report by Bernama [2] mentioned that the Minister of Information, Communications and Culture Datuk Seri Dr. Rais Yatim said that the use of social media should be encouraged but should have their own conventions about what can be done and what cannot be done. Here, it shows clearly that the *da'ie* and media users particularly need to know about the ethical use of the Internet and discuss religious issues in a more creative way and in accordance with *Syariah* rules. For example, the Department of Islamic Development Malaysia (JAKIM) uses their own social Web with a variety of applications that are useful to the community as well as provide space and opportunity for the community to share opinions and answer various questions about religion matters. Moreover, it is undeniable that the advantages of social media depend on its attractiveness and quick and easy way, only takes a few seconds, to spread the messages of Islam to the community. It also adopts a two-way interaction between *da'ie* and society as mutually discussed on forums or provides feedback in writing on various aspects of social media.

According to Andi Fasal [1], Muslims see the media as a tool or channel (*wasilah*) for Islamic messages. They should be serving as a good source (*da'ie*) of information about Islam. They should create their own search engines, providers, satellites, blogs, or websites with an excellent performance and attractive, comprehensive information, at least in the form of mailing lists. This is an important thing to be considered in order to reveal Islamic messages more effective. Thus, the information should be covering all aspects of Islamic messages, such as philosophy, law, theology, mysticism, arts, humanities, education, and the modern development of Muslims. Therefore, the social media such as Facebook, Twitter, and the like should be used maximally for the purpose of Islamic *dakwah* and education. In fact, social media in any other ways can be seen as a medium to promote better *Ummah* in the future. As a result, effective *dakwah* will be achieved.

Nowadays, the media landscape has dramatically changed over the past decade, with traditional media like newspapers, television, and radio been supplemented by social media such as blogs, Facebook, Twitter, Instagram, and so forth. In recent years, the interaction between people changed totally with the appearance and development of computers and networks, also via mobile phone. In fact, social relations started to be online with the beginning of the Web [8]. This goes to the activities of disseminating *dakwah* and discussing on any Islamic issues. The popularity of social networking sites such as Facebook, Twitter, YouTube, blog, and the rest gave an effort to develop an appropriate local social network that suits with the content and users in Malaysia [12]. This provides a new alternative in the interaction and communication through virtual space. Generally, the existence of social networking sites has been used by all strata of society including the students, housewives, and workers in the public or private sectors. Taking a look at the definition of social media, it is the interaction among people in which they create,

share, or exchange information and ideas in virtual communities and networks. And taking a look at the definition of Islam, Islam appreciates and welcomes all forms of advancement for as long as it does not go against the teachings of Muhammad and what Allah has revealed.

5.4 Social Media as a Tool for Dakwah

Social media is the new front line for ideas and thoughts. It allows us to communicate with increasing efficiency between ourselves, in one-to-one, one-to-many, and many-to-one forms. Muslims worldwide are exposed to exponentially greater diversity of opinion and interpretation, which leads to conflict, as well as understanding. Facebook, Twitter, and YouTube are the best examples of tools for *ulama'* or *da'ie* to share the good content on Islam, in other words in giving *dakwah* to the people. They are no longer sealed off behind a wall at the mosque. With these digital technologies, the mosque is now virtual and global where Al-Quran is accessible by our thumb on our tablets, smartphone, or iPod.

5.4.1 Facebook

Facebook is one of the most popular social networking platforms today and became a subject interest for researchers. The total Facebook users in Malaysia are more than 13 million or equivalent to 49.83 % of the population (Socialbakers.com). It offers an online platform on which users create profile, leave comments, generate and share ideas, and interact with others [3]. Several researches and reports on Facebook usage have been done successfully throughout the world [3, 4, 19]. Since its inception in 2004, Facebook quickly has become a fundamental tool for social interaction, personal identity, and the development of networks among students. This indicates a very advanced development of new technological innovations whenever there are a positive reaction and support from users of the Internet, particularly social media. The importance of Facebook can be considered as no longer needing any argumentation. According to ASMR [19]:

> Social networking tools have the potential to enhance citizen engagement in the region, promote social inclusion and create opportunities for employment, entrepreneurship and development.

Today, some well-known *da'ies* have used social media for the purpose of *dakwah* – such as Ustaz Azhar Idrus' Facebook and YouTube and Ustaz Don Daniyal Don Biyajid's Facebook fan page to interact and share knowledge with his fans as well as to the community as a whole. In fact, he also has his own TV program entitled 30 Minit Ustaz Don at TV Alhijrah. This shows that other than using TV programs or any kinds of media, still he is using social media as an

additional medium for his mission of *dakwah*. Besides, Prof. Dr. Muhaya Mohamad is a well-known Islamic motivator and a professor of ophthalmology. She also has her own blog (*drmuhaya.blogspot.com*), Facebook, and Twitter in order to communicate with the community. In her Facebook, she shares many beneficial things and information regarding medical aspects and also Islamic messages related to everyday life.

Facebook is being used to send Quranic verses and religious injunctions, as well as to find the nearest mosque or halal restaurants in some cities. This Facebook has been developed to help Muslims live their religious lives more easily and more fully. In this past decade, our lives have been forever transformed, and the power of this social media has significantly impacted the world around us. Any practicing Muslim can embrace all kinds of modern tools and technology while maintaining his or her faith in Islam. Ayatollah Khamenei was called upon to issue a fatwa regarding the usage of Facebook, which is permissible if Facebook not requires immorality and evil acts such as spreading corruption, lies, and false materials among Muslims. Many Muslims, especially the youth, have started using Facebook to create virtual communities where they are able to come together to debate pressing issues, connect with individuals in similar situations, ask questions, and find answers. Facebook allows anyone to be a reporter or commentator. All kinds of views can be expressed. This phenomenon has become a vital tool for Muslims to throw negative stereotypes and misinformed notions about Islam. For instance, the Facebook page *Hadith of the Day* is dedicated to sayings of the Prophet Muhammad, which has well over 6 million "likes." Hence, Facebook can be an ultimate *dakwah* tool for positive purposes. On the bright side, people can use their status update to share a hadith, an ayah from the Quran, or any wisdom from anyone because we never know how the slightest reminder may motivate or influence a person to come closer to the *deen*.

5.4.2 YouTube

YouTube is the world's third most visited website after Google and Facebook [5]. Less than a decade but YouTube's popularity shows no signs of slowing down. YouTube's users continuously grow every single day since its first launch in 2005. Today, more video is uploaded to YouTube in 60 days than all three US television networks have created in 60 years.

Strategies in performing *dakwah* approach with the use of social media need to be improved greatly and also be increased for the various levels of community outreach, particularly in the field of media audio or video and communication (Hjh Siti Azizah Bt Hj Musa 2013 in Yusri [16]). One of the advantages using the social media is its interactive nature – freedom of speech. It allows the viewers or listeners to be involved directly. Hence, YouTube is the best example that provides such "license" where people can upload videos from various aspects and angles, be it talks, research, exploration, and animation, and it can be accessed or used freely.

We can see, for example, Nouman Ali Khan, Imam Suhaib Webb, or Ustaz Zahazan Mohamed explaining about verses in Al-Quran using YouTube. The spread of Islamic *dakwah* can be done in such area through oral speakers without having to be in a place, for instance, a mosque, public center, and/or school. Videos of talks that contain accurate information about Islam from scholars for *da'ie* that are given authority by the government can be uploaded via YouTube or Facebook at their convenience time and place. This powerful medium of the social media gives many modern Muslim *da'ies* the opportunity in sharing and spreading knowledge about Islam to the Muslim and even non-Muslim. Prominent *da'ies* such as Nouman Ali Khan, Dr. Zakir Naik, Suhaib Webb, Sheikh Tawfique Chodhury, Mufti Menk, and, not to list out from Malaysia itself, Ustaz Kazim Elias, Ustaz Zahazan Mohamed, and Ustaz Dr. Zaharuddin Abd Rahman use YouTube to teach and share their knowledge about Islam.

Such activities (disseminating and sharing information about Islam via the Internet) are also acknowledged by many Islamic organizations and centers around the world. In her speech at the Innovation Dakwah Seminar in Brunei, Hjh Siti Azizah Bt Hj Musa said Prophet Muhammad (pbuh) acknowledged the task of *da'ie* (*dakwah* conveyor) as this was conveyed by Prophet Muhammad (pbuh) during his time when he delivered *dakwah* through communication and interaction with friends and the society. Therefore, social media can and should be used as a channel in communicating and disseminating the Islamic *dakwah* [16]. We can see, in recent years, many programs, events, forums, and conferences locally and internationally bring together ulama, Muslim scholars and researchers, community, organizations, activists, and bloggers active on social networking websites connected with Islam. Webb [15], one of the well-known American Muslim Imams, agreed that by using their Facebook, WordPress, Twitter, YouTube, and many more online tools has made publishing and the sharing of content easy and democratized. They share their information on their personal and/or group account of that particular social media sites. As a result, millions of Muslim Internet users today are getting exposed to a huge diversity of ideas and information, unlike ever before.

The evolutions of the social media have the biggest impact in our lives and are no exception in citizens and residents in the nations. From this evolution, the social media plays a vital role in the field of religious knowledge's demands and requirements as it appears to have been the key in disseminating information and accurate knowledge of Islamic teachings especially in Malaysia. By looking at the way of life of Malaysian Muslims and the rapid technology available at this time, it is not an exaggeration to say that the existing concept of *dakwah* should be improved especially through social media channels. It is undeniable that social media is a powerful medium in the century since its usage has become a top choice for all ages. Therefore, the dissemination of Islamic knowledge through social media is a platform for all modern Muslim *da'ies* across the board and across all levels of society.

The ulama can now spread and share their ideas and *dakwah* to everyone at anytime and anywhere across the region. Via Islamic websites, this can be seen as a great platform for Muslims to engage in virtual discussions, revolving around

modern interpretations of Islam. People discuss stories, experiences, and meditation practices and share spiritual songs and esoteric interpretations of Quran and hadith. Through online discussion forums, this can be seen as a new configuration of the Islamic public sphere, which allows Muslims to engage in what they perceive as free debates on religious issues outside the realm of the traditional religious authorities. Social media allows people to get in touch with their spiritualities in a totally new and unique way.

According to Amir Ahmad Nasr, the blogger of The Sudanese Thinker, millions of Muslim Internet users are getting exposed to a huge diversity of ideas and knowledge, and social media is impacting Islamic thoughts. These changes happen whereby Islam permeates virtually all aspects of Muslim's life, including education, politics, and culture. Besides, with social media and the Internet, the young generation has the unique chance to show the world that Islam means peace. This is a good example of how a Muslim can use the social media as a tool to restore the image of Islam as being a tolerant religion, by engaging with other religions online and working toward shared goals. Some Muslim and non-Muslim learn about Islam on the Internet. Thus, the social media can be an ideal space to have an open forum in disseminating and sharing the knowledge about Islam.

When Islamophobia is on the rise and Muslims continue to fight extremism, social media and the Internet give Muslims the opportunity to fight stereotypes and to clarify misconceptions about the Muslim world. In fact, the future of Islam in the age of new media will involve opportunity, connectivity, and exposure. The Internet and social media tools have allowed millions of Muslims across the world to express their opinion and have opened the Islamic world to the rest. This is simply by sharing any links, uploading, and reposting truthful information on Islam in YouTube, Facebook, or Twitter. Accordingly, it clearly has reshaped the geopolitics dynamics across the world.

The cofounder of ThoughtLead, Sam Rosen, describes the relationship between digital influence and future of Islam in the age of social media. According to him, many of the citizens have high hopes about the Internet's aptitude to create a democratic transformation in the world of Islam. In his speech at The Future of Islam in the Age of Social Media [14], he pointed out that people need to understand digital influence which works on two levels. The first is on the level of actions. We read an article, we click on a link, we share with your friends, and it spreads. The second is on a deeper and more contextual layer, and it has to deal with worldviews, ideas, and beliefs. He believes that Islamic leaders who want to bring a more progressive vision of Islam need to be able to do both. You need to be fast with the latest tools and technologies, and you need to be speaking about what you are doing in a way that raises a modern vision of Islam, while retaining the best of what Islam has traditionally offered to many spirit seekers throughout history [14].

Through the Web, it directly offers the ability to counteract the media machine where the Internet allows us that chance to create one-to-one connectedness. People can write and share information on Muslim-related issues, therefore tends to find common ground with people across the political, social, and religious spectrum. It is an invaluable tool for the Muslim community whereby it allows us to ponder

different ideas, ask different questions, and even offer different solutions globally. Thus, it is important that we continue to engage and become better versed in the many benefits of social media technologies. The future of Islam in the age of social media will not lessen the message of the religion itself, but open up Muslims to even wider diversity of potential influences, opinions, and approaches. The content may be digital, but the impact is very much in the real world.

Finally, in order to determine the reliability of a certain information and content of the messages, it is therefore what Allah says in Surah Al-Hujurat, verse 6:

> O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

This verse demands that in seeking and receiving information, Muslims must be able to determine the truth of any news in order to protect the well-being of the people. While social media is considered a treasure that serves a wide variety of information, there is information to be processed and filtered. Thus, any kinds of information that display materials that have a negative impact on the mind should be avoided. This is because there is false information that is shared on social media without validity (Utusan Melayu 2012).

5.5 Conclusion

Communication at this time is not limited to face-to-face interaction, but communication is now established in the virtual space of interaction through social websites. Social media is now able to be considered as the fastest medium to spread the messages because it can reach the audience as long as they have an access to the Internet. Thus, the *da'ie* must have the latest skills and knowledge to maximize the effectiveness of the *dakwah* mission. The *da'ie* today needs to be more creative and flexible in dealing with the community in order for the message to be accepted by them easily and openly. In this regard, the role of the *da'ie* is very important in giving awareness to people about the teachings of Islam and its implementation in everyday life. Therefore, if the *da'ie* has the skills to use social media and use it in a positive and effective way, the effort to spread an Islamic missionary can be implemented properly for the benefit of the community. Indeed, the use of social media in Islam is highly recommended and has to fulfill the concept of Islam, that is, the rule of *Syariah*.

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Part II
Art and Culture

Chapter 6
A Comparative Study of Brocade Weaving Art Motifs and Designs in Iran and Malaysia

Mahnaz Shayestehfar

Abstract The art of brocade weaving has a long history in Iran and has had a worldwide fame on its flourishing and prosperity ages. According to some written and historical documents, weaving brocade in Iran was highly fashionable from the Achaemenid Empire to the Sassanid dynasty, so that a plenty of pieces were used for decorating the palaces and churches all over the world. Entering Islam, brocade weaving has experienced lots of vicissitudes but could go on, and during the Safavid Age, the art met a revival by supporting the artists and developing several workspaces. According to the historians, the art of brocade weaving is developed in the Malay Peninsula by trading, migration, and political marriages, since the fifteenth century. The Malay cloth is made with different names and various designs, some of which share numerous similarities with the Iranian brocade textiles. The methodology is comparative-analytic, and the sources are documents and field reports.

Keywords Brocade weaving • Safavid • Brocade textiles • Malaysian handicrafts

6.1 Introduction

Brocade fabric is made without passing nodes, with colorful silk and cotton warp and woof, using braid in woven brocades. Brocade is a class of richly decorative shuttle-woven fabrics, often made of colored silks and with or without gold and silver threads. The name "brocade," from the same root as the word "broccoli," comes from the Italian broccato meaning "embossed cloth," originally the past participle of the verb broccare "to stud, set with nails"; from brocco, "small nail"; and from the Latin broccus, "projecting, pointed" [8]. Brocade fabrics mainly consist of solid or multicolored silk threads, often combined with gold or silver metallic threads. All the designs and traditional motifs may be used in brocade textiles. Most traditional motifs and designs, even knotty and intricate brocade, woven by artists over many centuries, were implemented on the fabrics.

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This paper presents a comparative study of designs of brocade fabric woven in two Muslim countries, Iran and Malaysia. Religion is one of the most common artistic traditions within the Islamic world and has had a huge impact on its surrounding civilizations. The inspirations from religions, lifestyle, and nature have influenced craftsmen in brocade weaving. Persian brocades were famous for the excellence of the weaving techniques and designs which were comprised of flowers, birds, animals, and human figures.

The questions addressed in this study include:

1. What are the common types of designs and motifs on brocade fabrics in Iran and Malaysia?
2. Have the religion of Islam and its concepts affected brocade weaving art designs and motifs in Iran and Malaysia?

The present research was carried out through historical and comparative methods. Giving library resources and pictures, Malaysian brocade fabric designs were extracted and studied and then compared with those of Iranian artists to reveal the common pattern in the fabrics.

6.2 History of Brocade Weaving in Iran

In Iran, the history of brocaded silk weaving dates back to the time before the Sassanid dynasty. At that time, this handicraft was exported to Europe and Rome. According to historical narrations, 2,000 years ago, some pieces of cloth were made with gold and silver laces used in their design and fabric. As far as proportionality and coordination of designs and color are concerned, the designs of the Sassanid cloth attained the utmost degree of artistic perfection. Some samples of silk materials from the beginning of the Islamic period and woven in Sassanid style are available now and can be found in private collections and in European churches [11].

Of the many diverse arts that flourished in the early Islamic period, textile played an especially significant role in society, one that continued in subsequent periods. Textiles were ubiquitous in Islamic lands, serving as clothing, household furnishings, and portable architecture (tents). Often made with costly materials such as silk and gold- and silver- wrapped thread and decorated with complex designs, textiles were luxury goods signifying wealth and social status. Persia's silk textiles, often inspired by poems and miniature paintings, radiated a refinement that is a great source of inspiration for today.

During the Mughal era, the textile industry was almost forgotten in Iran, and the masters, for fear of their lives, lived in hiding. In the sixteenth century, it is found from the contemporary paintings that wholesale-personalized motifs had more emphasis on floral designs. The textile industry was revived during the Safavid period, and, during the reign of Shah Abbas, brocade artists were asked to migrate to Isfahan and started to work in the royal workshops. Their cooperation showed

that the community of brocade makers could produce and market valuable pieces of work. Brocades and gold cloth were used mostly by dignitaries and commanders, whereas other kinds of decorative pieces of cloth, such as velvet and satin, were worn by men and women. Today, brocades are produced and supplied only in workshops of cultural heritage in the cities of Tehran, Isfahan, and Kashan and to a limited amount [3].

Persian brocade fabric designs were flowers, birds, animals, and the various fictional forms. Some Sassanid brocade resembles the motif of a winged lionlike dragon [9]. The silks made in Safavid Iran during the sixteenth and seventeenth centuries show a remarkable degree of naturalism in their design, with many parallel to Safavid miniature. The common decorative elements are flowers, alone or with a vase. In Persian style designs of brocade, flowers, trees, and bushes are more common. Striped designs are also common in Indian and Persian brocades. Sometimes the strips are narrow and sometimes they are wide with designs of flowers drawn in them. These fabrics were used as wall hangings and curtains.

6.3 History of Brocade Weaving in Malaysia

Malaysia is a country well known for its rich cultural heritage, and these aesthetic values of the Malay heritage are reflected in the design of most of its handicraft products. The beauty of textile, which is one of the most popular handicrafts in Malaysia, lies in its beautiful designs and motifs that were passed down from traditional weavers to their descendants and subsequently adopted and modified by modern designers. The surrounding environment, the weaver, and the aspects of the weaver's everyday life largely influenced the motifs and patterns used on the textile products [7].

Songket is a piece of breathtaking traditional Malay fabric which belongs to the brocade group of textiles. The songket textiles' influences were introduced to Southeast Asia through trade routes in the region between India and China [5]. One such port was Melaka, which swiftly took charge of the trading route down the Straits of Melaka. Textiles were brought into trade or as gifts for the sultan and his entourage. It is noted that the royal court clothed in textiles was very much influenced by Indian weaving and design methods. Melaka was trading in a variety of luxurious textiles including fine silks, gold threads, and brocade; and the weavers were no longer restricted to the use of local materials.

The people of Terengganu had refuted this claim and argued that the songket weaving technique was first introduced by the Indians via the Sumatran Kingdom of Palembang and Jambi during the period of Srivijaya. Zani Bin Ismail [12] argued that songket originated from China right through to Indochina (Cambodia and Thailand) by analyzing the similarities of the handweaving looms between those from Cambodia as well as Thailand and those from Terengganu (cited in Ngo Siok Kheng [6]).

Terengganu has the highest concentration of songket weavers in Malaysia. With the gradual reintroduction of songket into the Malay culture, there seems to be a stronger reason for the locals to take up weaving as a profession [2]. There are people who believed that the songkets made in Sumatra are quality songkets. Under the protection of the sultan, the weavers lived at the courts and only weaved beautiful songkets which were used by their sultans during royal ceremonies. These songkets also serve as gifts from the sultans when they perform official visits to other countries [6].

As well as Indian patterns, the trade cloths, as they became known, would also depict Southeast Asian motifs and designs [5]. Motif is the main element of designing songket patterns. When several motifs are arranged within parts of the songket, patterns are created on the songket fabric. The arrangement of the motifs in Malay art pieces always deals with the appreciation of God's creation by the Malay people. The way to appreciate God's creation is by looking at and into nature to find answers to human existence. In the past, songket motifs were very much influenced by the cultures and beliefs of Hindu-Buddhist, but, later, they were stylized to incorporate with Islamic religious restrictions. Moreover, the nature of weaving techniques has a tendency to create geometrical designs for the motifs.

Some of the floral and faunal motifs have been stylized because of Islamic religious restrictions. In order to comprehend the symbolism that exists in the motifs, the location of the motifs or structure in songket has to be considered. The motifs were also believed to have appeared as early as the 1st century AD and remained in use until now. The motifs are claimed to have very little foreign influence. However, the historical factors highlighted the Hindu-Buddhist and Islamic cultural introduction to the Malay people [1].

6.4 Comparing the Iranian and Malaysian Brocade Motifs and Designs

To compare the Iranian and Malaysian brocade motifs, 15 Iranian samples and 20 Malaysian ones (any single one as the sample of a different category) are considered. Studying the samples, it seems that Iranian motifs are mostly plants and flowers, geometric designs, calligraphy, and human and animal icons, whereas Malaysian motifs are typically floral, faunal, and geometrical.

6.4.1 Similarities in Iranian and Malaysian Brocade

6.4.1.1 Floral Motifs and Designs

Iranian artists tended to use flowers such as poppies and roses and bushes as main subjects in their works. The Persian floral motifs on fabrics that we see are roses,

tulips, lilies, and rose bouquets; and these have often been involved in the decoration of fabric and in the middle of the palm leaf conical designs. Herbal landscape designs of garden pictures were a very common theme: Persian gardens generally confined behind a fence or hedge and a few shady trees such as sycamore, cedar, blackberry, etc. The repeated element is a single flower or sometimes a bunch of flowers in real or abstract forms. A traditional method to decorate the fabric surface is using the form of buds, flowers, and foliage plants. Pot design is a feature of the design workshops of Yazd in the Safavid period. The design has been formed with flowers and plants and palm leaves that emerged from the pot, and sometimes, birds can be seen on top of it [10].

Plants are portrayed repeatedly in Malay art because they are believed to have the power of healing those who own the art pieces. The most significant plant used and illustrated by the Malay people is the motif of pucuk rebung (bamboo shoot). Variations in bamboo shoot motifs indicate the versatility of the plant and its accommodating character. When the Malays converted to Islam, the symbolic meaning of the bamboo shoot was changed to be incorporated with Islamic teachings leading away from the superstitious and supernatural beliefs. Cloves and star anise, renowned for their fragrance, are principal motifs supporting the pucuk rebung (bamboo shoot). Cengkih (clove) and bunga lawang (star anise) seed motifs appear in small representation. Teratai (lotus) is known as the mother of all flowers as far as the people of the Southeast Asia and as matahari pecah dua be/as (the 12-petalled sun) and matahari pecah enam (the six-petalled sun) [1].

6.4.1.2   Faunal Motifs and Designs

Iranian weavers used human figures in their fabrics. Symmetric or asymmetric pictures were applied in fabric designs. Humans can be seen in different perspectives. Sometimes people who are in a party or in a jungle for hunting appear as personifications of characters of an old story or epic poem such as Shahnameh. Geometrical designs are rare in brocade fabrics and usually are circle, dots, lines, zigzag, and heart shapes. Birds on trees or flying birds are seen in brocades, as well. Also, domestic or wild animals were weaved on the main field of the fabrics such as deer and tiger. Animals such as birds with trees or animals with a human were always located in the background.

The motifs from animals play a supporting role in the songket motifs. The cockerel's tail motifs come in combination with bamboo shoot motifs located in scattered pattern. The cockerel's tail motifs were portrayed for their colorful appearance and the strength of the cocks, especially in cockfights. The shape of the sea horses (unduk-unduk laut) motif was derived from the intricate form of the sea horses and associated with the fishermen and sailors in their seafaring journeys [1].

6.4.1.3   Abstract Motifs and Designs

One of the major similarities is the usage of concrete and abstract forms of floral motifs. Iranian brocade motifs represent a variety of concrete and abstract plants and flowers. Some Iranian samples contain plenty of various abstract forms of arabesque, paisley (Bote Jeghe), and flowers known as "Shah Abbasi" in Persian, which are repeated through the fabrics. Shah Abbasi flowers and arabesque designs are the famous designs which were particularly prevalent in the Safavid period. Flowers with arabesque designs were used for brocade decoration. The inspirations from religion, lifestyle, and nature have influenced craftsmen in brocade weaving. The repeated element is a single flower or sometimes a bunch of flowers in real or abstract forms.

The same motifs are frequent in Malaysian brocade. However, the entrance of Islam in the early twentieth century reformed existing religious beliefs and incorporated them into Islamic teachings.

6.4.1.4   Geometric Designs

The other remarkable similarity is the tradition of geometric shapes, which covers a variety of geometrical forms. Curves and circles are more frequent in Iranian motifs, whereas the Malaysian ones regularly contain shapes with sharp angles. The above similarities are obvious in the comparison table. Medallion design is one of the most important decorative elements specially in carpet weaving. A circle or oval or lozenge shape was made in the center of the fabric, and then a quarter of the medallion was repeated in four corners to impart a symmetrical sense to the fabric. The mountains and clouds are motifs taken from nature. The awan larat (billowing clouds) motif in the songket has been woven in geometrical shape for practical reasons.

6.4.2   Differences in Iranian and Malaysian Brocades

6.4.2.1   Mihrab Designs

The mihrab design has no pictures of human or animals and is used to produce prayer rugs in Iran. In this style, flowers with arabesque designs were used for brocade decoration. This style was very common in Safavid brocades.

6.4.2.2   Script Patterns

Calligraphy can be seen in Islamic arts. During the Safavid period, artists used to decorate fabrics with writings. Motifs can be repeated regularly in small frames or

used in different styles. Temples became a focal point for a group of artists, and they ornamented their products in different ways in temples. More Posts in robes decorated graves, covered by curtains or sacred places to go [4]. The other mentionable difference is about scripts which are present in Iranian motifs but absent in Malaysians. Vis-à-vis, in modern Malay songkets, Islamic calligraphy with rubricated margins can be found.

One of the most significant differences between Iranian and Malaysian motifs is the presence of human figure in Iranians, while no human figure was observed in Malaysians. As mentioned, human figure (in concrete form) is one of the archaic elements of brocaded motifs. Many of the most famous brocades in international museums symbolize human and animal figures in gardens and hunting grounds. In spite of that, recent samples of Malay songkets contain human portraits. The above statement seems true about animal figures, too. Observing Malay songkets, not many concrete animals could be found, but some abstract sea horse motifs. Moreover, a dragon figure, as a specific cultural element in Southeast Asia, could be observed in some cases. Regarding the recent Malay samples, few cases of concrete peacock and colorful roc were observed. On the other hand, some animals such as horse, fish, peacock, and birds are shown concretely on Iranian brocades; nevertheless, some cases have abstract animals' tendency. The following table represents a brief description and samples of both Iranian and Malaysian designs and motifs (Table 6.1).

6.5 Conclusion

Designs and motifs of artworks have been considered in many comparative studies. The motifs are used on the works, according to contextual factors such as culture, place, and time to make separate styles with their own characteristics. Issues can be raised in response to the questions posed in the introduction of the research about the influence of design and motif of brocade fabric in Iran and Malaysia. It seems obvious that the influence of the arts of painting and textiles of Safavid kings on Indian artists of the Mughal era in India was due to the migration of a number of artists of this technology to India. According to the common motifs and designs that were observed in the samples examined in the study, it can be said that may be these effects, for reasons including the export and import of textiles and other artifacts from the commercial, cultural, and religious commonalities, spread to other countries such as Malaysia. Many designs including flowers, arabesques, and Shah Abbasi flowers that expanded in the earlier centuries of the crafts were developed and implemented. In the study of designs and motifs on the brocade fabrics of Iran and Malaysia, it can be said that nature plays an important role in the Malaysian brocade fabrics, but man and nature had the highest role in Iranian brocade fabrics.

Table 6.1 Comparison of adaptive designs and motifs of brocade fabrics

Description	Malaysia	Iran	Motifs	Designs
Using flower motifs in samples of Iran and Malaysia is indicating naturalism in most Asian cultures. Malaysian songket Collection of Ateequah Songket Sdn. Bhd is woven in contemporary century.	Malaysiansongket with flower motifs, Circa 2006.	Persian brocade with flower motifs, 1700 A.D,V&A museum	Flowers	Flora designs
Songket Collection of Malaysian National Handicraft Institute has used a motif like Shah Abbassi. Perhaps due to the influence of persian textiles on indian art in this period, and spread to other countries, such as Malaysia.	Malaysian songket with floral motif like Shah Abbassi, Circa early 20th century.	Persian brocade with Shah Abbassi Flower Motif,1600 A.D	Shah Abbassi	Abstract designs
Paisley Motif is repeated in Iranian samples in rows. This motif is found in Malaysian fabric sample dispersed. The motif in the Persian textiles in form of singles and pairs and different designs used in the composition.	Malaysian songket with Paisley (*BoteJeghe*), contemporary century.	Persian brocade with Paisley (*BoteJeghe*), Circa 1700 A.D.	Paisley	
This design has been found in Persian silk and Indian shawl. Different kinds of flowers or several leaf flowers are designed within each diamond pattern.	Malaysian songket with Medallion motif with floral shapes	Persian brocade with Armlet, Multiple Armlets, Medallion with Floral,1650 A.D.	Medallion	Geometric designs

Table 6.1 (continued)

With in each triangle shape of Songket Collection of National Museum, KualaLumpur is found a four leaf flower like star. But Persian sample have small flowers and abstract flowers within larger diamonds.	Malaysian Songket with triangle shaped motifs, Circalate 19th century.	Persian brocade with triangle shaped motifs, Circa 1600 A.D.	Triangle shaped	
Design of various animals such as deer and birds to the natural shape of the flowers around the Persian brocade fabricis repeated. In Malaysian fabric flowers used to decorate is the dragon design.	Malaysian Songket with dragon and flowers	Persian brocade with Mythical bird or Phoenix and deer, Safavid Dynasty, Circa 1550 A.D	Animals	Faunal designs
The fish is simply seen in Persian fabric. In Malaysian fabric, texture used as a sea horse motif is abstract.	Malaysian Songket with sea horse motif	Persian brocade with fish with Shah Abbassi flower, 1975 A.D		
Usage of human figure on textiles reflects the impact of the Safavid Persian Painting on decoration of many works of this period.	The motifs of Malaysian Songket are stylized to incorporate with Islamic religious restriction where realistic portrayal of animal and human figures is discouraged. But examples have been seen in contemporary Malaysian brocade fabrics.	Persian brocade with human figures, Safavid Dynasty, Circa1700 A.D	Human figure	

(continued)

Table 6.1 (continued)

Muharramat design is found in various bilateral and multi-color, and also in broad and narrow.	Malaysian Songket with flower motifs and Moharramat design	Persian brocade with Moharramat design, 1600-1700 sV & Amuseum	Flowers	Muharramat design
Mihrabi design is applied to fabric that is used as curtains, wall and graverobes in the holy places. Persian textile is filled with lots of flowers. The design is also used in some Persian carpets.	Similar examples have seen contemporary Malaysian brocade fabrics.	silk brocade with Mehrabi design and flowers, Yazd, 11th century.	Flowers	Mihrabi designs
Brocade fabric with the tomb was used for the background cover of golden fabric and is decorated with the cross medallion. The medalli onto repeat verses 1 to 3 chapter Nasr (postscript) line style is woven.	The use of Quranic verses and calligraphy has seen examples of contemporary Malaysian brocade fabrics.	Persian brocade with inscriptions brocade, 1700 A.D. Isfahan, Iran National Museum	Calligraphy	Script patterns

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Chapter 7
Decision to Have Children from the Perspective of Young Malay Muslim Academic Women

Zuraini Jamil Osman

Abstract One issue that has been widely discussed in numerous studies in many countries, including Malaysia, as been linked to career women is motherhood. The aim of this paper is to explore what made the young female Malay Muslim academics decided to have children in their family life. Two groups of respondents with a small sample size, who work in the public universities in Kuala Lumpur and Selangor areas, have been recruited. The first group consists of ten married women, and the second group includes five single female academics. I used a qualitative interview method to collect the primary data. The findings showed that all these women desired three to six children and none of them wanted to be childless. All the women also made it clear that the number of children they have had, or plan to have in the future, is ideally based on several factors that they had carefully considered. The factors have been categorised into five, namely, early marriage; financial, emotional and psychological stability; religious encouragement; career commitment; and the number of siblings.

Keywords Career women • Malay academic women • Motherhood • Decision to have children

7.1 Introduction

For some married career women, starting a family shortly after marriage becomes the next important thing to do, while others may decide to remain childless or delay starting a family in order to achieve their career goals [1–4]. In some Asian countries, the changes in marriage trends played a considerable role in affecting declining fertility during the last decades of the twentieth century. It has been reported that Japan, Hong Kong and Korea are the most affected countries, facing the lowest fertility rates [3]. Koo and Wong's study [4] found that the new

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generation of young, educated women in Hong Kong prefers to marry and have children after the age of 30. Their studies indicated that 22 % of married couples aged 30–40 were childless, 41 % had one child and 31 % had two children. Similarly, Chan and Wong's study (2009) revealed that young, educated women in Hong Kong not only delayed marriage but also refused to have many children and some of them decided to remain childless [cited in 4]. One study in Turkey, which has a majority Muslim population, carried out by Ecivit et al. [1] found that professional Turkish women, who worked in computer programming occupations, mostly opted for a single child or preferred to remain childless. Hakim's [cited in 2] studies in Britain found that some women in high-status professions and managerial positions remained childless in order to minimise problems with their work-life balance.

In Malaysia, several studies have been conducted on the differential fertility rates of the three major groups: Malays, Chinese and Indians [5–8]. For instance, a study carried out by Arshart and Tey [6] found that Chinese or Indian women aged 20–49 who had ever been married were likely to have fewer children than their Malay counterparts. According to Leete [5], having a larger family in Malay society was in line with and relative to the Malaysian population policy proposed by the former Prime Minister, Tun Sri Dr Mahathir Mohamad, in September 1982 and the emergence of Islamic fundamentalism, which caused a decline in the use of modern contraceptive methods among Malays.

Findings from both studies were similar to a study conducted by Tan and Tey [8], who found that among the three major ethnic groups in Peninsular Malaysia, the desire to have more children among the Malays was about twice as high as among Chinese and Indians. This study also stated that rural Malay women have more children than their counterparts in urban areas. In recent studies, delayed marriage and people opting to remain single have been found to contribute to declining fertility rates among Malaysian communities [9, 10]. According to the 2010 census, Bumiputera fertility rates are still higher than those of their counterparts, which were 2.8 children per woman, followed by Indians with 2.1 and Chinese with 1.8 [11].

7.1.1   Objectives of the Study

This study attempts to explore how the young female Malay academics, who work in two urban areas, namely, Kuala Lumpur and Selangor, made a decision to have children in their family life. More specifically, the objectives of this study are (1) to find out the number of children they desired and (2) to examine the factors influencing their decisions to have children.

7.2 Methodology

In the context of this study, which was an exploratory study, I used a qualitative semi-structured interview as a tool to collect the primary data. According to Oakley [12] and Hesse-Biber [13], a researcher can obtain more personal information from the study respondents, particularly pertinent to their private lives, as well as can understand in depth about the respondents' experiences by using this method. Two groups of respondents with a small sample size, who work in the public universities in Kuala Lumpur and Selangor areas, have been recruited. These two urban areas have been chosen because they do not only represent the most modern and metropolitan cities but also provide many higher educational institutions, job and education opportunities and differences in social stratification, as well as they have Malays as the biggest ethnic group. The first group consists of ten married young Malay academic women, and the second group includes five single female academics. Their age range was between the ages of 24 and 40 years. I recruited all the respondents through my friendship networks and the snowballing technique by using the purposive sampling [14].

7.3 Results and Discussions

All my respondents, married and still single, wanted to have children, and interestingly, all of them desired more than two children as shown in Tables 7.1 and 7.2, which is consistent with the available literature that indicates having more children is generally accepted in Malay Muslim society.

Table 7.1 shows that eight out of ten married respondents had been married for more than 5 years, one couple had been married for 4 years and another for just 6 months. All of them except the newly married (Maria) have children between the ages of 11 months and 13 years. Most have two (Emilia, Basariah, Yusrina, Umaira), three (Mashitah, Shakila) or four children (Rashidah, Arena), and one has six children (Halimah). Interestingly, these women still desired additional children in the future. For instance, Basariah (aged 32, married) said: 'I think I want to have more kids in the future, at least three more [laughs], in shaa Allah [if it is Allah's will].' This desire seems to have been shared by Rashidah (aged 37, married), who said 'I think my family size is enough now. However, if I could, I still want one more child [laughs].'

The female single respondents also shared similar opinions with the married women when they expressed a desire to have three to five children, as shown in Table 7.2. As Mazniah (aged 24, single female) said, 'I want a big family because the more the merrier. For me, having four children is enough.'

Evidently, the declining fertility rates are not affecting my sample as all of them prefer to have more children in their families. The married respondents made it clear that they were not only expressing their desires, but some of them have put

Table 7.1 Number of children born to married respondents

Pseudonym	Age	Length of marriage	Number of children	Age of children (in years)
Emilia	31	7 years	2 (1 son and 1 daughter)	7 and 3
Basariah	32	4 years	2 (both sons), 4 months pregnant with the third child when the interview was carried out	3 and 2
Rashidah	37	12 years	4 (2 sons and 2 daughters)	11, 9, 6 and 18 months
Halimah	35	13 years	6 (all sons)	12, 11, 9, 5, 3 and 11 months
Arena	35	10 years	4 (2 sons and 2 daughters)	10,8, 6 and 4
Mashitah	37	9 years	3 (1 son and 2 daughters)	9, 5 and 2
Yusrina	37	10 years	2 (both daughters)	8 and 3
Umaira	31	7 years	2 (1 son and 1 daughter)	7 and 5
Maria	27	6 months	–	–
Shakila	40	15 years	3 (2 sons and 1 daughter)	13, 10 and 6

Table 7.2 Ideal number of children desired by single respondents

Pseudonym	Age	Relationship status	Desired children
Amalina	25	Single	4
Bahijah	29	Single	4
Irdina	27	Engaged	3–5
Naimah	26	Engaged	5
Mazniah	24	Single	4

their desires into practice. Although all the women in this study wanted to have more children, they still have certain limits. This study also found that three- to six-child families were the most desired family size, and this was considered to be both an ideal and the average family size among my respondents. This can be seen when two of the respondents considered that a family larger than six would be too many for them. As Rashidah and Halimah explained,

> Having one more child is enough for me because I have already got four children. To have more than that, it is too big a number for me [laughs]. (Rashidah, aged 37, married)
>
> I think among my friends, I am the one who has the most children [laughs]. The majority of my friends only have between one and four children. I have six and I think that number of children is enough for now [laughs]. (Halimah, aged 35, married)

With regard to the family size desired by my respondents, all the women made it clear that the number of children they have had, or plan to have in the future, is ideally based on several factors that they had carefully considered. I have categorised the factors that influenced their decisions about having children into five, namely, early marriage; financial, emotional and psychological stability; religious encouragement; career commitment; and the number of siblings. Interestingly, they stated that the decision about their desired family size was a joint decision with their husbands, boyfriends or fiancés.

7.3.1 Early Marriage

Halimah (aged 35, married) was the only respondent who stated that the reason she had six children was that she had married earlier than her counterparts. As shown in Table 7.1, the length of Halimah's marriage was 13 years, and she had married at the age of 22. Considering the fact that her age at marriage was quite young, I found that this confirmed Halimah's reason why she not only was the youngest to marry among my respondents but also had the most children in my study. As she recalled her experience, 'I got married at the age of 22, and I married earlier than my friends, and for sure I have more children than my friends too [laughs].'

7.3.2 Financial, Emotional and Psychological Stability

Financial stability was viewed as the primary factor that influenced their decision making on the number of children they desired. Education, healthcare and childcare were the basic necessities, which my respondents perceived as important to provide for their children. For instance, the cost of raising children was one of the factors that Basariah and her husband had discussed before deciding the number of children they wanted to have. She explained:

> We want to have a big family, but we have to consider our financial, physical and mental condition. I now send my children to the nursery and the cost is quite high and expensive. In fact, I know that to provide them with good education, we also need to have a lot of money. We, therefore, decided to have not more than four children as we found our financial condition could only afford to have that number of children. (Basariah, aged 32, married)

Amalina shared a similar reason with Basariah when she and her boyfriend found that financial preparation was vital if they wanted to have many children, particularly when they decided to settle down in an urban area:

> If I can, I want to have a big family and have many children. I want to have more than four children. However, I think that is inappropriate because I will settle down in the Kuala Lumpur area. I cannot have many children because I have to consider my finances as well. You know, the life demands of living in the Kuala Lumpur area are really high. My boyfriend also has the same opinion as me. So, we [she and her boyfriend] have decided not to have many children. We were thinking to have four children, and we thought that was enough and just nice with our financial condition. (Amalina, aged 25, single female)

As mothers, virtually all my respondents realised that they have a huge responsibility in raising their children and want to do it well. Shakila (aged 40, married) and Naimah (aged 26, single female) mentioned that the number of children they desire played an important role in ensuring that their wishes to provide the best for their children can be fulfilled. According to Shakila, her decision to have only three children was also agreed by her husband as they intended to give their full attention to all their children's needs. Thus, she emphasised that they never plan to have another child. Naimah told me that she initially wanted to have two children after

she had considered that her financial, emotional and physical ability as a mother would only be able to manage and handle two children. However, after a discussion with her fiancé, she decided to have four when her fiancé felt that two children were too few for their future family size. Therefore, they came to an agreement on the number of children as they were ready to take on the challenges together. She felt that her greatest challenge when she married might be in handling that situation of being a career woman when at the same time she wanted to be a good mother.

7.3.3   Religious Encouragement

Two of my respondents have related their desire to have more children to Islamic teachings. According to Basariah (aged 32, married) and Halimah (aged 35, married), religious encouragement about the benefits of having children has influenced them, and they also believed that to have children was one of the objectives in a marriage. According to these women, Islam does not limit the number of children, and therefore, all parents are expected to bear as many children as possible unless there are reasons that would risk harm to the mother or the children. For this reason, they made it clear that ideally marriage is designed to form a family and have children and, as mothers, childcare was one of the most important responsibilities that they have to fulfil.

However, to fulfil their huge responsibility as mothers, they realised that they needed to plan well so that they could become responsible mothers in order to produce good children. They also believed that children are granted to them by Allah S.W.T, and therefore, children are seen as a gift and adornment in the world. For instance, Halimah explained that she was very concerned with her responsibilities towards her children and she always wanted to ensure that she would be able to manage them, as she stated: 'They [her children] are a trust given by Allah S.W.T. and I will have to take care of all their needs.'

Basariah (aged 32, married) was also the only respondent to mention that her desire to have children was also related to Islamic beliefs about the hereafter as she said: 'when we as parents die, they will pray for us in the hereafter.' She believed that children should pray for their parents as often as possible, not only during the parents' lifetimes but also when they died. Basariah further explained that she believes this is important for her as a Muslim. She found that this attitude was important for her to implement as a Muslim because this was the only way for her to seek benediction for her deceased parents, and she expected her children to do the same thing for her.[1]

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[1] I found that Basariah's views were similar to what has been said by the Prophet Muhammad S.A. W., who said in the *Hadis* 'when a person dies, he can no longer do anything about his future life except in one of three ways: a continuous act of charity, a useful contribution to knowledge and a dutiful child who prays for him.' In this matter, Islam has made it clear that this commandment applies to both parents through the prayers of both sons and daughters.

7.3.4   Career Commitment

Career commitment was also one of the factors that related to the decision made by my respondents about the number of children they desired. They were concerned that having more children than they wanted would interfere with their careers. This matter was raised by two of my respondents who are currently pursuing their studies at PhD level. Arena (aged 35, married) wants no more children; she said: 'I have already had four children, two daughters and two sons. I think that's enough so far, and at the same time, I'm doing a PhD now which I need to focus on.' Maria, the newly married respondent, stated that her career commitment was a reason why she and her husband had decided to delay pregnancy and wanted to have only three children:

> My husband and I prefer to have only two or three children. The main reason we want to have only this number of children is because I will be a career mother, therefore, I am afraid I cannot give full attention to them. I have two important roles that need to be fulfilled simultaneously. As I have just got married and I am also doing my PhD now, we decided to have our first baby after I finish my studies next year. (Maria, aged 27, married)

7.3.5   The Number of Siblings

A study carried out by Ghani [15] on the differential between three generations, grandmothers, mothers and granddaughters, in marital fertility schedules in Malaysia found that the generations show that a mother's fertility behaviour tends to be followed by her daughters [15]. I also found that the number of siblings in my respondents' parental family had strongly influenced their decisions about the number of children they desired. As all my respondents were from large families, hence, they themselves tended to value large families as well. Three of them told me that they hope to have at least two children if they cannot have a similar number to *their parents*. For example, Emilia (aged 31, married) has decided to have four children, not only because she considers it ideal but also because it accords with her own upbringing. Umaira also talked about both herself and her husband living with a large number of siblings, and therefore, she imagines having at least five or six children. She said:

> I think my family size is still small. My husband and I are planning to have four or five children, which I think is ideal. My husband and I also come from big families. I have five siblings and my husband has six. (Umaira, aged 31, married)

Basariah's story about her own childhood experiences of living with her large family has also inspired her to have a large family size. According to her, she enjoyed and treasured the times together with all her family members. She felt that it brought happiness and joy to her life. Therefore, as she looked forward to that

environment in her own family, her desire to have more than two children was clearly revealed. She said:

> My family is considered to be a big family. I felt very happy spending my time with all of them. I have six siblings and we had fun growing up together. Although everybody is working now, we still find time to get together. I like to be around my siblings and parents. I would like to have, you know, that kind of noisy and happy environment too in my family. (Basariah, aged 32, married)

7.4   Conclusion

It is clear that having children is still considered important for my respondents although they realised that they need to fulfil the big responsibility as a mother and their career responsibility. Interestingly, they not only wanted to have children but also desired a certain number of children due to several factors and considerations. They also have a say in deciding their desired family size. It could be accepted that the respondents in this study seem not affected by the declining fertility rates as they prefer to have more children. Their views towards the number of children they desired are consistent with the findings from the fertility research in Malaysia, which found that Malay Muslim women were known to desire more children than Chinese and Indian Malaysian women. With certain limits, the study found that three- to six-child families were an ideal and the average family size desired by these women after they had a joint decision with their husbands, boyfriends or fiancés.

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Chapter 8
Factors Associated with the Adoption of Sexual Abstinence and Contraception Among Moshood Abiola Polytechnic Students in Abeokuta, Nigeria

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Abstract The growing rate of risky sexual behaviour among young adults contributes significantly to the spread of STI epidemic in Nigeria. As a result of this, this study explores the factors associated with the adoption of sexual abstinence and contraception among Moshood Abiola Polytechnic (MAPOLY), Abeokuta, students aged between 18 and 25 years. An in-depth interview was conducted among 28 students. The research reveals that young adults have a good knowledge of contraception and abstinence as a method for the prevention of STIs. However, some of them are still involved in risky sexual behaviour. The study identified some 'protective' and 'risk' factor behaviours that have the tendency of resulting into positive and negative health outcomes, respectively. A good understanding of the protective factors will avail STI campaign planners on how to develop effective intervention that targets these factors known to promote abstinence and condom usage behaviour and its outcomes. The study concludes that there is a need for the implementation of an all-encompassing integrated multi-sectoral approach which will utilise all the various stakeholders in providing a comprehensive abstinence sexuality education for young adults.

Keywords Abstinence • Contraceptives • STIs • Campaign • Young adults

8.1 Introduction

Sexually transmitted infections (STIs) are a stern health challenge with a worldwide prevalence of 333 million new cases each year [1]. In developing and developed countries, young adults are at huge risks of contracting sexually transmitted infections mainly through sexual intercourse as a result of their physical, psychosomatic,

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social and economic characteristics [2], and they are also vulnerable due to the high levels of risky sexual behaviours and the attitudes, expectations and restrictions of the cultures in which they grow up. Despite the possibility of preventing STIs through abstinence and the usage of condoms [3], the World Health Organization (WHO) estimates that the global incidence of new cases of selected curable STIs, gonorrhoea, syphilis, chlamydia and trichomoniasis, was 340 million in 1999 [4]. Most of the STIs that are prevalent in Nigeria are both ulcerative and non-ulcerative in nature; hence, they constitute one of the public health problems. The situation becomes worrisome in the country because STIs are poorly recognised and inadequately treated [5]. The highest rates of STIs are found among young adults within the ages of 20 and 24, followed by adolescents aged 15–19 years [1], and adults in this age categories comprise about 20 % of the world's population, and they also account for 60 % of the new HIV infections each year [6]. In addition to being a grave infection in all its ramifications, STIs can increase the risk of HIV acquisition and transmission by a factor of up to ten times.

Although the usage of condoms and abstinence have been recommended as a measure for curtailing the spread of STIs among young adults [7], their adoption as a preventive measure is found to be low in Nigeria [8]. A survey conducted by the National HIV/AIDS and Reproductive Health Survey revealed that 47 % of females and 27 % of males adopt abstinence [8]. The traditions in most cultures in Nigeria expect youths to remain a virgin before marital unions. However, such norms have been compromised in almost all ethnic groups in the country due to the increase in the age at marriage [9]. The 2008 Nigeria Demographic Health Survey (NDHS) revealed that only 12 % of women between the ages of 15 and 19 had been married at the age of 15 while 39 % of women between the ages of 20 and 24 exchange marital vows at the age of 18. The risky sexual behaviour of young adults has become a serious cause for government institutions and STI campaign managers because of the serious consequences usually linked with young adults' unprotected sexual exploitation [10]. This concern is replicated in the increasing number of reproductive health interventions aimed at young adults that have been established in different parts of the country in recent times. However, these programmes have had limited impact in changing the knowledge of STIs and preventive methods into the adoption of healthy sexual behaviour [11].

8.2 Literature Review

Some surveys of adolescents have reported that condoms were found to be difficult to use for the sexually inexperienced, detract from sensual pleasure and also embarrassing to suggest [12–14]. Condoms have also been reported to be used primarily as a protection against pregnancy, not STIs, with their use becoming irregular when other contraceptives are used and when they become more familiar with their sexual partners [15]. Furthermore, many adolescents do not perceive themselves to be at risk of contracting STIs [16].

A number of studies have postulated that individual behavioural change, particularly positive sexual behavioural change, is the best way of preventing further spread of sexually transmitted infections and that perceived susceptibility must be coupled with accurate knowledge in order to bring about behavioural change [17, 18]. The consequences of these infections cause a considerable morbidity, mortality, stigma and socio-economic damage [19, 20]. Therefore, it is important that young adults protect themselves from risky sexual behaviour by abstaining or through the usage of condoms. Several studies conducted on sexuality among adolescents show that adults in Nigeria become sexually active at a very early age and this mostly result into negative health outcome such as HIV and other STIs, adolescent pregnancy, premature marriage and other consequences associated with these problems [21–23]. According to the 2003 Nigeria Demographic and Health Survey (NDHS), 75.5 % of women between the ages of 25 and 49 had sexual intercourse by the age of 20, and 39.3 % of men aged 25–59 had sexual intercourse by the age of 20. Similarly, a study conducted by NDHS in 1999 showed that 31.5 % of spinsters between the ages of 15 and 24 years were sexually experienced and the median age of sexual initiation was 16.6 years [21]. Only one-fifth of these sexually active young spinsters have used condom at the last sexual intercourse, therefore making them to be prone to early pregnancy and contraction of STIs.

Similarly in another part of the world, the findings of a study on young adults' sexuality in Peru showed that 38 % of male youths adhered to condom usage the first time that they had intercourse [24]. In Uganda, the prevalence of condom usage at the first sexual intercourse among young adults who are unmarried is reported to be 37 % for female and 59 % for males [25].

Therefore, designing an effective programme to promote responsible reproductive health behaviour among adults in Nigeria requires a better understanding of the factors that influence their adoption of sexual abstinence and contraception. Such information can help improve the design of a prevention programme for young adults which can be used to reduce their vulnerability to sexually transmitted infections (STIs) and HIV/AIDS transmission. Although scholars have documented factors associated with reproductive health behaviour among young adults in Nigeria [26, 27], a few studies have used a one-on-one unstructured interview to investigate the factors that might instigate young adults to abstain from sexual intercourse or to make use of contraceptive measures. In view of this unfolding reality which forms the basis for this paper, this paper seeks to understand the factors that affect the adoption of condom or abstinence by Nigerian young adults in Moshood Abiola Polytechnic (MAPOLY), Abeokuta.

8.3   Methodology

The study was carried out among young adults between the ages of 18 and 25 years attending Moshood Abiola Polytechnic in Abeokuta. An unstructured personal interview was conducted for 38 students. Sampling of the students was based on

a convenience sample. The level advisers informed the students about the study, and they were asked to report to the research assistant if they are willing to participate. In total, 17 females and 21 males participated in the interview session. Before each interview was conducted, the researcher explained in details to each respondent the purpose of the interview, and the students were given the opportunity to turn down the offer of being interviewed if they so wish. The students that were interviewed gave verbal consent before the commencement of the interview. The interview sessions centred on knowing if and why young adults use condom. Also, the interview questions also seek to understand what can make them abstain from sexual activities. Upon completion of data collection, all data were compiled from audio tapes, recording notes and the primary researcher's observation notebook. Creswell recommended that in transcribing the data, an attempt must be made to transcribe the discussions verbatim, outlining emphasised words, pauses and other such vocal activities [28]. After transcription and an overall reading and surface analysis of the transcript were completed, the data were then organised by question and response set. The content analysis was further used to uncover the themes and trends.

The study categorised responses based on similar ideas and concepts which formed the main themes for the study. In all, ten themes were extracted which represent an average of 78 % agreement in coding by a second reviewer.

8.4   Ethical Consideration

Ethical approval for the study was accorded by the Health Review Board at the Federal Medical Centre, Abeokuta. The management of the MAPOLY also gave a written consent for the participation of students. At the beginning of each interview, verbal consent and written consent were obtained from each student, allowing the students the opportunity to withdraw at any time from the study. The students were assured that in the final report, all comments would remain anonymous and that their participation would not be divulged to others outside the discussion room.

8.5   Findings

8.5.1   Knowledge and Usage of Condom

The results of the interviews revealed that majority of the informants were sexually active. While the sexually active males explained that they use condoms, the female interviewees revealed that they have not seen a female condom before nor have used it. The in-depth interviews revealed that the personal experiences of young adults, peer pressure, self-conviction, economic status, availability of condoms,

sexual pleasure, religion and several other myths determined their adoption of sexual abstinence, habitual condom usage and risky sexual behaviours.

Some of the informants explained that their past ill-health experience made them make a final resolution about adopting condom usage at every point in time. According to one of the informants, he had a protracted sickness while he was still a virgin, and the medical doctor explained to him that an HIV/AIDS test was the only test left to be conducted on him. The male informant explained: 'I was so scared when I went to collect my HIV test; I was just imagining how my family will be disappointed if they realised I was HIV positive. This experience has actually shaped my sexual orientation; it has made me realise that HIV is real and it is very important for me to protect myself always.'

8.5.2 Cultural Norms and Abstinence

Another factor that was identified by few of the informants was the cultural norms that guide sexual issues form their ancestral homes. They explained that the cultural norms prevent them from involving in risky sexual behaviour. For example, one said: 'there are some cultural obligations from his town in Osun Ekiti, Nigeria, which an individual must fulfil before involving himself or herself in sexual intercourse. The truth is that sexual intercourse is strictly reserved for people who are married.' Another said, '...In my town if a female is not a virgin before she gets married, the marriage will be terminated if they discover. This is what prompts me not to involve in sexual practice till this now.' This finding corroborates the result of Gao et al. in which the respondents with more traditional views were less likely to engage in sexual activity [29].

8.5.3 Inner Conviction or Self-Efficacy

The young people mentioned personal conviction as another criterion that discouraged them from involving in risky sexual behaviour. Some of the informants believe that inner conviction or self-efficacy is a good rationale for individuals to stop involving themselves in risky sexual behaviour. According to one informant, 'At a particular period in life, you will be prompt within yourself or you ask yourself certain questions: this act that I am involving myself in, is it having any positive impact on my life or am I gaining anything from it?' Another said, '...I know the consequences and I also want to be somebody in life. I see myself as someone with a very bright future and I will like to protect that dream.' Still another commented, 'In the process of asking myself certain questions, I was prompt to think deep and look for a way forward to live a positive life'. This finding corroborates the results of Oladepo and Fayemi that sexual abstinence is significantly associated with perceived self-efficacy to refuse sex [27].

8.5.4 Trust in Relationship

The in-depth interview revealed that some of the young people disregard the use of condom when they are involved in a long relationship in which both parties have mutual trust for themselves. According to one of the respondents, '…If I have the intention of marrying a girl, I wouldn't use a condom with her'. Another said, 'We use condom once in a while and the main reason for using condom is to prevent pregnancy'. While other informants expressed that while trust is important in a relationship, it is still very important for young people to use condom during sexual intercourse with their lovers. '…I can't trust anyone not even my boyfriend; therefore, we must always use a condom at all times.' Still another commented, 'I always insist on condom usage by my boyfriend because I don't know what he is doing behind my back'. Another female explained: 'Sometimes, he told me he does not want to use condom, but I refused because I want to protect myself from not just STI but also pregnancy'. This finding is consistent with the study conducted by Temin et al. among Nigerian students [23].

8.5.5 Availability of Condoms

The in-depth interview shows that young people might not use condoms because of its unavailability at the point of having sex. Overall, the sexually active males explained that some sexual pleasures are not planned for; hence, condoms might not be available for them to use at that point in time. They explained that the searching for condoms might cut off their pleasure or chance of having sex with their girlfriends. They explained that the use of condoms slows down or reduces the pleasure that is derived from sex; hence, some of them prefer to have sex without condoms when the opportunity presents itself. A male informant explained: 'Talking about sex, it is like a swift force and when it comes to you, you can't think straight. I felt let us just do this and satisfy ourselves and go so; at some point the pleasure just will not give me the time for protection.' Another informant explained that his mood determines whether he uses condoms or not: 'Sometimes, I use protection and sometimes I don't depending on my mood. Sometimes, I find it hard to control myself.'

8.5.6 Peer Pressure

Peer pressure was also explained as another rationale for involvement in risky sexual behaviour. The informants explained that peer pressure is part of human nature because it plays a big role in the social and emotional development of adolescents. Some of the informants explained that they feel pressured to involve

in risky sexual behaviour because they want to live to the expectations of their peers. One of the informants mentioned that some of them want to be seen as being in vogue or living up to societal standards. Another informant stated: 'Sometimes my friends tell me "Franklin, you dey dull yourself" (you are not man enough). Whenever they see a girl passing by, they try to persuade me to go and woo the girl, but I tell them that it is not my style.' Another echoed, 'Some female friends too tell me that I am too cold'.

8.5.7 Myths on Virginity

The in-depth interview sessions revealed that there are several myths that make females to be apprehensive about keeping their virginity. These myths stated that delaying sexual debut can result into complications at child birth and painful sexual intercourse in marriage. One of the informants explained more about the myths on virginity: 'one said if you are having sex, you will be looking younger, and if you are not, you will be looking older'. Another female informant said, 'My friends told me that it is not good for a lady to be a virgin at the age of 23'. This is in line with a study conducted by Oladepo and Fayemi which shows that these myths have a great influence on their decision to abstain from premarital sex [27].

8.5.8 Economic Status

Economic status of young adults was also identified as a major factor influencing their sexual exploits. Majority of the informants unanimously agreed that being economically dependent on a lover make him/her to be susceptible to premarital sex. Some male informants also agreed that their poor economic status determines whether they will be involved in a relationship or not. Opinions were split on the influence of poverty and the desire to get rich as the motivation why some females start a relationship. While some participants believe that monetary gain should not be the priority in any relationship, the viewpoint of others was that the family backgrounds of different individuals affect their materialistic attitude in a relationship. One of the male informants explained: 'I don't have anything to offer a lady. I can't feed myself two times in a day and I am still living under my parents.' Another female informant gave other reasons: 'Imagine if my friend is using a very powerful mobile phone, I might also want to use such phone. Such thoughts may make me involve myself in a risky sexual behaviour.' Another female informant mentioned an additional concern: '...maybe the individual has no money for condom or has no money to treat him/her after contracting; hence, he passes the infection to others...' This finding corroborates the findings of Oladepo and Fayemi; Temin et al.; and Obidoa, M'Lan and Schensul that monetary values restrain or encourage sexual relationship [27, 23, 26].

8.5.9 Religion

All the informants agreed that all the religions support the adoption of abstinence. According to them, Islam and Christianity in particular support abstinence; however, abstinence is something that is very difficult to achieve. There was a general consensus on the fact that religion can have a great influence in curbing risky sexual behaviour. A female informant stated: '...but anytime the feelings come up, I just pick up my bible and go to church'. This is in line with Oladepo and Fayemi whose findings show that religion has a resounding impact in curbing the risky sexual behaviour of young adults [27].

8.5.10 Mass Media

The in-depth interview also showcased the opinion that young adults have on the roles played by the media. They expressed that some television and radio programmes promote abstinence; on the other hand, some promote premarital sex. However, there is a general opinion that the mass media messages that young adults are exposed to have a great influence in shaping their risky sexual behaviour.

8.6 Discussion

This study investigates what determines the adoption of sexual abstinence and condom usage among young adults in MAPOLY. Our qualitative analysis shows that young adults have a good knowledge on contraception and abstinence as a means for the prevention of STIs and this is in consonance to several studies [30, 31]. This implies that intervention designed to increase prevention against STIs and related issues have had a positive impact. Our findings demonstrate that there is a need for STI intervention programmes to concentrate on enhancing motivation and behavioural skills related to condom use and abstinence. This could be observed in the response of some of the informants that believe that the future ahead of them must not be jeopardised by momentary pleasure. The informants' attribution in this study lend further support to the notion that campaign planners must strive to play on the self-efficacy of young adults towards controlling their sexual appetite.

The perceived factors obstructing the adoption of abstinence especially in terms of relationship that is based on monetary gains and peer pressure are in consonance with the findings from another study [23, 27]. These findings further emphasise the need to design intervention programmes that build life skills for young adults on poverty   eradication,   individual   empowerment,   resisting   peer   pressure,

assertiveness, goal setting and interpersonal skills that are necessary for negotiating a safer sexual behaviour.

This study identified that factors that are referred to as 'protective' are regarded to as behaviours that have the tendency of resulting into positive health outcomes. Similarly, factors that are labelled as 'risk factors' are behaviours that have the probability of leading to negative health factors or discourage behaviours that might prevent them. In this study, religion, being culturally inclined, self-efficacy towards abstinence and past health experiences have been identified as a protective factor that can be used to encourage the young adult to abstain from risky sexual behaviour. These findings are consistent with other researchers that examined factors that influence premarital sex [23, 26, 27]. A good understanding of these protective factors will avail campaign planners on how to develop effective intervention that targets these factors known to promote abstinence and condom usage behaviours and its outcomes. It is also worthy to note that young adults held a wide array of misinformation about the repercussion of delaying sexual intercourse. While some misinformation might be considered relatively harmless, it is important to note that some misinformation reflects the individual's concept of reality. Some of the misinformation held by students might have long standing negative consequences on them. This finding is consistent with other studies on misconceptions that young adults have about risky sexual behaviour [23, 27]. It is important for campaign planners to enlighten young adults on the myths that give them a negative impression about delaying sexual initiation.

The finding that young adults involve in risky sexual behaviour because of the unavailability of condoms and the pleasure that they derive from it seems to mirror the findings of Temin et al. [23]. This finding suggests that young adults involve in risky sexual behaviour because of unavailability of condoms at the point of having sex and the pleasure that they stand to gain is hardly surprising given that majority of the male informants have the perception of sexual intercourse being a normal practice which few young adults can do without. In the light of the findings above, it is hereby recommended that an all-encompassing sexuality education programme which cajoles young adults to inculcate the habit of abstinence and the usage of other preventive strategies should be initiated, developed and sustained in tertiary institutions. This is of paramount importance based on the evidences that show that sexual abstinence is impracticable for all young adults. Therefore, there is a need to employ other complementary interventions such as peer education and role modelling to address these factors.

8.7 Conclusion

The surest way to avoid sexually transmitted infection is to abstain from sexual contact through the use of condoms. However, the reluctance of adolescents to use condom or to abstain from sex is a possible explanation for the increase in STIs. For the sexually active individuals, the condom is the single most efficient, available

method to reduce sexual transmission of HIV and other sexually transmitted infections (STIs). Although the search for new preventive methods such as HIV vaccines continues to make progress, condoms will remain the key preventive tool for many years to come [32, 33]. Furthermore, it is recommended that an appropriate implementation of an all-encompassing integrated multi-sectoral approach which will utilise all the various stakeholders in providing a comprehensive abstinence sexuality education to young adults is established.

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Chapter 9
'Light' in Malay *Songket*: Is It Real?

Safial Aqbar Zakaria and Azizi Bahauddin

Abstract This paper focuses on the in-depth meaning and philosophy of light of the songket motifs together with their traditions and historical associations. The motifs of songket function as vehicles that bring together human minds to be aware of the relationship between the divine and spiritual realms with the physical world. This paper is an exploration of the motifs of songket, which can be seen as the 'light' that symbolically represents the Supreme Creator of man, beast and nature. It is equally important to the function of light as a physical entity. The results of this research are mainly qualitative in nature. They are supported by structured interviews, personal observation and visual data to scrutinise the problems and questions raised in this research. The results have shown that the Malay has translated this appreciation of God's (Allah) beautiful creations into songket through the sense of the weaver, who then transmits these messages to his mind and heart. This paper shows its relationship with the Malay, who created the cultural art and heritage by adding 'soul' in their design, taking the aspects of culture, belief and divinity, all of which open our minds to existence and relate it with light, in appreciating humanity and society.

Keywords Songket motifs • Malay • Light • Lighting design • Philosophy • Culture

9.1   Introduction

The initial emphasis in this paper begins with an understanding of the motifs of *songket*. The researcher will elaborate on the aspects of meaning, philosophy and understanding of light and lighting in the search for the Malay identity. Further to this, researchers also emphasise and discuss the *songket* motifs and their symbols and bring it over in context of today's culture, modern architecture and lighting in Malaysia.

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9.2 Background of Research and Framework

This research focuses on a cultural product that is the Malay *songket* as a tool to pave deeper understanding of the Malay culture and identity and a trigger to understand the meaning of light and its interpretation among Malays. It is significant to note that *songket* is the most appropriate context for discussing the sense of belonging and the localised identity. It presents the identity of Malaysia, based on the purity of the Malay race, which evolved as it received external influences, such as Hindu-Buddhism, Islam and the West [1].

9.2.1 The Relationship Between Foreign Influence, Understandings and the Philosophy of Songket Motifs

This section scrutinises the complexity of foreign influences to the extent of shaping the identity of the Malay culture (Fig. 9.1). According to Bloomer [2] who has been researching on the art, perception and creativity mentioned in his book, the art objects from small-scale societies that do not possess a written language are often used to record information, to transmit beliefs such as religion or to decorate objects used in daily life such as textiles. However, Abdul Aziz Deraman, a former Director of Culture at the Ministry of Culture, Youth and Sports (1981–1987), explained that the Malay culture can be described in:

1. Thoughts or ideas – knowledge, language, philosophy, literature, myths, beliefs, oral traditions
2. Materials – architecture, machinery, objects of art, costumes, food, medicine, furniture
3. Arts – performance arts (theatre, dance, music, song), visual arts (carvings, paintings, sculptures, cloth weaving, embroidery, mat weaving)
4. Values and norms – rules, traditions, folkways, mores, customs, taboos, ceremonies and rituals, manners

Williams [11] also mentioned in his book the *Culture and Society* that culture itself is a general state or habit of the mind, having close relations with the idea of human perfection. He also mentioned that cultures are the general body of the arts and later it came to mean a whole way of life, material, intellectual and spiritual. Based on the statement by Deraman, Vihma [9] seems to agree in general that people by culture or subculture use objects as words in their social language. She added that objects manifest social relations and communicate relationships with other people holding similar or different beliefs. *Songket* and its motifs are included in this group.

Bahauddin emphasised that the motifs on *songket* bear the significance of culture; beliefs and religion among Malays for these motifs have undergone a complex assimilation process [1]. His statement is supported by Lehtonen that

Fig. 9.1 Songket motifs

Collection of Terengganu State Museum

symbolic meanings can further be divided into meanings concerning power, social status, identity, culture and associations [5]. According to Bahauddin again, to trace its significance and interpretations to the philosophy of light in the contexts of religion and Malay culture requires extensive study on the motifs of *songket*. This is because *songket* is not only a material object that can be studied with the naked eye but also a nonmaterial object because it has an intrinsic significance with a philosophy in the manifestations of the Malay culture. His statement is seconded by Mackenzie, who stated that a symbol should be studied in its chronological aspect, irrespective of the particular phase of material culture that may be found to be associated with in recent, or comparatively recent, times. In studying a symbol, he also added that the religious systems which a symbol originally represented may have acquired, after importation into a particular area, some degree of 'local colour' [6]. In addition to this, Williams then stated that the practice of art in culture is the first stage of the formulation of the idea of culture [11].

Ancient Malay communities were heavily influenced by elements of Hinduism, such as Hindu epics and the Sanskrit language. The Malay sultans of early Malacca (Melaka) had Sanskrit names such as 'Raja' which means goddess had full responsibility in ritual and customs events, a proof of the Hindu influence [4]. The arrival of Hindu belief had major influence in Malay culture such as politics, languages, people's name, ritual and customs, marriage and art. The Hindu beliefs also in a way put the 'Raja' similar to the goddess in Hindu myth and legends. And, according to Deraman, when the Muslims traders came to Malacca, this is where Islam took part to build the personality and development of identity of the Malays from indigenous beliefs into humanity, rational thinking and manners and no longer based on idealism concepts [4].

The fact that trade was an important agent of Indianisation cannot be underrated for whatever brought about the cultural influence, it was trade that opened the first door, and trading ships at that time were the carriers. The kingdom of Malacca, centred in the present-day state of Melaka, developed as an Islamic state, or sultanate, in the 1400s. More recent cultural influences from Europe and China were mixed with Hindu and Islamic traditions. A collective but distinctive Malay

cultural pattern emerged from these influences, with artistic expressions in art forms. According to Bosch written by Osman:

> all which have implanted their Hindu character in Indonesian culture belong to the religious domain. This applies not only to those expressions of art and literature which are directly connected with religion, but to no smaller extent to the ceremonial of the court, the organisation of the state and the social institutions. [8]

Apart from this, Buddhism also played an important role in influencing and shaping the culture of Southeast Asia from about the first century of the Christian era, but scholars have often used the terms 'Hindunisation' and 'Hindu period' to describe the process [8]. The process of adaptation from animism, Hindu-Buddhism and Islam and today the Western culture into the Malay culture has been mentioned by Moore that cultures adapt through borrowing and organisation to the social environment [7].

9.2.2 The Complex System of Beliefs of the Malays and Their Evolution of Beliefs from Indigenous to Islamic Belief

In this section, the researcher scrutinises the significance and philosophy of light, which involve the beliefs of the Malays. Although literature on this subject is scarce, the researcher endeavours to discuss it by looking at several related aspects, such as the influence of animist, Hinduism and beliefs of the Malays, whatever helps in achieving the aims of this study. As emphasised by Abdul Aziz Deraman, nonmaterial aspects have represented the Malay culture. Through values and norms, and also thought or ideas, and besides material aspects as discussed, motifs of *songket* contain philosophies and symbols that must be analysed thoroughly. According to several sources need to be studied, such as those in 'Hikayat Melayu' (Malay Tale) to support the study on Malay culture, as he mentioned that for a knowledge of the Malays as a living race, of their traditions and ideals, the old 'hikayat' or folk stories are also valuable [10].

According to scholars of Sufism, the 'light of truth' is present in humans upon the arrival of apostles and prophets of God to guide mankind in this world. This statement can be seen in 'Hikayat Nur Muhammad', popular among ancient Malay folk, as stated by Osman that:

> ...what has come to the Malay folk is the more popular form of the concept diffused by popular tales of Persian provenience, like the Hikayat Nur Muhammad (The Tale of the Light of Muhammad). It should be noted that the conceptualization of the Light of Muhammad arises from the speculative thoughts of the Sufis inquiring into the relationship of Muhammad as the last and promised God's Apostle to the preceding prophets. [8]

He further explained that Hikayat Nur Muhammad depicts the Light of Muhammad as a glorious bird from whose eyes, shoulders, nose and hands were created the thirteen apostles, the four archangels, the pen and the tablet of fate, the throne and the seven circles of heaven, the sun and the moon, the wind, the water and the fire,

the tree of life, the tuba tree, the seal of Solomon and the rod of Moses [8]. This 'Hikayat' relates that Allah is the creator of the universe, as stated by Osman that the 'Hikayat' relates how the Light chastised the proud wind, water and fire showing them that only Allah had no flaw.

The Malays have philosophies and ideologies that are associated with light and colour. The philosophy and belief of light play an important role among Malays, for instance, that white light to the Malays symbolises good behaviour and purity. Malay adages were also associated with Islam, such as light symbolising the ray that influences one's behaviour. Osman also gave an example about the influence by Hinduism as he mentioned that similarly, lighting candles at the shrine is traceable to the popular Islamic practice in India [8]. The lighting of oil lamps around the house in the month of Ramadan, 10 days before the eve of Syawal or the so-called Malam Lailatul Qadar (Lailatul Qadar eve), to symbolise and remind that archangels will descend from the heavens to witness Muslims performing religious deeds in the holy month is also a belief of the Muslims in this country. However, originally this situation is influenced by the Hindus and can be seen in a Hindu festival, *Diwali* or *Deepavali* translated as 'rows of lighted lamps'.

Flipping through the pages of Malay history, Wheeler explained that in the century of Malay supremacy in Malacca, which finished abruptly in 1511, Malay thoughts, traditions and beliefs were remoulded completely by the coming of Islam [10]. The old animism and tribal feeling survived to some extent. He added that the Hindu beliefs, save so far as they have been modified and assimilated by the Islamic and sultanic culture which centred in old Malacca, have been evanescent in effect. What is interesting to note here according to Osman is that the fact that these popular Islamic elements interact with elements of indigenous beliefs [10]. He further added that innovations, reinterpretations and retentions of past beliefs coexist in the complex structure of Malay beliefs.

As mentioned earlier, before Islam arrived, the people of this land mostly embraced Hinduism. But the Malays already had a culture [3]. In several aspects, such as customs, medicinal systems, art, etc., the influence of Hinduism is deep and wide. However, after Islam arrived in Terengganu in the twelfth century, Wheeler wrote that Winstedt, a researcher on the history of the Malay states, in his book, *Shaman, Saiva and Sufi*, summarised that a rough granite monolith inscribed with Muslim laws in the Malay language and Arabic lettering was recently discovered in Terengganu. It is evidenced that Islam had reached the east coast as early as the fourteenth century and the Malays of the Peninsular have been Muslims for some 500 years [10].

Certain patterns and characteristics of indigenous, Hindu and Islamic elements in Malay beliefs can be accounted for in the light of their historical and sociocultural backgrounds. In addition to this, the interaction and integration of different elements of Hinduism and Islam are regarded as indirectly able to explain the conceptual framework in this study. Characteristics of the elements of animist, Hinduism and the beliefs of the Malays discussed earlier have sketched a picture of this situation. As explained by Osman at the beginning, it cannot be denied that it is evident that the Hindu elements had been derived from an indirect contact of the

Malays with the Hindu religion. However, unlike Hinduism, Islam is seen to have more widely spread in the Malay states and has made an impact on Malay culture. Therefore, the different elements in Malay belief and the interaction and integration of these disparate elements can be meaningfully described in terms of the operational contexts in which they function in Malay culture.

9.3   Main Findings

Bahauddin said that to understand the meaning and philosophy behind the motifs of *songket*, it is important to understand its historical background. He once again emphasised that in the study of *songket*, the Malays are merely deliverers in understanding the background of Malay history, faith and beliefs originating from animism, Hinduism, Buddhism and Islam. He also said that the Malays changed with time, influence and experience. According to him, people see *songket* as a very secular thing, but the philosophy is very religious. Wan Yahya and Hafsin in the interview mentioned that the weaving activities are carried out in a rural setting surrounded by flora and fauna, which are important elements in the motifs of *songket*. This environment, according to them, helps inspire the weavers and immortalises the creations of God (Allah) in realising these motifs of art. This indirectly brings them closer to the Supreme Creator. From the religious aspect, the researcher found that the *songket* weaver would always face the sun. This position also provides a view of the sun, as an indicator of the time to perform each of the five daily prayers, an obligatory practice of the Muslim Malays. This clearly shows that the concept of earning a living, religion and spirituality is closely linked with the Muslim Malays.

So, what is the relevance of light in the motifs of *songket*? The question must be viewed and understood profoundly by the individual, as its meaning from this aspect is truly implicit. The concept to note here is that light is an important element in the lives of flora and fauna, and this goes on to prove the existence of God (Allah). This finding according to Wan Yahya is that the Malay community is truly philosophical about life and interprets life in their own way. It is deeply symbolic and can only be understood by the 'heart'. Hodder [12] agreed to these statements on life that the Malays have the highest spiritual consciousness and values in their lives. Light is one of the most important and significant elements in the lives of the Malay community. In a symbolic and deeper sense, light has a very broad meaning.

9.4 Discussion

9.4.1 The 'Light'

This section presents the researcher's own personal thoughts and how it might be reinterpreted into the modern context, from *songket* motifs to the meanings and philosophy of light and lighting design. The researcher chose to dwell on the questions of what the motifs of *songket* are to the Malay culture, as a way to uncover the deeper meaning of light and lighting design. So, what are *songket* motifs as philosophical meanings of these issues? What is its purpose in the past and in the present? It is important to start with both the historical meaning and the philosophical musing. It is not merely a study that can be seen by the naked eye; its implicit and explicit meanings need to be deeply understood. Why *songket* and its motifs? Imagine people wearing a story book, and imagine a history worn on a fabric by women everyday. Imagine that when you look at a *songket*, there is a story behind it. Every time people look at these motifs, it tells a story. A 'light' philosophy is hidden in it. *Songket* is like a code itself. It revolves around life, culture, philosophy and belief. If the motifs of *songket*, so symbolic and full of philosophy about the life of the Malay community, are scrutinised deeply, there are undeniably several important elements within, such as the meaning of 'light' and lighting.

Songket can also be seen as a form of Malay art influenced by myriad of cultural backgrounds from the beginning of its conception. The relationship of the Malays with *songket* is as intimate as the sea is to its shoreline. Through *songket*, the reflection of the values and essence of the Malay community is manifested in 'hard copy', representing a creation of art that symbolises the meaning and spirit of the Malays. *Songket* is therefore a reflection, an identity, a symbol and the ethos of culture and race. This is why the researcher has chosen *songket* as the core of this study on the philosophy and concept of and the transformation into lighting design in the search of a true identity. The study is discussed within the context of the Malay community; however, they can also be taken as universal to other cultures. Hence, the researcher takes the view from the context of current Malay culture, giving it an identity as a heritage of the Malays in Malaysia.

Songket has a profound meaning as a creation of art in search of acceptance by the Supreme Creator, and this cannot be valued materialistically. The motifs of *songket* describe the Supreme Creator of this world of beauty. If we supposed that beauty is the result of creative art, then it would not be wrong to say that the Supreme One wills us to create objects of art or beauty. This rationale can be accepted because man learns and replicates the world around him, as done by the *songket* weavers to this very day. All of God's creations are there as lessons and examples for us. Weavers, who are in fact creative designers, apply the (Islamic) 'representational' technique in producing fine and beautiful creations that are filled with meaning and symbolism. For instance, beautiful mountain ranges and the variety of flora and fauna provide a sense of extreme peace and tranquillity to the

appreciative. The Malay community has translated this appreciation of God's (Allah) beautiful creations into *songket* through the senses of the weaver, who then transmits these messages to his mind and heart.

The motifs of *songket* function as vehicles that bring together human minds to be aware of the relationship between the divine and spiritual realms with the physical world. Therefore, the message that is conveyed by the researcher, which is basically an analysis of the motifs of *songket*, can be seen as the 'light' that symbolically represents the Supreme Creator of man, beast and nature. It is equally important to the function of light as a physical entity. With this acquired knowledge, the researcher views the art of lighting design as an enhancement to the intellectual capability of man also based on science and technology. So, it is proposed that man, or specifically designers, should be artistic; in other words, they should aim for beauty and perfection in everything they do, be it religious obligations, morality or social interaction. Light and lighting should also not be understood only in the normal sense of being merely a design, but it needs to be appreciated and expressed through the mind and body. The study on the search for an identity through material culture, in which the researcher has focused on light within the context of the Malay culture, has given a renewed perception of the study of *songket*, making the Malays better known and respected because through it, the Malays have their own identity. *Songket* is only a tool in understanding the meaning and philosophy of light in Malay culture, which simplifies the results of this study for better comprehension. Its meaning is not perceived from one angle only.

The bamboo shoot motif in *songket*, for instance, has meaning and philosophy in the Malay community. Its importance has been manifested in ancient Malay idioms, for instance, 'the adage that to educate people, we have to educate them when they are young'. This describes the growth of the bamboo shoot. Furthermore, the triangular shape of this motif also contains a philosophy and meaning from the aspect of divinity, as explained by Wan Yahya. Its apex symbolises the spiritual world and the oneness of God, which points to a single light source. In Islam, light comes from only one source, and that is Allah the One and Only. These meanings, for instance, can be interpreted and transformed into a source of light in contemporary design.

But why are all four religions covered in the study of *songket*? History itself has also proven that Malay culture changes with time, from animism to Hinduism and Buddhism and then to Islam. The reason is that these four religions were adopted by the Malay people, the main guardian of *songket*. However, within the current context, the researcher refers to Islam because it is the main religion of the Malays. These motifs are used as vehicles in search of an identity in terms of light and contemporary lighting design.

Science and technology now places emphasis on the achievement of the human mind in grasping knowledge. It is science and technology that allows man to know, understand and explain the phenomena that occur in the universe. It is a process of searching, seeking and reaching the ultimate truth by asking questions. Science is therefore seen as the basis of technological advancement when scientific knowledge is used systematically and practically. These are the tools that the researcher is

referring to. This is to help the researcher divert from the prototype in the future. The outcomes can be universal yet uniquely Malay at the same time, because again, the researcher is using a Malay philosophy. In the context of design, the outcomes from the researcher's point of view could either be in an abstract or a material form, as we all know that 'light can be seen but cannot be touched'.

The researcher has determined that the Malays have philosophies and ideologies that are associated with light and colour. The meanings and philosophy of light are extremely symbolic and intrinsic in the Malay community and in Islamic teachings. As discussed earlier, the beliefs in animism and Hinduism were understood by the Malays but are based on the teachings of Islam. Generally, Islam has very much integrated with the Malay history, culture and community in Malaysia. In fact, Islam is the core of the Malay belief. Malay customs have also basically undergone the process of Islamisation. For most of the Malays, Islam is the way of life and without it most likely they would be lost. However, due to the changes of modern civilisation, this way of life is also changing as we speak.

In the present Malay culture, light no longer has any connection with beliefs and customs, but it is nevertheless important in the philosophy of religion and life. Light in the Malay culture underlines structural and spiritual knowledge. Beliefs in early Malay culture have been given new interpretations in line with Islamic beliefs and teachings. 'The soul that sees' is the philosophy and meaning within the context of light in the culture of the Muslim Malays in Malaysia. However, the researcher would like to point out that the concept of 'the soul that sees' is universal and not confined to those with religion only, because even without religion, the soul still exists. It is only the interpretation that varies.

Light in Malay culture has a different meaning based on religion. However, today light is more likely a functionality tool. The situation on this issue is more or less the same among the other communities. Nevertheless, the researcher has learnt that light means more than words can describe in Malay culture. However, looking at today's situation, it is split into two parts: the first being a science that encompasses functionality and practicality and the second being the belief in religion and philosophy. In this research, light is generally a part of His (Allah) creation, and this creation exists for His sake – we have almost forgotten this. To forget this is like a day without sunshine and an orchestra without its conductor.

9.5 Conclusion

The main conclusions drawn from this research showed that in the Malay community, who created the motifs of *songket*, synthesised out from the culture belonging, belief and divinity aspects and through its existence, the appreciation of the humanity and society, 'light' and design has been highlighted. The changes that took place remain a heritage, preserved and developed, while adopting new changes and technology that enhance creativity. With this study on light and culture, the researcher is inspired to create a new expression in bringing about new Malaysia

within the spirit of humankind and the spirit of the times by applying lighting design and its meaning in culture. Metaphors in contemporary lighting design are used by lighting designers who view architectural elements, for instance, or space not only in the material, practical and physical senses but also as a totem pole riddled with messages and vocabulary. It is hoped that this research would trigger designers to create a better meaning in their contemporary lighting design for the society in this part of the world.

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Chapter 10
"Light": Visible to a Person Can Be Hidden from Others

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Abstract The meaning of light in Malay culture has been understood not only in the scientific and physical senses but understood more deeply within the culture. This research includes rituals and customs which encompass the philosophy and meanings of light from the Malay interpretation and understandings in terms of culture, spirituality, physical attributes and emotion. The objective of this research is to scrutinise the meaning of light according to the understandings, interpretation and beliefs of the Malays. This includes level of spirituality and practicality. The results of this research are mainly qualitative in nature. These are supported by structured interviews, personal observation and visual data to scrutinise the problems and questions raised in this research. The primary results from the in-depth interviews with the scholars and lighting designer have been analysed and helped to answer the issues. The findings from this research reflect the values and essence of the Malay Muslim community and are manifested in hardcopy, representing a creation of art that symbolises the meaning and spirit of the Malays. It is a cultural identity, social interaction, morality, a symbol and the contents of culture and race. Light and lighting should also not be understood only in the normal sense of being merely a design or practicality purposes, but it needs to be appreciated and expressed through emotions, mind and body, culture belonging, belief and divinity aspects. Through its existence, the appreciation of the humanity and society has been highlighted.

Keywords Malay • Light culture • Spirituality • Religious • Lighting design • Belief

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10.1   Introduction

Greater understanding and more extensive research on the Malay interpretations and perceptions of light and their associations with cultural, spiritual and physical attributes would draw different conclusions about the Malay identity. The researcher able to scrutinise the theoretical interest begin from the understanding of light under philosophical, meanings and practical point of view as an important tool to pave the exploration of cultural identity. The interpretation, scenario and philosophy of light and lighting of Malay culture form the core of this study. However, in searching the meanings, interpretation and philosophy of light, this paper also explores the lighting designers' point of view and their philosophy of light culture. Several other aspects, such as technical and scientific aspects, are also generally discussed and explained to support and acknowledge their relevance, especially in terms of their acceptance and understanding on the issues. Results of the discussion and analysis in the context of light and lighting will be analysed globally. This research will put clearer the identity of Malay philosophy of light as part of the culture as a result of the investigation that understands the religion, custom and belief. With time, the researcher hopes to develop an interpretation from the theoretical interest towards the development of concepts into the lighting design practices.

10.2   Background of Research and Framework

The research and investigation are focused on the manifestation of the Malay culture, thus requiring a better understanding and interpretation of light from the perception and understandings of the Malay Muslim culture, including their identity, by examining these frameworks:

- Rituals and customs related to light
- The philosophy and meanings of light in Malay culture
- An understanding of the meaning of light in terms of:

  – Culture
  – Spirituality
  – Physical attributes
  – Emotions related to light

Above all these, light can influence these attributes as well as the display of cultural products that are rich in these attributes.

10.2.1 "Light" and Lighting Interpretation in Culture

The approach to the concept of culture was rather popular in philosophy and social sciences during the eighteenth and nineteenth centuries [4]. However, today this approach has been largely replaced in scientific thinking which it is regarded as a criterion for distinguishing between the activities peculiar to humans as opposed to purely biological forms of life [4]. The element of light and its role in one's culture have been studied intensively. Culture according to Aragonés is born from its latitude [2]. This statement, quoted from a renowned Italian lighting designer, creates an association between light and culture, in which according to him, its climatic consequences result in a whole spectrum of expressions that give rise to its greater intimacy to Man and Earth [2].

This following section will also touch on the aspect of culture, focusing on spiritual and religious factors as entities of a culture, as this study focuses more on these. However, light and spirituality in Islam are the main aspects given emphasis as this philosophy and concept will form the backbone of this study. Views from the West are believed to be able to help lead to the aspect of universality that can be adopted by any designers into practices. It must be noted here that the researcher does not deny the importance of the aspect of lighting technology or other aspects of lighting that combine creative art skills, technical skills, empathy, imagination, problem solving, spatial awareness, etc.: a combination of "art", "science" and "emotional" skills which make it such a satisfying discipline. The researcher is confident that the lighting philosophy and in-depth meaning always help as a starting point.

The lighting designers discussed in this section come from various backgrounds, each with their own philosophies in realising their designs. Generally, philosophy drives people to the other point of view or a fresh start to fresh ideas and a trigger to keep people thinking, as discussed by Plato. Also, as mentioned by a lighting designer Akari-Lisa Ishii [12], no matter the style, lighting designers are required to understand the philosophy behind the design, for instance, architectural design, because this will doubtlessly lead to a solution, even though it does not pave a fixed solution. As mentioned by Deutsch [8], philosophy opens up for people new possibilities of raising questions that enrich their abilities to think creatively. The question is how does philosophy's strength in the mind and culture of a community play a role in the study of the lighting design and its application today? There is no doubt that an individual's philosophies and beliefs are complex issues to debate. However, based on the findings of this paper, philosophy is a way to generate something that is practical or a natural science based on empirical facts. The researcher sees this issue as more focused on the way of thinking of an individual or designer.

Light is vision, understanding, insight and enterprise.
Light is also reflection, originality, joy and sharing.
Light is pleasure, humanity, nurturing and wholeness.
LIGHT IS LIFE. [12]

The statement above is taken from a book written by Motoko Ishii that attracted the researcher's attention in this study. She is among the lighting designers from Japan who stands out with her philosophy, concept of spirituality. Apart from that, she also uses traditions as the basis of her inspiration and takes advantage of advance technologies and the newest light source. For Motoko Ishii, moonlight is the ideal, a very quiet and soft light in keeping with the precepts of Japanese Buddhism which dictates harmony and peace. The same is the point of view of Dugar [9] in his article "The Essence of Lighting Religious Building" in Professional Lighting Design magazine; he mentioned that in the ultimate truth, religions have often described spiritual essence as mystical white light. Akari [1] supported those statements that the symbolic of light is more dramatic, exciting and memorable because the feelings it arouses are derived from something deep within the light that humans share in their "collective memory", something that goes beyond religion. She again mentioned that the design is an expression of what the lighting designer feels in his heart and this is what professional lighting designers do whatever the project is: they put soul into the lighting design project [1].

According to Italian lighting designer, Tellini and Iannone [17], in designing lighting, an important aspect to focus on is the understanding and knowledge of local culture. She, who had also studied lighting and local culture, said that it is a matter of cultural identity and should be closely linked with the history and meaning of the location. An example of the lighting and culture of a society was illustrated by Akari-Lisa Ishii [12] in her article "Light and Shrines"; taking religions into consideration, she mentioned that from the point of view of lighting design and urban design, religious monuments have other important roles to play in addition to being places of worship and as a public landmark. She also added that the monuments speak of the city's past and present: history culture, convention, styles and religion [1].

Tellini and Iannone [17], who was indeed interested in lighting and culture, again stated that lighting has an aesthetic of its own and this should be derived from the culture. Culture, within this context, covers aspects as mentioned by Canzler [5] that every human activity takes place in the context of nature and culture, art and perception or in the field of tension between the community and the individual. Every culture has different meaning of light.

Giladi [10] who has an experience in Mediterranean daylight, who scrutinised from the angle of culture and its relationship with the technical aspect, said that cultural and geographical backgrounds influence human reactions to various illumination intensities, to light, temperature and colour rendering. Turner [18] said that one of the challenges of working with light is that an objective physical phenomenon, which can be measured with great accuracy, is in fact subject to a range of individual, social, cultural and psychological perceptions that may vary greatly from place to place and from time to time. In talking about natural or artificial light, according to Niesewand [14], it is much more than waves of electromagnetic energy. It carries with it a lot of emotional energy, since light is an essential component of both psychological and physiological equilibriums [14].

Fig. 10.1 Bei Gan Pedestrian Bridge shows strong concepts depicted from Chinese culture Cited in ELDA + Light Focus (2005)

According to Speirs and Mayor [15], the best light for human is obviously daylight, and they had accomplished with a solution with electric light that is so close to daylight conditions in the five floors below ground in the rehearsal room in the opera house in Copenhagen. Human activities are often closely linked with latitude, whereby according to Niesewand [14], there is a distinction between the areas of sky where the sun rises and sets, so there are distinct light cultures in different parts of the world. She added that light cultures differ from country to country and that these cultures are as clearly differentiated as the rising of the sun in the east and its setting in the west.

Ishii [12] views the aspect of lighting as covering the concepts of symbolism, internationality and universality. According to her statement, light is the beginning of space, and on earth, life was born from water and light [12]. The history of man's existence proves that humans used fire as a source of light in life. From this beginning, light has created civilizations and cultures [12]. Further, according to her, light should be taken from the standpoint of culture. And by taking this aspect into consideration, she reminds designers to put the aspect of culture as their central focus in their designs and that they should discover what lighting should be [12]. Her statement was agreed by Ta-Wei Lin [16], a lighting designer from Taiwan who designed the Bei Gan Pedestrian Bridge (Fig. 10.1). He explains that the lighting design and the concepts in the project were based on the cultural heritage which was intent to celebrate the ritual, mystical procession, with a dynamic union of colour, light and shadow with a linear space [16]. In the projects, he explains that the designers tried to combine four different elements: a dragon, a

phoenix, bamboo and clouds by using projectors to create a familiar four-character blessing in Chinese culture.

On perception, according to Davidoff [7], any individual who has encountered different experiences would have different perceptions. Among the several statements made by Gregory [11] on the brightness of light is that brightness is an experience. This sensation is roughly related to the intensity of the light entering the eyes and that light itself is not coloured but gives rise to sensations of brightness and colour [11]. For example, to the Europeans, according to Clair [6], a dimly lit room will be perceived as comfortable because the warm, orange light reminds one of candles. Another example related to the colour of light and physiological to humans in association with a sunset and warm fire according to Kramer [13] are closely related to what humans can feel with a warm light colour. However, under excessively dim white lighting, the same room will give rise to a feeling of unease, comparable to how people feel under an overcast sky in broad daylight [6]. On the other hand, according to Clair, if it is too brightly lit, it will feel less comfortable under the "warm" orange light than under the "cold" white light. This is all to do with the physiology of the eye. However, Akari-Lisa Ishii [12] has been researching on the usage of the candles in one's religion. According to her, candles are frequently used in many religions, such as Christianity, Buddhism, Judaism and Hinduism. However, each application is specific in characteristic and sometimes they differ greatly from each other, influenced by and effecting an influence on their background and historical cultures [1]. These statements are supported by Basler [3], mentioning that in the relic of many ancient civilisations, evidence can be found of the human fascination with light. She furthers that light has always been worshipped as an appearance of the Divine and the celestial light-giving bodies were often equated with divine persona who exerted direct influence over everyday life [3].

Louis Clair [6] and the experts in lighting design in Europe and Asia have issued a statement that we have to remember that colour contrasts are not perceived in the same way by everyone and the colour sensitivity of the eye is not the same for all of us, because people in different parts of the world are known to have different degrees of sensitivity to certain wavelengths. Therefore, the usage of light is different in Europe that it is in Asia, based on the explanation above. This is again supported by Niesewand [14] by her statement that although there are at least 15 colour temperatures of fluorescent light, this source tends to be cool, while incandescent is warm. In other words, cool and warm lights are geographical distinctions in nature's colouring book which in further south on the globe, the light warms up with the angle of the sun.

In short, all cultures are based on different concepts, but sharing the same systems of enlightenment and knowledge. However, the Malay and Islam have interpreted light as a symbol of metaphysics which is the link connecting the earth with the sky and a man with God.

10.3 Main Findings

10.3.1 "Light" as Spiritual Entities in Islam

To study the beliefs and faith in animism, Hinduism and Buddhism, which still dominate the Malay community, the researcher gathered views from religious scholars in Malaysia. In Malaysia, the Malays are Muslims who are guided in their daily lives by one faith and unity in God. Therefore, seven muftis (religious advisors) were consulted through closed interviews conducted via mail. Their explanations were generally guided by Islamic religious laws and the Quran as well as hadith.

In an interview with Abd Wahid in 2005, the mufti of the state of Selangor in Malaysia, he explained that Islam only allows customs to be practised provided it does not go against Islamic teachings, whether in terms of belief, behaviour or law. This is supported by Saad, the mufti of the state of Penang, who explained that Muslims must be aware and sensitive enough to find out if a custom is influenced by the belief or faith of another religion before making it a practice. Meanwhile, according to Zakaria, the mufti of Malaysia's state of Perak, who touched on the element of light in beliefs, light and fire are sacred elements in Hinduism. He and Awang, the mufti of Terengganu, Malaysia, share the same opinion in saying that it is this element of light that has permeated into a part of the Malay culture. This is seen, for example, in the lighting of oil lamps during festive celebrations. In fact, it is not encouraged to adopt these concepts to such an extreme that the practice resembles or copies the Hindu culture. Nevertheless, the practice is not wrongful as long as the Malay Muslim community does not glorify the Hindu community's concept of culture, as explained by Abd Wahid, whereby a custom or culture adopted from the custom or culture of another race that is not against Islamic beliefs, behaviour and law may be practised, provided the Malays adhere to the guidelines of Islam.

The mufti of Malacca, Mohd Saleh, who used the al-Quran as his main reference, said that in it, much is mentioned on light. According to him, light or "nur" in Arabic is interpreted into three meanings, which are as follows:

1. Light itself as illuminator
2. Light as guidance
3. The *Quran* as a guiding light

The basic meaning of light (*nur*) is guidance, because "nur", within its definitions as illuminator, guidance or the Quran, functions for those who have gone astray or are in search of the truth. Mohd Saleh also said that Surah Ibrahim (verse 1) states that the Quran was sent down to mankind to lead them out of the depths of darkness and into the brightness of light by the grace of God the Almighty and Worthy of All Praise. He explained based on the above verse that the Quran is a guide for all mankind on how to lead their lives on earth. It is not only a source of knowledge but also tells about doomsday and the hereafter. The fact is that in Islam,

light (nur) refers only to Allah s.w.t, and when light refers to anything else other than Him, it is only a metaphor. He further added that light (nur) has two meanings in Islam:

(a) *Understanding by the public at large*

Light (nur) is understood by the general public as something that is seen, but its visibility is relative. In other words, something that is clearly visible to a person can sometimes be hidden from others. Light describes something that can be seen or that causes other things to be seen.

(b) *Understanding by exclusive groups*

Light (nur) is understood by exclusive groups as "the soul that sees". The secret of light is its visibility as a means of observation. But observation also depends on the ability to see. Although light is described as something that is seen and allows something to be seen, there is not a single light that can be seen or that enables something to be seen by the blind. Hence in Islam, "the soul that sees", or the spirit, is similar to visible light in its position as an element that must be present for an observation to occur. In fact, based on this definition, Mohd Saleh said that "the soul (spirit) that sees" is in a higher position as it possesses the ability to observe and only with it can observation exist. He also explained that from the Islamic perspective, light (nur) usually refers to the revelation or guidance of Allah. Saad agrees to the explanation by the two muftis above, even though he sees light as a positive element in life, saying that light must be considered as a guidance that inspires one to face all challenges with patience.

Also from the Islamic perspective, the philosophy and meaning of light are understood as the light of truth. Zakaria explained that when seen from two different dimensions, light creates two different perceptions. The first dimension is light that can be seen or detected by the senses, such as light from a lamp that can be used by man without any restrictions of law. The beauty of light and its uniqueness once again prove that its Creator is glorious and the most powerful. It is seen as something unique made only by Him with much care.

When seen from the dimension of guidance to the truth, or the light of truth, light is a gift from the Almighty Creator of the universe as the original source. Whenever the word "light" is mentioned, he said it indirectly portrays a positive element that leads to the belief in the unity of God the Creator. Mohd Saleh explained that there is no statement that refers to light as negative or bad. This means that light only symbolises goodness and beauty. This understanding of light must be taken as a guidance affecting an individual's soul and behaviour and not viewed only as the light of truth without any action of goodness.

Light also means religion. Saad explained this as "light is the torch of life", or a life that always depends on guidance, where without guidance, man will face darkness, misguidance and ignorance. Furthermore, he explained that light that means religion will provide direction and shape a person's character, and their morals would always be based on religion. Light that is associated with religion in terms of guidance and revelation, he added, is not wrong in Islam. It is only

prohibited in Islam if it becomes a belief or an object of worship. He stressed that in Islam, tangible light, such as light from the sun, moon, stars, lamps, etc., are creations by then on man and can only bring benefit. Moreover, he said it is only a medium created for man's convenience, such as sunshine as a source of life, fire to burn with, light from the lamp to illuminate the night and so forth. Meanwhile, Mohd Saleh views light as an element that should be used as a symbol, sign or theme, besides cultural elements or customs, which do not go beyond religious boundaries. He said that using light as a form of belief trespasses beyond the boundaries of Islamic belief and contravenes Islamic laws lest the One and Only is said to have associates. He cited an example that the culture or custom of lighting oil lamps around the house to light up the path or beautify a festive night is accepted and may be practised. This is agreed by Abd. Wahid, whose philosophy and understanding of light in the daily lives of the Malays lean more towards a symbolic definition only, to merely indicate glory and merriment. What is required and recommended in Islam is to liven up the night with worship to Allah. This is the concept, meaning and philosophy of light in Islam.

This awareness and knowledge must be cultivated so that the lives of the Malay Muslims are guided by the light of faith and unity of the Creator. The Malay Muslim community should understand and refer to "light" (nur) as how it is often used in slogans like "light is the torch of life", etc., as a revelation and guidance by the One and Only that should be implemented positively. The revelation of the One and Only refers to the truth.

There is no doubt that there is a difference between Muslims and other religions, especially on beliefs. Muslims, as earlier explained by muftis, need to be clear on the meaning and use of light in their lives so as not to be in conflict with Islamic laws. In Islam, light is a physical element that is no more than a benefit to man, explained Saad, the mufti of Penang in his statement earlier. It is forbidden in Islam only if it becomes a belief or an object of worship. It must be stressed once again here that the meaning and interpretation of the statement should be clear among Muslims, as explained earlier by religious scholars on the guidelines. The researcher identified that "light" in Islam is understood as a spiritual element, as it is understood in most other religions, and that it is a force from God and a proof of God's existence. Therefore, the researcher would state that light is a medium between man and his Creator.

The explanations given by religious scholars discussed in this section are given to provide an understanding of the meaning and philosophy of light in Islam, which is the continuation of this research.

10.4   Discussion

Based on the findings gathered from the interviews, the researcher concludes that light should be regarded as the most universal and fundamental of symbols. It plays an important role in symbolising the spiritual and the divine; it is also a form of

illumination from the physical and intelligence aspects. Researcher would like to emphasise that in any belief and religion, light is the source of goodness and the ultimate reality. Light is knowledge, originality, purity and morality. The masculine principle of evolution is symbolised through light. Cosmic energy, creative force and optimism all are related to light. In Islam, light has its own meaning. Firstly, it is only a benefit to man and he is forbidden to use it as an object of worship. Secondly, light is understood as a philosophy of life and its meaning is elevated based on the Quran as a guide to its followers. The researcher would firstly like to explain in this section that whatever the concept and faith about light in whatever religion, through it we are certain to recognise His signs, and the hidden becomes manifest and known. An important point to note is that it is not the objective of the researcher to compare different religions in this study on light and lighting. Instead, the researcher presents it such that readers can understand light as an element of respect between one another. Light in fundamental sciences has been used and adopted by all mankind on earth. Its technology keeps changing. But the term "light" and its deeper meaning within the faith and belief of a community still lack our attention. The metaphor given by a religious scholar, that light is "the soul that sees", indicates that light is universal and a natural human instinct within us. The researcher believes that in any religion, human beings can establish that the soul exists and can be sensed and felt. This is seen as a standard for man. In other words, as a universal meaning, light here can be concluded as a symbol of illumination in the darkness of life, especially the individual life, a practical function in life and the symbol of holy illumination of a human being's spirit of truth.

10.5   Conclusion

We can see for ourselves that presently, our culture specifically Malay Muslim is obsessed with its patterns of power, with its domination over the natural world and its progress in science. The belief and faith of westerners early in the twentieth century also prove that science has given us the illusion of control over the physical world. In this era, the question and conflict on religion and divinity were hotly debated. With only the application of physical functions in this study, in the researcher's opinion, we have not realised that the essential part is missing, that the colours have faded away and our life has become a blur of activity without joy or meaning. In other words, we celebrate ourselves for our own satisfaction and not our Creator in the spiritual sense. Therefore, we have to establish a bridge of understanding between these two planes of mind and consciousness. Only then are we able to work and live together and learn from one another.

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Chapter 11
Linking Neuropolitics to the Politics of Reconciliation in Relation to Political Non-Apology: A Case of Malaysia

Rugayah Hashim, Mohd Anuar Mazuki, and Mohd Faiz Ismail

Abstract The theory of neuropolitics emerged from that of neuroscience or brain science. In linking this theory to politics, the fundamental study was undertaken to provide insights on the factors for non-apologetic behavior among politicians. During public debates, it is the politician's responsibility to ensure factual accuracies to avoid controversies and backlashes. The implications of inaccuracies would affect the faith and image of the politician in the eyes of the constituent that they represent. As a public figure, any unwarranted actions are food for the paparazzi, and news travel fast aided by information and communication technologies. Saying sorry in public is not a strong forte of most politicians but failure to apologize will also result in suffrage.

Keywords Political science • Neuropolitics • Reconciliation • Non-apology

11.1 Introduction

Brain science does affect political choice as opined by Hayden [1] but in a behavioral and psychological way [2]. Individuals involved in politics must be able to manipulate the situation to win votes which is not an easy task especially for green horns. Furthermore, the influence of culture on cognition [3] is also linked to the theory of neuropolitics [4]. In swaying the voters from the politician's

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constituency, the politician must display competence as well as drawing on statistics to make their point. With credibility, a politician will easily maintain political mileage throughout their service years. Through campaigns, politicians are able to voice their views as well as to persuade the audience to appreciate and lean toward their party's representation. Nevertheless, at the heat of the moment, politicians do make mistakes with their facts resulting in embarrassing moments when the mass media pounces on the error. When such a situation occurs, do politicians apologize in public or is it sufficient to just keep quiet, lie low, and let the deprecating wave recede? Henceforth, this paper will provide insights on a neuropolitically-based framework on non-apologetic behavior for a better understanding on the politician's unwillingness to apologize in public.

With a specific focus and at this point of time, political parties in Malaysia are getting ready for the 14th general election in 2017. It is normal for politicians to faultfind each other including character smearing. Though many politicians may be professional about such callouts, some may find it offensive. Incidences where some politicians are deliberate in taunting the other have resulted in many maverick and radical politicians refusing to apologize particularly if it involves making a public apology as sincerity would again be questioned. Henceforth, this paper will provide insights on a neuropolitically-based framework on non-apologetic behavior for a better understanding on the politician's unwillingness to apologize in public [5] within the theoretical foundation of political reconciliation.

In dissecting the issues of non-apology, there are circumstances and supporting evidence for politicians not apologizing [6]. In applying Sir Elton John's song, "Sorry seems to be the hardest words," politicians are reluctant to apologize because of ego and other political backlash [7–10]. This is where the Connolly's [4] theory of neuropolitics is applied. As stated by Granger [3], "The nuances in Connolly's [4] theory come from his stress on emotive-cognitive multidimensionality and the role of affect. Emotive-cognitive multidimensionality describes the layered thinking that represents a realistic understanding of cognition. In Connolly's [4] layered model, cognition begins at an emotive level, such as within the amygdale and is parallel." In layman's words, the timing for making a public apology (should that be the case) must be perfect by taking into account the variables affected [11, 12]. This is supported by Eisinger [13] where sociopsychological issues of non-apology necessitate moral neuropolitics, that is, the initiation of emotion and behavior-related areas in the brain as evidenced in the Nixon-Watergate scandal [14]. Therefore, this paper will describe the link between the theory of neuropolitics and the non-apology.

11.2 Literature Review

Contemporary politics in Malaysia underwent a vivid change with the onslaught of information and communication technology (ICT). The use (or abuse) of various social networking sites such as Facebook, Twitter, and blogs has mushroomed to

unprecedented heights. Though this evidences the computer literacy and technology savviness of the politicians and their entourage, curbing some wayward ones has been a tedious task. As such, several cyberlaws have been implemented, for example, the Computer Crime Acts of 1997 and the Communications and Multimedia Act 1998 [5, 10].

To reconcile a situation requires careful thought and profiling the outcome of the next move in order to cushion the negative implications [7, 14]. Doubtlessly, in the political arena, apologies play an important role in society [13, 15, 16]. Dwelling on the sociopsychological issue of non-apology necessitates moral neuropolitics [4, 17], that is, the initiation of emotion and behavior-related areas in the brain which are linked to strong political preferences [18, 19]. Even so, Eisinger [13] cited an example of a non-apology such that:

> When then-Speaker of the House Newt Gingrich (R-GA) was reprimanded for financial impropriety in 1997, the closest he came to apologizing was in a statement he gave on the occasion of his reelection as Speaker: "Let me say to the entire House that 2 years ago when I became the first Republican Speaker in 40 years, to the degree I was too brash, too self-confident, or too pushy, I apologize. To whatever degree in any way that I have brought controversy or inappropriate attention to the House, I apologize." Gingrich fails to specify what he did without fully acknowledging his responsibility. Similarly, in 1990, the Senate denounced David Durenberger (R-MN) for financial misconduct. In his speech to colleagues, Durenberger said he was "sorry" five times, but his language was less than convincing. "I recognize that real damage has been done by what has been perceived as my desire to push the limits and take advantage of the Senate," he said, "and for that I am deeply sorry."

11.2.1 Neuropolitics in Brief

There is no specific definition of neuropolitics, but it is a theory by Connolly [4] to determine the reasons for a political theorist's embark into the nexus of neuroscience and film. In addition, these two combinations reveal the ubiquitous role that "technique plays in thinking, ethics, and politics" [4]. Without a doubt, neuropolitics is an offshoot of brain or neuroscience. It is at the infancy stage to explore the way brain activity is influenced by cultural conditions and other stimuli such as film technique is able to "fashion a new perspective on our attempts to negotiate and thrive within a deeply pluralized society" [4]. Although there are elements of political reconciliation, keeping silent is another way for politicians to gain political mileage.

Nevertheless, the tendency for politicians to sass the opposition is normal, otherwise that would not be politics. However, there are times when politicians do go overboard with their criticisms. There interchange of behavior and psychology are from the brain, with the decision transforming into action. With the neuropolitical discourse, the evaluation of political thinking correlates with the workings of the brain.

11.2.2   *Non-apology and Reconciliation*

In explaining the aspects of non-apology, three examples from Eisinger [13] portray a clear insight into that antecedent where "non-apologies reflect one or more of Lazare's qualifications for a pseudo-apology, including (a) passive or conditional phrasing; (b) self-victimizing; or (c) minimizing the offense." In other words, the mind power, not the emotions decides the politician's move. As observed by Vecchiato et al. [20], laboratories researching on the human brain have proven that cerebral areas are activated during political activities, and these emotions are reflected on the politician's face. Similarly, the politician's honesty in admitting his verbal blunder can be observed when a public apology is made, that is, behavioral and neurophysiological traits are subjects of contention [20]. Slanderous statements made by public figures and published in the media necessitate a public apology, and this is usually politically motivated and manipulated [12, 21, 22].

To the question on whether there would be sincerity in apologizing, that would be difficult to judge [5, 21]. Suffice is to say, that apologizing in public is better than keeping silent. Kampf's [16] study highlighted that official apologies have been abused in the context of democratic transitions where moral and practical redresses are obvious, yet certain normative criteria must be satisfied in a public apology.

A popular alternative to "rectifying" the situation is by suing for slandering [22]. On the other hand, a "non-apology apology" is a statement in the form of an apology that is nothing of the sort, a common gambit in politics and public relations [13]. It most commonly entails the speaker saying that he or she is sorry not for a behavior, statement, or misdeed, but rather is sorry only because a person who has been aggrieved is requesting the apology, expressing a grievance, or is threatening some form of retribution or retaliation [9, 13]. An example of a non-apology apology would be "to say "I'm sorry that you felt insulted" to someone who has been offended by a statement. This apology does not admit that there was anything wrong with the remarks made, and, additionally, it may be taken as insinuating that the person taking offense was excessively thin-skinned or irrational in taking offense at the remarks in the first place" [12]. Anyhow, Eisinger [13] posited that much of what is said by politicians accused of wrongdoing and later publicly apologizing can be construed as a "narcissistic tone" in which blame avoidance or victimization mitigates any sense of responsibility or contrition. Within local context, literature reviewed and published studies on similar topics were scarce and limited. Thus, the purpose of this study is to assess the theory of neuropolitics relative to Malaysia's political arena with regards to public apology or non-apology. This research is significant as the findings will describe the implications of public non-apology which will then be modeled based on the concept of neuropolitics.

11.3 Methodology

This research project used a two-phase qualitative inquiry with purposive sampling, firstly, through interviews with specific individuals and, secondly, the content analysis of secondary data (e.g., newspapers and websites) [23], showcasing the variables in contention. Next, through purposive or judgmental sampling, the units of analysis were identified and they are the politicians in Malaysia. Furthermore, for certain politicians, researchers will make the list based on certain traits or criteria relevant to the study. For example, this group must be either active or non-active politicians partisan, opposition, or independent parties. So far, 30 politicians have been listed but prior to the actual data collection, including preliminary interviews. Interview transcriptions will then be analyzed based on pattern coding where a tentative model will be drawn based on the neuropolitical attributes and the non-apology variables.

11.4 Findings

The interviews indicated that politicians have different individual agenda, whether for personal or party gains. Two main themes emerged which are cheap publicity and diversion tactic. Further analyses of the interview transcripts resulted in patterns transformed into subthemes such as media attention, public sympathy, and reconciliation. The framework on non-apology is shown in Fig. 11.1. The implications drawn from the framework are briefly elucidated in the next section.

11.5 Implications and Conclusion

The implications for this fundamental study shows that a new theory which in this case is on neuropolitics require more empirically supported studies. The novelty of that theory will do doubt provide a stimulus to the pursuit of new scientific, ethical, and political ideals [3]. In linking another variable to extend this theory, the

Fig. 11.1 Framework on political non-apology
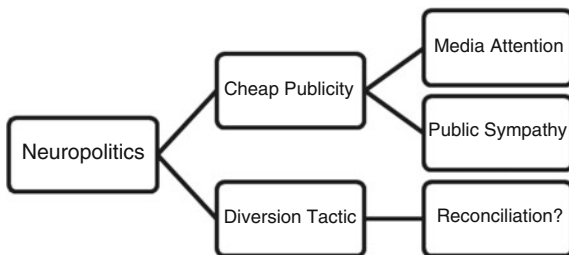
non-apology aspects were drawn from the theory of reconciliation within the scope of political science. The theory itself is an offshoot of neuroscience, but the downside to this is that it is too comprehensive and speculative. Otherwise, Connolly [4] has provoked our thoughts for a deeper intellectual discourse on brain science and politics. With more academic contributions from various segments of the world, neuropolitics can provide justification for a political debate on non-apology.

Still, it is the politician's responsibility to ensure factual accuracies during public apology to avoid controversies. The implications of inaccuracies would affect the faith and image of the politician. As a public figure, any unwarranted actions are food for the paparazzi, and news travel fast aided by information and communication technologies. Saying sorry in public is not a strong forte of most politicians but failure to apologize will also result in suffrage. To conclude, Connolly's theory of neuropolitics will hopefully continue to be the basis of other studies on political science. Comparative studies from perspectives of the western and develop nations would add to the breadth of knowledge on similar areas.

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Chapter 12
Marginalized Malay Females: A Sociodemographic Analysis on Female Prisoners in the Malaysian Prisons

Rachel Samuel and Roaimah Omar

Abstract The number of females incarcerated in Malaysian prisons grew from 2909 in 1998 to 3511 in the year 2000 (15.07 rate per 100,000 inhabitants) (Malaysian Crime Index 2002). More than 79 % ($n = 95$) of those interviewed in five Malaysian prisons were Malays. These women were mainly between the ages of 20 and 39, were divorced, and were incarcerated for various offenses. The imprisonment seems harder on women who were mothers as they are totally dependent on their support network to care for their children. In majority of the cases, there is no contact with the younger children and strained relationships with the older children. In many cases, both the female and her husband/boyfriend were both in prison as crime was carried out together with one party abetting with the other. About half of the women grew up in broken homes. These women, who have ended up in prison after having grown up in broken homes, currently have children whose mothers, and at times their fathers too, are absent from their lives. Hence, the cycle of violence continues.

Keywords Female • Malay • Prisoners

12.1 Introduction

Women commit fewer crimes than men, especially violent offenses, and female crime would typically be carried out in private and domestic spheres. Women's roles as mothers, society's taboo toward female violence, and consequent denial of these cases have possibly reduced the concern toward crime among females. In Malaysia, out of 39, 258 prisoners in 2008, only 9 % were females [1].

However, globally, there is a rising trend in the percentage of female offenders and their participation in violent crime. The increase is related to personality characteristics, substance misuse, and prior criminal behavior of the offenders.

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This paper focuses only on Malay female prisoners in five Malaysian prisons, namely, Kajang, Kluang, Sungai Udang, Kedah, and Pengkalan Chepa (Kelantan) prisons. Though a total of 120 female prisoners were interviewed, this paper only focuses on the 95 Malay female prisoners.

12.2   Literature Review

The causes of female offending were often viewed as the same as for male offending, and therefore causal factors unique to female offending were often overlooked [2].

However, feminists were able to redirect the attention of criminologists in the 1970s to begin examining the root causes of female offending. Since then, prior sexual abuse has been identified as being a catalyst for female criminal offending onset patterns and the development of life-course criminal offending [2, 3].

Longitudinal studies have found that children who experienced violence are more likely to engage in crime later in life. It was found that girls with prior abuse histories are more likely to be arrested for violent offenses [4]. Hence, physical abuse is a significant risk factor for antisocial behavior among girls.

Most female offenders are from disadvantaged family and social environment that support criminal values, attitudes, and behaviors. They are more likely to have grown up in a single-parent home or in a household where at least one parent was absent [5]. In addition to not developing healthy relationships with their parents, they bond to delinquent peers to fill the void left by their need for kinship. Such relationships are one of the most important proximate causes of delinquency. Many turn to drugs because they have no healthy internal resources for dealing with their emotions.

Women tend to commit petty offenses due to their economic marginalization such as misuse of credit card, forgery, and larceny (shoplifting, employee theft). Female involvement in burglary and robbery typically occurs due to addiction. It also connects them to drug-dependent males who use them as crime accomplices to support their addiction [6].

12.3   Methodology

Face-to-face interviews were carried out with the incarcerated females by female researchers. The interview took between 40 and 50 min. The structured interview was questions, and the responses from the prisoners were recorded verbatim on the printed questionnaire. Interviews were carried out only once as permission for follow-up interviews was not granted by the prison authorities.

The prisoners were mainly asked about their family background, the crime they were involved in, their marital life, lessons from their imprisonment, and their plans once they get out of prison.

12.4 Findings

12.4.1 Sociodemographic Characteristics

The respondents were mainly between the ages of 20 and 39 (85.3 %) and the remaining (14.7 %) aged between 40 and 59 years old. More than 40 % were divorced, about 20 % single, and the others married. About 20 % have been married more than once. More than 70 % have had secondary education and were involved with some form of business before they were incarcerated. Their fathers were mainly involved in agriculture and mothers mostly housewives.

12.4.2 Crime

The respondents were mainly incarcerated because of using, selling, or possessing various forms of drugs (heroin, marijuana, ganja, amphetamines) (58.9 %). The other offenses included cheating (falsifying documents, criminal breach of trust, stealing,, and robbing) (26.3 %), sexual related crime (close proximity, sexually abusing children) (13.7 %), and murder (1.1 %).

12.4.3 Family Background

More than 40 % are from families where the parents are divorced. About 15–16 % reported growing up with various types of abuses, physical, emotional, and verbal. During their growing up years, they reported good communication with their mothers but had poor or uncommunicative fathers.

12.4.4 Children

The respondents reported having between 3 and 9 children. Most of them reported that their children are currently with their parents (30.5 %). These were children of the prisoners whose husbands are also in prisons or who divorced them while they are in custody. About 36 % of the respondents stated that their children have never

visited them and some do not want to visit them. Others do visit once in a while (13.7 %) or once a month (24.2 %). While 33 % of the respondents reported still having good relationship with their children, the others reported how prison has separated them from their children and they have no hope of ever forming any relationship with their children.

12.4.5 Lessons from Imprisonment

Though these women were raised up by Muslim parents, more than 55 % stated that they learned how to pray and practice their religion in prison. Praying and other religious obligations were not given importance in their growing up years. Some of them stopped practicing the religion once they left home and were staying with friends. Their need for survival and fulfilling financial obligations were paramount in their lives.

12.4.6 Future Plans

More than 80 % reported wanting to work again and stay with their families. Those who still had good relationships with their children wished to live with them and take care of them. The respondents who were drug dependent felt the need to be with people who will care for them so as not to be involved in drugs again. The respondents also spoke on the need to continue practicing the discipline and the religious practices they had learned in prison. All of them were adamant never ever to step into prison again. Interestingly, recidivism was only recorded among those who were incarcerated for drug use (30 %).

12.5 Conclusion

The women were mainly involved with food business (hawking) prior to their arrest as daily collection of money was pertinent especially as half of them were arrested for involvement with drugs. Cases of females involved in aberrant acts are many times related to them being abused as children, and this was the case for some of these women. For others, though they were not abused, they grew up in families where the male parent/caretaker was not "present" in the lives of these women as they were uncommunicative and emotionally distant.

Most of these women are mothers whose children mostly do not know them; the few who do know their mothers do not want much contact with them. Hence, the children too are experiencing what their mothers went through, i.e., broken homes,

step parents, and physically and emotionally absent parents. The cycle then continues where the children could also be involved in crime later in their lives.

Drug abuse is the primary reason most women enter prison and is the primary health problem of women in prison, and it is clear that many of these women require help not punishment. The overwhelming majority of female offenders are nonviolent mothers with addiction problems, and some of them have a history of abuse (sexual, physical, or emotional). Not having much access to their children and punishing through incarceration are unlikely to help when what they need is proper rehabilitation. This rehabilitation and support should span through from drug rehabilitation to employment and working with outside support networks.

The lives of some of these women are quite unfortunate, and they have been largely let down by society and the people around them who are supposed to love and care for them.

A rehabilitative prison system should be well geared to handle and help women prisoners and can be easily modified to cope with different conviction-based demographics.

As some of the incarcerated females have a history of abuse, whether it be emotional, domestic, or verbal, counseling should be included along with classes to address the differences between healthy and unhealthy relationships. Parental classes with religious input would also be useful as most women are unsure what it means to be a parent. The women must also have sufficient ability to be part of a society again as they do not perceive good relationships with their immediate families and the community. Hence, skill training is extremely useful for women to be gainfully employed and be able to fend for themselves in case of no support from families.

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Chapter 13
Structural-Semantic Analysis: A Method Toward a Classification of Malaysian Folktale

Harryizman Harun and Zulikha Jamaludin

Abstract This paper expounds a method that will be used in a study to propose a Malaysian folktale classification system focusing on Malay folktales. At core, there are three significant folktale classification systems that classify based on three different folktale units: type, motif, and function. Individually, type and motif each classifies based on the content of the folktale, whereas function, the structure of folktale. The study intends to generate the folktale classification system for the Malay folktales based on an integration of the three distinguished units of the folktale classification system. In order to achieve that, the method opted is structural-semantic analysis. The method, which constitutes of three levels of classification, classifies sequentially according to the content and the structure of the Malay folktales. It is hoped that the method adapted would engender a holistic and robust Malaysian folktale classification system.

13.1 Introduction

Cultural heritage plays an important role in countries globally because it bears an invisible thread that links the present to the past. Then, cultural heritage resonated with various monumental physical or tangible artifacts. Nonetheless, with the passing of time, such description of cultural heritage has changed and adapted. Currently, it does not merely reflect tangible heritage but as well the equivalently significant intangible heritage of the forbearer [1]. There are numerous forms of intangible heritage including folklore. Folklore is an art that embodies social and cultural uniqueness of a society [2]. Mirroring a traditional custom of a society, folklore too constitutes many forms such as popular belief, dance, music, and also storytelling that manifested verbally as folktale [3, 4]. According to Bascom [5],

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folklore in its storytelling form is comprised of three essential verbal arts: folktale, myth, and legend. Being the focus of this study, folktale occurs as a tale which exemplifies cultural identity and conveys important message. Narrated and adapted by different storytellers in literary and oral tradition through different times and generations, folktale possesses a unique style relevant to present and future individuals and circumstances [6, 7].

As suggested by Dorji [8], preservation of folktales, myths, and legends is necessary in this digital era to nurture such valuable inheritances from being trumped by globalization and commercial entertainments. In that respect, the significance of folktale preservation is undeniable, for if wisely utilized, it provides channel to support and foster many positive qualities in a society. To name a few, folktale imparts good morals, inner strength, behavior transfiguration, wise judgment, and kindness and portrays uniqueness of culture which all these assist to unlock a door toward building a nation with unparalleled cultural values [9, 10].

Preservation of folktale requires six essential steps and among the early steps is identification. The efforts to identify folktales are several and classification is recognized as one of them. UNESCO [2] in its 1989 Recommendation on the Safeguarding of Traditional Culture and Folklore evidently stated that classification of folktale contributes toward the preservation endeavor. There are many versions of folktale classification systems, but almost all of them were derived from either three fundamental folktale classification systems: the updated and expanded ATU (Aarne/Thompson/Uther) Classification and Bibliography of International Folktale System, Stith Thompson's Motif-Index of Folk Literature, and Vladimir Propp's Morphology of the Folktale [11]. The next section addresses the three noteworthy folktale classification systems.

13.2 Folktale Classification System

Scientifically, classification is essential in any fields with a remarkable body of contents toward a genuine acceptance as an entity of study [12, 13]. This notion corresponds to tale generally and folktale specifically since the tale is acknowledged for its diversities and impracticality to be examined in its full form [12]. Hence, this necessitates the substance of the tale to be apportioned into smaller chunks which is known as classification. Moreover, it is imperative to ensure the classification of the tale is correct because future associated studies depend on it.

Three distinguished folktale classification systems exist with each system classified by type, motif, and function, respectively [12, 14]. The type and motif units of folktale usually work in pair and complement each other, but the function sets itself apart. Basing on the theme of folktale, the first classification system employs type index to classify folktale [13, 15]. The original type-index classification system (AaTh type index) had three main classes: animal tales, regular folktales, and humorous tales. However, the newest version (ATU type index) has been improved to remedy critiques and comments imposed on the former version [16]. The latest

type-index classification system still utilizes several motifs of folktale from the motif-index classification system deemed as vital to provide an additional arrangement toward a folktale's classification configuration. The primary substantial change is the improvement in the number of folktale classes from three to seven. The added classes are animal tales, tales of magic, religious tales, realistic tales, tales of the stupid ogre, anecdotes and jokes, and formula tales.

The second classification system as organized in this paper is the motif-index classification system. This particular classification system relates closely to the type index as motif is usually used to support a more detailed classification of type index. Even though it is projected that 60 classification tasks are established on the two units individually, a combination of both carries many enhancements to the folktale classification [13, 17]. To depict the distinction and the association of type and motif in a folktale, a definition of both is briefly discussed. The type is a tale which exists individually or with another tale and it is formed from a single motif or more. Besides, it is dynamic, adaptable, and fusible into creating a new thematic piece and media [13, 16]. Dundes [18] postulated that the tale type is an integration of the folktale's plot summary which has exact details that other versions of folktales do not possess, yet it limitedly mirrors its existing versions (variants). In contrast, the motif is the tiniest striking element rooted in a tale comprised of three categories: the actors, the items, and the single incidents. The motif advocates the tale type by presenting additional arrangement of the folktales in classification [13, 16]. Among the three classes of motifs, the last one constitutes most of the motifs and is able to self-subsist as a tale. Hence, the particular motif is considered as a true tale type inasmuch as its occurrence equivalents the definition of tale type [13]. Deeming that an adequate classification based on motif is crucial in the study of folk literature in general and folktale in particular, 23 motif indices were fabricated. Its purpose is equal to the type index's which is to collect folk literatures and to systematically order it in a logical method [19]. Mythology, deception, reversal of fortune, humor, ogres, and marvels are among the 23 motifs registered in the motif-index classification.

The last folktale classification system elected in this study pertains to the structure of folktale [12]. Different from the previous two, this very classification system opts to classify folktale structurally by analyzing actions of folktale's dramatis personages (actors) from the beginning to the end of a tale instead of contents. This action of folktale's actors is acknowledged as function. In all, there happens to be 31 functions, and folktales that belong together are supposed to have similar functions that emerge successively in forming the structure of folktale. Theoretically, if a group of functions appears to be absent in a sequence of structure, this appears to have no effect to the rest of the sequence. Propp [12] attests that the classification based on structure yields more objective and precise descriptions of folktale compared to a theme-based classification which he asserted as vague and verbose. In an effort to classify, folktales that have identical sequence of functions are gathered under a same type. A collection of the type formed from the equal functions of folktale would lead to a creation of type-index classification based on structure. Primarily, the folktale commences with an initial situation such as an

introduction of protagonist or family members. While it is not regarded as one of the functions, it is yet an important early component that forms the structure of a folktale with an α sign. Subsequent to the initial situation, other functions of actors ensue starting with absentation (β) entailed by a successive range of functions and concluded with wedding (W).

Rested on the explanation above, it is plain that the former two folktale classification systems are apt to work independently, though frequently, it is found that both classification systems are jointly employed. The latter, however, belongs to an entirely different school of thought. Therefore, the following section briefly reflects the need to merge the three folktale classification systems in order to embrace the folktale classification as a whole.

13.3   Integration of the Three Classification Systems

Folktale classification systems established on both type and motif units are known to work in pair [20]. Such classification systems concentrate on classification based on the content of folktale. As for the folktale classification system that uses function to classify, it clearly disregards the aspect of content and emphasizes on the action of actors or also known as dramatis personages. Nevertheless, it has been acknowledged that function is reliant on dramatis personages and not just the action performed seeing that the behavior and representation of dramatis personages determine the substance and semantic of the folktale [21, 22]. Likewise, Levi-Strauss [23] underlined that form (function) and content (type and motif) are the same because content can only be developed with the existence of structure and structure presents as a supporting platform to content.

Eventually, a story is never a concrete object but rather a unique portrayal of experiences and events. Both are distinctive and subjective content, thus abolishing the notion that function merely is enough in classifying folktale [19]. Strengthening the view that form and content are one, Kuehnel et al. [24] as well supported that the studies of motif based on the tale's structure are impossible without touching on the semantics of tale. Accordingly, the current study opted to jointly utilize the principle of type, motif, and function in order to create the Malaysian folktale classification system. Having the Malaysian folktale classification system itself is an inaugural step toward preservation by populating the Malay folktales methodically. Nevertheless, the unification of the three units of folktale brings an extra enhancement to the effort. By opting to integrate the three units in developing the Malaysian folktale classification system, it will elevate the classification system to a whole new level. Classifying folktale separately means the study of folktale focuses on only one good aspect of the tale: content or structure. It is acknowledged that every field of knowledge and information requires to be classified because classification is the fundamental and criterion that opens the door for a deeper study in the field [13, 25]. By classifying the folktale using the units individually already provides a platform for one to study the folktale in depth from the perspective of content or

structure. Imagine what a folktale classification system that unified all three units of folktale is able to offer. Such unification in the creation of the Malaysian folktale classification system will provide a robust platform for one to study and analyze the Malay folktales from the aspect of both content and structure.

Besides listing and cataloguing of the collected folktales methodically, scientific classification too operates as a comparative tool that provides a platform to study the relations and degree of literary characteristics and interdependency of folktales from different nations and regions [13, 26]. Though content-based classification (type and motif) is reckoned as an invaluable assistive tool in analyzing folktale, it is still considered as incompetent and not objective enough in providing a foundation for comparative analysis, and the use of structure-based classification (function) is insinuated [27, 28]. Looking from the perspective of this study, the combination of the three units in creating the Malaysian folktale classification system will generate a more holistic, robust, and adequate comparative tool. To exemplify, the folktale of *Bawang Putih Bawang Merah* is exposed to be available in Malaysia and as well Indonesia [29, 30]. With the availability of comparative tool that covers both sides of content and structure of folktale, it warrants a comprehensive analysis on folktales like *Bawang Putih Bawang Merah* rather than relying on one side of the folktale aspect. Additionally, utilizing type, motif, and function as one holistic arsenal in comparing folktales ensures a more thorough and vivid result yielded. The succeeding section elaborates a method that will be employed in the classification of the Malay folktales: the structural-semantic analysis.

13.4 Structural-Semantic Analysis

Examining and analyzing folktale is about understanding the information rooted in the stories passed on from generation to generation and also utilizing it for a specific purpose established in a study. This section introduces the method that will be used to analyze the Malay folktales in order to obtain type, motif, and function that contribute toward the classification system. The study aims to assimilate the three units of folktale's narrative in developing the Malaysian folktale classification system, and since the units represented two different aspects of folktale (content and structure), it is prudent and logical that a distinctive method is used to analyze the folktales.

The method opted is inspired by the structural-semantic analysis for narrative folklore [31, 32]. This particular analysis was created to analyze folktales, among other folklores, in order to objectively obtain type by analyzing structure and semantic (content) of folktales and has been fruitfully verified on Lithuanian folktales [31, 33, 34]. Started by establishing elementary plots (EP) of folktale which constitute two (groups) characters (hero and villain), the method sets to denote two central conclusions. The first conclusion concerns the necessity to ascertain resemblances among texts in the folktale based on its embedded semantic

qualities. The second conclusion explicates that plot structures arrange the core or main semantic of the folktale and it too shows a relationship built from the core semantic itself. Based on the conclusions made, it is decided that folktales with structures that have the same core semantic are classified under the same type [31].

Viewing from the lens of this study, the method elaborated is suitable to analyze the Malay folktales since its emphasis is on the structure and the semantic (content) of folktale. Nevertheless, the method does not agree with the then AaTh classification system (now ATU classification system) of folktale in terms of its usage and deficiencies in classifying tales other than the European's [33, 34] Furthermore, Propp's functions are also not involved though his dramatis personages were used, but drastically reduced into two, the hero and the villain. Since this study uses both classification systems as part of the endeavor to classify based on structure and content, the technical details of the structural-semantic analysis are of little use. However, the gist and the conclusion that folktales are capable to be classified according to structure and content that leads to type highly motivate this study to adapt its essence supported by the units of folktale adopted. Moreover, the notion is also similar to a hierarchical scheme by [15] that suggests two levels of generalization in obtaining the type of folktale. The first level is the abstraction of main actions to form a group of similar tales. The second level is a more detailed level where the tales grouped in the first level are divided again according to the content unit that describes the plots and entailing that types should emerge. The types transpired then should be arranged into classes that best share a pool of content elements, which in the end form a scheme for indexing (classification).

Specifically, to meet the objectives of the study, Propp's method to structurally analyze folktale will be used [12]. His method is tailored toward the analysis of folktale's structure resemblance, and the fact that the method is usable in analyzing the structure of literary sources bolsters the decision to implement it in analyzing the Malay folktales from this study's perspective [35]. Regarding the scheme to obtain structure of the folktale, Propp's 31 functions of dramatis personages are adapted. Though the functions are dated, previous studies involving folktale specifically and narrative generally still implement them in the analysis process, which evidently displays the relevance of the functions as a scheme [36–42].

As for the scheme to extract motif from the collection of Malay folktales, its development will be adapted and guided by the motif index of folk literature and a manual for compilation and bibliography of indices and indexing [14, 15]. The established motif index of folk literature serves as the primary guidance in identifying motif in the folktales, whereas the manual provides a clear way to identify and dissect the folktales into motifs and delegate a text to a type. Meanwhile, the determination of types of folktale constructed will be guided by the latest type index, which is the ATU type of international folktales' classification and bibliography [16]. Figure 13.1 recapitulates the process of the method.

Fig. 13.1 The structural-semantic analysis process
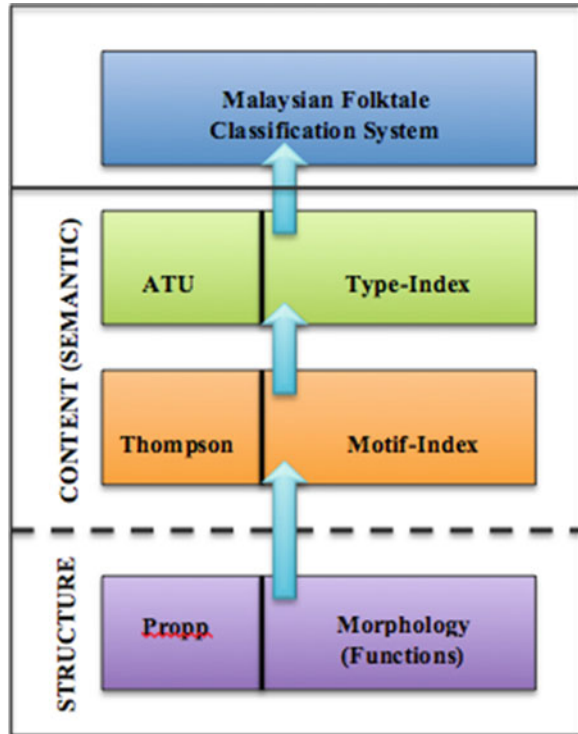
13.5 Conclusion

The aim of this study is to propose the Malaysian folktale classification system centering on the Malay folktales based on the combination of the three folktale classification units. The three units independently classifies according to type, motif, and function. The classification based on the content of the folktale is implemented via type and motif, while the structure-based classification via function. In order to classify according to the integration of content and structure, the method of structural-semantic analysis will be adapted. Via the three levels of sequential classification of function, motif, and type, it is hoped the method would fabricate a more holistic Malaysian folktale classification system.

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Chapter 14
Sustaining Cultural Heritage Through Heritage-Led Regeneration

S. Shahrul Yani and R. Mohamad Nidzam

Abstract Heritage-led regeneration is a new approach to prevent decay and decrepitude of cultural heritage in most of important historical areas. Elements for heritage-led regeneration include the aspects of economic, social and environment which correlates each other is the key ingredients to ensure the sustainability of these areas. In Islamic perspective, the relationship between human and environment is crucial. Human as khalifah (vicegerent) has the responsibility to keep the balance between environment and development. This research is intended to discover whether the heritage-led regeneration schemes carried out in historical areas in Malaysia have helped to sustain the cultural heritage. The study looks at the relationship between man, environment and the needs to safeguard the cultural heritage as an act of amanah (responsibility) bestowed upon humankind as the main objective. Practising sustainable urban regeneration is foreseen as the response to the hadith of the Prophet on the prevention of harming or reciprocating harm, in the context of the cultural heritage.

Keywords Regeneration • Cultural heritage • Sustainability • Historic • Environment

14.1 Introduction

The state of conservation practices and the fate of historic buildings and cities reflect the critical issue of the value of heritage in Malaysia [1]. The idea of safeguarding heritage has been low down in the agenda of the Federal Government until recent years. There is now a new awareness of the 'potential of the heritage as a source for economic development' [2]. There have been redevelopment projects carried out in some of the major tourist cities in Malaysia in order to bring in more income. This redevelopment activity often leads to the extensive demolition of the

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historic buildings and architectural features of the area. Nonetheless, in some places such as George Town, Taiping, Melaka and Kuala Lumpur, the recent redevelopment has considered the preservation of historic buildings in the area to complement new design schemes and in order to retain the character of the place.

The concept of 'conservation-led regeneration' or 'heritage-led regeneration' was the result of the changing of policies for conservation and regeneration. Urban conservation policies have emphasis on the importance of heritage preservation, and regeneration schemes were introduced in many historic cities in order to save the heritage, giving ways and mechanism to sustain the cities by bringing opportunities for financial, social and cultural development. The idea of integrated conservation that was introduced in many international and national charters has been explored and improved to suit the objective of the modern urban planning and regeneration strategies, which is to create a sustainable development in new and historic areas.

Conservation is one reaction that has become common in the late twentieth century, to the problem of an ageing urban landscape [3]. The modern concept of conservation evolved from an initial concern with the protection of individual buildings and monuments to a broader urban vehicle for urban regeneration and economic development [4]. Therefore, adaptation and renewal of townscape becomes necessary. The concept of urban conservation and regeneration of historic urban areas has led to the founding of schemes to improve the historic environment. Urban regeneration moved on past the concept of physical regeneration of an area to a much more complex set of objectives, including social, cultural and economic issues. 'The historic environment, instead of being a threatening area of dereliction is now an attractive focus for the local communities' [4].

Sustainable development introduced to the society acts as a powerful catalyst for urban conservation. Heritage-led regeneration in the form of housing renewal and reuse of existing built and natural resources to adapt to new requirement for modern uses is considered a tool to preserve architectural and cultural heritage. This concept promotes sustainability in terms of environment, sociocultural and physical significance of the historic areas. The idea of minimising waste in urban regeneration is the most convincing argument for conserving old buildings. Old buildings represent past energy stored up in a usable form: the 'representation of a past investment of energy and materials, which the care and sensible use of the buildings could eliminate unnecessary waste of earth resources', therefore, an evidence of green development [5]. This is in lieu with the Islamic view related to the environment that it is the responsibility of man as a *khalifah* to protect the environment and keep the balance and the old saying that 'everyone should remind each other to conserve and protect the earth'.

Heritage-led regeneration promotes better condition of buildings and streetscape suitable for modern lifestyle [6]. This approach aims to safeguard the environment and restore cultural significance of a place. Conservation instead of demolition is an act of benevolence promoted in Islam, where it prevents more man-made destruction and loss of natural resources on earth. This is mentioned in the Quran:

But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, forget not your portion of legal enjoyment in this world, and do good as Allah has been good to you, and seek not mischief in the land. Verily Allah likes not the Mufsidin (those who commit great crimes and sins, oppressors and tyrants). [7]

Furthermore, in 'Faro Framework Convention on the Value of Cultural Heritage for Society (2005)' [8], two articles in Section II, Contribution of cultural heritage to society and human development, of the convention, discussed the utilisation of heritage for a sustainable development of historic areas, which reflects a broader aspect of integrated approach to urban conservation [8]:

- *Article 8: Environment, heritage and quality of life*
  The utilization of all heritage aspects of the cultural environment to enrich the processes of economic, political, social and cultural development and land-use planning, resorting to cultural heritage impact assessments and adopting mitigation strategies where necessary and to promote the objective of quality in contemporary additions to the environment without endangering its cultural values.
- *Article 9: Sustainable use of the cultural heritage*
  The scheme promoted the sustainability of knowledge of traditional skills and the use of traditional materials, respected the integrity and values of the built heritage, promoted the principles of sustainable management and encouraged maintenance, conservation and other works.

14.2   The Importance of Cultural Heritage

Awareness about the history and glory of the past can help in nation building. Knowledge plays an important part in valuing heritage. A knowledgeable community is a community that understands the value of heritage, and this could be achieved through education. Without knowledge, the overall essence of the importance of heritage to a community cannot be recognised. According to Smith [9], heritage is experience and identity. She argues that 'heritage has to be experienced for it to be heritage' and that, moreover, it is not static or 'frozen in time' but an ongoing process that establishes and creates values and meanings [9]. The values and meanings of heritage of a place have formed its identity.

Judgments about values attributed to cultural properties and the credibility of the sources may differ from culture to culture and even within the same culture. However, to respect decisions made by a community on its view of value and identity is crucial in judging the heritage properties within their cultural context [10]. The historical changes and cultural variation define the differences between one heritage and another. This is what has made them special. By respecting other people's values, we are giving the past perspectives their due.

ICOMOS (The International Council on Monuments and Sites) and UNESCO (United Nations Educational, Scientific and Cultural Organization) conduct

workshops, conferences and seminars to educate the international community on various issues including the importance of protecting the heritage. These activities have helped in introducing the value of heritage to people of all ages. Mutual respect for different heritage criteria is important to ensure the safeguarding of heritage in a multicultural society today. Stovel and Lemaire [11] in their proposal for follow-up in *ICOMOS Nara Documents on Authenticity 1994* conclude that 'respect for cultural and heritage diversity requires conscious efforts to avoid imposing mechanistic formulae or standardized procedures' when dealing with communities and their heritage [12]. It is a humble effort to determine the value and authenticity of heritage in a respectful manner.

Mason (2011) indicates that sociocultural values are the core of conservation [13]. It refers to values attached to an object, building or place because it holds meaning for people or social groups due to its age, beauty, artistry or association with a significant person or event or (otherwise) contributes to processes of cultural affiliation. Social value is associated with places that people perceive as sources of identity, distinctiveness, social interaction and coherence. It is not usually recognised by those who share them, but may be articulated only when the future of a place is threatened [14]. In a social context, the importance of knowing the heritage and its value is essential in every society.

The cultural and spiritual values attached to places can emanate from local beliefs and teachings. These values are generally sensitive to modest changes in the character and particularly to the activities conducted there [14]. Shared cultural and spiritual beliefs can increase the value of the heritage assets and can be a driving force for their protection.

14.3 The Concept of Sustainability of Heritage-Led Regeneration Schemes from the Islamic Perspective

According to Shaharir M. Z (2012) in Mansor et al. [15]:

> Sustainability is a state of being achieving a wusta (moderate, middle way, balanced and just) level of physical, social, political, economy, science, knowledge, cultural and religio-spiritual needs of the present man without sacrificing the all relevant resources and all beings created by the God so that future generations will be able to enjoy at least the same level of happiness in this world and hereafter as the present generation.

The importance of regeneration schemes is to revive the socio-economic-physical components of historic cities where the schemes are designed to trigger opportunities for better living conditions, enhance the economy and help to present the modern image of the city that would represent the sustainability of that city. To ascertain the sustainability of the heritage resources – the cultural and built heritage – and to allow them to flourish, 'there has to be a paradigm shift in the way they are managed, to draw fully on the talents and creativity of their own residents – businesses, city authorities and the citizens themselves'[16].

The need to involve the public with decision making on the future of their cities is important, as the locals are the end users to every regeneration scheme and therefore are the group responsible for ensuring the sustainability of their area. Development according to their decisions will make them appreciate the place more.

Most of the regeneration work involved conservation of historic buildings alongside new build. The keenness to maintain the old, whilst providing for the future, inspires a unique, intelligent approach to the conservation works on old buildings, for example, the *façadism* approach to conservation where the façades were maintained, whilst the interiors were designed to fulfil the needs of modern society with the modern design in space layouts, building materials and furnishings. Richards [17] discussed on the conflicting idea of *façadism*, for example, 'it has been claimed that *façadism* prevents new architectural styles to evolve' and it reduces building to 'mere elevations or self-parodies'; contradictorily, *façadism* is seen as 'a valid method of urban conservation which enables the retention of familiar historic streetscapes or formal set pieced of urban design' [17]. The process promotes sustainability for the buildings, in the context of their ability to be adapted and revived for a different era without having to be destroyed and rebuilt.

Again, Mansor et al. [15] agree on Islamic built environment principles on the important relationship between man and environment. The saying of the Prophet, *No harm and no harming* (La darrar wa la dirrar), defines clearly the role of builders, including those involved in design and planning, that one is to have total respect for oneself as well as others so that no unwanted impact is brought by a development, either directly or indirectly [15].

Moreover, according to A. M. Al-Damkhi (2008), the built environment in Islam should take into consideration the following religious obligations towards environment [15]:

1. No wastage or overconsumption of natural resources
2. No unlawful obstruction or destruction of any component of the natural resources
3. No damage, abuse or distortion of the natural environment in any way
4. Sustainable development of the Earth and its resources, elements and phenomena through the enhancement of natural resources, the protection and conservation of them and of all existing forms of life, bringing new life to the land through its reclamation and the rehabilitation and purification of the soil, air and water

   Animal

14.4   The Study on Heritage-Led Regeneration in Malaysia

The study looks at heritage-led regeneration carried out in Malaysia. The assessment was made through townscape evaluation based on indicators of social and cultural, physical and environmental, economic regeneration and image and identity, a similar indicator used to assess the scheme in the UK and Europe. The resulting better condition of historic areas resulting from the conservation work carried out is believed to support the regeneration of the area as a whole. The improvements would affect the six elements of investment, as described below:

- *Property and land*: Better condition of buildings and streetscape suitable for modern lifestyle
- *Capital*: More investment attracted by the schemes
- *Human resources*: Job creation
- *Heritage resources*: To encourage tourism. New source of income for the economy
- *Political commitment*: The commitment from the authority to ensure the sustainability of the heritage

Regeneration basically is a planning method of renewing, enhancing and integrating the old historic environment to a new, modern, economically thriving environment. Urban regeneration aims towards the transition of the physical, social, environmental and economic conditions to achieve a better quality of life by promoting economic and social renewal and most importantly to create opportunities for employment and income earning.

In the perspective of Malaysia, development schemes for historic cities revolved around the idea of introducing new modern development to historic areas, revitalisation of the areas and refurbishment of historic buildings, which are often referred to as the tools for the improvement schemes of the cities. The studies indicate the main agenda of protection of historic buildings – the conservation of such buildings and the betterment of streetscape quality, which are part of universal conservation and regeneration tools for cities – have recently become the strategies for city improvement schemes in Malaysia.

14.5   Research Methodology and Findings

The current research referred to the Special Area Plans (2010) and Conservation Management Plan (CMP) (2010) for Melaka and George Town, in order to assess and study whether heritage resources were made a catalyst for the schemes (Table 14.1) [18]. Townscape evaluation, a quantitative data collection methodology, was used to assess the physical condition of the urban heritage areas. The similar practice was carried out to assess the effectiveness of Townscape Heritage Initiative scheme in the UK supported by Heritage Lottery Fund. The townscape

Table 14.1 Development approach to Melaka and George Town based on conservation management plan

Melaka	George Town
The preservation of traditions and cultural heritage	Safeguarding and protecting the cultural and historical values of the built heritage, at the same time allowing compatible usage to adapt to modern expectations
Conservation and preservation of cultural built heritage in the form of historic residential and civic buildings, monuments and religious buildings	Rejuvenating the cultural traditions that are established by the communities living within the city, whilst providing modern amenities that are necessary to continue a modern lifestyle
Improvement to streetscape and historic riverfront, as the core process to retain and sustain the city's identity	Enhancement of the public realm to retain significant historic value
The promotion of cultural heritage as the main resource for tourism and economic industry for the city	

evaluation was carried out every 5 years to monitor the physical changes and the effect of the regeneration scheme to the physical, economic and social state of the area based on observation and its quantitative performance based on the score gained [1]. As for Melaka and George Town, a townscape analysis was carried out to assess the development following the CMP 2010. Data was extracted from CMP and analysed using townscape survey scoresheet and observation made to the heritage area.

Based on the survey, both cities are attractive and economically successful in their own ways (Table 14.2). Yet, there is room for more development and improvement in the way that the cities were managed. The introduction of a pedestrianised area could contribute to social interaction between visitors and locals. The enhancement of the public realm and infrastructure could provide better living conditions for the locals and visitors and might attract people to stay in the heart of the heritage area. Moreover, both cities are rich in culture and should exploit this to their best advantage. Cultural built heritage is the source for heritage-led regeneration in the cities and should be encouraged.

The tourism-focused heritage-led regeneration approach carried out by Melaka ensures the protection of the historic buildings in the area, since they are the main attraction in the area. The approach encourages more conservation work to the residential areas within the historic core and provides economic opportunities within the conserved premises that could be turned into businesses, accommodation for tourists and museums or galleries. However, based on the observations and interview session with the local residents, the conservation initiative that had taken place was too tourism centred and has caused gentrification and dilapidation of local culture due to the movement of residents out of the area. This worrying factor should be considered in future regeneration schemes in other historic cities in Malaysia to ensure their overall sustainability.

Table 14.2 Findings on the conservation management approach to Melaka and George Town

Case study	Positive findings	Negative findings	Conclusion based on the findings
Melaka	**Physical:** conservation of many historic buildings – adaptive reuse	**Physical:** pleasant to the eyes, but looks like being forced as tourist attractions	**Physical:** it is true that most of the buildings in important tourist areas such as Jonker Street and St. Paul's Hill Civic Area are well conserved and preserved, but the essence of the place is not there. The conservation works carried, although good, feel too pretentious and fake. Melaka is just a tourist destination, not a city for people
	Cultural: proposed a cultural centre for artisans and craftsmen in response to the criticism that there is a lack of promotion of cultural resources	**Cultural:** centralised cultural centre only benefits some of the artisans. Limits the visitors' movements only to the centre	**Cultural:** tangible heritage could be seen, but intangible heritage could only be seen through cultural shows. It removes the significance and characteristics of Melaka as a port city with many skilled workers carrying out their traditional trades and turns into a performance zone for tourists. The proposed centralised cultural area only benefits some of the artisans who can afford to locate in there. It also limits movements throughout the town to the market
	Economy: cultural shopping street from Jalan Tukang Emas, Tukang Besi and Tokong to join Jonker Walk's shopping street	**Economy:** a good solution, but has to overcome parking issues raised by the residents	**Economy:** business is the main economic activity in the area, from traditional businesses to modern ones. This area is economically successful because of the footfall in the street, but needs to overcome parking issues raised by residents
	Social: attract residents to conserve and reside in the area and use their premises for traditional use. Incentives come in rebates and grants	**Social:** decline in the number of original residents who reside in the area. Most of the buildings were turned into backpackers' lodgings and holiday homes. A dead heart at night.	**Social:** hard to see local residents around the area. It seems dead at night

		The policy of keeping the spotlights on during the night on historic buildings, although pleasant to the eyes, would lead to a waste of electricity. Light monitoring should be introduced to ensure energy is not wasted. Constantly lit buildings will affect the balance of the ecosystems, where the lights will create confusion to animals and flowers and also affect building materials	**Physical:** not all historic buildings have been conserved. Conservation has been done for repair for adaptive reuse. Most of the residential buildings are still inhabited. The clan residential complex is special, but in need of major conservation work to sustain the building	George Town is an 'everyday living city'. It is a city that still serves as the capital for Penang, where all the businesses and most of the federal governmental departments are situated. The fieldwork shows that **physically**, public, commercial and institutional buildings are well conserved. Clear distinction between privately owned property and public property in the state of the buildings. Residential shophouses in this area are one of the intrinsic characters of the area and should have been paid attention to in the conservation management plan
George Town	**Physical:** the major conservation works carried out were to public buildings (offices) and institutional buildings (banks). The very good quality of conservation of areas of Lebuh Buckingham-Masjid Kapitan Keling and along Lebuh Armenian-Lebuh Acheh shows the potential of further improvements to the historic core area at the same standard	**Cultural:** not much promotion of everyday cultural activities; however, the religious rituals are taking part everyday and are carried out outdoors and hence can be seen by passersby	
	Cultural: the traditions still being carried out as part of the daily routine		
	Economy: many types of economic activities from small businesses to professional services. George Town is the banking centre for northern Malaysia and most of the regional offices for government departments are here	**Economic regeneration:** the businesses were carried on as usual. According to the GDP, the local income rose parallel to the country's GDP. The introduction of high street designer outlets in the city itself, as has been	

(continued)

Table 14.2 (continued)

Case study	Positive findings	Negative findings	Conclusion based on the findings
			introduced in the UK, could provide alternative opportunities for local economic growth, as the local businesses only concentrate on traditional, religious and culturally based products which provide a unique identity to the area
	Social: the city is alive with daily activities from morning to night	**Social:** the layout of the historic core and the history behind the layout plan have segregated the area by race (see Chap. 6); therefore, the demography of the area shows concentrations of population based on race. It is unique but sometimes creates tension and insecure feelings for the visitor	

14.6   Conclusion

Looking at the wealth of the cultural and built heritage of Melaka and George Town, a creative approach through the exploration and extensive use of the heritage, and a good management strategy, is important to ensure the sustainability and survival of the areas today. The development considering cultural and creative resources would attract people to stay and enhance the local economy. The sustainability of the heritage-led regeneration schemes mostly depends on people's participation and their eagerness to use, explore and nurture those opportunities.

This relates to the role of man as khalifah. Islamic built environment is planned in association of Muslim's actions as khalifah on earth which is *amal maruf nahi mungkar*. The public understanding and participation in all decision-making aspects of heritage are important. With the help of the locals and through understanding on the significance of the value of heritage to an area and the country in general, more work could be carried out to improve the condition of historic buildings and areas and thus maintain the sustainability of the place.

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Chapter 15
The Design and Environmental Aspects of the Prayer Room

Abu Bakar Abd Hamid, Mohd Zafrullah Mohd Taib, Mohamad Hanif Abdul Wahab, and Aida Alias

Abstract Malaysia aims to achieve its developed nation status by year 2020. Amidst the rapid expansion of high-tech skyscraper buildings, commercial mid-points, and vibrant education centers, the religion of Islam holds priority in the current modern development. Islamic prayers or "solah" is one of the primaries and very important in the daily rules of a Muslim. Muslims throughout the world perform "solah" (prayer) five times a day in certain positions and several steps that should be carried out before prayer, including "wudhu" (ablution) and covering one's body. Provision of prayer areas for Muslims in modern commercial buildings need to be highlighted. Although today Muslim prayer areas are provided in almost every shopping center, it is in great need of attention. It was observed that design guidelines have not been fully implemented and some are not compliance to the Islamic requirements. In this study, the scope will cover on the function and design of prayer areas or "musolla" in shopping centers. The information and data collected in this study will be used as a guideline for the implementation of the respected parties such as the local authorities and architects/designers.

Keywords Praying area • Islamic architecture • Islamic guidelines • Service quality

15.1 Introduction

Malaysia is fast expanding into all aspects of economy, education, and human capital. In its rapid pace for expansion, Islam holds precedence as the country's official religion. Islamic celebrations, rituals, and Friday prayers are fervently observed among its large Malay Muslim population. "Muslims pray five times a day and the 'solah' is one of the primary and very important in the daily rules of a Muslim. The way *salat* is performed by Muslims is similar all over the world. It can

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be performed in groups or individually and requires no equipment. *Salat*, one of five pillars of Islam, consists of five prayers (*Fajr*, *Zuhr*, *Asr*, *Maghrib* and *Isha'a*), each being undertaken at a different time of the day" [1]. Although mosques are built, the provision of small prayer areas in public buildings will greatly assist in accommodating the need of Muslim users to pray. As argued by Selamat [2], the existence of a mosque is very important for the Muslims' devotion to Allah in performing the congregational prayer (*solah*). Although Muslim prayer areas or "musolla" can be found in almost every shopping center, some are in a dismal state of negligence. Design guidelines and Islamic compliancy were not fully observed and implemented in shopping center. Not all management in the shopping center provides the prayer rooms accordingly to the specific requirement to the needs of the users.

This paper is an attempt to study the design and environmental aspects of the prayer room in shopping centers in Malaysia. The research includes an environmental perspective and the design of a prayer room in the perspective of Islam. According to Isin and Siemiatycki [3], the principal function of the *musolla* is the performance of communal worship for both men and women; the designer would need to approach the composition of a plan for the *musolla* such that it fulfills its primary function: *social inclusion*. A well-designed plan can enhance the harmony, scale, balance, and composition of the *musolla*.

15.2   Problem Statements

Religious controversies concerning the misuse of the musolla were recently highlighted. For example, a *musolla* at a resort in Sedili Besar, Kota Tinggi, Johor, was used as a place of meditation and prayer by Singaporean Buddhists. Several other issues include the inappropriate location of a prayer area next to a toilet or in areas that are hidden, while some prayer spaces are too narrow and crowded [4]. Improper and unarranged space planning of praying area makes it uncomfortable for users and environmental aspects. Some of the facilities they provide like carpet, mattress, and ablution area are not well maintained and not so clean.

In the capital city of Kuala Lumpur, prayer rooms, in most shopping centers (e.g., Ampang Park and Sogo) or in commercial buildings, are built in or near parking spaces. This is highly inappropriate in terms of accessibility, safety, and the users' comfort. Undeniably, these concerns do not omen rate with the highly upheld Islamic values and principles. According to Yatim [4], prayer rooms vary in size and facilities because there are no standardized guidelines on the construction of a *musolla*. Most local authorities, state religious departments, and the Jabatan Kemajuan Islam Malaysia (JAKIM) need to take initiatives in implementing proper design standards and guidelines in designing and constructing the prayer rooms in the shopping centers.

15.3 Literature Review

As Wah [5] highlighted, "the prayer room is an intervention, not an instrusion to its surrounding. Wah [5] also stated that the prayer room is also regarded as an *"oasis"* – a metaphor for a welcoming place to *find shelter* or stop briefly, as a place of transit in life. The prayer room or surau or *musalla* does not merely provide physical presence to a community; in terms of anchoring and strengthening religious beliefs, it also provides an opportunity for spiritual presence" [5].

According to Reed [6] spiritual aspects covering intra-, inter-, and transpersonal. Spiritual can also be interpreted as the core of who enters and affects human life and is manifested in the thinking and behavior as well as in conjunction with self, others, the universe, and God [7]. Religion is a system of belief and worship organization where someone can express his/her spirituality obviously.

The creation of an environment conducive to religious activities through the integrated construction of *musalla* in modern public places has the potential to balance the secular and religious realms. Modernization is often considered the cause of religious influences' retreat, disengagement from society, and the erosion of faith and religious behavior by secular circumstances. Hence, public facility developers ought to help to verify that the process of modernization for consumers is not intended to distance them from religion. By providing modern *musalla*, public facility developers are not only helping the implementation of religion enforcement but also implementing their social responsibility for society [8].

15.3.1 Conventional Musolla

It is a location for religious activity that is not included in the construction plan. Thus, the prayer room is often placed in a vacant space in a building and is not integrated with other facilities. The conventional *musolla* is a basic facility with improper arrangement. This type of *musolla* were designed and constructed just to fulfill the requirements of the buildings only without any proper planning. With the improper planning and facilities, it invited unconditional surrounding with the smelly ventilation; the lighting is not in suitable location and not focused on the praying area. Sometimes the prayer room location is very exposed and the users are not comfortable to pray mostly for the female Muslim. Basically, this type of *musolla* is inconvenient and uncomfortable for the users' accommodation. Figure 15.1 shows an example of conventional environment in a *musolla* which is inconvenient, dirty, and unorganized. Mostly, the conventional environment of the prayer rooms is not suitable with the requirement of the *musolla* as needed in Islam. With this condition, the users of the prayer rooms will feel unsatisfied and not feel devoted to God while praying.
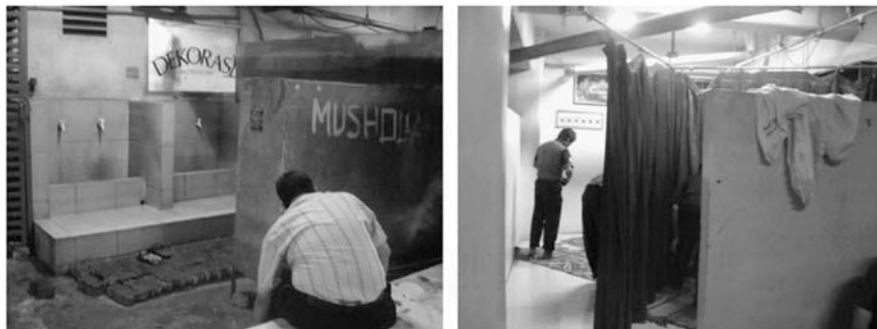
Fig. 15.1 Conventional environment in *musolla* room [8]

15.3.2 Modern Musolla

It is a location for religious activity that has been planned and included as an integrated part of a building, like other facilities such as parking lots and restrooms. The modern *musolla* provides more convenience and comfort to the users. With proper condition, arrangement, and design scheme, the users may feel welcomed and more focused in their prayers. Using high-quality materials and finishes, the *musolla* creates a warm and inviting environment. Mostly the modern *musolla* were built according to the first planning of the buildings (Fig. 15.2).

The modern *musolla* was usually designed and built with strategic purpose, for the convenience of the users. It is also more organized, complete with ablution area, and comfortable for the users to pray.

For a truly effective and functional "surau" or *musolla* design approach, three main aspects and interpretations of the surau must be clearly understood and integrated. The three main aspects of an interpretation of a "surau" are important to the Muslim for the Muslim to do various activities that are not contrary to the procedure and Islam laws.

Table 15.1 shows the interpretation of a "surau" towards three main elements: to an individual, to a community, and to its environment [5]. In the table, the functions of a "surau" are divided into three main elements which are suitable to the requirements and purpose of a "surau."

15.3.3 Design Aspect

In approaching the design of a sanctuary (*musolla*), the desire to achieve spatial equity and integration of a sacred space, it is helpful to depend on our knowledge of the first mosque built at Madinah in the seventh century CE as the fundamental historical precedent which in essence transcends through all mosque design [9]. The design aspects of *musolla* that are convenient, comfortable, safe, and strategically

Fig. 15.2 Modern environment in *musolla* area [8]

Table 15.1 Three main aspects that incorporate the truly and functional surau

A surau to an individual	A surau to a community	A surau to its environment
A place of solace	A place for gathering	A place for shelter
A place to seek refuge	A place for learning	A place to complement nature
A place to find inner place	A place to conduct discourse	A place to begin or continue a journey of righteousness
A place to rest	A place to fulfill duties and obligations	A place to balance the elements
A place for physical and spiritual cleansing	A place to express	A place of harmonious composition and tranquility
A place of humility	A place to celebrate and solemnize	A place of serene juxtaposition between creation and the created
A place for reflection of one's deeds	A place to mourn and take heed	

designed should be considered in the early planning stage. Since the principal function of the *musolla* is the performance of communal worship for both men and women, the designer would need to approach the composition of a plan for the *musolla* such that it fulfills its primary function: *social inclusion*. A well-designed plan can enhance the harmony, scale, balance, and composition of the *musolla* [9].

The locally independent *musolla* is a provisional prayer room, typically attached to some other everyday function or use (offices, airports, hotels, hospitals, shopping areas, campuses, etc.). These types of buildings mostly have more occupants and users that need the *musolla* to perform prayers to God.

Many designers, who may or may not be Muslims, are assigned the task of designing either a mosque or – as in many Islamic countries – a praying facility that is part of a shopping mall, an exhibition hall, an airport, or other public building. As they do with other building types, those designers use common reference books [10] and some specialized books to acquire the needed design data. Authorities in some Islamic countries publish sets of guidelines for mosque design [11]. These resources help designers make appropriate design decisions and assist in ensuring

adequate, efficient, safe, and comfortable use of the facility. The design of the prayer rooms also must be adequate with the ablution area in order for the users to perform ablution.

For the followers of Islam, ablution is a state that is a prerequisite for praying. To be in such a state, a person needs to perform certain actions in certain sequence in order to pray. Without the ablution process, the prayer of a Muslim is not complete and accepted.

For design purposes, the ablution function involves cleaning with freshwater certain parts of the body in a certain order. It starts with rinsing the palms, rinsing the mouth, washing the nose by sniffing, washing the face, washing each arm up to the elbow, wiping the hair with wet hands, rubbing the ears with wet hands, and finally washing the feet up to the ankle [12]. This ablution process must follow the required sequence and must not left the obligatory body parts.

The possible relationships between the praying area and the ablution area is that the importance in designing the circulation and access to mosques and praying areas to define what is design-wise known as the *clean zone* [13]. The *clean zone* required the praying area as well as the ablution area to be clean and comfortable for the users to use. This definition aims at keeping the praying space free of organic traces, bad smells, and other things that either render the praying space unsuitable for the function or annoy those who are praying or sitting in the praying space [13].

The ablution unit is the place in the ablution space/area where a single user performs the ablution process. The design of the ablution unit should avoid in having elements and areas that are difficult to clean. The existence of excess water will facilitate the growing of bacteria. This will cause uncomfortable odor and moldiness Besides that, the suitable design for the ablution unit in the ablution area must follow the ergonomics of the users such as the users should not bend their backs or knees in an unusual way [13].

The design should consider the elderly and sick users – in other words, the disabled. Necessary accessories such as hand supports (e.g., handrails or shelves) and seats at several ablution units should be installed to help people standing and sitting in order to take ablution. Shelves and clothes hangers should also be provided. The facilities should be provided for the users for their convenience especially for the female users that have to hang their "hijab," accessories, and handbags while performing the ablution. The design on the water tap should avoid water reflections on surfaces that end up on users' clothes as Mokhtar [13] highlighted that the design should reduce the wetting of surfaces that are in contact with the users.

As in Fig. 15.3, it shows that there are three designs that often related to the design of prayer rooms. For *case one*, the ablution area was located outside the praying room. The users had to perform the ablution before entering the praying room. In *case two*, the ablution area was located within the prayer room. The users can perform their ablution inside the praying area. In *case three*, the ablution area was located beside the praying area and separated from the praying area.
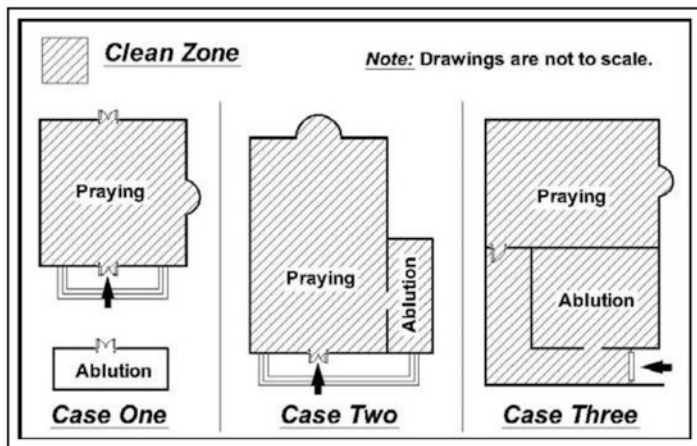
Fig. 15.3 Physical relation to praying space [13]

15.3.4   Environmental Aspect

Environment in the prayer room is essential to ensure acceptable prayer and blessed by God. In the practice of Islam, environmental factors such as cleanliness, good hygiene, and maintenance are the most important. The feeling of discomfort from bad ventilation, foul odor, dampness, and disarray arrangement of shoes or prayer attire can occur if care areas and maintenance is not fully implemented.

Figure 15.4 shows the location of a prayer room which is in front of the toilet. This condition will demonstrate a negative perception towards Islam. The public, especially the non-Muslim, will perceive that the Muslims are not considering the cleanliness in performing their "solah."

In other sides, the users had to take the *wudhu* (ablution) in the toilet. No proper ablution area was provided in this shopping mall by the management. Who should we blame these causes to happen? The question is, what is happening in the majority of Muslims in this country? Is it the fault and the responsibility of local authorities? Or are there no proper guidelines for prayer room design or the Muslim himself? All these questions should be taken into consideration in planning and building the prayer rooms in the buildings.

In Fig. 15.5, it shows the interior of one of the prayer rooms in a shopping mall in Klang Valley. The prayer room was not in proper condition with small space to pray and this will cause discomfort to the users. The facility to hang the "telekung" for the female Muslim was not provided which causes the "telekung" to be placed on the floor.

Fig. 15.4 The prayer room located in front of a toilet [4]

Fig. 15.5 (**a**) One of the unmaintained conditions of the prayer room. (**b**) The interior space in the prayer room in a shopping mall [4]

15.4 Case Study

In this research, the case study had been identified for data collection and analyzed and the design and environmental aspects in a prayer room had been reviewed. This study will cover on the design elements and environmental aspects of one of the renowned shopping malls in the southern part of Malaysia.

Figure 15.6 shows the external condition of a prayer room from the outside. This case study was located in one of the famous shopping malls in the southern part of Malaysia. The figure in the left shows where the prayer room is located and the figure in the right shows the entrance of the prayer room. In this figure, it can be seen that the entrance of the prayer room was using a curtain to cover the praying area from the view of the people outside the praying room. This is a very terrible

Fig. 15.6 The location of the prayer room at a parking area

view and condition. The place is not suitable to be a prayer room and not designed as a proper prayer room.

In Fig.15.6 also, the yellow box shows the ablution area for male users to take the *wudhu* (ablution). For those who want take the *wudhu* (ablution), they need to go outside of the praying area. The condition and location of the ablution area was not strategically located and don't have a proper design as well. The cars which parked in front of the praying area also blocked the pathway to the ablution area. This is because the praying area was located in the parking area at the basement of the shopping mall.

Figure 15.7 shows the exact space planning of the prayer rooms for men and women and the ablution area in the case study. Based on the circulation of space, the parking area is closer to both the entrance of the prayer room and also ablution area for men. This formulates complexity to access in both areas. From the figure, the praying area seems to be small and slender. From the observation, only three or four people can fit to perform their "solah" there. This will be causing uncomfortable and inconvenient feeling for the users when they do their "solah."

In the first figure in Fig.15.8, the ablution area for female users was located inside the prayer room and only separated by a barrier wall. Only two water tabs for ablution were provided in the prayer room. It can be seen that the tools such as the brooms and mops were placed at the corner of the room. The second and third figures in Fig.15.8 show that the size of the prayer room for female Muslim was only adequate to support a few users at a time. This will cause the prayer room to be packed at the peak "solah" hour such as the time of "Maghrib." Other users had to queue outside the prayer room in order to take the praying turns.
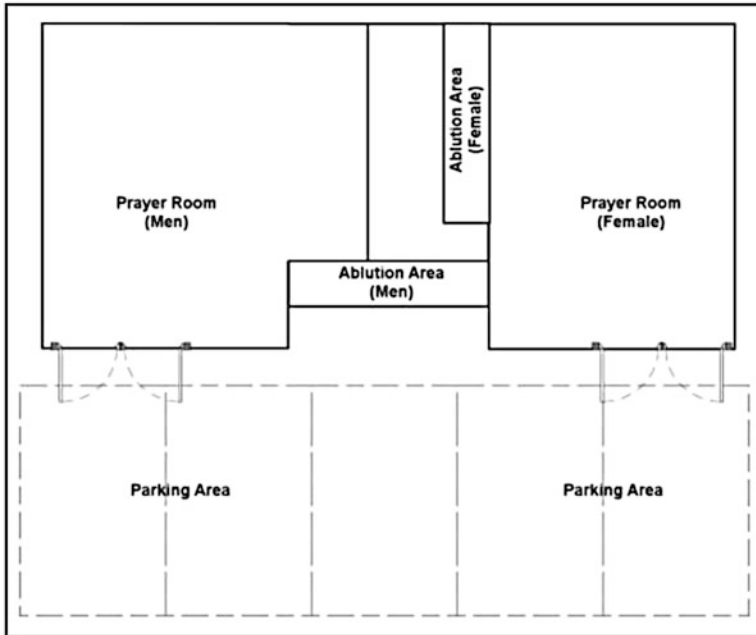
Fig. 15.7 The space planning of the prayer rooms for men and women

Fig. 15.8 The view from the interior of the praying area

15.5 Conclusion

Effective design recommendations and solutions for the prayer room are most important in providing convenience and comfortable elements to the Muslim users. A comfortable and well-designed prayer room based on proper design

guidelines and standards can provide more satisfaction to its users, especially in a shopping mall. The respective parties must comply with the suitable guidelines in order to provide better facilities to the users especially for the prayer room. The management of the buildings must assure that the planning of the prayer rooms meets the requirement of the users that use the facilities. Therefore, the sensitivity of local governments in addressing this problem and implementing the right standards of the design for prayer rooms in shopping centers can be solved if all parties concerned are sensitive to the issues mentioned.

The guideline for designing the proper prayer rooms should consider not only the satisfaction of the users but also the environmental aspect of the prayer rooms. Due to this, the design and environmental aspect of the prayer rooms that a guideline of designing prayer rooms is proposed.

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Chapter 16
The Effects of Cultural Values on Traditional Islamic-Arabic Houses in the Middle East

Dana K. Amro and Azizi Bahauddin

Abstract Culture and design determine the space-influenced values; they specifically outline space variations between values within a culture in relation to design space-influenced values. By the vision of an ideal life, one can shape and mold the vision of space by reflecting cultural forces such as religious beliefs. The purpose of this study will determine cultural values and religious beliefs and, in turn, assess the effects on the formation of houses in the Middle East. For this principle, the elements of traditional Islamic-Arabic homes showed effects by determining certain elements such as the bent entrance, the courtyard, the Haramlek and Salamlik (women's and men's quarters), and the Mashrabiya (wooden windows). Qualitative analysis was used as the method to analyze the case studies comparing traditional courtyard homes to today's housing. The results have shown that today's housing was unsuccessful when trying to imitate the provision of privacy as it was in the houses during the past.

Keywords Traditional courtyard houses • Cultural values • Privacy • Architectural and interior design

16.1 Introduction

Much more than a physical or a utilitarian shelter, a house has been described in terms of a "social unit of space," but its primary purpose is to create the most suitable environment for people and their particular way of life. Culture can make physical refinements or obvious effective features of a house limited based on the culture's accepted ways of doing things and implicit ideals [1]. Culture can be defined by the "totality of socially transmitted behavior patterns, arts, beliefs, institutions, and all other products of human work and thought typical of a population or community at a given time" [2]. Rapoport [3] defines that one of the cultural elements that affect the house formation is religion. With the advent of Islam (632 AD), Muslims have adopted the concept of the courtyard because it best

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suits their religious and social needs, especially when illustrating their degree of privacy considerations. Although it is designed as a Muslim house, it is not merely a space to be occupied by Muslims. The architecture does not work to contrast different belief systems [4].

Currently, many of the new buildings in the Middle East are direct imitations of Western models designed for different cultures, which have created alien environments in Islamic communities. Many Muslim planners and architects in Islamic countries have had adverse reactions to this so-called invasion of Western culture by reasserting their Islamic heritage [5]. Moreover, the adoption of the British model without taking into account different political, cultural, social, economic, and environmental conditions has contributed toward the failure during the planning process [6]. Problems may exist in their cultural condition where the modern-type houses are questionable. Therefore, the study aims to determine how cultural values and religious beliefs have affected the formation of the houses in the Middle East. The elements of the affected traditional Islamic-Arabic homes were determined to be the bent entrance, courtyard, Haramlek and Salamlik (women's and men's quarters), and Mashrabiya (wooden window). In the first part of the study, the researchers presented the sample home an evaluation, in particular Damascus homes which represented the ideal models for traditional courtyard houses. In the second part of the study, the researchers investigated whether today's homes echoed from the past. The next sample house was a house from Jordan. The background of the study area is discussed in the following section.

16.2   The Study Area Background

The study area Bilad al-Sham has had a history of many occupations; it was once ruled by the Romans, the Egyptians, the Turkish Ottoman, and the British Empire [7]. This area was called Bilad al-Sham up until the British and French divided Bilad al-Sham into four countries which are now commonly known as Jordan, Lebanon, Palestine, and Syria as shown in (Fig. 16.1).

Traditionally, under the Ottoman rule, Jordan was under the administration of Bilad al-Sham, where traditional Damascus city planning (the capital of Bilad al-Sham) had an organic pattern. This plan was directed to treat the circulation paths in terms of width, shape, length, direction, and change of direction. An organic pattern of the urban fabric represents the basic stage in order to adapt to the environment in both its social and economic aspects [9]. The narrow and winding streets with closed vistas had the same function as the courtyard in a house which acted as a temperature regulator providing shade in the summer and retaining the cool air at night [10]. The traditional Arabic (Bilad al-Sham) city planning is shown in Fig. 16.2.
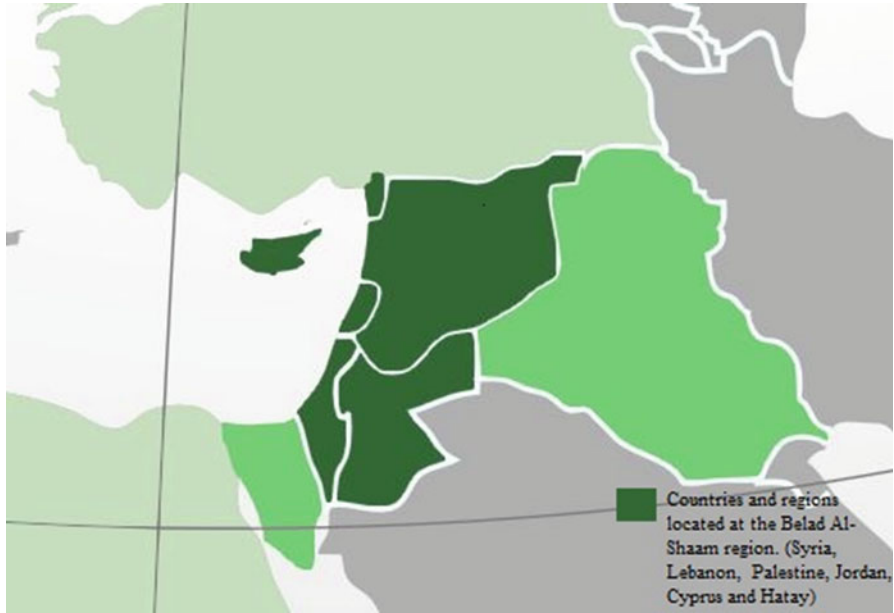
Fig. 16.1 Bilad al-Sham in Ottoman era [8]

Fig. 16.2 Traditional
Arabic (Bilad al-Sham) city
planning [9]

16.3 Elements in a Traditional Courtyard House Affected by Privacy

The Muslim home is organized around an inner courtyard presenting to the outside world high, windowless walls interrupted only by a single, low door. Often, several houses are connected together to join a larger walled complex accessible through a single, low doorway leading to an inner, private passageway from which the individual dwellings can be reached. This design is indeed a symbol of Islamic culture in regard to Muslim habitats [11].

16.3.1 Bent Entrance (Majaz)

The Majaz (Fig. 16.3) was designed to open into a blank wall in order to obstruct inner views from the outside to aid in the preservation of family privacy [12]. The design also shows how doors were aligned on a central axis for the same reasons. When guests enter the lobby via the entrance, the men had direct access to their reception room. In this manner, there was no need to make their way through the entire house [13].

16.3.2 Courtyard

The courtyard cannot be seen from the outside because it is considered the harem of the house and remains surrounded by high walls (Fig. 16.4). Despite the horizontal closure, only the height of the neighboring houses can violate the privacy of the house's courtyard (Fig. 16.5). To help prevent this, large and high trees can be seen in the courtyards as visual barricades. The housewife and children can both relax and carry out their daily chores in privacy without the fear of being seen from the outside [14].

16.3.3 Haramlek and Salamlik Division (Women's and Men's Quarters)

The male reception area (Salamlik, guest room) is separated from other family private areas. It has direct access from the outside without the need of going through the house. The courtyard is specifically used for family activities. In the past, it has been used by women to move between the different parts of the house (Haramlek). The courtyard has been deemed an important feature of the house in these respects as well as the provision of privacy for women to conduct their social activities,

Fig. 16.3 The bent
entrance
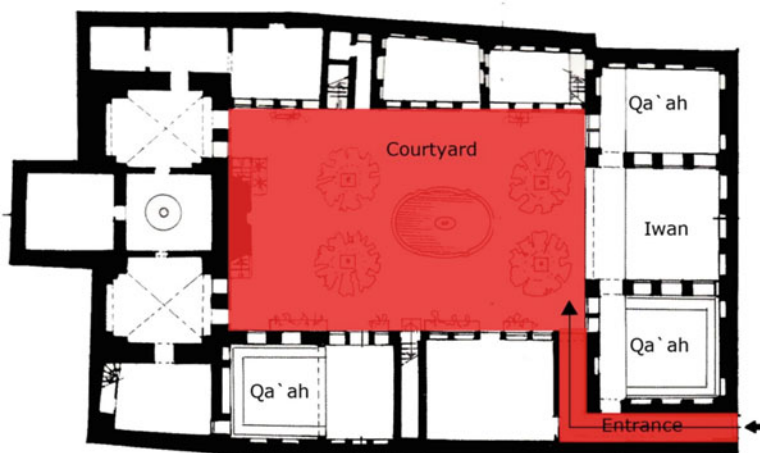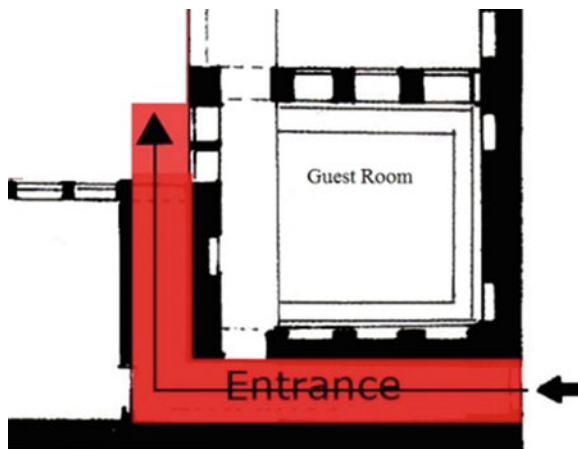
Fig. 16.4 The courtyard

eating, and sleeping during the hot summer seasons (Fig. 16.6) [16]. The concept of family privacy and the role of women within the family and society are reflected in the use of public, semiprivate, and private spaces [10].

16.3.4 *Mashrabiya*

The Mashrabiya is a wooden covered balcony located on the outer façade of the house on the second floor (Fig. 16.7). It provides a cool screened space for women allowing them to view public areas without being seen. The Mashrabiya is usually
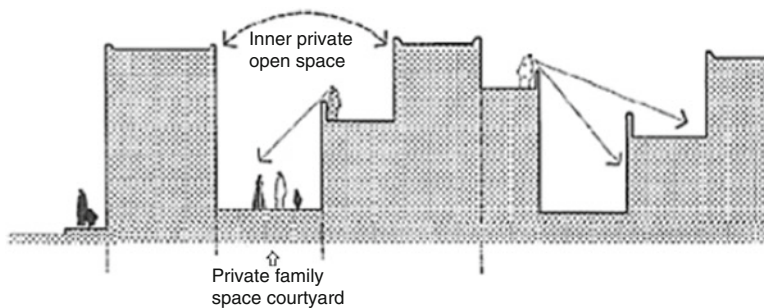
Fig. 16.5 A section through adjoining houses showing how setbacks are used to maintain privacy between neighbors [15]

Fig. 16.6 Haramlek and Salamlik division

Fig. 16.7 Mashrabiya [15]

supported by two cantilevered wooden beams anchored in an external wall. The windows are divided into two types: those located on the external façade of the house and those located on the courtyard façades [15].

16.4   Research Methodology

Methodological research design is a qualitative method using case studies for the main tools along with observation, documentary data, and visualizing materials used as qualitative tools for the collection of data [17]. For the objective of the study, this qualitative method uses:

1. Survey strategies for the analysis of the traditional courtyard homes in Bilad al-Sham and a modern home in Jordan
2. Random selections which were made to choose two homes as case studies to be analyzed. The criteria for this choice were:

   • Traditional home in Bilad al-Sham
   • Modern homes in Jordan (previously in the Bilad al-Sham area)

16.5   The Elements that Are Seen in Today's Houses

Within the 1920s and 1930s, urban planning interventions encompassed modernism throughout the Middle East. Planners, during this time, were executing new proposals on the original organic outline of the traditional city. This was mainly through the efforts of French and British Mandates [18]. It is important to note that the British had a significant amount of influence on Jordanian building standards and regulations during the 1970s. Foreign consultants and local experts had a strong input in these development phases [19]. Nonetheless, courtyards have disappeared from the new houses among foreign building standards [20]. The residential planning standards relating to planned land specified minimum levels for distinct plot areas, the amount of ventilation space around the house, and the amount of frontages to the plot. These standards also accounted for the number of stories in the house [6]. During the British Mandate, the house was developed according to British regulations from traditional courtyard houses to modern ones. Modern types were built with an external façade facing the street surrounded by a garden instead of an internal focused courtyard "private space" inside the house. The different boundary between the two styles were apparent (Fig. 16.8).

Fig. 16.8 The different boundary relationship between traditional courtyard house and Western-influenced house [15]

Inner boundary

Outer boundary

Traditional Courtyard House

Inner boundary

Outer boundary

Western House
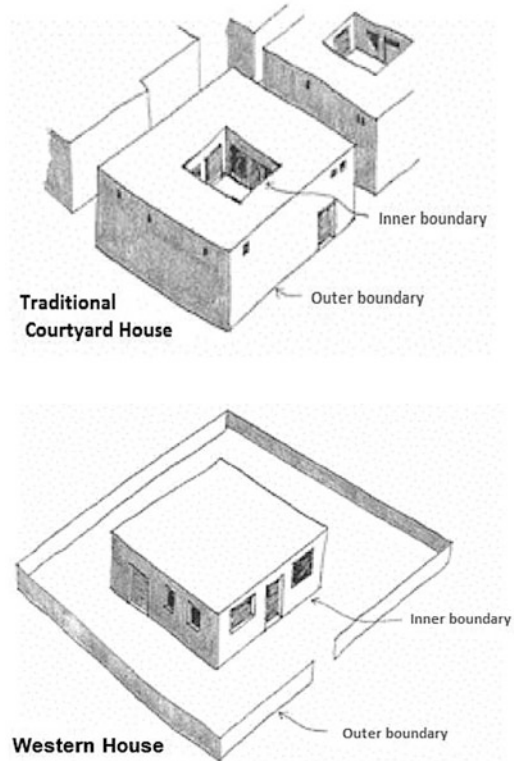
16.5.1   Entrance

Entrances in modern homes are not bent as in traditional homes. Most entrances face a blank wall and are considered a transitional space between the guest room and the living room. This way also provides privacy for family members sitting in the living room (Fig. 16.9).

16.5.2   Courtyard

The courtyard was one of the most important units of traditional homes and a multifunctional space for movement as an outdoor space. In modern houses, there are no courtyards, functioning as transition space. The corridor replaced courtyards in the modern houses which meant the only function of the corridor is movement

Fig. 16.9 The entrance
hall, facing a blank wall
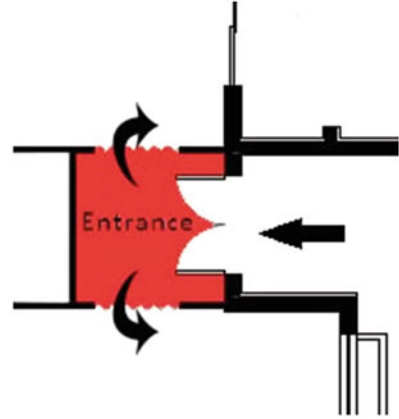
Fig. 16.10 The corridor in the modern house

throughout the house (Fig. 16.10). Moreover, the outdoor space becomes the surrounding garden which is exposed to neighboring areas devoid of privacy. This is especially problematic for the female family members. Additionally, outdoor activities were forcibly reduced due to lack of privacy (Fig. 16.11).

16.5.3 Haramlek and Salamlik Division (Women's and Men's Quarters)

There is no Haramlek and Salamlik division in modern homes. The large guest room serves both women and men together. Moreover, if there is a need for gender separation, the living room may be used if the family is very religious (Fig. 16.12).
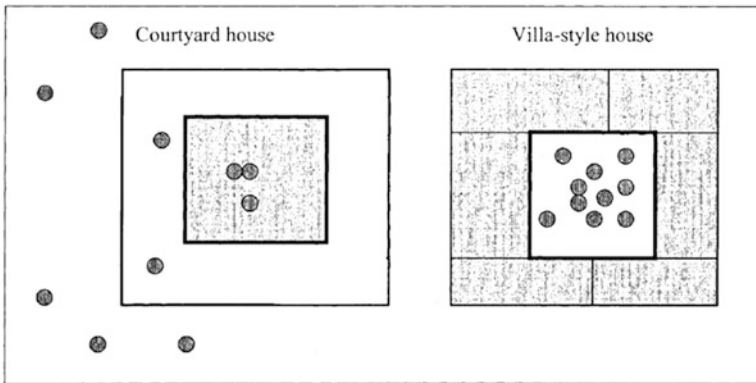
Fig. 16.11 The differences in the two houses in women's appearance [21]

Fig. 16.12 The guest room and the living room in the modern house

Fig. 16.13 The balconies in the modern house

16.5.4   Mashrabiya

Mashrabiyas do not exist in modern homes. Large terraces and balconies have taken over this function and glass windows with thick curtains and outside shutters are now used to provide privacy. In this way, the outside view is obscured of natural sunlight and natural ventilation (Fig. 16.13).

16.6   Evaluation and Conclusion

As shown from the examples given in this study, traditional Islamic-Arabic houses were created as a result uniting a very profound cultural accumulation with the knowledge of their periods. The house design that existed accordingly of this creation could meet all the requirements of the daily life and for family members' privacy. These designs have achieved a successful result combining functionality with the cultural values and are still considered important today. The bent entrance and the courtyard to the Mashrabiya on the traditional house were designed in great

detail with all the elements, which enabled family members their own private space. However, today's homes using modern designs are preferred due to the changes in family structure and new lifestyles. Clearly modern homes cannot achieve the success of those accomplished in the past. There is a definite lack of privacy in modern homes, concerning outdoor activities.

If one examines this development critically, they might say the main reason behind this failure is people of Eastern culture trying to acquire the culture of the West. Although the development of some housing units was accomplished by investigating their own Eastern cultures, many ideas were imported from the West. This indicates that people have resigned to their own culture. Furthermore, this study has shown that family members, especially females, still need privacy in their homes, which continues to be a reflection of their culture and religion shaping traditional Islamic-Arabic lifestyles. In the light of the findings of this study, architects and interior designers must achieve these needs by combining the experiences of the past with the conditions of the present.

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Chapter 17
The Influence of Foreign and Local Cultures on Traditional Mosques in Indonesia

Case Study: Banten Great Mosque Complex, Banten Province, West Java

Tessa Eka Darmayanti and Azizi Bahauddin

Abstract This paper aims to investigate the influence of foreign and local culture influence on the architecture and sociocultural activities in the iconic Banten Great Mosque Complex. Indonesia has a strategic location, enabling it to become the 'melting pot' of various cultural developments. This paper gives an alternative for the Banten Great Mosque research, as the focus is on three areas inside the complex, the main building of the Great Mosque as a religious space, the Tiyamah buildings where gatherings are held as a social space and the cemetery area with royal graves as an embodiment of the cultural tradition. This study applied the qualitative method with cultural studies and exploratory data approaches. This research is very important in the documentation of Islamic architecture and the cultural identity of Indonesia which will then convey the historical knowledge to other countries, especially those that are connected historically and geographically.

Keywords Islamic heritage building • Banten Great Mosque • Culture contact • Banten

17.1 Introduction

Indonesia is part of an archipelago located between the Indian and Pacific Oceans, between Australia and the Asian continent. This strategic position placed Indonesia along the international trade routes since ancient times and became the meeting

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point of various cultures. Hence, there is a large number of historical artefacts in Indonesia which manifests this cultural diversity. Understanding historical artefacts such as heritage buildings will enable people to identify and trace the civilization of a country.

Animism was one of the earliest beliefs in Indonesia, which respected nature and believed everything in nature had spirit and power. However, since the time various foreign nations came to this country and spread their faith through their cultures, the Indonesian people started to believe in God. The religions of Hindu-Buddha, Islam and Christianity (Protestant and Catholic) influenced the local culture of Indonesia, especially Hindu-Buddha and Islam. The influence of religions in Indonesia fused into various aspects of life such as art, food, social relations and architecture [1]. Indonesians tolerate any belief (except atheism), based on the first point of the fundamental principle of Indonesia known as Pancasila. The first point of Pancasila is to believe in God *Ketuhanan Yang Maha Esa* [2]. Islam is the religion of the majority in Indonesia and the mosque is a common building in any area, with various architectural styles. The design of these mosques depends on many factors such as technology and political, social and cultural influences. Mosques in Indonesia are categorized into three eras [3]:

- Wali Era (Pious Era): These mosques were built during the spread of Islam in Java around 1400. The mosques had a special roof form called *atap tumpang* or *bumbung bertingkat*.
- Colonial Era: These mosques were built during the colonization period in Indonesia from 1600 until 1945.
- Independence Era: These mosques were built after Indonesia achieved its independence in 1945, and the more developed technology available then influenced mosque design.

This paper explores the cultural identity from the mixed culture found in Banten based on the Islamic heritage buildings. In this case it is the Banten Great Mosque Complex as an Islamic heritage building from the Wali Era. The *Wali*, also known as *Wali Songo*, in the Javanese language, means a pious person who spreads Islam especially on Java Island between the years 1446 and 1471 [4]. The Great Mosque in Banten was chosen because:

- Banten was a famous and important harbour in the west of Java Island from the Hindu-Buddha Era until the Colonial Era. Banten has a long chapter in history, prehistory, Hindu-Buddha Era, Islamic Era and Colonial Era, that made the place rich with various different cultures.
- Banten witnessed the reign of the Padjajaran Kingdom and the Banten Sultanate and the presence of Europeans, especially the Dutch.
- Most people know Banten as a place of pilgrimage among Muslims in Indonesia. However, it is a fact that Banten Lama was a witness of the glorious reign of the Banten Sultanate in the sixteenth to eighteenth centuries.

- The presence and power of the Banten Sultanate were strongly etched in the Banten Great Mosque Complex located at District Kasemen, Banten Lama, Serang, in Banten Province.
- It is the only traditional mosque in Indonesia that has next to it a building where gatherings were held called *Tiyamah*.

17.2   The Coming of Islam to Indonesia

The process of Islamization occurred through a variety of movements such as business, marriages, bureaucracy, religious education, art and many others. Islam came to Indonesia from various countries including Saudi Arabia and China. Reference [5] stated that Islam was brought to Indonesia by Muslim traders from India (Gujarat), which resulted in the dissolution of Islam from Mecca in Indonesia. In general there are three theories of Islam's dissemination in Indonesia, namely:

- The Gujarati theory by Snouck Hurgronje. According to Hurgronje, many Indian Muslim traders came to Indonesia before the advent of Islam. In addition to this articulation, a tombstone and inscription were found here having some similarities with those in Gujarat and Coromandel India [6].
- The Arab theory by Professor S. Keyzer in 1859 based on Arab trade activities in Indonesia and supported by the evidence of a number of Arab villages on the western and eastern sides of Sumatera Island [7].
- The Chinese theory by Tan Ta Sen stated that Admiral Cheng Ho also known as Zheng He from Ming Dynasty, China, conveyed Islam to Southeast Asia. There were seven voyages (1405–1431) of Cheng Ho to the Western Oceans that also stopped at some places in Southeast Asia, like Chempa, Zhenla, Siam, Melaka, Java, Palembang, Samudra (now Aceh), Aru, Naguer, Lambri, Pahang, Bihar, Lidai and Sulu. Cheng Ho visited Java on almost every voyage, hence the undeniable fact of the influence of Chinese Muslims in Java [8].

The propagation of Islam throughout Indonesia, especially in Java, took 3000 years, a slow but peaceful progress, hence becoming the religion of the majority of the people in Indonesia. Due to Islam, there was a change in the title of the King or Ruler from 'Raja' to 'Sultan', and the form of government also changed, from Kingdom to Sultanate. However, animism, Hinduism, Buddhism and Islam have integrated in Indonesia for centuries and can be traced in the traditional architecture, culture and traditions.

17.3 The European in Indonesia

The Portuguese conquered Melaka in 1511, which signified the start of Portuguese monopoly in Southeast Asian trade. The Portuguese prevented other foreign traders from coming here, especially the Muslim traders. After that, Muslim traders made another route to Aceh on the northern side of Sumatera Island and Banten in the west of Java Island. From then on the number of Muslim traders increased over time [9]. The Portuguese felt threatened as these ports were soon developing at a more rapid pace.

The Dutch controlled Indonesia for more than 300 years (1596–1945). This brought huge influences on the architecture of Indonesia, especially in West Java as the centre of the Dutch colonialization. The buildings built by the Dutch were known as *Indische style*. The famous Dutch architects involved in enriching the architecture in Indonesia were Henri Maclaine Pont (1884–1971), Schoemaker who built the Cipaganti Great Mosque in Bandung, F. J. L Ghijsels and Hendrik Lucaszoon Cardeel who was responsible in the building of *Tiyamah* as part of the significant buildings in Banten Great Mosque Complex. The *Tiyamah* building was one of the pioneer buildings in the Dutch style [10].

17.4 Banten

Banten was part of West Java, but in 2000, Banten declared its status as an independent Banten Province. The name Banten existed even before the beginning of the Banten Sultanate. However, only after Islam came to these regions did the port of Banten become popular in Southeast Asia from the sixteenth to the eighteenth centuries. Historically, Banten was under the Padjadjaran Kingdom in 923. The evidence of the kingdom was found in the inscription (verse) of *Sanghyang Tapak*. The Padjadjaran Kingdom was part of the Tarumanagara Kingdom's history, from the after-effect of the diminishing power of the kingdom during Tarusbawa's reign as the last king. Due to this very reason, in 670, he changed the name of the kingdom into the Sunda Kingdom. In the same year, Tarusbawa was forced by Wretikandayun to divide the regions of Tarumanagara (as large as West Java). Wretikandayun was one of the Tarumanagara people, but he set up a new kingdom called the Galuh Kingdom sometimes known as the Kawali Kingdom. The Galuh Kingdom was backed by the Kalingga Kingdom in Central Java. In the critical situation, Tarusbawa agreed to divide the regions into two and made the Citarum River as the border. Under the power of Sri Baduga (1482–1521), a son of the last king of the Galuh Kingdom, the two kingdoms of Sunda and Galuh were united. The period of reunification was called the Padjadjaran Period, hence the Sunda-Galuh Kingdom became known as the Padjadjaran Kingdom until the present day [11].

17.5   Methodology

This study was conducted at the Banten historical site, the location of the Banten Great Mosque Complex (*Komplek Masjid Agung Banten*) in Banten Lama, part of Banten Province. The process of identifying the research focus was based on a survey regarding the research site to investigate the facts in the research field, collecting the various data from Banten Lama Museum, the library in Serang Heritage Relics Protection Centre – BPCBS (designation for historic preservation matters) – and open interviews with people with knowledge of the Banten Great Mosque and its sociocultural condition in that area. The research focus was indentified in three areas inside the Banten Great Mosque Complex. The areas were the main building of the Great Mosque, the other building where gatherings were held beside the mosque and the cemetery area. These features were then studied and recognized as the representation of the strongest mixed culture embodiment in the Banten Great Mosque Complex. In order to get specific data, this study required the observation of the features involved, the execution of in-depth interviews and the collection of visual documentation in detail during field research.

17.6   Cultural Influence in the Banten Great Mosque

The Banten Great Mosque Complex was one of the components of the Banten Sultanate. In general, an Islamic City always had the *alun-alun* known as the town square and other supporting components such as keraton, pasar, masjid agung and madrasah. The supporting components always have specific locations, the *keraton* or palace south of the town square, the *pasar* or market to the north, the *Masjid Agung* or Great Mosque and the *madrasah* or religious school, not far from the mosque complex [12]. The Banten Great Mosque is a type of Sultanate mosque with *atap/bumbung tingkat lima* which literally means five-tier pyramid roof. The mosque was built during Sultan Maulana Hasanuddin's reign in 1552.

The Banten Great Mosque Complex consists of the Great Mosque as the main building, the *Tiyamah* in the south side, a cemetery area in the south and north sides with Royal Tombs, a *serambi* or porch in the east side, a pool in front of the 'serambi', a *minaret* or tower east of the mosque building and 10 m from the pool fence and an *istiwa* or octagonal sundial at the east side of the mosque yard. The three significant areas with mixed foreign and local cultures are the Great Mosque, the *Tiyamah* and the Royal Tombs. The Great Mosque as the main building has indications of Javanese culture influence. Javanese architecture has various types of residential buildings that are differentiated by the shapes of the roof. They are called *Joglo, Limasan, Kampung, Tajug* and *Panggang-Pe* [13]. The type of Javanese house that influenced the traditional mosque design is Joglo which has been known to have connections with Javanese patrician. Joglo originated from the

Fig. 17.1 The roof levels of the Banten Great Mosque representing characteristics of the Muslim

authentic Javanese culture, because its form and style have not been found in any picture or carving in the *candi* or temple [14].

The layout of these traditional buildings was influenced by pendopo or pandapa, which originated from the Sanskrit term *mandapa*. Mandapa is a type of Hindu temple in India with a square design built directly on the ground. Mandapa architecture has a modified design of a large and open space without partitions [15]. The design of pendopo was also applied in the Banten Great Mosque's *serambi*. Pendopo is part of a Javanese traditional house, and a *serambi* has the same function as the pendopo, as a public area. The roof levels represent the characteristics of the Muslim faith (Fig. 17.1). The philosophies are as follows:

1. The first level of the wider roof represents all Muslims (*Muslim or Muslimin*).
2. The second level smaller than the first represents the Mukminin (pious Muslims referred to as *beriman*).
3. The third level smaller than the second represents the Muhsinin (people who always do good).
4. The fourth level smaller than the third level represents the Mukhlisin (people who practices sincerity or *ikhlas*).
5. The fifth level that is the smallest roof represents the Muttaqin (people who are cautious and *bertaqwa*).

The interior of the Banten Great Mosque does not have intricate decorations like other mosques in Indonesia. The walls and ceilings are clean from any calligraphy or Islamic ornamental art forms. There are only geometrical patterns and triangle formations in air ventilation openings. A similar pattern can be found on the tower of the Pecinan Tinggi Mosque, Banten Lama, built by Sunan Gunung Jati. The pattern with Chinese influence was taken from the Pecinan Tinggi Mosque for the Chinese community of that time. The mosque was built in 'Pecinan', which means a China town, situated 500 m to the west of the Great Mosque. Undeniably, this

Fig. 17.2 'Pumpkin' stone as the base of a wooden pillar

pattern from the Pecinan Tinggi Mosque influenced those of the Banten Great Mosque.

Another object from nature applied in mosque ornamentation design then was the pumpkin. In the Chinese tradition, the pumpkin was seen as the symbol of prosperity (Fig. 17.2). Reference [16] said that Banten used to be a leading producer of pumpkins. The pumpkin shape was carved into stone as the base of wooden pillars inside the mosque with 24 pillars. The embodiment of Javanese culture could be seen in the *Soko Guru*, the four main pillars and the other 20 being support pillars. Javanese culture blended with Chinese philosophy through the pumpkin shape as an interior element of the Banten Great Mosque.

Hendrick Lucaszoon Cardeel was the architect of the *Tiyamah* building, giving Dutch culture influence to the Banten Great Mosque Complex. Buildings with Dutch style are known as *Indische style* or 'gaya indis'. *Indische* is the term for the Europeans who lived in Indonesia and had blended with the local socio-culture [17]. *Indische* was related to the issue of hybrid or mixed culture showing the historical process in Indonesia especially in Java. *Indische* architecture in Indonesia had always been built in accordance with the conditions of the local tropical climate such as considering an open-plan system, efficient ventilation, maximizing natural lighting and designing roof shapes with acute angles as protection from the heavy tropical rain. Reference [18] categorized the Indische style buildings into those with a symmetrical design, with vertical and horizontal lines in windows and doors, framed by carved wood. The buildings are huge and made from bricks. The walls are generally covered with a thick layer of cement-lime and the floor covered by terrazzo or tiles. In the present day, the function of the *Tiyamah* has changed from the earlier purpose of being a gathering place. It is also not in a good condition now. The *Tiyamah* is a two-storey building, each level with three major spaces with a total of thirteen windows and a main entrance in the south. There are four windows

in the west and east and one entrance in the north side of the building that is connected to the cemetery area.

The cemetery area in the Banten Great Mosque has a huge influence on the social activities surrounding the Banten Great Mosque Complex. Most of the pilgrims here wish to visit the Royal Tombs in the north side of the Great Mosque building. To the north of the cemetery area, there are open areas and private areas such as the grave of Sultan Maulana Hasanuddin and families. Some acts of tradition started to be included in the culture in this area.

17.7   Conclusion

Foreign cultures such as those of the Dutch and Chinese have a marked influence on the Banten Great Mosque Complex. Both cultures imposed their values and styles, which were however successfully blended with the local culture. In this case, Javanese culture was dominant even though the research subject in West Java was predominantly the Sundanese community. The Banten Great Mosque Complex is a living proof, a testimony of the fusion of various unique cultures making it different from the rest of the traditional mosques in Indonesia. The connection between cultures is like a chain, intertwined with the beliefs of the people. Animism believed in nature and the followers' belief that there was a soul in every object created a culture with magic values. The Hindu-Buddha belief through Chinese culture conveyed its influence onto objects and shapes with particular philosophy. Reference [19] stated that Java, with a strong culture, allowed the people to become Hindus or Buddhists. The various different religions were welcomed in the Javanese community, but they were *dijawaka*n or localized and adapted to be integrated into Javanese culture, and the dissemination of Islam has further strengthened the Javanese identity. Moreover, there are relationships between the Banten Great Mosque components and the sociocultural activities. The presence of the Royal Tombs gave rise to significant activities at the cemetery area that created strong traditions and built a magical religious atmosphere surrounding the complex. The activities at the cemetery area have been more active compared to activities inside the Great Mosque.

This study gives an important information about cultural identity in Indonesia based on the Islamic architecture found here. A complex historical background has brought the highest level of civilization to this country and also induced stress on its wealth. Heritage buildings and culture are two elements that cannot be separated because both act as the foundation to support the cultural identity of a nation and as the mirror of its civilization. However, in the modern world, there are several cultures that influence the traditional culture, hence, resulting in a dynamic culture that needs to accept reformation wisely to enable it to be identified locally and internationally.

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Chapter 18
The Influence of Malay Social Hierarchy in the Implementation of a Western-Based Participatory Action Research Project in Malaysia

Fariza Puteh-Behak, Norhaili Massari, Haliza Harun, and A.H. Yurni Emilia

Abstract In sustaining excellence in a globalized Malay and Islamic world, it is important to investigate the influence of the Malaysian cultural background in many areas including in the area of researching. This paper was part of a larger study that investigated the influence of Malay values and culture in conducting a participatory action research project in Malaysia. The participatory action research project, which originated from the Western philosophy, was conducted by a research team which consisted of the first author of the current paper and two Malay lecturers from Bakti Polytechnic (pseudonyms). Through qualitative methods such as observation, informal conversations, journal reflections and semi-structured interviews, this study investigated the experiences of the two Malay lecturers in negotiating the Western-based concepts in a participatory action research project. Due to the importance of reflection and action in a participatory action research, data was analysed through critical reflective analysis steps (Puteh-Behak, Using a multiliteracies approach in a Malaysian Polytechnic classroom: A participatory action research project. Doctoral thesis, University of Southern Queensland, Queensland, Australia, 2013) which included the process of observing and noting personal reflections, confronting and thinking and taking action. Findings suggest that the Malay lecturers' social hierarchy background affected the way they negotiated the Western-based egalitarian concept in participatory action research.

Keywords Participatory action research • Malay social hierarchy • Sociocultural • Egalitarian • Power distance

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18.1   Introduction

Vygotsky's [24] sociocultural theory suggested that the sociocultural background of a person determines how he/she makes sense or negotiates things in a particular context. Hofstede [7] asserted that culture consists of mental software that controls a person's response to their surroundings. Thomas [23] also suggested a similar point when he asserted that 'language, systems of government, forms of marriage, and religious system are all functioning when we are born into a society' (p. 29). It can be said that all aspects of the world including learning occur according to the person's sociocultural background. Different societies will have different interpretations about the world around them including learning and researching.

In the process of using a Western-based methodology such as participatory action research, the researcher and participants of the study were heavily influenced by the Malay cultures and values. This paper is going to discuss the influence of Malay culture, particularly the Malay social hierarchy, in the process of conducting a participatory action research in Malaysia. It will first discuss related literatures that explained the Western concepts in participatory action research project and the Malay social hierarchy. Next, it will describe the methodology used for the study. Finally, the paper will discuss the findings of the study and conclude with recommendations to improve the implementation of participatory action research project in a Malay society.

18.2   Literature Review

18.2.1   The Malay Social Hierarchy

The Malay society is often labelled as a hierarchical society [1, 8, 19]. In the Malay social hierarchy, parents and the elders possess a higher position in the structure. Hashim [9] conducted studies on the social character traits of the Malay society that were manifested in the traditional Malay sayings, poems, proverbs and verses. According to Hashim, Normahdiah, Rozira and Siti Sarah [10], traditional Malay sayings, poems, proverbs and verses often reflect Malay people's behaviours, manner of speeches, values and norms and thoughts and knowledge. In these studies, Hashim [9] and Hashim et al. [10] highlighted 26 social characters of the Malay society. Among them was a verse that indicated the position of parents in the society and how parents should be respected and served by their children. This verse suggests that a true Malay is signified by his/her ability to be loyal and obedient to his/her parents. It is considered the duty of children to serve their parents in a variety of ways. The verse is:

> Apa tanda Melayu jati (What is the sign of a true Malay),
> Mentaati ibu bapa sepenuh hati (Obey parents wholeheartedly),

Apa tanda Melayu jati (What is the sign of a true Malay),
Kepada ibu bapa ia berbakti (Serving his/her parents always).

The Malay social hierarchy also acknowledges the elders as having a high position in the societal structure. Jeannot and Khairul Anuar [12] stated that the budi concept encourages members of the Malay society to be courteous and respectful, especially to older people. This is because older people in the society are seen as people that are knowledgeable and possess the same status as the parents. The Malay also has a popular saying to describe the elders which is 'banyak makan garam' (eats more salt). This saying suggests that the elder people have eaten more salt; thus they have experienced more in their life and know better about life than the younger people. Here, experience is highly regarded as much as academic knowledge. Othman et al. [20] stated that in a Malay society the elders are the catalyst of the harmonious relationships in the society. They argued that elder people are 'intellects, educator and the coordinator of social relationships so it can remain harmonious' (p. 74).

The Malay social hierarchy also has a high regard for people in authority such as community leaders. Hashim [9] and Hashim et al. [10] asserted that another Malay characteristic highlighted in traditional Malay poems and verses was that the culture of being loyal to fair leaders. According to Hashim et al. [10], the following verses highlight how Malays perceive leaders in the community:

Elok kampong ada tuannya, elok negeri ada rajanya (A good village has its master, a good state has its kings).
Adat hidup orang terhormat, kepada pemimpinnya ia taat (A ritual of respected people is to be loyal to their leaders).

Respect towards leaders is often materialized through loyalty and obedience. Mohd Faidz et al. [17] described that the traditional Malay political culture was based on loyalty and sensitivity towards the sovereignty of leaders such as sultans. They asserted that the people were usually submissive and subservient. According to Asma [1], in the traditional Malay community, when a person is given a high position by a company, community or the government, Malays acknowledge their status and rank and expect the person to uphold his/her duties and responsibilities as leaders. As leaders, they were expected to be polite, courteous and trustworthy and have excellent manners and good leadership qualities. Asma [1] further suggested that the Malay community expects leaders to have paternalistic roles where they become the 'father' in an organization and provide help and support for the workers or other people. As an exchange, the people will give their loyalty, obedience and commitment towards the leaders. Jeannot and Khairul Anuar [12] suggested that in the Malay culture, a leader is always right and it is improper to contest their opinions. Mahfooz, Zainal and Rehana [18] stated that 'societal norm dictates that juniors do not disagree with seniors (superiors or elders)' (p. 115). Similar points were also suggested by Lim and Asma [15], who explained that leaders are entrusted to make the right decisions and other people are expected to obey and respect the leaders and not to question or challenge what they say.

It is also important to acknowledge status differences among individuals through the use of proper titles as a symbol of respect [15]. Norma and Kennedy [19] suggested that the status differences between individuals in the Malay society are clearly recognized and acknowledged through the use of the correct titles, protocols and rank. Originating from the Sultanate of Malacca era, the rituals among royalties are still preserved, for example, in addressing the royalties, the Malays use salutations such as Yang Mulia (The Honourable). Community leaders who were awarded merits by the sultan are addressed with their titles such as Datuk and Tan Sri preceding their first name. In academia, it is customary to address academics using their titles preceding their first name such as Dr or Professor. Even in a family institution, the title of each family member also symbolizes their position. For example, the title Long (the first) is given for the first born of the family, Ngah is for the middle, and Su (the last) is given to the last one born in the family. These titles are commonly used in most families in Malaysia, and each title shows the position of the person in the family.

Kuang et al. [14] asserted that using appropriate address forms and titles is important in the Malay society. They conducted a study that investigated how Malaysians which include Malays, Chinese and Indians address people who are holding positions in government agencies. The article discussed how the forms of address show status differences and cultural values such as respect and regards, as well as maintaining face value in order to maintain harmonious relationships. Through their study Kuang et al. [14] identified that in addressing officers that have authority, people used formal salutations, such as Encik (Sir) to address male officers and Puan (Madam) or Cik (Miss) to address female officers. In addition, Malaysians used informal address form in addressing lower level officers such as the office boy or tea ladies and cleaners. They used bang (brother), akak (sister), pakcik (uncle) and makcik (aunty) to display a sense of respect to the staff. Kuang et al. described these address forms as kinship terms that show modesty and respect.

18.2.2 Egalitarian Concept in Participatory Action Research

The concept of social hierarchy in the Malay society contradicts the main philosophy of the participatory action research where it emphasizes equal or egalitarian relationship among the parties involved in a research project. Scholars in participatory action research [2, 4, 13, 22, 25] suggest that participatory action research engages all members of the community in democratic ways by working collaboratively in studying their own social practice. Participatory action research stresses the egalitarian relationship between the researcher and the researched, where participants are invited to be the coresearchers together with the researcher as facilitator [11, 13, 22].

It is important to have equality among members in a participatory action research project; however, the concept of hierarchical relationship in the Malay

society refutes this point. The current paper will discuss the impact of this issue on the implementation of a participatory action research in a Malay society.

18.3   Methodology

18.3.1   Participants

The current study was carried out by a research team which consists of a doctoral researcher, which is the first author of the current article, and two Bakti Polytechnic (pseudonym) lecturers, Siti and Arfah (pseudonyms), as coresearchers. The research team was investigating the implementation of the multiliteracies approach in a Malaysian English as a Second Language (ESL) classroom.

18.3.2   Data Collection

The inquiry process in the current study involved a recursive process consisted of action research processes of planning, action, observation and reflection stages. Data was collected through observation, informal conversation, journal reflection and semi-structured interviews. I became a participant observer to observe and document the team's professional conversations, so I gained personal insights into the teachers' experiences. These conversations were audio recorded to be reviewed at a later time. Useful data such as the teachers' responses, reactions and interaction during the professional conversations were also documented in a research journal. In addition, I also obtained the teachers' reflections on their experiences in a participatory action research project through semi-structured interviews.

18.3.3   Data Analysis

Data was analysed through critical reflective analysis steps [21] which included the process of observing and noting personal reflections, confronting and thinking and taking action. At the observing and noting personal reflections stage, I noted significant events in the professional discussions through my observation notes and journal entries. Then, at the confronting and thinking stage, I identified significant points that emerged from my personal reflections on the collaborative effort of the team members as well as from the verbatim transcription of the semi-structured interviews with the teachers. Data were then classified into categories and possible themes. Next, I provided a few practical solutions to improve the participatory action research process. Finally, at the taking action stage, I implemented practical

solutions to improve the collaborative efforts of the research team in the next research project.

18.4 Findings

18.4.1 An Issue of Power Distance Within the Participatory Action Research Project in Malaysia

In realizing that the ideal of participatory action research is to create egalitarian relationship with my research participants, the researcher was confronted by issues of status differences due to power distance that existed in the Malaysian cultural setting throughout the research process. Grant, Nelson and Mitchell [6] suggested that researchers should avoid replicating the oppression of power or structural inequalities within the research relationship. In the research project, the researcher tried to give the research participants a more democratic role where they took up the role of coresearchers; however, the researcher found himself/herself circumscribed by the hierarchical power distance that exists in the Malay society. The Malay society has been described as having high power distance which states that all individuals in societies are not equal and each has his/her own position in the structure [7]. Asma [1] also affirmed that Malaysia's organizational structure was mainly based on a hierarchical structure, and this structure was ubiquitous to most situations in Malaysian sociocultural settings. It also includes the contexts of the research project which was conducted at a public higher education institution. The researcher's effort of involving Siti and Arfah as coresearchers, subscribing to the ideal of participatory action research project, was initially disrupted by the traditional status differences in relationships in our hierarchical society.

The collaborative effort among the team members, Siti, Arfah and the researcher, worked well, but the role each member played was initially influenced by their position in the Malaysian hierarchical structure. Figure 18.1 shows the power position between the individual team members.

Figure 18.1 shows the hierarchical relationship and status position of the members of the research team. The status differences were influenced by age, academic experiences, academic position and social experiences from the Malaysian sociocultural lens. In the Malaysian context, the age difference between Siti, Arfah and the researcher determined the status positions of the research team members. The researcher was 11 years older than Siti and Arfah, and as mentioned earlier, older people usually hold a higher status in the Malay society, and thus culturally the researcher had more authority in many areas such as in decision-making over Siti and Arfah.

According to the Malaysian sociocultural lens, the superior rank that the researcher had in the hierarchical structure was also attributed to her academic experience and position. Her seniority was represented by her academic
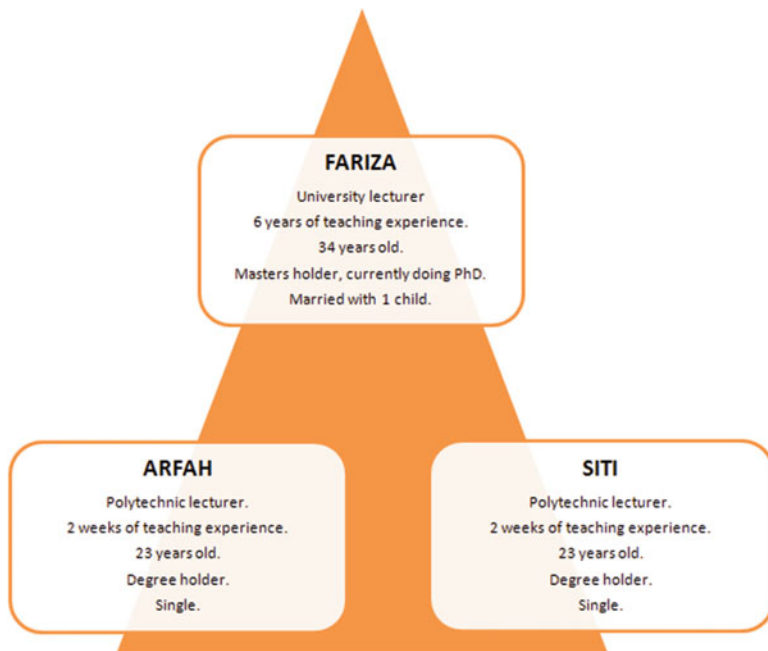
Fig. 18.1 Status position between individuals in the research team

qualification in which she had a master's degree and at that time was pursuing a doctoral degree. Siti and Arfah had just graduated from their first degree. The researcher had nine years of teaching experience, and they had just three months of teaching experience. In terms of the hierarchy of workplace, a university is at the top of the structure as compared to polytechnics, which offered diploma programmes. Generally in Malaysia, a university is often viewed as having a higher rank than polytechnics. In this case, working in a university put the researcher in a higher position as compared to Siti and Arfah's positions as polytechnic lecturers. In addition, my position as a researcher boosted the researcher's power status. Gosin et al. [5] discussed how researchers are socialized to believe that they are the experts and this puts them in a power position. This was also stated by Lofman et al. [16] who indicated that a researcher has been seen as 'holding the power because of their knowledge base, membership of the intelligentsia and as managing the research agendas' (p. 337). As a university lecturer, the researcher had more resources; thus she had been given a higher position in the hierarchical structure as compared to Siti and Arfah in a polytechnic setting.

   Based on a Malaysian cultural perspective, Siti and Arfah were at almost similar ranking in the hierarchical structure as illustrated by Fig. 18.1. This was because they were at the same age and both had just graduated from their first degree. They both had three months teaching experience which was conducted in their final year of their first degree. They both started work at Bakti Polytechnic at the same time.

Since they were at the same position in the structure, their relationship was more open and collegial.

At the beginning, the role each of the team members played was influenced by their position in the hierarchical structure. Siti and Arfah took up supporting roles, in which they assisted the researcher in every way to complete the research process. As a novice participatory action research researcher, the researcher was also influenced by her higher status in the research team structure and took the leading role. Extract 1.1 below shows an example of how the researcher dominated the conversation in the second professional discussion. The team was discussing ways to incorporate the English Language Department's curriculum to the multiliteracies module. It appeared that the discussion was dominated by the researcher because she was giving suggestions and making all the decisions. For example, the researcher selected the curriculum item that would be covered in the multiliteracies module, and it seemed that Siti and Arfah held subservient roles, as they agreed with the researcher's suggestions most of the time. They responded to the researcher's questions or suggestions with a 'yes' or 'all right', indicating agreement. Furthermore, they did not elaborate or ask any questions based on the decisions the researcher made.

Extract 1.1

Fariza:	Okay, last week basically if we look at this one, the curriculum, the one we discussed last week, was parallel to this one, right? For example, our interview activities meet the criteria of this one, right? Item 1.1 'To make enquiries', 'Asking questions', right?
Siti:	Yes.
Arfah:	Yes.
Fariza:	And then, I think [item] 1.6; we are not going to do that because we don't have anything on our module on that item, right? But, we have item 1.7: 'Responding to current issues'; we have that in our module, right?
Siti:	Yeah.
Fariza:	Maybe we don't have this item too. So, whatever [syllabus] item we are not covering in our present module, you have to cover them after the research project ends.
Siti:	All right.
Fariza:	Do we want to include 'To make clarifications'?
Arfah:	Yes, yes maybe together with 'Making inquiry'.
Fariza:	O yes, when they interview the job task, maybe they can ask clarifications. 'Making suggestions'? Are we going to cover oral presentations?
Arfah:	Umm (silence).
Fariza:	But we are asking them to do oral presentations, so might as well we do this [conduct lessons on making effective oral presentations], yeah?
Siti:	Yeah. I think in the assessment, we have one assignment under oral presentation.
Arfah:	Yup.
Fariza:	So, okay, we try to include that.
Arfah:	Yup.

In the collaborative research process, the authority to make decisions was solely given to the researcher, and Siti and Arfah were providing supporting information

to support the decision-making process. In Extract 1.2, the team was discussing the type of assessment that could be included in the multiliteracies module. To ensure that everybody in the research team was involved in the decision-making process, the researcher ran through her ideas with the group. It appeared that Siti and Arfah were not comfortable in the process of shared decision-making as they were silent in a few instances. When the researcher expressed her opinion that allocating 100 marks for the first and second multiliteracies projects was quite unreasonable, they did not state their stand on the issue. The researcher continued the conversation by suggesting including only certain parts of the whole assessment scheme. Arfah responded by sharing her experience in assisting a lecturer for a previous year's assessment process. The researcher saw her input to the discussion as an opportunity of including the research team in shared decision-making process when she provided a provocation statement of whether the type of assignment mentioned by Arfah could be applicable for our multiliteracies projects.

However, the process of including Siti and Arfah in the discussion and the decision-making process was unsuccessful, as it appeared that they were willing to provide information but not contribute to the shared decision-making process. They left the decision-making to the researcher. At one point, Siti stated her opinion; however, before ending her statement, it seemed that she asked for the researcher's approval, before deciding not to continue with her statement. This excerpt also shows that the researcher made the final decision on the assessment issue based on the information provided by the research team members. At the end of Extract 1.2, the researcher stated that the assessment included the career research presentation and the Majalah 3 (the first and second multiliteracies projects). The researcher responded to Siti's approval-seeking action with a final statement, suggesting that the researcher was influenced by the authoritative position that she had in the hierarchical structure.

Extract 1.2

Fariza:	So, I think it is a bit too much to assess them with this 50 % and then another 50 %. What do you think?
	(Silence)
Fariza:	How about if for the sake of this research project, we just take this one, the 15 % assessment, so we can have an assessment on group discussion for 15 %. Do we have any individual presentation in our module?
Arfah:	Last semester when I was helping one lecturer with her assessment, we asked the students to present their group work, but each student had different parts to present, so we assessed them based on the individual work.
Fariza:	Can it work with our module?
	(Silence)
Fariza:	Umm, we have presentations, right?
Siti:	We have the career research presentation.
Fariza:	Yeah, that one, can we assess that and give them 15 %?
Arfah:	We have another one, the Majalah 3.
Fariza:	Umm, Majalah 3, umm, I was thinking about the career blog presentation.

(continued)

Siti:	Yeah.
Fariza:	How about we take two parts from the assessment scheme? Maybe we can assess Majalah 3 and the career research presentation. We can take the career research presentation as an individual assessment and Majalah 3 could be assessed as a group assignment.
Siti:	I was thinking the career blog, because, umm, No? I don't know; I have no idea (laughs).
Fariza:	I think we take both projects. (Professional discussion 2, 24 November 2010)

Extract 1.3 is another example where the decision-making process was not shared by all research team members. In this extract, Siti suggested a classroom activity that involves students recording their group's role-play, and the recording could be presented in the classroom. This suggestion was supported by Arfah, but the researcher thought that it was not necessary. Siti stated that if the researcher had decided that the activity was not necessary, she would just agree with her decision. Once again, the researcher made the final decision about the topic of discussion. In this excerpt, the researcher made her stand and closed the discussion on that topic by orienting the discussion to a different topic. It appeared that the researcher was hesitant in relinquishing the authority that she possessed in the research team structure and Siti and Arfah remained obedient.

Extract 1.3

Fariza:	I think maybe we don't have to use computers in all of the lessons.
Siti:	I was thinking of asking the students to record their role-plays.
Arfah:	Yup. We can ask them to take turns and later present their recordings. But this process will take time.
Siti:	I think so too. But since you say we don't have to, then it is okay.
Fariza:	Umm, I think that would not be necessary. So, what else can we do here? (Professional discussion 1, 10 November 2010)

Extract 1.4 also highlighted the point that the researcher was taking control of the decision-making process and Siti and Arfah were subservient by expressing agreement to her statement. The researcher decided to include two assessments in our module and decided to give each assessment 15 % and 20 % of marks. Arfah asked a question only to confirm the details and not to question the basis of the researcher's decision. It appeared that Arfah and Siti did not contradict the researcher's statement and accepted the statement as an ultimatum that should be executed without any negotiation.

Extract 1.4

Fariza:	They are going to do a group discussion to develop their career blogs, yeah; I think we can assess them based on that discussion. So, we take only two assessment types, the group discussion (15 %) and later the individual discussion (20 %) for the Majalah 3.
Arfah:	So, we are going to take these two assessments only?
Fariza:	Yup.

(continued)

Arfah:	Okay.
	(Professional discussion 2, 24 November 2010)

Data shows that there was a clear line that separated the roles and status of each research team members. It became apparent that the researcher was dominant in the conversations and she had the authority to control the direction of the research project by having the final say in almost every issue discussed. Siti and Arfah also confirmed this point when in an interview carried out after the planning stage in the first cycle; they commented that they saw the researcher as a person who guided them in the initial course of the research project. As illustrated in Extract 1.5, even though Siti and Arfah did not highlight the element of status differences in the research relationship, they described the dominant role that the researcher played while developing the multiliteracies module. They mentioned that the researcher was mainly guiding the discussion process by helping them understand the concept of multiliteracies and researching. Arfah stated that she saw the researcher as having two roles, a facilitator and sometimes a coresearcher. She highlighted that the researcher made efforts to listen to their ideas and incorporate their ideas in the planning of the module. Nevertheless, ultimately she viewed her as a facilitator. Siti jokingly indicated that the researcher sometimes dominates the conversations; however, she reiterated that it happened because of their limited knowledge on teaching and researching. She stressed the point that they needed more guidance from the researcher in most instances.

Extract 1.5

Siti:	I think you are more as a facilitator. As a leader, I don't think so, because if you were a leader, you would instruct us of what to do. But, yeah, you facilitated us more; you guided us in many areas that we don't know.
Arfah:	I see you as a facilitator and coresearcher because we were not familiar with the system. We were not familiar with the concept of multiliteracies, and we don't have the experience yet. It was more of you facilitating the teaching and the researching process. Sometimes I see you as a coresearcher, because you tried to listen to our opinions and based the lesson plans on our ideas as well, so, sometimes I see you like a coresearcher. But, more of a facilitator role.
Fariza:	When you say that I facilitated the discussion process, what do you mean?
Siti:	(Laughs) I see that you helped us a lot because we don't have much knowledge in teaching as well as researching, so you gave us a lot of tips.
Fariza:	Do you think that I was a bit bossy?
Siti:	Sometimes (laughs), no, no, I think you helped us a lot.
Arfah:	Yes, yes, we have limited knowledge in this area, so you have to guide us a lot. If you were the leader, we might not have our discussions right; you can just tell us what to do.
	(Interview 1, 25 November 2010)

In short, the element of power distance was evident in the initial stage of the research project. At this stage, the research team's collaborative practice was highly influenced by the Malaysian cultural values and practices. In the case of this participatory action research project, the evidence of power distance was quite

clear as indicated in Extract 1.1, Extract 1.2, Extract 1.3, Extract 1.4, and Extract 1.5. The lecturers, who held an inferior position in the hierarchical structure, were more subservient, and the researcher, who had a more superior position, dominated the discussions.

18.5   Conclusion

Conducting a participatory action research in a hierarchical setting was challenging. The basis of participatory action research philosophy itself was a challenge to the basic principle of the hierarchical society of the Malays. Participatory action research strives for egalitarian relationship among members of the research team; meanwhile, in a hierarchical culture, inequality is acknowledged, accepted and considered normal. Conducting participatory action research in a hierarchical setting was like working in two contrastive worlds.

Based on the findings of this study, it would be useful for a participatory action researcher to acknowledge the elements of power distance that already exists in the society. It is important to acknowledge that hierarchical power is valid and plays an important role in determining how each member of the research team contributes to the research process. In this study, the elements of status difference were evident at the initial stage of planning the project. In the beginning, the research relationship was influenced by the status differences according to the position of the members in the Malay social hierarchy. All research team members acted according to our position in the hierarchical structure where the researcher dominated the discussion and the two lecturers were more subservient. Those instances were genuine situations and real feelings.

Participatory action researchers working in a hierarchical structure should acknowledge the validity of status difference according to the position in the hierarchical structure to ensure that it is possible to negotiate and renegotiate these elements throughout the research process. This point was also noted by Dworski-Riggs and Langhout [3] who suggested that participatory action research process can emerge as long as the researchers are aware of the influence of power distance and tailor their research approaches to that setting. This participatory action research project did not offer a totally free and equal power ratio in the research relationship, but it allowed me to discover the significance of status differences and how to negotiate and manage it so that we could achieve a democratizing collaborative research effort. In short, to conduct a participatory action research in the Malaysian context, one must acknowledge the influence of power distance in the hierarchical structure in social and institutional setting and acknowledge that participatory action research in the Malaysian context could not be totally egalitarian or democratizing, but understanding of these points would help one to devise practical plans in minimizing cultural implications.

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Chapter 19
The Perils of Drug Trafficking: Endangering the Malay and Muslim Society

Nasreen Miza Hilmy Nasrijal and Ekmil Krisnawati Erlen Joni

Abstract   Abuse of illicit drugs is harmful to human and any action to market the drugs is detrimental to society. Combating the trafficking and sale of illicit drugs requires international cooperation as well as respective national policies on prohibition and enforcement. Usage and sale of illicit drugs are a threat to Muslim nations, but more countries with majority Muslim population are involved in drug trafficking in contravention with the principles of Syariah to 'enjoin good and forbid the wrongdoings'. This paper analyses empirical evidence on the involvement of Asian countries with majority Muslim population and, in particular, the Malays and Muslims in Malaysia in drug trafficking activities throughout the two decades. While the implementation of severe punishment is aimed to deter drug trafficking, significant reduction effect has yet to be achieved. Drug trafficking activities continue to be destructive to the Malay and Muslim society.

Keywords   Drug trafficking • Death penalty • Illicit drugs

19.1   Introduction

Malaysia imposes strict laws on drug-related offences. The most severe is drug trafficking under section 39B of the Dangerous Drugs Act 1952 (henceforth 'DDA'), for which death penalty is imposed upon conviction. Death penalty has been condemned as inhuman and criticized as being incapable of reducing drug trafficking. The supply and demand for illicit drugs do not appear to depreciate with the implementation of severe punishment for drug trafficking in countries which are prominent for cultivating, consuming or being used as trafficking routes. A worrying concern is the involvement of more countries with majority Muslim population in drug trafficking activities. In Malaysia, the Malays who are principally described

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as Muslims under the Federal Constitution make up substantial numbers of illicit drug addicts as well as drug traffickers. The increasing trend of drug trafficking activities in countries with majority Muslim population is not in accordance with the spirit of Islam. In the following, the authors firstly discuss the theoretical *Syariah* principles on drug trafficking and presents the empirical evidence on the involvement of Muslims/Malays in drug trafficking activities.

19.2 Illicit Drugs in Muslim Society

19.2.1 Prohibition of Illicit Drugs in Islam and the Justification of Death Penalty

The principle of enjoining good and forbidding wrongdoing is steadfastly established in Islam. The Quran contains various provisions encouraging righteousness and demanding Muslims to shun transgression:

> And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful. ('Āli' Imrān 3: 104)

> The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is exalted in Might and Wise. (at-Taubah 9: 71)

To forbid what is wrong in the context of illicit drugs is to prohibit its usage; illicit drugs being intoxicating in nature have the same effect as alcohol for which there are numerous revelations in the Quran explicitly prohibiting consumption of alcohol. Thus, using the analogous deductions derived from the sources of *Syariah* prohibiting alcohol, Muslim jurists unanimously conceded that consumption of illicit drugs is haram (forbidden) in principle and is prohibited [1].

In addition to being intoxicating, misuse of drugs, which is akin to alcohol, increases fatality, is harmful to a person's health [2] and may induce violence thereby making the consumer a threat to the society. Prohibiting the usage of illicit drugs, however, has to be in tandem with restricting its production, trading and trafficking. Hence, based on analogous deduction derived from the available Islamic punishments in *hudud*, *qisas*, *ta'zir* or *dia*, implementation of death penalty on a drug trafficker is justified in view of the hazardous nature of illicit drugs which destroys the Muslim nation [3]. Theoretically, death penalty for drug-related offences, particularly trafficking or smuggling of drugs, would accomplish the aims of sentencing: retributive, preventive and deterrence [4]. The deterrence objective of imposing a severe punishment is to discourage others from committing a similar crime [5], while preventive aim of a severe sentence sought to refrain the offender from repeating his/her crime. Thus, imposing a harsh punishment for drug

trafficking was intended to eradicate drug-related offences [6] and protect public interest [7].

However, studies have found that death penalty has no effect on the reduction of crime [8]. In the United States, it was revealed that more and better security drove the crime drop over 70 % from 1993 to 2011 [9] instead of severe punishment such as death penalty. While most countries have relinquished death penalty as punishment to be aligned with human rights interests [10], Malaysia along with other countries with majority Muslim population still retains it for heinous crimes such as murder and drug trafficking.

19.2.2 Drug Cultivation and Trafficking in the Muslim World

Illicit drug trade is frequently associated with other transnational crimes causing social turmoil and, thereby, prohibited in Islam. Regrettably, Muslim countries or countries with substantial Muslim population in Asia and Southeast Asia are the biggest producers and traffickers of illicit drugs. Afghanistan takes the lead for both cannabis and opium production, while Morocco and Indonesia also contributed substantially to the production of cannabis resin. The United Nations Office on Drugs and Crime (UNODC) also reported that consumption of cannabis globally had increased, particularly in Asia. Afghanistan, a Muslim country, is reported to be the biggest cultivator and supplier of opium and cannabis resin. Farmers were discovered to be motivated to cultivate opium for economic reasons [11].

There is also increased use of amphetamine-type stimulant drugs in Asia and Africa. It was further reported that the use of heroin and opium is high in Afghanistan, Pakistan, Iran and Central Asia. East and Southeast Asia evidenced high usage of drugs administered by injection, which affected countries with majority Muslim population such as Indonesia, Pakistan and Iran. The natural consequence of injecting drugs is the high prevalence of HIV which was also recorded in these counties with majority Muslim population. Ketamine is dominantly found in Southeast Asia, in particular Malaysia, Brunei, Indonesia and Singapore, and China. Ecstasy pills were found to be continually manufactured in Malaysia and Indonesia despite large seizures in Southeast Asia. In addition, Muslim countries are favourite routes for shipping and trafficking drugs within and beyond Asia. Pakistan has been an important hub for trafficking heroin, mainly due to geographical reasons. Recently, Iraq, Iran, the Middle East and the African continent emerge as new traffic routes for heroin originating from Afghanistan. Southeast Asia is also reported to be trafficking routes for various types of drugs [2].

It would not be fair to say that these countries are lacking in their drug-related laws. Abuse of illicit drugs and trafficking thereof are issues of concern for all affected countries, whether they are involved as trafficking routes or producers. Large seizures of illicit drugs weighing more than 10 kg, mainly maritime seizures,

were reported in various countries with majority Muslim population such as Iran, Pakistan, Afghanistan, Morocco, Turkey, Malaysia, Iraq, Syria, Saudi Arabia, the United Arab Emirates, Qatar, Bangladesh, Brunei and Indonesia showing enforcement measures are in place [2]. Death penalty is imposed for drug-related offences in Malaysia, Indonesia, Iran, Pakistan, Saudi Arabia, the United Arab Emirates, Yemen, India, Singapore, Thailand and China. In 2012, numerous death penalties were passed in all the said countries. 682 executions were carried out in 2012, out of which ¾ were recorded in Iran, Iraq and Saudi Arabia, mainly for drug-related offences [12].

It is a catch-22 situation for these countries. On the one hand, as drug cultivation and trafficking are rampant, stern punishment is viewed as necessary in these respective countries to curtail drug-related offences, particularly drug trafficking. However, death penalty has been denounced as inhuman and ineffective. In Malaysia, death penalty remains the punishment for drug trafficking. However, as the government is contemplating replacing death penalty with other forms of punishment, the Narcotics Crime Investigation Department revealed that execution of death penalty has not been carried out since 2010. Nevertheless, until the law is amended, the courts continue to order death penalties upon conviction under section 39B DDA.

19.3 Involvement of Malays and Muslims in Drug Trafficking: Statistics and Cases

The official data on reported crimes in Malaysia is compiled by the Royal Malaysia Police (PDRM) and registered in the Malaysian Crime Index. However, the Malaysian Crime Index excludes a range of crimes such as drug offences and is restricted to reported crimes only [13]. A doctrinal analysis was conducted on cases where the accused persons were charged under section 39B DDA as reported by leading law journals in Malaysia from 1991 to 2012. The study explored, inter alia, the legal reasoning(s) for the acquittal or conviction of section 39B DDA and the deterrent effect of death penalty for drug trafficking in Malaysia. Using purposive sampling, 509 cases were selected based on the charge made out against the accused under section 39B DDA, and excluded from the sample were cases in which the courts deliberated on procedural issues without meting out a sentence on the accused. Out of 509 cases found, nearly half (254 or 49.9 %) involved accused persons who were Malay/Muslims, while the rest involved non-Malays: 173 accused persons or 29.4 % were Chinese, 56 accused persons or 9.5 % were Indian and the remaining 26 cases (4.4 %) involved accused persons of various ethnicity. While the involvement of various ethnic groups in drug trafficking cases in Malaysia reflects the distribution of population in Malaysia [14], involvement of Malay/Muslims in drug trafficking is high considering that it does not correspond with the spirit of Islam. Of

the 509 cases, 296 or 50.3 % were convicted. On appeal to the Court of Appeal, 110 convictions were upheld, while 71 convictions were overturned.

The numbers of cases where the accused persons were Malays/Muslims fluctuate from 1991 to 2012. However, regardless of the fluctuation, the number of Malays/ Muslims charged for drug trafficking under section 39B DDA continues to contribute substantially towards the total number of drug trafficking cases in Malaysia. With the prosecution division of the Attorney General's Chambers taking over the conduct of almost all cases in all the courts since 2009, the rates of conviction for criminal cases across the board had improved [13].

In order to secure a conviction, the prosecution must fulfil the ingredients of section 39B DDA. The prosecution must prove that the accused had possession of the illicit drugs at the time of arrest; possession is proven if it can be shown that the accused had custody and control over the drugs as well as knowledge that he/she was in possession of drugs. In addition, the weight of the illicit drugs must exceed the prescribed limit under the law to establish trafficking aside from other ingredients amounting to trafficking [15].

Having physical control and custody of the incriminating drugs at the time of arrest indicates possession and knowledge of the illicit drugs which can be shown by evidence produced in the case. For instance, where the accused was caught with over 19 kg of raw opium in his possession in the case of *Pendakwa Raya lwn Abu Bakar Sharif [1991] 2CLJ 25*, it would be preposterous for the accused to deny that the bag containing the drugs did not belong to him or that he had no knowledge of such heavy load of illicit drugs. Similarly, the accused could not deny possession when he handed over the drugs to the prosecution witness. Hence, the Court of Appeal in *Mohamad bin Abdullah v Public Prosecutor [2012] 3AMR* 106 upheld the conviction of the accused and rejected the defence of wrong identity. The defence of the accused being an innocent carrier did not hold water in *Pendakwa Raya lwn Mohd Nazir b. Mat Junoh [1993] 2CLJ 315* as the accused was caught red-handed having in his possession a paper bag containing 450.5 g of cannabis. The absence of knowledge on the illicit drugs did not raise reasonable doubt because the paper bag was unsealed and he could have easily checked the contents. The vicinity where the drugs were found is indicative of possession. In *Pendakwa Raya lwn Ahmad Lateh & Satu lagi [1991] 2CLJ* 36, two Malay men were charged and found guilty of trafficking cannabis concealed in two separate rice packages totalling more than 800 g. It was implausible to claim that the packages were not theirs when the packages were placed near their legs while travelling on a bus.

In another case, *Pendakwa Raya lwn Shukri Mohamad & Yang Lain [1992] 1CLJ 595*, having control of the car which transported more than 25 kg of cannabis, the first accused who was the driver of the car could not raise reasonable doubt about the possession or knowledge of the incriminating drugs. However, his passenger (the second accused) was acquitted. Drugs found in a car and a room occupied by the accused also amounted to having possession, control, custody and knowledge in *Public Prosecutor v Zulkifli bin Arshad [2011] 1MLJ 599*. The accused was found guilty on two counts of drug trafficking involving more than 8 kg of cannabis and was sentenced to death.

Malay women were also found involved in drug trafficking activities. Of the 254 cases involving Malay/Muslim accused persons, 237 were male, 11 were female and 6 cases involved accused persons from both gender. In *Pendakwa Raya lwn Bedah bt Abdullah [1995] 1CLJ 797*, a Malay woman was charged with trafficking 790 g of cannabis which was strapped to her body. Her defence was that she was an innocent carrier and had no knowledge of the contents of the package. She was found guilty and sentenced to death. A wife is put at risk when her husband was caught with the drugs. In the case of *Pendakwa Raya lwn Mustafa bin Yop Samsudin & 3 Lagi [1993] 1CLJ 396*, all four accused persons were Malay. The first accused was actively involved in the discussion to sell drugs to the agent provocateur. The third accused was seen carrying the bag containing 1,147.6 g of cannabis. Both were convicted. The wife of the third accused who followed her husband when her husband collected the drugs was also initially charged but was subsequently acquitted when there were doubts as to her involvement in drug trafficking. A Malay husband and wife were charged with trafficking 3,455.51 g of cannabis which were seized from various parts of their house in the case of *Public Prosecutor v Muhammad Nasir Shaharuddin & Anor. [1992] 3CLJ 408*. Fortunately for them, they were acquitted as there were reasonable doubts raised: a third person was present in the house and he had access to the room where larger amounts of drugs were seized. At the time of arrest, the third person was found sleeping in the room. However, he was not charged for trafficking. The prosecution failed to prove that the husband and wife had knowledge of all the drugs.

The cases in which the accused persons were acquitted were due to failure to prove the ingredients of trafficking under section 39B DDA as well as procedural noncompliances which gave rise to reasonable doubts. For example, when the prosecution failed to prove the handling of drugs by the chemist (issues of safe-keeping as the chemist took two months to return the exhibits, 902 g of cannabis, to the police) and failure to call material witness in the case of *Public Prosecutor v Mansor b Md Rashid & 2 Ors [1994] 1AMR 907*. Likewise, in *Pendakwa Raya lwn Zainal Abidin bin Mt Sharif [1993] 1AMR 169*, the prosecution failed to prove safekeeping of the exhibits (3,516 g of cannabis) which were in the chemist's custody for 4 months. The weight of drugs involved was quite large and gives rise to presumption of trafficking, but because the evidential and procedural requirements were not fulfilled, the accused was acquitted. Discrepancies in the evidence of the prosecution witnesses affected the prosecution's case in *Shah Rizan bin Sulong v Pendakwa Raya [2012] 4AMR 319*. The accused was acquitted because there was evidence of others who had access to the premises in which the drugs were found. In *Hasibullah bin Mohd Ghazali v Public Prosecutor [1993] 3MLJ 321*, although 31 kg of cannabis indicated some form of trade, it was not sufficient to convict the accused because the drugs were found in a locked room where the key to it was hanging on the wall, accessible to all in the house, thereby raising doubt as to the accused having sole possession of the drugs.

It has to be noted, however, that the 254 cases found involving Malays/Muslims exclude Muslims from other countries. There were also cases involving accused persons from Iran, Indonesia, Bangladesh, Pakistan and other countries with

majority Muslim population. The cases in the sample of the study are limited to those reported in the law journals, and there are cases which were not reported. Further, there were cases where the accused were charged under a lesser offence, namely, for possession of drugs under section 39A DDA which is not punishable by death but by imprisonment. Charges for possession of drugs were due to a number of reasons: lack of evidence on trafficking activities, the weight of the drugs after being analysed by the chemist did not amount to the minimum required under the DDA to presume trafficking or the accused agreed to plead guilty for a lesser charge. Therefore, there could be more Muslims charged under section 39B DDA in Malaysia. It has been suggested that trafficking activities may possibly be controlled by reducing the supply of illegal drugs and to identify the mechanisms of drug trafficking for better enforcement [16]. These actions would require extensive international cooperation in addition to aggressive national enforcement activities as well as substantial resources for investigation.

Economic incentive for drug trafficking appears to be far greater than the threat of death penalty hampering the efforts of the authorities. In Malaysia, for instance, over the years, the cases have shown that drug trafficking is a lucrative business. For instance, in 1993, the price of cannabis was RM1,400 per kg based on the case of *Pendakwa Raya lwn Zainal Abidin bin Mt Sharif [1993] 1AMR 169*. Conversely, in 2012 in the case of *Zaifull bin Muhammad & Anor. v Pendakwa Raya [2012] 4AMR 620*, the price of cannabis was RM2,700 per kg. The Court of Appeal upheld the High Court's decision in finding both accused persons guilty of trafficking 799.4 g of cannabis. The price of heroin in *Mohamad b Che Tam v PP [2011] 5MLJ742* was RM350 per bottle, whereas in the case of *Mr Losali v Pendakwa Raya [2011] 4AMR 797*, the price was RM900 per bottle. It must be noted, however, that the price of the drugs based on the cases from 1991 to 2012 fluctuates without any fixed rate. Most cases in which the price of drugs was reported involved the role of an agent provocateur who negotiated the sale of drugs with the accused. Therefore, the price of the drugs is different on a case-to-case basis and is also subjected to negotiations between the parties. Nevertheless, the price of drugs remains on a high threshold. Based on the statistics compiled by the Narcotics Crime Investigation Department in 2012, the price of cannabis is RM3,000 per kg, whereas heroin is between RM30,000 and RM220,000 per kg depending on its content and quality. Ecstasy pill which is becoming more appealing is sold at RM60 per pill.

In sum, as drug trafficking is profitable, drug cultivation and production inevitably become highly in demand. Where monetary gains surpass moral and religious virtues, persons who are profit oriented would have no qualms committing crimes which are detrimental to the society. In addition to implementing a severe punishment on drug traffickers, it is fundamental that each country, particularly those with majority Muslim population, increases their enforcement activities within their jurisdictions to improve security and prevent dissemination of illicit drugs. It is the responsibility of each country to wage war against cultivation and production of drugs. There are evidences that the cultivation of drugs in certain countries is driven by poverty, and profits from cultivation of drugs contributed to the country's revenue. This may be challenging if the country cannot find measures to substitute

the earnings obtained through drug trafficking with non-harmful trade or industry. Eradication of poverty is also vital to diminish cultivation of drugs and drug trafficking activities.

19.4 Conclusion

Drug trafficking is a thriving industry; despite Islamic principles sanctioning the prohibition of consumption and selling of illicit drugs, severe punishment does not appear to decrease drug trafficking activities in countries with majority Muslim population. It is contended that the involvement of Muslims and particularly Malays in drug trafficking activities indicates that they have deviated from the teachings of Islam. The Muslim nation urgently needs to revisit the basic teachings of Islam to enjoin good practices and forbid wrongdoings: by curbing the trade of illicit drugs with rigorous enforcement, by exterminating the cultivation or production of illicit drugs for economic gains, by utilizing zakat to eradicate poverty, by wiping out corruption practices among the enforcement authorities and by educating the public (particularly the youth) on the hazards of illicit drugs. Fighting the drug trafficking industry requires concerted efforts from all Muslim nations. All countries with majority Muslim population need to be in sync on their national laws and policies as regards prohibiting the consumption, cultivation, trafficking, supply and sale of illicit drugs. These actions are essential to protect the Muslim society from being destroyed by the effects of illicit drugs and crimes related to the illicit drug industry. International cooperation is also fundamental in identifying the approaches utilized in drug trafficking activities so that the authorities can circumvent the trafficking of illicit drugs from the supplier to the targeted consumers. Although it is a laborious process, results will be accomplished with continuous and persistent actions.

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Chapter 20
The Practice of Modern Family Planning Methods Amongst Married Muslim Women in Katsina, Katsina State, Nigeria

Amina Lawal Mashi and Rohana Yusof

Abstract The study is aimed at identifying the changing attitude of married Muslim women on the acceptance and usage of modern family planning methods within the Katsina metropolis. Two hundred women were selected randomly from the four maternal health centres in Katsina metropolis for the study. They were socio-demographically characterised by different ages and varied educational status but from the same ethnic and religious background. Questionnaires were used to gather the data from the four maternal centres, which were administered through the nurses in charge of the four family planning units in the four maternal health centres. The results showed that the respondents (i.e. married Muslim women) in spite of their cultural and religious background have good knowledge of modern family planning methods and have high acceptance of modern family planning contraceptives. The results also indicated that age or religious beliefs do not constitute hindrance to the acceptance and practice of modern family planning contraceptives. However, the results indicated that acceptance of modern family planning contraceptives is low amongst the rural women who are illiterates. The study recommends a holistic approach (i.e. all stakeholders, parents, husbands, religious/educational institutions, NGOs and government) towards the acceptance and practice of family planning in order to achieve the goals of the 2004 national policy on population. This can be achieved through more enlightenment campaigns particularly to attract less educated rural women on the use of modern contraceptives to space their children, establish more maternal health centres in the rural areas and provide free counselling services and contraceptives as a motivation towards acceptance and practice of family planning methods.

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20.1 Introduction

Population growth and high prevalence rate of poverty in our society are rapidly
affecting and changing our traditional views on family issues, particularly the
acceptance and practice of modern family planning methods such as condoms,
injectable, pills, etc. which are designed to achieve fertility controls. Two decades
ago, women particularly in the predominantly Muslim communities of northern
Nigeria view the practice of modern family planning as alien and not in conformity
with their culture and religion. However, today a growing number of married
Muslim women in respective of their religious/cultural background have accepted
the use of modern contraceptives for various reasons such as health, economic,
spacing of children, etc.

The United Nations and various governments around the world have given
considerable attention to family issues. This is because "family is the building
block of society. It is a nursery, a school, a hospital, a leisure place, a place of refuge
and a place of rest. It encompasses the whole society. It fashions beliefs. It's
preparations for the rest of our life and women run it" (Abbott and [1]:510).

20.2 Statement of the Problem

Nigeria is one of the countries with the highest population in Africa and indeed the
world over. The 2006 National Census indicates that the country has about 140
million people, made up of 71,700,859 million males and 68,293,683 million
females. It has a population growth rate of about 3.2 %; the age structure of the
population shows that about 44 % of Nigerians are currently under 15 years of age,
while the fertility ratio is 5.7 %. Similarly, poverty level has increased considerably
in Nigeria. According to the National Bureau of Statistics report, "112 million of
Nigerians are living in abject poverty (i.e. below the poverty line "the punch 4/2/
2012" [9]). The World Bank report of May also shows that the population Nigerians
living in abject poverty has increased considerably to about 70 % of the entire
population".

The above grim situation of rapid population growth and increase in poverty
amongst Nigerians pushes the Nigerian government to adopt the resolutions
reached in 1994 at the United Nations (UN) International Conference on Population
and Development and the 2000 Millennium Development Goals of providing
adequate health information and services to all Nigerians on modern contraceptives
and related services. The federal government revised its national policy on popu-
lation in 2004. The policy recognised that population factors, social and economic

development and environmental issues are irrevocably entwined and are all critical to the achievement of sustainable development in Nigeria. The policy aimed at improving the child reproductive health and achieving lower population growth rates by voluntary fertility methods (i.e. modern family planning methods), with a view of reducing national population rate by 2 % by 2015 and reducing fertility rate to 0.6 % by 2015.

Katsina State is one of the 36 states of Nigeria, located in the northwest zone of the country, with a population of 5,792,578 comprising of 2,978,682 males and 2,813,896 females [7]. Katsina State has given considerable attention to health issues through the establishment of general hospitals and specialised hospitals to cater for the needs of women and children. In all these health facilities, family planning units have been set up to provide free information and counselling services to women on the use of modern family planning methods as well as provision of subsidised modern contraceptives.

The aims of this study are to examine the acceptance and practice of modern family planning methods in the four maternal health centres, within the Katsina metropolis, to identify the factors responsible for the changing attitudes of married Muslim women towards acceptance of modern contraceptive and to make appropriate recommendations on how to strengthen the practice of family planning in view of its strategic importance in poverty reduction, well-being of the child-bearing mothers and sustainable national development.

20.3   Conceptual Framework

The study of population growth and the growth of cities as centres of demographic and social change has long been a central field in sociology [5]. The world's population is currently estimated as 6.8 billion [2], and according to the United Nations forecasts, it is likely to increase to about 8.8 billion by 2025 [8]. This would represent growth over a 30-year period that is roughly equal to the entire world population in 1965 [10].

Rapid population growth, especially in Third World countries, would most probably continue in the coming decades and will pose severe challenges to human survival and well-being. "The pressure of population growth on resources of food, space, and water have produced changes in economic and social arrangement throughout history, but never before have those changes occurred as rapidly or on as great scale as they are occurring today" [4, 11].

Various sociological theories have been formulated over the years to explain population patterns. Greek philosopher Plato (350 BCE/1960) argued that the city state should have 5,040 citizens and that measures should be taken to increase or decrease the population to bring it in line with this figure. Thomas Malthus' theory on population "argued that human beings are driven to reproduce and will multiply without limits if no checks are imposed. An unchecked population increases

geometrically while food production will increase arithmetically, thus the end result is food shortage and possible famine" [3].

Karl Marx and Fredrick Engel however disagreed with Malthus's theory that population growth would outstrip food and resources because of people's fertility rate, thus resulting in poverty. They argued that social and structural factors built into the economic system, i.e. capitalist system, were the real cause of poverty and not overpopulation, insisting that in classless society all people would be able to find jobs and the system would expand to include them. However, Engels asserted that population growth in socialist societies could be controlled by the central government. Indeed, this is what is happening today in most countries of the world through such methods as strict family planning and liberal abortion policies.

20.4 Factors Influencing Changes in Population

Modern sociological theorists point to many factors that influence population growth; demographic transitions, these are set of changes in birth and death rates. The main emphasis is in the "changes in birth and death rates over a period of time" which brings about change in the population; changes in the composition of the population, this refers to whether the population of a country is composed of either elderly or youth. Other factors that influence population are capitalist polices in large families, unfair distribution of resources, dumping goods to put local farmers out of business, exploitation of natural resources by non-local companies and the patriarchy system that prevents women from controlling their reproductive choices [3].

20.5 Methodology

The study was carried out in the four maternal health centres in Katsina metropolis. Two hundred married Muslim women who patronised the family planning units at the centres were randomly selected as respondents for the study. The data were collected using a set of questionnaire administered in English and Hausa, respectively. The data collected was analysed using statistical tools, i.e. tables and pie charts.

20.6 Data Analysis

Table 20.1 shows the age distribution of respondents using modern contraceptives as a way of family planning. Age can be seen as one of the factors that influences the acceptance and practice of family planning. Married Muslim women of 35–45 years of age constitute the highest with 53.5 %. These groups of people are mostly

Table 20.1 Age distribution of the respondents

Category	Frequency	Percentage (%)
15–25	13	6.5
25–35	62	31
35–45	107	53.5
45 above	18	9
Total	200	100

Table 20.2 Educational distribution of respondents

Responses	Frequency	Percentage (%)
Tertiary level	84	42
Secondary	62	31
Primary/Koranic education	34	17
No formal education	20	10
Total	200	100

women who have delivered at least five children since their marriage. They are therefore becoming increasingly aware of the need to space their children for various reasons: health, economic issues, etc. Ages 25–35 of the respondents constitute the second highest with 31 %. At these ages, the fertility rate is still very high, so there is the need for spacing the children, because of health reasons for both the mother and the babies. Nine per cent (9 %) of the women who occupy the third position of the study are between the ages of 45 and above. Naturally, these groups of women are old and most of them are within their menopause period. However, women of age 15–25 years constitute only 6.5 % of those women using contraceptives. Normally, these groups of women do not practise family methods because they are young and newly married with one or two children. Perhaps even the 6.5 % practises family planning either for health purposes or just to have time to finish their education without much disruption from children (Table 20.2).

Educational background of the respondents seems to influence their decision to practise family planning: 42 % of the respondents with tertiary level of education constitute the majority of women who practise family planning. This is followed by women with secondary education (31 %), while those who attend primary/Islamic or Koranic schools constitute 17 %. The least group of women (i.e. 10 %) who practise family planning are those with no formal education at all. The findings therefore show that education is a strong factor in relation to the practise of family planning. Educated women are mostly working mothers who are interested in pursuing their office career; hence their acceptance to family planning as a way of spacing their children is very high.

Table 20.3 indicates that the respondents became aware of modern family planning methods through various sources. Majority of the respondents cited hospitals (57.5 %) during their antenatal/postnatal visits, while 26 % of the respondents said they got informed through their friends and relations who had used modern contraceptives. Similarly 16.5 % of the respondents said they learnt about modern contraceptive through media campaign and billboards. In order to attract

Table 20.3 Source of knowledge about family planning methods

Response	Frequency	Percentage
Advertisements on media/billboards	33	16.5
Hospitals	115	57.5
Friends/relations	52	26
Total	200	100

Table 20.4 Practice of family planning

Response	Frequency	Percentage
Yes	111	55.5
No	89	44.5
Total	200	100

more women particularly those in the rural areas, more campaign exercises on media especially on the radio need to be embarked upon. This is because from the results hospitals remain the highest source from where women learn about modern contraceptives. Unfortunately, however, our rural areas lack hospitals, and their men's attitudes towards family planning are hostile as they regard it as against their religious beliefs. They also cherished large families as it boosts their status symbols in the villages and also serves as a source of labour in their farms.

Table 20.4 shows the level of acceptance by respondents of modern family planning methods. 55.5 % of the respondents admitted using modern contraceptives, while 44.5 % of the respondents said they do not use modern contraceptives. The high percentage of married Muslim women using modern contraceptives could be a result of so many factors: health talks conducted by nurses during antenatal and postnatal clinic days and limited awareness campaigns carried by governments and NGOs by way of advertisement in radio, TV and billboards. Provision of contraceptives (i.e. pills, injectable, etc.) at a subsidised price by the state government shows the government commitment to achieve 2015 Millennium Development Goals that is in line with the Nigerian government population policy which aims at reducing the current population growth rate which is about 3.5 % and fertility rate which is about 5.7 %. The high rate of poverty prevalent in the country and the changing attitudes of men in respect of family planning are factors that could certainly increase the number of married Muslim women using modern contraceptives in the near future.

Table 20.5 indicates the various reasons why the respondents adopt the use of modern contraceptives. These reasons are child spacing (41 %) in between births in order for the children to be well looked after by their mothers and economic (38 %) (increasing level of poverty) which have forced men and women to disregard the old beliefs of having large family. Other reasons are health (21 %), particularly amongst women with particular health ailments (sickle cell, caesarean operation victim) and those who reach the age of 40 years and above who are usually old and within their menopause period.

Table 20.5 Reason for family planning

Response	Frequency	Percentage
Child spacing	82	41
Health reason	42	21
Economic status	76	38
Total	200	100

Table 20.6 Husbands' attitude towards family planning

Response	Frequency	Percentages
Supportive	117	58.5
Not supportive	83	41.5
Total	200	100

Table 20.7 Encourage friends/relations to practise family planning

Response	Frequency	Percentage
Yes	163	81.5
No	37	18.5
Total	200	100

Table 20.6 shows the changing attitudes of men (i.e. husbands) towards family planning, as 58.5 % of the respondents' husbands gave them full support to practise the modern family planning methods. This change of attitude by men, despite their cultural and religious beliefs, could be a result of improved educational level, the difficult economic situation facing people generally, etc. However, 41.5 % of the respondents reported lack of support from their husbands towards the use of modern contraceptives. Probably, this category of husbands could be from the lower strata of the society with low education and living in rural areas where large family is still cherished as a status symbol and as a source of labour on their farms.

Table 20.7 indicates that 81.5 % of the respondents do not only practise modern family planning methods but are actually willing and ready to encourage other women (i.e. friends and relations) to accept the use of modern contraceptives. This is a further indication of gradual change of attitude by married Muslim women towards the acceptance and usage of modern contraceptives. This could be because of their obvious benefits: child spacing, improved health of both mother and child, improved economic condition, etc. However, 18.5 % of the respondents said no, probably because of their ages, their educational level and attitudes of their husbands towards family planning.

Table 20.8 shows some of the suggestions indicated by the respondents towards strengthening the use of modern contraceptives in the states. 52.5 % suggested that the state government should offer more support towards the use of modern contraceptives by way of providing family planning facilities in the rural areas to cater for the needs of the rural women and to provide free drugs and family planning counselling services (i.e. health talks). Similarly, 27.5 % of the respondents advise for more publicity on the importance of family planning, particularly in electronic media especially radio. This is because a lot of women listen to radio at home as

Table 20.8 Ways to strengthen family planning

Response	Frequency	Percentages
Need for more support from the government	105	52.5
Need for more enlightenment campaigns	55	27.5
Need for support from husbands and religious organisations	40	20
Total	200	100

they carry out their daily chores. The remaining 20 % urged the need for more support from husbands and religious organisation particularly by way of preaching to the men folk about the permissibility of family planning by Islam for various reasons relating to health of both mother and child, child spacing, etc.

20.7   Discussion

The findings of this research would be discussed in line with the theories on population discussed above and the aims of this study.

The research shows that there is high acceptance and practice of modern family planning methods by the respondents. Analysing the acceptance level based on age, the study shows that all the respondents practise modern family planning methods, with the highest number of the respondents (i.e. 53.5 %) falling within the ages of 35–45 years. Based on the educational background of the respondents, the study shows that the majority (i.e. 42 %) of the respondents who use contraceptives are highly educated women, while those with no formal education constitute the least, i.e. only 10 %.

Health reasons and prevalent poverty as would be seen later are really some of the factors influencing the respondents to adopt modern contraceptives. It is also curious to note that male attitude towards family planning is changing rapidly and this justifies Malthus' theory of population which states that as population multiplies geometrically, resources (such as food) will multiply arithmetically. This, therefore, requires some kind of family planning strategies by the government. To encourage families to practise modern family planning methods (for obvious reasons such as spacing of children, poverty, health, etc.):

1. *Identify factors responsible for the changing attitudes of married Muslim women towards acceptance of modern contraceptives.*

The study identifies a number of factors which influence women to adopt modern contraceptives. These factors range from the need for child spacing in between births (41 %); this is followed closely by economic reasons (i.e. 38 %) which has to do with the prevalent poverty level particularly in northern Nigeria where there are no industrialisation and therefore no employment opportunities. Another reason

stated was health (i.e. 21 %). Health reasons include women with sickle cell disease and who are caesarean operation victims, VVF victims, HIV-AIDS victims, etc. The above findings of the study perfectly fit in with the sociological theories on population and population control particularly those of Malthus and Engels. These theories emphasised the need to have control over population by monitoring demographic changes of the population. Population control is necessary in order to have improved standard of living for people. However, population should be approached with caution so that a delicate balance is achieved by ensuring that the population of a particular society is not lopsided, i.e. not dominated by elderly, as is with the case of China's one-child policy, which had to be reviewed recently because elderly people constitute majority of the population.

2. *Learn how to strengthen family planning methods.*

The respondents suggested various ways through which modern family planning can be strengthened and freely accepted by the society. 52.5 % of the respondents advised for more support from the government by way of establishing more family planning units particularly in rural areas where acceptance of modern contraceptives is low and provision of free contraceptives in addition to free counselling during prenatal and postnatal visits to health maternal centres by pregnant women. Similarly 27.5 % of the respondents urged for more enlightenment campaigns particularly on electronic media (i.e. radio) to synthesise and mobilise women and men in the importance of adapting modern contraceptives for improved standard of living. The support from husbands and religious organisation was identified as critical for the successful prosecution of the campaign on modern contraceptives. Religious and cultural factors still serve as impediments to the acceptance of modern contraceptives particularly in rural areas and amongst women with no formal education.

20.8 Conclusion and Recommendations

Modern family planning methods are gradually being accepted by married Muslim women in Muslim society in spite of their religious and cultural beliefs. Various factors such as health and economic have been identified as the motivation force towards acceptance of modern contraceptives.

However, there is the need to strengthen the campaign about the importance of modern family planning methods particularly to women in rural areas and amongst low-level educated women, as these groups of women though in minority are yet to freely accept modern contraceptives.

There should be a holistic approach in the prosecution of the campaign towards the use of modern contraceptives. Government alone cannot do it. Therefore there is the need for religious organisations, women organisation, NGOs and wealthy individuals/companies to support and fully fund the campaign for the acceptance

of modern contraceptives because of their obvious advantages – improved living standard, thorough poverty reduction, spacing of children for health purposes, etc.

(a) Media organisation also needs to play their role of sensitisation of womenfolk and menfolk on the advantages of modern contraceptives.

(b) Government should provide not only free counselling during prenatal and postnatal visits to maternal health centres on the use of modern contraceptives but should actually go a step further to provide free contraceptives, as they provide free HIV-AIDS drugs. Poverty level is so high, that many of the women particularly those from the rural areas may not be able to afford those drugs.

(c) Women should be advised to practise natural family planning methods such as avoiding sexual contact with their partners until at least 4–7 days after their menses, while men can be advised to practise withdrawal methods.

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Chapter 21
The Tubau: Symbol of Unity

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Abstract The Tubau (tubau is a terminology in Irranun dialect which refers to a handwoven cloth which is having a square shape. Other races called it by many other names such as dastar (Kadazandusun and Bajau) and pudong (Murut)) by the Irranun ethnic of Kota Belud, Sabah, is a handwoven cloth which is having a square-shape figure interlaced with the symmetrical patterns. The Tubau represents the superfluous skill, aesthetic capability, impressive creativity and the personal expression of the weaver. The Tubau consisted of different types of motifs that were inspired by the environments, which also have provided the source of raw materials for the weaving tools.

Today, the production of Tubau is still requiring the same skills, techniques and technology as it was produced before. The skilful and experienced weavers, who have been inheriting the weaving skills from the family legacy, are able to produce the Tubau within a short period of time and freely modify and create the Tubau designs during the entire process of weaving undertaken. The basic design principle of the Tubau is to have the patterns with a variety of colours, and the patterns must be able to occupy the whole space of the Tubau.

The Tubau is strikingly possessing its own uniqueness and special characteristics and has been widely accepted and used by other races; thus it has become a tool for unity among the various ethnics and races in Sabah. The Tubau is not exclusively used as a completeness item to the traditional costumes, but it constituted numerous interpretations of significant meanings and philosophy behind its intricate designs. The Tubau also significantly reflects the social system, culture and the beliefs of some ethnic groups in Sabah.

Keywords The Tubau • Ethnic handwoven cloth • The Irranun ethnic

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21.1 Introduction

'The ethnic art works is the accumulation of the collective views of that particular ethnic group and the art works that they produced would emancipate the philosophical views of their lives' [1]. For every individual ethnic art, it has its own uniqueness which would become a significant symbol and cultural identity of the ethnic groups within the society. Besides arts and cultures, ethnic arts would also present and project the development of the ethnic's civilization and their way of life.

The Sabah traditional woven cloths like the Tubau, Mogah, Baraguru, Ampik, Siambitan, Pajuntai, Tapak Sila, Mandari Sipak, Mandara Karuk, Jali Jail and the Rungus weavings were intricately produced and possessed very high aesthetic values. The production of the Tubau traditional cloth is only done by several ethnic groups, namely, the Tubau and Siambitan (Irranun), Mogah (Irranun and Rungus) and the Rungus Weavings (Rungus) [2].

Although the production of the Tubau traditional woven cloth only involves several ethnic groups, this traditional cloth is needed by the majority of the Sabahan community for their traditional costumes, and they wear it during major celebrations and festivals. According to Perbadanan Kemajuan Kraftangan Malaysia [3] that 'today's dastar are mostly woven by the Irranun but widely used by all the Bajau peoples'.

The panels of the 8th Borneo Research Council Conference[1] (2006) have realized that the world community is having a very keen interest in the Borneo cultures and arts, but very unfortunately there is a very few documentations in the forms of monograph or writings about their languages, dialects and traditional arts that could be found. The lack of dissemination of the relevant information pertaining to their cultures has contributed to a problem of documentations, and therefore literature especially in the form of writings is difficult to obtain. The Persatuan Bahasa dan Kebudayaan Irranun Sabah (BKIS) has shown their tremendous concern about the gradual disappearance and the diminishing of their cultures and dialect.

James Chin and Karla Smith [4] would like to see that there would be more researches about the Borneo ethnics to be carried out. They have expressed their deep concerns about the language and the cultural revolution, which might cause the extinction of the ethnic minority of Borneo. For example, like the process of cultural assimilation of the Irranun ethnic in the Philippines, according to Ruurdje Laarhoven [5], 'it has been observed that when the Irranun live in an area that is predominantly Maranao, they weave and wear Maranao-style clothing'.

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[1] Eighth Biennial Meeting: Eighth Biennial International Conference, Kuching, Sarawak. 31 July–1 August 2006.

Although the settlement dispersion of the Irranun ethnic covered a wide area of Southeast Asia, their existence is less known by the larger community due to the dominant presence of the ethnic majority. The distributions and the settlements of the Irranun ethnic in Borneo and the Sulu Archipelago were acknowledged by Ruurdje Laarhoven [5]: 'there are now settlements of Irranun in Borneo, the Sulu Archipelago and among the Maguindanao and Maranao, but this diaspora has not received much attention from the scholars and little is known about the Irranun people'.

The declining in numbers of the new generations to inherit the ethnic legacy has also become a major concern by the relevant authority: 'today there are only a few Irranun women who have mastered the art of weaving. Many are old and there is a real danger that the Bajau weaving heritage will die with them' [3].

21.2   The Irranun Ethnic and the Tubau

21.2.1   The Irranun Ethnic in Sabah

The Irranun is the ethnic of the Bajau race with a Bumiputera status. Irranun means love and caring, a harmonious relationship within a social system, built upon the principle of cooperation, togetherness, brotherhoods and communal interests [6]. The Irranun ethnic was believed to be originated from the Mindanao Archipelago, the southern part of the Philippines. The Irranun ethnic is also popularly known by other names such as Iranon, Illanun, Ilanun and Iranon-Maranao [7]. Majority of the Irranun ethnic inherited the religion of Islam from their ancestors since they have been living in Mindanao.

21.2.2   The Tubau

The Tubau is one of the traditional handwoven cloths that are well known in Sabah, and it is produced by the Irranun ethnic (Zainal Abidin Che Pa et al.). The Tubau, which is having a square shape with all four sides are equal, is folded and made into a headgear called by various names according to the dialect spoken like Tanjak (Bajau), Sigar (Murut) or Sigah (Kadazandusun). In his study, Appell [8] found that 'the weaving of the Irranun women is truly magnificent. All head cloths are essentially square and vary in size from 34 to 40 in. along a side'. A variety of the sizes referred to the size of the adult and children.
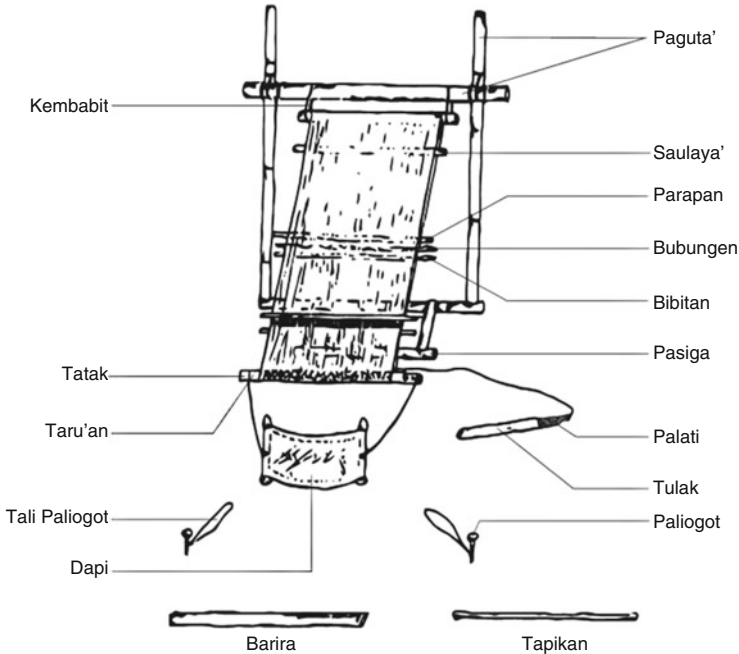
Fig. 21.1 Aulan

21.2.3 The Weaving Tools and Materials

The Tubau is produced by using weaving tools called back-striped loom or body tension loom (Fig. 21.1) and some other tools such as sudan.[2] In Irranun dialect, it is called aulan. Most of aulan components were made from bamboo (Bambusoideae subfamily); tropical hardwood, namely, bulian (*Eusideroxylon zwageri*); twisted rattan (*Calamus tribus*); palm tree (*Oncosperma tigillarium*); and fishtail palm (*Caryota mitis*). If not woven, the warp can be rolled into the saulaya' and then tied to the paguta'.

21.2.4 The Tubau Production Process

The Tubau production process does not really require much time to complete. A very skilful weaver usually takes between 2 or 3 days to prepare the warp and 4 to 5 days to weave a piece of Tubau. The Tubau production process is reasonably simple and less complicated. Although the production of the Tubau usually requires few tools and materials, they are fairly effective.

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[2] Sudan is a warping tool.

Fig. 21.2 The Tubau
production process
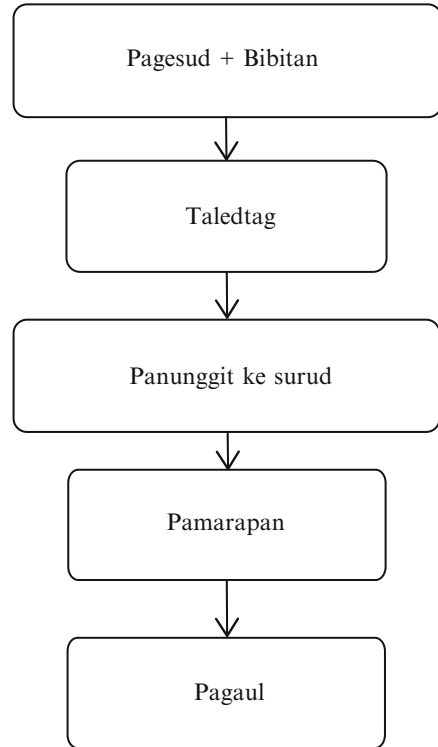
21.2.5   The Tubau Structure

The standard measurement for the Tubau is 37 square per inches or three square feet
or 100 cm^2. Normally, a piece of Tubau woven cloth has four sections, namely,
lawas, buyunan, papak and komati, and weaved in either of two patterns (Fig. 21.3).

Lawas which formed the main body part of the Tubau is usually located at the
centre. Buyunan which serves as enclosure to lawas is usually weaved around it
(lawas). Papak which serves as enclosure to buyunan is usually weaved around
buyunan. Komati serves as a divider for every parts of the Tubau. The size for every
part is decided by the weaver's perception and creativeness.

There are only three motifs required to weave the komati parts, namely, lantai
(floor), layupan/lipan (centipede) and kandang (fence) (Fig. 21.4). The komati
motifs are known as 'motif alatan'.[3] The purpose to weave the komati is to create
a divider for every kandangian.[4] The presence of the komati will be able to make

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[3] Motif alatan is the motif that is used as a border for every section.

[4] Kandangian means the section that is enclosed by the 'motif alatan' such as kandangian lawas,
kandangian papak and kandangian buyunan.
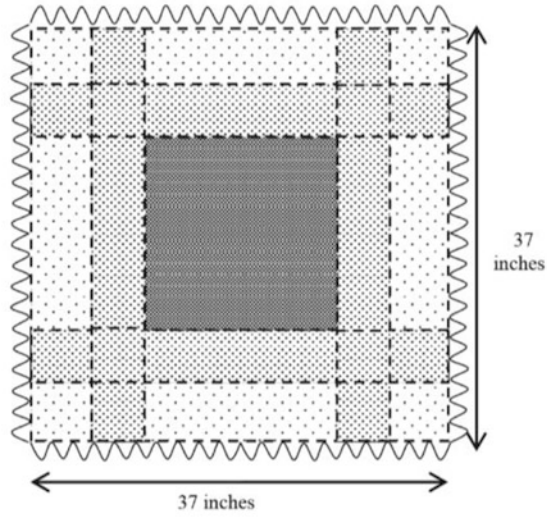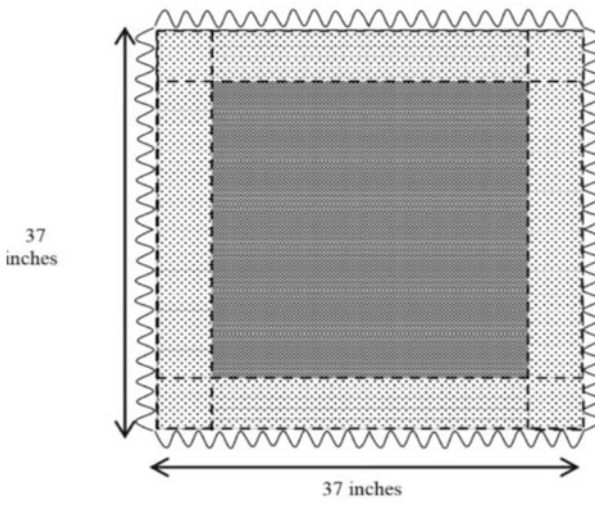
Fig. 21.3 The traditional structure of the Tubau

Fig. 21.4 Komati motifs

lantai
(floor)

layupan
(lipan/centipede)

kandang
(fence)

the kandangian look more organized, precise and neat, whereby the other parts of the Tubau will be weaved with a variety of motifs.

The siring is the additional weaving so as to beautify the Tubau especially when the Tubau is folded to form a tanjak (headgear). The siring are usually weaved separately and then will be attached by stitching around the Tubau. The siring are weaved half an inch in width, using a golden yarn and cotton yarn which is golden orange in colour.

21.2.6   The Tubau Weaving Techniques

The Tubau is weaved by using supplementary weft technique. The additional weft is needed to form the pattern structure of the Tubau. The Tubau is usually having a coarse textural surface. Their coarseness textures enable the Tubau to form a tanjak easily. The coarse texture of the Tubau is created by weaving it using numerous wefts, which requires roughly five to seven plies of cotton thread.

There are additional six plies of weft for the motifs for the weaving. If the cotton yarn is used for weaving, an additional six plies of weft weave is required whereby it only requires two plies of weft when the weaver is using synthetic yarn such as golden thread, rayon thread, acrylic thread and silver thread. The use of the limited numbers of synthetic yarn for the weaving process is to help control the production costs since the price of the synthetic yarn is more expensive than the cotton yarn.

The length and the width of the Tubau are divided into five sections, namely, the papak sections of equal size, two sections of buyunan of equal size and the rest the lawas sections. There is no specific size or measurements for every section. Usually the size for every section depends on the patterns and the design compositions that have been planned and decided by the weavers.

The creation of every single motif of the Tubau is done by counting the number of warp. Warp comprising of five or six plies was combined together to form one strand of yarn which is called one suad. After that two plies of warp are to be left, and the rest of the suad will be counted and combined together. This process is to be carried out continuously until every single ply has been counted accordingly.

In order to produce a single motif, the required numbers of suad that have to be inserted into additional weft have been memorized by the weaver. The motifs, patterns and designs of the Tubau have been well planned by the weaver in advance before continuing the next weaving process called taledtag.

21.2.7   The Motifs and the Designs of the Tubau

There are many different types of Tubau motifs created and modified. The creation of the motifs is greatly inspired by the local environments. A different type of motifs is weaved. The motifs reflect the weaver's personal expression, identity, authenticity, power of creativity and aesthetic capability.

According to the official records, there were ten different types of motifs, and the majority of the motifs were inspired by the nature and geometrical shapes [3]. However, Paul Porodong [9] had listed down 32 traditional motifs and another three new motifs. The researcher had categorized the different types of the Tubau motifs into three main categories as follows: nature/environmental (flora and fauna), geometric and cosmic motifs (Table 21.1). The above list contains the primary motifs. Every motif contains other different types of motifs that have been modified creatively.

The Tubau designs are very much influenced by the weaver's perception on the nature's beauty and the weaver's creativity. Nevertheless, basically, the papak section and the buyunan section consisted of repetitive patterns, namely, migtolingkuda[5] or migsagurah[6] (Fig. 21.5). The motifs that appeared on the papak section and the buyunan section come from the same motifs, and the shapes

Table 21.1 The categories and the names of the Tubau motif

Category	Motif Name	
	flora	fauna
Nature	Shoots	Figura manusia (human figure)
	Sunding (plants shoot)	Kuda (horse)
	Bagadat (pucuk jantung gapas)	Ayam (swine)
	Pucuk gapas (cotton shoot)	Rusa (deer)
		Sisik tenggiling (ant eater scales)
	Stems	Unta (camel)
	Cassava stem	Gajah (elephant)
		Tapak sulaiman (starfish)
	Leafs	Lipan (centipede)
	Kalinguan (cassava leaf)	Perada/tapak kaki anjing (dogs paw)
	Tapilak	
	Flowers	
	Sungka debunga	
	Bunga gapas (cotton flower)	
	Sumping kundur (kundur flower)	
	Kinayupu	
	Bunga mas	
	Tuara	
	Whole plant parts	
	Oil palm	
	Ornamental flowers	
Geometric	Rumah (house)	Siku (elbow)
	Tangga (ledder)	Unsud
	Lantai (floor)	Apir
	Kandang (fence)	Bentuk hati (heart shape)
	Tikar-tikar (mat)	Baklali
	Cincin sulaiman	Anunen
	Linsu	
Cosmic	Bintang-bintang (stars)	

Fig. 21.5 Repetitive patterns on the papak and buyunan sections

Migtolingkuda

Migsagurah

of the motifs are very similar to each other. The similar arrangement of the motifs also applied to the buyunan section whereby the buyunan is overlapped horizontally and vertically with the peak of the Tubau. The number of motifs on the papak and buyunan sections must be in odd numbers. The motif at the centre will be weaved with different colours (for one motif only).

The lawas section is weaved with the motifs that have not been done on any of the papak and buyunan sections. This is because the lawas section is intended to be the focal point or to be a prominent theme on the Tubau woven cloth. The patterns and the designs must be attractive and different from the other patterns that have appeared on the other sections of the Tubau.

21.2.8 The Colours of the Tubau

There are three basic colours used for the warp, namely, maitem (black), mariga (red) and gadong (green). The colours for the motif yarn are usually Bajau's traditional colours, namely, yellow, orange, green, red and white. Usually five colours are used for the motifs' weft. To produce very intricate and attractive designs of the Tubau, the colour composition must be balance.

For the Bajau and the Irranun, colour is one of the significant elements being given priority in accordance with the status of the person who used the Tubau [10]. The dominant colours of the design of the Tubau concealed significant meanings that one has to interpret. The different types of colours symbolized the social status of the users in their own community. For example, green for Datu[5], yellow for the Sharif[6] and for the Kadazandusun and red for the warriors.

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[5] Datu is nobility and highly respected in the social strata of the Bajau and Irranun.

[6] Sharif is a respected leader in the social strata of the Bajau and Irranun.

21.3 Conclusion

The uniqueness of the Tubau is not exclusively determined by its beautiful designs, but its real and genuine uniqueness is its acceptance, its recognition and its use by the majority of the races in Sabah. The Tubau has become the icon for unity, though the Irranun who produced the Tubau do not use it as part of their traditional costumes, but the Tubau is fashioned by folding and tying to achieve the characteristic peak that crowns the headgear. It is worn by the Bajaus, the Kadazandusun and the Murut's men on special and important occasions.

The magnificent designs of the Tubau are really amazing, even though it is created and produced by using simple weaving tools. The flexibility of the warp, which can be rolled up when not in the process of weaving, ensures its safety and facilitates the weavers, especially in the use of space. The Tubau is actually a type of weaving that gives the weaver a sense of freedom to create the patterns, the designs and the motifs according to their own will. The structures of the Tubau have become the weaver's weaving guidelines for the production of intricate and systematic designs of the Tubau. The existing motifs can be flexibly modified according to the weaver's own creativity.

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Chapter 22
Traditional Craftsmanship: The Origin, Culture, and Challenges of Batik Industry in Malaysia

Noor Haslina Mohamad Akhir, Normaz Wana Ismail, Rusmawati Said, and Shivee Ranjanee A/P Kaliappan

Abstract Batik is a process of dyeing fabric by making use of a resist technique. Approximately, 70 % of the national industry in Malaysia is derived from SMEs, and microenterprise is one of the main components in SMEs. In the Malaysian context, most of batik enterprises have been categorized in SME industries. Recently, United Nations Conference on Trade and Development (UNCTAD). had classified the craft industry as one of the items in the creative industries. They believe the creative industries will provide new opportunities for developing countries to leapfrog into emerging high-income countries due to the contribution on output level, employment, and tourism sector. Even though batik production has long been established in this country, unfortunately, it is still dominated by microenterprises with around 86 %. Hence, this paper is written to bring readers to understand the origin, culture, and the challenges faced by batik makers in order to preserve and flourish batik industry in Malaysia.

Keywords Batik industry • Batik origin • Batik culture • Challenges

22.1   Introduction

Malaysia is one of the countries in the world that is well known for its arts and crafts, and this certainly highlighted Malaysia's craftsmanship. Good craftsmanship calls for skill or expertise, hard work, and patience in creating good-quality handmade crafts, which in return generate a good income to the craftsman. The

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commercial of batik production started in the 1960s. However, the 1970s were a turning point in the production of batik in Malaysia [1]. The popularity of batik has risen due to high demand from local people and is also supported by tourist. By referring to the studies on craft industries in 2000/2001, local batik industry stands at maturity level, but toward rejuvenation level caused by the consciousness among batik enterprises on a variety of batik utilization [2].

By referring to the Economic Census 2011: Profile of Small and Medium Enterprises, SMEs constituted 97.3 % of total business establishments in Malaysia. The contribution of SMEs to the economy increased from 29.4 % in 2005 to 32.5 % in 2011. In fact, based on GDP in 2005 prices, the GDP of SME grew at an average annual growth rate of 6.3 %, which is higher than the average growth rate of the overall economy by 4.5 %. The world economy has recognized that SMEs are a source for innovation and contribute to forward thinking ideas that can enhance the economic growth of the region [3]. Microenterprises are one of the main components in SMEs and claimed to be a very small business, but it is considered as the backbone of industrial development in Malaysian economics. By using the full-time employee and annual sales turnover identity, most of craft industries in Malaysia can be classified as a part of SMEs at microlevel. Generally, Malaysian craft industry has been divided into four main categories, namely, textile based (batik, weaving, embroidery), forestry based (woodcraft, bamboo, rattan), earthen based, and metal and mineral based (silver and brass) (refer Table 22.1) [4].

By referring to Table 22.1, forest-based and textile-based craft producers constitute around 79 % and then followed by metal and mineral based (8 %) and earthen based (5.2 %). Based on SME 3/2012, the top activity in the manufacturing sector contains the textile subsector (7.6 %), followed by agriculture and services sectors are around 6.4 % each. Therefore, in helping to preserve and enhance the nation's handicraft industry especially the batik industry, the Malaysian Handicraft Development Corporation has developed numerous programs, for instance, the R&D activities, craft entrepreneur development, skill training and preservation of heritage crafts, and trade promotion and marketing program both domestically and internationally. In order to diversify the material sources, Malaysian Handicraft emphasizes more on studies related to the utilization of a new type of fabrics, especially from India, the use of natural colors through the utilization of various materials from local plants, and strengthening quality control testing laboratory dyeing to meet the international standard.

In order to lift and enhance the productivity level of the local craft industry in the future, the government has established the National Craft Institute in year 2001 as a center of education related to crafts. The National Craft Institute enlists the services of Adiguru Negara and foreign experts to train artisans up to the certificate and diploma levels in batik painting, weaving, ceramic art, and wood-, metal-, and rattan-based crafts. The main role of this institution is to be responsible for producing human capital graduates who are knowledgeable and skilled in the craft field. By realizing the role of arts and crafts as a revenue generator, Malaysian Handicraft officially recognized local artisans as "Tukang Ulung." "Tukang Ulung" were chosen based on their eagerness to create crafts that emphasize on originality and show the cultural identity and heritage and also the willingness to share their

Table 22.1 Craft categories (2004)

Crafts category	Numbers	Percentage
Forest based	1,969	56.6
Textile based	783	22.5
Metal and mineral based	279	8.0
Earthen based	181	5.2
Miscellaneous	268	7.7
Total	3,480	

Sources: Ismail Mat Amin, APEC/SME Seminar, 2006

expertise and experience with others. This situation implies the government recognition of the ingenuity, work experience, knowledge, and skills of these craftsmen in producing Malaysian arts and crafts [5].

In addition, presently, interesting novelty in the new era of economy is UNCTAD. UNCTAD introduced the role of creative economy as development agenda for the development of the world economy. The creative economy is an emerging concept of dealing with the interface between creativity, culture, economics, and technology. The creative industry is a subset of the creative economy, and thereby the scope of creative economy is determined by the extent of the creative industries [6]. Nowadays, the creative industries are among the most dynamic sectors in the world economy that provide new opportunities for the developing countries toward a developed country or leapfrog into emerging high-income countries. With the crossroads of the arts, creative skills, business, and technology, creative industries can generate income through trade [7]. Something miraculous and profitable to Malaysian economy took place when UNCTAD's work has classified the art crafts as one of the "heritage" branches in the creative industries.

Based on key performance indicator (KPI) in the craft industry, batik is a main contributor to the total sales of craft industries. Malaysia's handicraft sales recorded a sharp rise in 2012 of RM 320 million compared to RM 140 million sales in 2011 which is the value that surpassed the target of RM 300 million sales in 2012. In terms of the numbers of production, batik craft had produced 1,669 (63 %) new design products of 2,675 new products in the craft industry by 2012 [8]. Therefore, with consistent handicraft sales every year, Malaysian Handicraft Development forecasts to increase the sales of RM 1 billion in 2016. Although it showed a positive growth and has long been established in this country, it is still dominated by microenterprise around 86 % [9]. Therefore, there are various issues rising on the growth of batik in Malaysia. What is batik? How is batik processed? What is a Malaysian batik culture? What is the problem or challenges faced by batik enterprises? Hence, the purpose of this paper is to bring readers to understand the origin, culture, and the challenges faced by batik makers in order to preserve and flourish the batik industry in Malaysia.

22.2 Malaysian Batik History: Origin and Culture

22.2.1 Malaysian Batik Origin

The word batik in Indonesian origin is related to Javanese word "amba," which is defined as "to draw." In Malay, it is related to the dot or referred as "point" or "titik." By the simplest definition, batik is a decorative product by artistic work inspired by the batik artist. For the deep definition of batik, this term refers to a process of dyeing fabric by making use of a resist technique, covering areas of cloth with a dye-resistant substance to prevent them from absorbing colors. This technique was found in many different countries of the world such as India, China, Japan, Thailand, East Turkestan, Europe, and West Africa before it emerged in Indonesia, on the island of Java [10]. Therefore, the origin of batik production in Malaysia is difficult to trace, but most of batik makers believed that the Javanese influenced Malay batik-making techniques as well as the development of designs.

Since the 1960s, batik developed to a very high standard when the Javanese invents canting (small utensil) for tracing line with wax, to create the finest hand-drawn textiles called *tulis* (tulis is defined as to write). Then, the Javanese invented the copper block, cap in the twentieth century—this tool became possible to make high-quality design and intricate patterns much faster than one could possibly do by hand painting. In the early stage of batik making in Malaysia, they used wooden blocks in order to produce batik-like textile. Then, in the late 1920s, batik makers from Javanese introduced the use of wax and copper blocks to the east coast of Malaysia. Therefore, initially, the production of Malaysian hand-drawn batik is related to the Javanese batik *tulis*, but, today, the new Malaysian batik is clearly different with the Javanese tradition of hand-drawn batik [11].

22.2.2 Malaysian Batik Culture

Even though Malaysia is a country with multiethnicity and multiculturalism, the constitution declares Islam as the state religion. Most of batik makers can be found on the east coast of Malaysia such as Kelantan, Terengganu, and Pahang. The majority of batik makers are Malay and embrace Islam. Therefore, Malaysian art craft is influenced by Islam or specifically has religious restrictions. The main restriction is that Islam warned artists not to imitate God, the creator of all life, by making images of living things such as people or animals [12]. Islam heavily emphasizes on the singularity of Allah, so that the artwork featured human or animal forms are absent. The drawing, painting, or carvings of any living things showed that they lack proper regard and respect for Allah. In Islam, only the powers of Allah have the ability to create what He wills. Hence, among popular motifs for Malaysian batik are leaves, flowers, and geometrical (such as spirals) designs, while

the motif of batik which depicts humans and animals is rare as decoration except certain images like butterfly theme.

The method of Malaysian batik making is quite different from those of Indonesian Javanese batik in terms of pattern and colors. The pattern is larger and simpler and also seldom or never uses canting to create intricate patterns and relies heavily on brush painting method to apply colors on fabrics. The colors also tend to be lighter and more vibrant than deep-colored Javanese batik. Via 1Malaysia concept, the Malaysian Government is now endorsing Malaysian batik as the national dress to every level of population and also encourages public servants to wear batik on every Thursday.

Historically, batik was mentioned in the seventeenth-century Malay Annals when Laksamana Hang Nadim was ordered by Sultan Mahmud to sail to India to get 140 pieces of sarasah cloth (batik) with 40 types of flowers depicted on each. Because of the difficulty to fulfill the requirements of the sultan, he made up by his own. Unfortunately, when his ship sinks, he only managed to bring four pieces batik to the sultan. Initially, a pair of Malay girls wears batik to cover their heads while playing traditional games such as congkak on the coast of Terengganu Malaysia. Nowadays, men also wear batik in attending a dinner function and ladies wear a modern dress combining with batik [11]. The utilization of batik arts is beyond its traditional use as clothing to more creative products such as soft furnishings, decorative items for home, and hospitality trade and now becoming a versatile decorating material for the professional interior designer and the amateur homemaker alike [10].

22.3 How Is the Batik Processed?

Currently, there are two main types of batik in Malaysia which are hand-painted batik and block-printed batik. These types differ in terms of production techniques, motif and aesthetic expression, and the tool that has been used. The painter uses a metal object called canting, a small copper container with one or more different sized pipes attached with handle made from wood or bamboo. The canting is filled with hot liquid wax that is used to trace the outlines of the pattern on fabric. Meanwhile, printing is done by metal block made by welding together strips of metal. Long time ago, emptied tin cans were utilized for making batik blocks. The process is started when the block is dipped into molten wax pressed on the fabric in order to make the pattern.

The wax mixture used for block prints tends to be cheaper than that used for hand-painted silks. Usually, the bee's wax, paraffin wax, resin, fat, and a synthetic wax will be mixed together in varying proportions. The mixing of wax builds on individual experience and skill because every component has a certain effect on the appearance of the finished textile. Bee's wax melts at a low temperature. It is flexible and attaches easily to the textile surface. Bee's wax is easily to be removed too. In contrast, paraffin wax, yellow as well as white, is brittle and cracks easily,

so that the dye penetrates to the textile and creates a marbled look. Therefore, resin binds the ingredients together and makes the wax cling better to the textile [13].

Dyes from local plants and insects also were used in traditional textile decoration, but in Malaysia, the reactive dyes are preferred because they are more convenient, have clear and brilliant colors, and fasten easily to textiles that contain fibers of cellulose such as silk. For hand-painted batik, different shades are obtained by mixing the color with water during the painting process. The method for fixing the colors depends on the chemical formula of the dye which can be fixed by using sodium silicate or by exposing the material to air. The fabrics that are used in the production of batik can be cotton, jacquard, crepe, chiffon, viscose, rayon, and silk. Hand-painted batik is usually produced in 4 and 2 m length for both women's and men's wear for formal events and also made into scarves, pareos, caftan, and others. Meanwhile, block-printed batik is usually tailored into shirts and dresses for leisure wear and also made into soft furnishings and handicrafts. In simplest distinction, the process of hand-drawn batik is very slow and time consuming, but more exclusive, while block-printed batik is faster and therefore it is more suitable for mass production [14].

However, nowadays, there is a new batik technique, namely, silk screen technique or screen printing technique, the ideal method to print images on a variety of materials. The technique works well on paper, cardboard, T-shirts, plastic, metal, wood, and ceramic. Traditionally, screens are made of silk, but today it is more common to use polyester. Generally, the process starts with the silk stretched and attached to a wooden or metal frame, and then the ink placed onto the screen and further a squeegee is used to press the ink onto the fabric. Different inks are used for different materials such as shirts, paper, metal, or wood. Some inks can be washed up with water and others can be cleaned up with mineral spirits or other solvents [15].

22.4   The Problems and Challenges of Batik Industry

. . ..batik industry needs serious attention and a strategic development plan come 2020, ... adding that issues like pricing of raw materials such as plain white cloth, colours and chemicals, marketing and environmental problems would be given up most attention. . .
    YB. Datuk Seri Mustapa Mohamed
    International Trade and Industry Minister

According to this statement, there are a lot of main issues that need to be solved in order to preserve and flourish the batik industry in Malaysia. From an interview with some selected batik enterprises in Terengganu and Kelantan, the problems and challenges faced by them are relating to the production, market and marketing, and human capital development aspects. In terms of production, batik enterprises face a high cost of production due to the cost of raw materials that have increased tremendously. Most of the materials to produce batik are imported with an expensive price, for instance, fabrics from China and chemical dyes from Germany. With

the high cost to produce batik, it becomes a main barrier to batik enterprises to reduce the prices as customers want.

Another critical problem in this area is the development of human capital. This problem does not only happen in the batik industry but also occurs in other industries in SMEs. At the national level, as a factor of production, human capital coordinates with physical capital toward consequences of economic growth. Human capital activities are related to the production of new knowledge which is the source of innovation and of technical change that propels all factors of production moving fast forward [16]. Historically, batik industry has existed since 1921, but until today, most of the batik makers are still working with the traditional product that is able to generate only a little income although they spend more hours and their products mostly purchased by local customers. Therefore, this industry is not attractive to young generation since they are more interested in modern activities with high income [17]. Only small numbers of young generation are really interested with craft industries, especially batik craft, because it heavily needs a skill, creativity, earnestness, and diligence of batik makers.

In terms of market size, batik industry is one of activities that can generate a high return through the export activities if they have a proper attention and strategic planning. There are three principal ways in order to measure the level of export performance, namely, economic (e.g., export sales ratio, export sales volume), noneconomic (e.g., new market exports, contribution of exporting to product development), and generic (e.g., perceived export success, satisfaction with the overall export performance). Unfortunately, in terms of export value, Malaysian batik exports are negligible at around RM 160 million annually, due to stiff competition from other batik-producing countries such as China, Japan, and Korea. If the problem in batik industries is left without any solution or serious attention, it could end up becoming a sunset industry with many manufacturers folding up their business. Therefore, batik makers should go beyond in terms of creativity, knowledge, and skills to set up the quality of their products and designs in order to gain a foothold in the global market. One of the studies on the export performance of SMEs in Finland and Norway highlights that the cooperative strategy through knowledge intensity consequently will improve the export performance. For this aim, cooperative strategy planning must focus on building relationships with foreign partners to increase the level of knowledge intensity and also relationship with domestic partnerships [18].

By definition, corporate value is the set of norms, values, and basic ways of thinking in each individual firm which influence the behavior and actions of everyone in the firm and then contribute to the firm's image to the world. The important determinant factors for corporate culture are (1) the personal profiles of the entrepreneurs and managers (e.g., the readiness to innovate, attitude toward risk-taking, ability to implement change), (2) the kind of communication in organization (e.g., spontaneous, nonconventional communication), and (3) readiness to delegate by the entrepreneurs and managers, the possibilities left for lower management to make changes [19]. Based on the corporate value variables, Malaysia Handicraft needs to give more exposure about business governance to batik

enterprise to ensure this industry is able to compete with other firms in manufacturing sectors. The study on 80 batik enterprises registered with Malaysia Handicraft, Kelantan, shows that only 65 % of batik enterprises are applying a good business management in human resources, marketing, technology utilization, and financial aspect [20]. This finding answered the issues that only 150 of 400 batik enterprises are actively involved in the batik business in Kelantan by 2013.

22.5 Conclusion

In the future, batik industry will face even more challenges with the entrance of foreign products and modern products. With less research and development, activities focusing on the modification of the existing product will effectuate the decline in demand and the business performance. Therefore, batik makers must have the ability to innovate their product to become more attractive and marketable. Therefore, it is very important for batik makers to create drastic changes on the business strategy in order to preserve and enhance their market shares both at domestic and global market and further to be more competitive in manufacturing sectors.

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Chapter 23
Traditional House of Negeri Sembilan: Interior Layout Plan and Relation to Compatibility Islamic Principles and Matrilineal

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Abstract This article studies the Islamic element in the layout of the interior of a traditional house of Negeri Sembilan and its relationship to the concept of custom mother or matrilineal kinship system. The uniqueness of the design and layout of the interior of a traditional Negeri Sembilan house is often associated with Adat Perpatih. Moreover Islam is one of the cultural elements associated with the unique characteristics of its architecture. Both Islam and matrilineal elements have a harmonious compatibility in particular in shaping the interior layout of the traditional houses. Therefore, the objective of this study was to identify and analyze the relationship compatibility of Islam in the matrilineal elements associated with this item. The unique design has a strong correlation with the five (5) main characters involving the organization of interior space house: privacy, security, social, health, and dignity. Studies such as this should be done in order to provide exposure and understanding to the public, so that the uniqueness of the architecture and functionality of a traditional Negeri Sembilan house can continue to be preserved. This study uses a methodology review, analysis of previous studies, and ethnographic methods. Data collection was acquired through a process of observation, interviewing, and hiring-related photos in several locations of the study. The methodology of this study was to produce a realistic study to confirm the compatibility of Islam in matrilineal element in designing the layout of the interior of a traditional house of Negeri Sembilan.

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23.1 Introduction

Typically, the general public knows the architecture of traditional houses of Negeri Sembilan through the uniqueness of the physical design of the concave roof (Fig. 23.1). The concave shape of the roof makes the house unique and Negeri Sembilan's custom house different with traditional houses found in other states [9]. Yet, many do not feel that the uniqueness of traditional Negeri Sembilan's houses is not only located on the roof but its uniqueness lies in the concept of inner space. The concept of the space is divided into three (3) sections: public spaces, semipublic, and privacy. According to Nafida [11], the uniqueness of Negeri Sembilan's custom house is a reflection of the system Perpatih custom with the mother's rights or matrilineal. Through this custom, the mothers and offspring were given the privilege to dominate the interior space. Starting from the inheritance's right, the traditional house is inherited to the mother and daughter. Therefore, the layout design of interior space is formed based on the requirement and harmony of the mothers and offspring in order to carry out daily activities and customs perfectly.

However, the influence of matrilineal Adat Perpatih did not happen just like that but was influenced by other cultural elements such as belief in Islam. Custom and Islam are two (2) elements of culture that are conducive and have strong principles to the cultural life of the community system of Minangkabau in Negeri Sembilan. Both complement each other in the atmosphere of harmony. There are five aspects of the design described in this article which attempts to relate Islam and matrilineal relationships in the layout of interior traditional house. These aspects consist of five (5) aims of the investigation which are the principle of privacy, security, social, health, and dignity. Reflections on the five (5) aimed aspects are going to answer the questions that have been raised.

Rumah Beranjung 1   Rumah Beranjung 2   Rumah Beranjung 3

Fig. 23.1 Traditional house of Negeri Sembilan

23.2   Society, Adat Perpatih, and Islam

The Malays and Minangkabau in Negeri Sembilan had practiced Adat Perpatih for hundreds of years after the arrival of the Minangkabau from other land since the fourteenth century [2]. According to Yatim [13], Perpatih custom derived from Minangkabau culture had been found by Datuk Perpatih, a descendant of the King of West Sumatra. Minangkabau traders had come to Negeri Sembilan to bring matrilineal custom system and Islam that had been a strong faith by the Islamic community since their ancestors. Rules and laws in Minangkabau culture have become compatible and had been practiced in public from time to time. Each Minangkabau society must comply with the laws and regulations specified in the customs and culture [3, 4, 10]. Adat Perpatih and Islam are rules in life that make up the concept of thinking and values of society through the principles and relationships with other people to achieve successes and happiness in life and in the hereafter [3]. Thus, those of Minang descent are very obedient to Islam and matrilineal custom. Islam and matrilineal are the two elements that will be familiar to Minang societies. These elements had established an ideal life system in society, especially in the implementation of political, economic, and social that were full with its own philosophy. According to Abidin [1], the values of the Minangkabau tradition have been formed with balance and harmony based on the analogy of natural environment that clung to the customs and beliefs of Islam. According to the rules of the environment, Islam is one of the rules that could not be changed because it was based on the al-Quran and the Sunnah of the Holy Prophet. Similarly, the custom based on the mother's right or matrilineal kinship is a cornerstone of the people of Minangkabau descent since hundreds of years ago.

23.3   Matrilineal Kinship System

The mother and daughter were granted customs privileges in a systematic Perpatih matrilineal kinship. According to Amir [3], three (3) elements in the matrilineal system became the basic of a custom implementation of the generations of the family in accordance with one of the mother descendents, but marriage should be among the different tribes or known as exogamy, and the mother has the full authority to administrate the family's economic position toward the prosperity of the family. This clearly shows that all three of these components are to support each principle and are fundamental to the whole system of Minangkabau society in Negeri Sembilan. In view of the principle of humanity, matrilineal custom is a custom to give a blessing to the community. Among them are those who are weak and need to be protected and must be given proper living. Thus, the ancestral home of generations is passed on to the mother and daughter. In the social aspect, the relations between men and women in Adat Perpatih are highly conserved. The limitations in the association should be respected, not to mention in discussing

the question of heredity. The lineage is preserved by assuming that the good seed that comes from the purity of the man and woman relationship is good. In this aspect, the question of privacy and views between men and women in society or social relations are stressed. The principal has a great function to the community to be able to have children and one of the descendants produces the perfect society [4]. Thus, women are given respect and high protection and given the title as *Ibu Soko* [7]. The mother and daughter are also considered as exciters that make society charismatic and wise and able leaders to the community. Thus, women have the same right along with the men to find ideas and insight to a discussion of the results achieved perfectly with the purpose of providing benefits to all followers. However, men are not neglected, but they are a symbol or emblem mediator to head the customary rites for the descendants of Minangkabau society [4]. Real estate cannot be inherited by them [5], and they are the people related by marriage to a stay-at-home wife [8, 12].

23.4   Traditional House of Negeri Sembilan

According to Nafida [11], the traditional house of Negeri Sembilan is also known as *Rumah Bumbung Panjang Negeri Sembilan*. Since hundreds of years ago, these houses are inhabited and inherited by the Minangkabau society. They hold strong and steadfast to Islam and custom matrilineal system. Traditional houses as well as other traditional houses of Negeri Sembilan are designed by revenue cultural values through faith, religion, philosophy, and customs. According to Idrus [9], there are four (4) types of traditional houses, *Rumah Tidak Beranjung*, *Beranjung 1, Beranjung 2,* and *Beranjung 3* (Fig. 23.2). Based on Fig. 23.2, most of the home kitchen nowadays has been modified, but still retaining the authenticity of a home base that consists of parents' house, porch, room, and partly porch.

23.5   Interior Space Layout Concept

The interior design of traditional houses in Negeri Sembilan is divided into three (3) parts that are front, middle, and rear (Fig. 23.3). The front consists of a foyer, the center consists of a living room and a main area, and the rear is made up of a kitchen. Each division has its own functions according to the requirements of either during the normal daily or regularly organized custom functions.

Most traditional houses of Negeri Sembilan consist of two (2) entrances that are the front door and the porch space at a side door armrest children or the kitchen. The floor is multilevel that is made of wood. Mostly, the high-rise floor is located between the foyer and main area. The floor is also mounted on the main area if the house has a loft, known as the attic floor. The walls inside were made of wood and mounted vertically and horizontally. Special baffle wall is mounted to form a
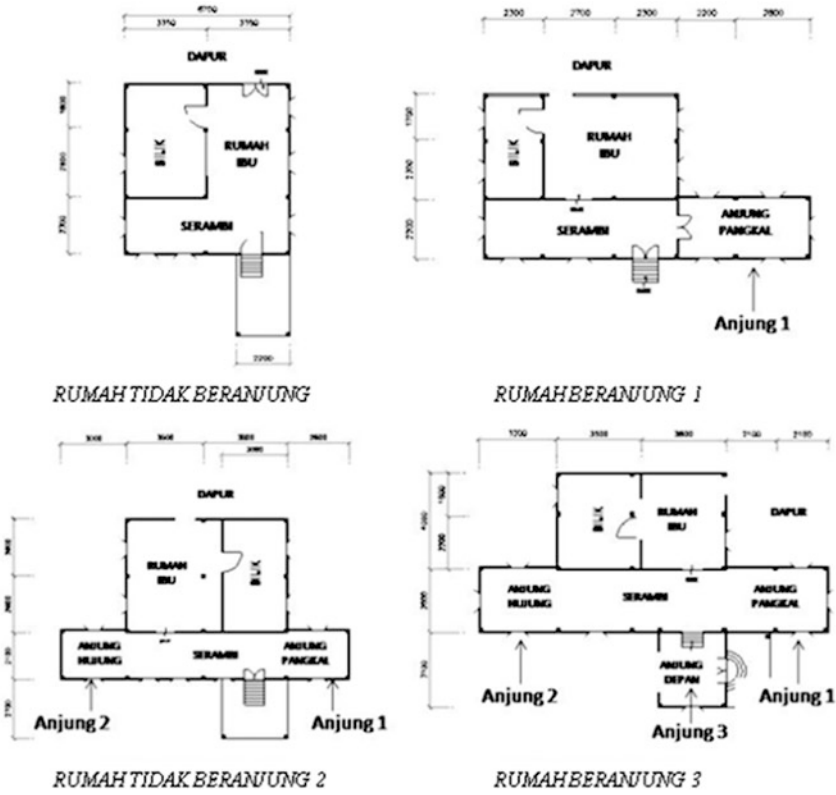
Fig. 23.2 Types of traditional house plans of Negeri Sembilan

Fig. 23.3 Layout plan of
Rumah Beranjung 2
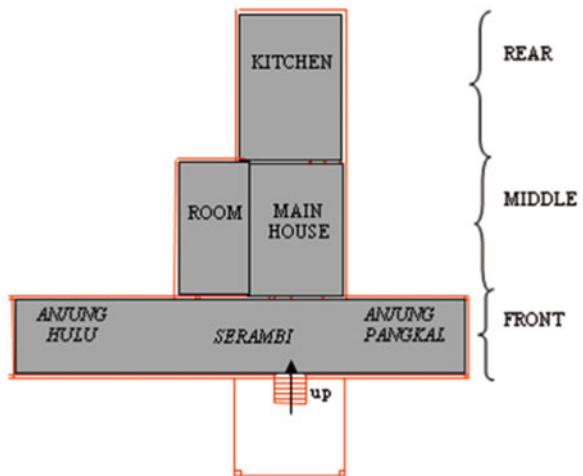
separate room for the parents' house. The wall openings such as windows have all the same space on the front, sides, and rear of the house. In the middle of the room, there is a main pole called *Tiang Tengah* or in other traditional houses known as *Tiang Seri*. The columns around the house are installed vertically 90°. The roof is made of sago and palm roofs. But at present, most of the houses' roofs have been changed to corrugated iron roof to last longer. Some homes have carvings on the wall above the door and windows. Most of these sculptures are floral and geometric.

23.6 Relationship of Islam to the Interior Layout and Its Relationship with Matrilineal

In general, elements of construction, design space, and decorative motives are highlighted on the home and have a specific meaning in the philosophy of culture belief that nature provides harmony and comfort to its occupants. However, no study has ever done to investigate the relationship of Islam to the interior layout of traditional houses and its relationship with matrilineal. Therefore, this article will try to find and describe elements of Islamic related as stated. Based on the original design, it was found that each of the parts of this space has unique functions in forming a harmonious layout which contributes to sustainable designs.

23.6.1 Aspects of Privacy

In the concept of matrilineal kinship of Adat Perpatih system, mothers and daughters are permanent residents in Negeri Sembilan traditional houses and have the right to be the heirs of their house. In general, the interior of the house is dominated by them. The room will be used as a privacy. This room is available for girls whether single or married. During the day, the room is used to provide comfort to the mothers and daughters dressing up and so on. Modesty and chastity of women are to be protected and conserved. In the Islamic concept, women should take care of their purity and chastity in view of *non-mahram*. At night, the daughter would sleep in the living room and there was a house using the loft space (Fig. 23.4). The young men or single men are not given the space and are strictly prohibited to use the room and loft. At night, they would sleep in the foyer space (Fig. 23.5). Therefore, the design of this space is clearly in line with the teachings of Islam when boys and girls should be separated from the bed since the age of seven (7). The layout of this space is to claim compatibility with matrilineal custom and Islamic law. However, if there is a new couple whose daughter is married, the living room will be used by them. The daughter and her husband, otherwise known as the in-laws, will be using the room. In honour of the Muslim religion, married couples are to be observed.

Fig. 23.4 Space of room

Fig. 23.5 Space of Serambi

23.6.2 Safety Aspects

In the system of matrilineal custom, although the mothers and daughters were privileged to inherit lineage and inheritance, males will serve as a leader to the mothers and daughters physically and spiritually. The concept of Islam is also very concerned with this when men are the leaders and the inheritors of the earth are stronger than the weak and women should be protected. The concept of the interior layout of Negeri Sembilan traditional houses is to divide the space for men and a space for women. According to hierarchy, men will be placed in front of the house, that is, on a front porch, as a defense in case of aggression. The position of women will be placed in a sheltered part of the house, that is, at main area, room, attic, and kitchen. This position is practiced during normal days or during ceremonial occasions done. So at night, single men will sleep on the porch to guard in front of the house, while women will sleep in the middle of the room, loteng and any safe areas. Similarly, during the traditional ceremony conducted, the male or the male guests will be located in the foyer, while the women and guests will be accommodated at main area.

Space of mother activity
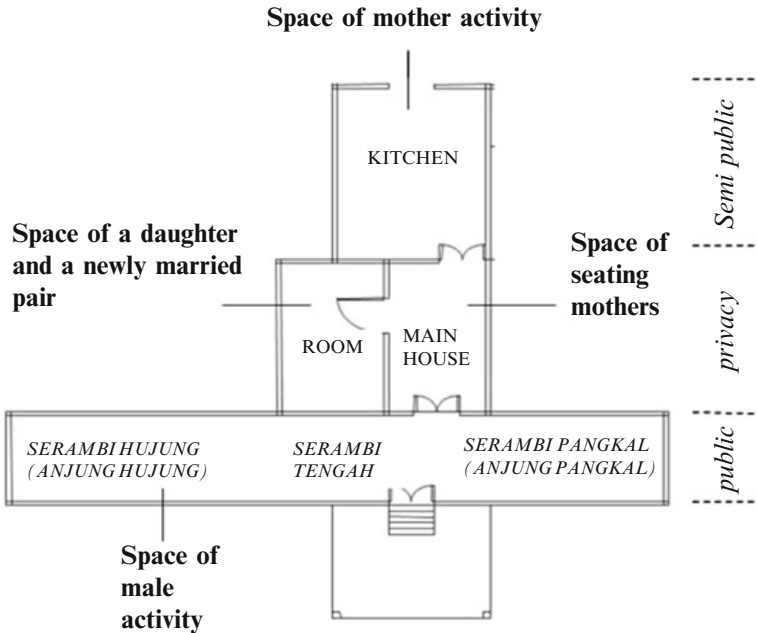
Fig. 23.6 Division of space

23.6.3 Social Aspects

As I have mentioned earlier, the interior space of traditional house is divided into three (3) sections: public spaces (public) at the front, semipublic in the kitchen, and privacy in the center of the house (see Fig. 23.6). When the traditional ceremony is held, foyer space is devoted to men seats, and honorable men were made up of leaders and heads of customs; a house mother is devoted to seating mothers and female guests, and the kitchen area is reserved as the entrance of women and of cooking activities for women. These chambers are designed with distinctive social functions aimed at harmonizing the relationships between individuals, families, and communities. The matrilineal Adat Perpatih emphasizes social relationships between the whole tribe. They have a close relationship with each other but do not forget about the limits of social interaction in question. Islam also emphasizes social harmony among his people but should be limited to specific limits, particularly between men and women. Thus, the separations of these are required and produce harmony in the society. In addition, the separation created of men and women is due to the compatibility of Islamic religious rules and custom of matrilineal kinship. According to Hanafi [6], the concept of separation of men and women committed for reasons of moral concepts of male and female promiscuity in custom and reinforced by Islam.

23.6.4 Aspects of Honor

The custom of matrilineal kinship prioritizes leadership hierarchy in society no matter whether within his tribe or otherwise. Thus, each of Malay society in Negeri Sembilan is required to respect the leader and head of the custom. Same goes to the people who are older and younger, they will respect each other. Islam also emphasizes the same thing, that harmony in the household and society exists. It is practiced in the interior layout of Negeri Sembilan traditional houses that guests and old men will be placed on the upstream side of the porch so they are not bothered by the gateway that other guests are close to their position. As a mark of respect, it is not right that the other guests are always commuting and cross views the honorable men who are considered as the older and older.

23.6.5 Aspects of Health

Minangkabau descent communities in individu Negeri Sembilan created the universe as a guide. Clung the concept of *Alam Takambang Jadi Guru* brought by indigenous Minangkabau from across the land. Thus, the concept of cleanliness and hygiene in the life of nature has made sustainability guidelines in the traditional house. The sustainability of the design can be seen in a traditional house to maintain a system of natural ventilation and lighting in the home space. Wind holes and light holes were designed on the walls of the building (Fig. 23.7). As the concept of high philosophy and ritual, they believe that nature has created the one true Allah who can give to human well-being. This design has a net ventilation and sunlight in a house next to the good health of its residents.

Fig. 23.7 Ventilation and lighting elements

23.7   Conclusion

Based on the descriptions and explanations above, we found that there is compatibility of Islam and matrilineal organization in the interior layout of traditional houses. These elements have brought harmony and world peace to every individual, family, and descendants of Minangkabau society in Negeri Sembilan. While the mother and daughter take precedence and privilege rights in the interior of the house is dominated males were particularly young men, leaders of customary chiefs and people related by marriage as a husband and daughter will be given priority in providing a comfortable place or space and special for them. This is in accordance with the teachings of Islam which calls for border mixing of men and women had to be protected, and each guest should be treated well. Status and privileges of the house and the matrilineal Minangkabau society in the Negeri Sembilan are based on a matrilineal custom and supported by Islamic religious rules. The plan was to make the interior layout of traditional house of Negeri Sembilan a design that is sustainable and consistent with the needs and suitability of the existence of the natural surroundings. Thus, planning the layout is very suitable as a guide for designing interiors at the moment.

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Part III
Business

Chapter 24
Attitudes and Perceptions of Malay Muslim Students Towards Educational Loan Repayment: A Qualitative Approach

Shafinar Ismail, Maheran Katan, and Roaimah Omar

Abstract This study investigates the attitudes and perceptions on educational loan repayment amongst Malay Muslims in Malaysia. Researches in the realm of educational loans have identified several factors contributing to defaults and repayments. These include the characteristics of students as they begin college, such as family income, race/ethnicity and students' college experiences in terms of the type of institution, field of study and educational outcomes. However, no studies have so far explored the attitudes and perceptions on educational loan repayment amongst Malay Muslims. The study adopts a qualitative methodology that involves focus groups and semi-structured interviews. The respondents are the final-year degree students in one public university in Malaysia. The results show that attitudes and perceptions have influenced educational loan repayment amongst Malay Muslims.

Keywords Educational loan repayment • Malay • Muslim • Attitude

24.1 Introduction

Malaysia is one of the 70 countries that distributes loans to students and suffers from a high default rate [1]. Government of Malaysia formed the National Higher Educational Fund Corporation (NHEFC), also known as Perbadanan Tabung Pendidikan Tinggi Nasional (PTPTN) in 1997 for administering educational loans. The scope of the PTPTN loan includes public and private universities, as well as polytechnics. Students taking diploma, first degree, master, doctorate and professional courses are eligible to apply for these loans [1]. Between 1997 and 2011, around Malaysian ringgit (RM) 35 billion loan was given to students who registered for higher education studies in Malaysia. However, as shown in the financial performance of PTPTN from 1997 to 2011, it clearly shows poor repayment collections. Although the repayment has gone up in 2003 to 2011, but the

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Table 24.1 Financial performance of PTPTN

Year	Total loan given in (RM)	Amounts repaid in (RM)	Number of student
1997	206,241,009.99	–	11,279
1998	339,934,818.89	–	17,223
1999	1,732,195,737.57	51,140.29	85,429
2000	1,714,812,964.04	2,806,729.29	86,441
2001	1,946,943,725.89	5,038,062.82	98,940
2002	1,850,338,773.27	9,368,342.38	97,854
2003	1,760,516,923.79	34,226,036.40	108,654
2004	2,232,558,806.30	44,186,636.56	118,114
2005	2,729,139,554.40	97,391,382.78	142,205
2006	2,759,046,462.35	192,499,693.05	130,323
2007	1,393,712,458.93	294,754,233.96	60,585
2008	2,294,924,546.60	346,682,054.87	103,549
2009	4,382,707,245.60	553,689,886.03	166,272
2010	5,439,760,091.02	638,402,260.80	215,539
2011	5,093,409,885.78	737,591,119.90	207,963
Total	**35,876,243,004.43**	**2,956,687,579.13**	**1,650,370.00**

increasing rate is consider low and as in 2011, approximately 51 % have defaulted in repayments and it became a major problem for Malaysia (Table 24.1).

In addition, this is a serious issue in the funding of Malaysian higher education, as stated by the former Minister of Higher Education Malaysia, Datuk Khalid Nordin, as quoted in a press statement:

> ...If this default rate continues, it is estimated that the resulting deficit for NHEFC may be RM 42 billion in the year 2020 [2].

Accordingly, in order to lessen the problems associated with the non-repayment, it is imperative to study why default rate is high amongst educational loan borrowers.

Researches in the realm of educational loans have identified several factors contributing to defaults and repayments. These include the characteristics of students as they begin college, such as family income, race/ethnicity and students' college experiences in terms of the type of institution, field of study and educational outcomes [3–6]. In addition, students' financial aid and the amount of debt they incur, such as students' employment and income after college, are said to be relevant factors [3–6]. However, no studies have so far explored attitudes and perceptions of Malay Muslim students towards educational loan repayment.

Therefore, this study intends to answer the following research questions:

1. What is the attitude of Malay Muslim students towards educational loan repayment?
2. What are the perceptions of Malay Muslim students towards educational loan repayment?

This study will open up important questions, which have been previously unaddressed in the context of educational loans. This study will extend the knowledge regarding the attitudes and perceptions of Malay Muslim students towards educational loan repayment.

24.2   Literature Review

24.2.1   Malay Muslims in Malaysia

Malaysia is a land of heterogeneous people owing to its multiracial, cultural, lingual and religious characteristics. The country is categorised as a developing country with a population of 30 million [7]. Notably, Malaysia's population consists of Malays, Chinese, Indians, the natives of Sabah and Sarawak, indigenous groups, ethnics' communities such as Khmers, Thais, Pinoy and others from several countries. Malays and indigenous groups, commonly known as Bumiputera make up around 61 % of the total population. Around a quarter of the population—24 %—is Chinese. Moreover, Malaysians of Indian ethnicity comprise 7 % of the population, whilst the remainder comprises other groups totalling 8 % [8].

The followers of Islam are called Muslims. All Malays in Malaysia are Muslims and are defined as such by Article 160 of the Constitution [9]. Prerequisites for being considered Malay include: one must be Muslim, speak the Malay language and observe and practise the traditions of Malay culture [9]. Islam is based on the Sunnah (life) of Prophet Muhammad and the Quran. The Quran and Sunnah play a central role in constituting Islamic law that describes and governs the duties, morals and behaviour of Muslims as individuals or collectively in all aspect of life [10]. Malaysia is one of the developed nations in the Muslim world, with Muslim Malays as the dominant ethnic group culturally and politically. Nevertheless, Malaysia is a multiracial, multireligious and multicultural society, with Malays, Chinese, Indians and numerous other indigenous people living side by side. One of the most important factors that distinguish Malays from non-Malays in Malaysia is their religious faith. It is an established fact that religion plays a significant role in human behaviour and attitudes [11].

24.2.2   Higher Education in Malaysia

Higher education in Malaysia comprises of two main categories: government and private. Public higher education institutions are funded by the government and are similarly governed as self-managed institutions, whilst private higher education institutions include private colleges, private university colleges, open universities, virtual/e-universities and branch campuses of international universities, all of

which are also governed as self-managed institutions. The importance of higher education has been translated into significant investment by the government of Malaysia, which has accounted for 20 % of total government expenditure [12]. Importantly, almost 47 % of the total development allocation for education is set aside for higher education—or RM 8.9 billion out of RM 18.7 billion [13]. The Malaysian government is identified as a generous contributor to higher education funding. For instance, public higher education institutions in Malaysia receive 90 % of their funding from government sources, with the remainder derived from student fees [14]. The borrowers consist of Malays, Chinese and Indians; however, Malays are identified of the highest.

24.2.3 Attitude Towards Educational Loan Repayment

In the literature, many factors are found to predict repayment behaviours such as borrowers' characteristics [4, 15]. This refers to the borrowers' attitude towards a variety of subjects that could affect their tendency to default on loans [15] as well as the way they handle debt experiences [16, 17]. In addition, [16] found that the important predictors of debt repayments were attitudinal and psychological factors. A study by Abu Bakar et al. [18] has found that overall participants have negative attitudes towards loan repayment, and their negative attitudes may affect the repayment of the loan after graduation. Other studies found the factors which influence attitude towards loan repayment, including ethnicity, gender, marital status, employment status [19, 20] and borrowers' willingness and ability to repay [21].

Attitude is primarily influenced by parents because their contact with their children begins earlier and more sustained. A study by Grolnick and Slowiaczek [22] found that young people who talk to their parents regularly about the positive habits are more likely to behave positively than young people whose parents do not talk to them regularly [23] found that attitude is learnt from the family during the childhood and remains fairly stable throughout life. Many authors found the role of birth order in determining the global personality and intelligence of the child as the study by Faraon and Ozolins [24] found the effects of birth order on attitudes towards climate change and racism.

The study of Ajzen and Fishbein [25] introduces the theory of reasoned action (TRA) which explains attitude is identified to associate with the behavioural intention and then intention leads to the actual behaviour. This theory is used to investigate the underlying processes leading to loan repayment decisions. The TRA states that the immediate determinants of the decision are the intention to repay loan. Loan repayment intention, in turn, is predicted by the extent to which a student evaluates loan repayment positively or negatively (students' attitude towards loan repayment) and the perception of social pressure (subjective norm) [26]. That is, if students have a positive attitude, they will be more inclined to make a repayment.

Furthermore, they will be more inclined in making repayment if they experience positive social pressure from significant others to do so.

24.2.4 Perceptions Towards Educational Loan Repayment

Perceptions towards loan repayment and the impact of the loan to the student upon graduation are also crucial. Concern has been voiced by undergraduate students that education debt impedes them from buying cars, buying a home, having children or moving out of their parents' home following graduation [3]. However, a study by Millett [27] indicated that the financial aid college students received does not become so much of a burden that it constrains their options when they graduate. Moreover, a study of Pell Grant borrowers found that loan repayment does not have a significant impact on the probability of owning a home [3]. On the other hand, a loan owed by students carried forward upon graduation became an important issue in their career choices [28], predominantly owing to the fact that students have different concerns about repaying the debt they owe [29].

Perceptions regarding whether loan repayment will affect a student's personal life after graduation can be important in terms of predicting repayments and defaults. A study by Abu Bakar et al. [18] questioned students about their perceptions regarding whether or not National Higher Education Fund Corporation (NHEFC)—from where they procured the loan—would affect their life following graduation. Almost 70 % of the students claimed that loan repayment would delay them from buying cars, 43.6 % claimed it would delay them from getting married and 36.1 % claimed it would delay them from having children. Since getting married in Malaysia is still embedded within cultural practices, it can be very costly—especially for the bridegroom-to-be. Notably, half of all male participants, compared with only 39 % of all female participants, indicated that loan repayment would delay them from getting married. Having a loan to pay back may have an impact on the participants' ability to save for their marriage, and this also influences when they will start having children [18]. Another study has also found that students considered the size of the loan as having an impact on their decision of when they should get married, have children and purchase a new car [29].

24.3 Methodology

The qualitative data collection methods that have been implemented consist of focus group discussions, followed by in-depth interviews to validate and clarify the focus group findings. This dual approach (focus groups and semi-structured interviews) allowed for richer findings than just one comparative analysis [30] Although the two qualitative methods are time-consuming, according to Frechtling et al. [31], combining the two qualitative methods which are focus groups and in-depth

interviews pays off in improved instrumentation as well as sharpening the under-standing of findings. In addition, the purpose of semi-structured interview use in this study is to obtain information relating to personal stories, which is considered sensitive for particular respondents.

Respondents in the qualitative study are final-year undergraduate students at one public university. This university has been selected as it has 95 % Malay Muslim students from all over Malaysia and offers a variety of courses to students. In the cases of both focus groups and semi-structured interviews, respondents are NHEFC loan borrowers. In this study, the sampling procedures involve were convenience. However, purposive sampling were utilised in the second part of the qualitative study, which involves semi-structured interviews. Purposive sampling is used in the second qualitative part where the interviewees are selected on the criterion of specific fields such as finance and management. The purpose of the interviews is to ensure, validate, cross-check and strengthen the results of the focus group discussions [32]. Data were collected from two consecutive focus group discussions (each consisting of four participants); the groups have been selected only homoge-neously in terms of total number of males and females.

24.3.1 Focus Groups

An invitation for the focus groups was sent to potential respondents in order to arrange the meetings. Furthermore, respondents who showed an interest in partic-ipating in the focus groups were reminded via telephone prior to the meeting commencing. Moreover, respondents were provided with input and interaction relating to the topic, which thus enabled the researcher to capture subjective comments and their subsequent evaluation. A discussion guide is first developed by the researcher which includes two major sections of questions. The first section comprises constructs definition and warm-up questions in an attempt to capture the main ideas relating to the research topic, whilst the second section comprises questions or issues developed in order to capture the perceptions and attitude towards educational loan repayment specifically. All questions are developed in an attempt to explore, elicit and probe the relevant information from the students' points of view in an interactive setting of discussion. The moderator follows the discussion guideline in order to ensure that the discussions have thoroughly covered all the necessary topics based on the study objectives. Focus group discussions were conducted consecutively in the same week. Each session took approximately one hour. Each group included four respondents, and the groups were split so as to ensure gender balance whilst observing the established principle of respondents' homogeneity (*see* Table 24.2). The moderator greeted the respondents, introduced the topic, provided a brief explanation of the study, and subsequently observed, explored, probed and taped the discussions.

Table 24.2 Details of respondents in focus groups

Focus group	No. of respondents	Year of study[a]	Gender	Duration (minutes)
1	4	Final year	2 male and 2 female	60
2	4	Final year	2 male and 2 female	60

Notes: [a]Undergraduate students

Table 24.3 Details of respondents in semi-structured interviews

Interviewees	Gender	Year of study[a]	Fields of study	Duration (minutes)
1	Female	Final year	Finance	25
2	Female	Final year	Marketing	30
3	Male	Final year	Finance	25
4	Male	Final year	International business	30

Notes: [a]Undergraduate students

24.3.2 Semi-structured Interviews

An interview guide was developed by the researcher. The questions were then developed so as to cover the study topic and were specified, probed and directed in order to explore interviewees' opinions in depth and to thereby generate the relevant information. The interviewer allowed short pauses in order to provide the interviewee with the opportunity to reflect and strengthen their answers. The interview was a semi-structured one, asking questions in a specific sequence whilst still allowing for spontaneity when covering the topics in the interview guide. The interview meetings were prearranged by the researcher and the interviewees through personal contact, whereby interviewees were provided with overviews concerning the purpose of the interview. Furthermore, interviewees were reminded of the meeting by telephone. The interviews were carried out in the same day, in a flexible and relaxed atmosphere, owing to the informal setting. An introduction concerning the topic was given to the interviewees prior to proceeding into the interview. Each interview lasted for approximately 25–30 min, which is considered acceptable for a one-to-one interview [33]. The profile of interviewees and details relating to the semi-structured interviews are shown in Table 24.3.

The focus group discussions and semi-structured interviews were audiotaped and accordingly transcribed. The tape was reviewed in order to verify accuracy in transcription, to detect any additional information and to accordingly monitor the saturation level of the data.

24.4 Findings

Attitude has been found in this study to have a significant impact on the educational loan repayment. Notably, previous studies have determined various correlations between attitudinal variables and debt behaviour; however, the correlations

established thus far have been weak [3, 15, 16]. Students are also concerned about being Muslims; therefore, they are responsible to repay a loan. Respondents in the focus groups and semi-structured interviews also confirmed this result, with student stating the following, for example:

> ....The repayment is low. . . anyone who chooses to repay or not to repay their loans depends on their attitude. . .however, as a Muslim, it is a must to repay loan....

Moreover, a previous study carried out by Abu Bakar et al. [18] indicates that, overall, students have negative attitudes towards loan repayment; however, our study finds that, overall, students have positive attitudes towards loan repayment. Moreover, the quantitative findings by Ismail et al. [1] confirm that a positive attitude emerging amongst students—such as in the context of loan repayment— will help other students to recognise that repayment is their obligation, and they will therefore make an effort to make repayments. Most of respondents have reflected this idea:

> ....I will make repayment. . . after I secure a job. . . I will plan that part of my salary to repay loan....

In addition, perceptions towards loan repayment will affect their personal life following graduation; however, these contribute to the repayment. The following is an example of the comment from respondents:

> ....I have commitment to my parents and as a Muslim everyone have responsibility towards their family. . . I have to help my siblings for their education. . .I plan to buy car therefore I have to pay a car loan, preparation to get married. . . of course it will affect NHEFC loan repayments....

In the previous studies in the non-Western context, the item of 'loan repayment will affect my decision on the selection of the place to stay' has been found to be important. However, in this study, the Malay Muslims students indicated that the responsibility to parents and siblings were the important items. Therefore, we can conclude that, in a Western context, students are more concerned with moving from their parents' homes and living on their own following graduation; this differs with a non-Western cultures, however. Example of non-Western cultures is children take turns and cooperate to support and take care of their parents. This arrangement is known as the 'unique family structure' or 'take-turn stem families', whereby siblings are able to make arrangements according to a timeline whereby parents will live with them. This is because of the belief that caring for parents often brought the children into close and frequent contact with each other.

Importantly, becoming an adult in a Western context means having independence, being autonomous and self-sufficient in a variety of respects. However, in the majority of non-Western cultures, adult status is defined not by becoming independent but by taking on new interdependencies such as marriage and living with parents [34]. Respondents in the interview also confirm this. Examples include:

> .....as a Muslim and as a son, I must take care of my parents. . .I will make sure that my parents stay with me when I get married but I will give my mother at least RM400 to RM500 every month to spend.....

This finding indicates that the more students concerned with contributing part of the salary to parents, home ownership, car ownership, marriage and having children, the lower their positive attitude would be towards loan repayment. The finding in this study are consistent with previous researches by [3, 35, 36], which show that, in order to achieve the future quality of life, selecting jobs that interest students, getting married, buying a first car, having children and buying a house, students are tempted to postpone their educational loan repayment. Since students have many other priorities in life—such as their responsibilities towards their parents and siblings—repayment would therefore be affected. The item is raised by most respondents in the focus group discussions and semi-structured interviews, who state that they would delay loan repayment because they wanted to contribute their salary to their parents; therefore, this would reduce the burden of parents to support other siblings. In other words, students perceive loan repayment as preventing them from giving part of their salary to parents. A respondent reflected his opinion as follows:

> ...I have to give money to my mother every month... at least to reduce a burden of my father to support my siblings... I have two younger sisters that still in the secondary schools...that is my priority...I may pay minimum or delay the repayment for NHEFC because that is not my priority....

24.5 Conclusions and Implications

The study highlights the importance of attitudes and perceptions of Malay Muslims to influence the intention to repay loan amongst final-year undergraduate students. In other words, the results of this study show that attitudes and perceptions contribute to loan repayment amongst Malay Muslims. This study makes some important recommendations based on the analysis of primary data concerning the reason behind educational loans repayment. Malaysia is categorised as a developing country, which has spent RM 35 billion on educational loans. Approximately 80 % of students taking loans from the NHEFC to enrol for higher education are Malay Muslims. Educational loans are one of the best ways of affording university studies. When students borrow, they take serious risks and make a serious commitment, which will ultimately affect their life upon graduation. Unlike other types of loans, educational loans have special terms, which make them fundamentally easier to afford and a more reasonable commitment for university students. However, the organisation providing loans has to continue with the aggressive plans to improve the loan repayment system. The challenge associated with creating positive students' attitudes and perceptions towards loan repayment is found to be important.

As Muslims, the values embodied in the Quran and the practices of the Messenger Muhammad (SAW) constitute the Islamic values. These Islamic values directly and indirectly influence the Malay lifestyle. Religion has been an integral part of culture [37]. Therefore, it is important to understand and incorporate the religious effect when deciding to suggest methods and strategies to increase loan

repayment. This is because as Muslims, they have to follow some rules. Many believe that religious incorporate a greater sense of well-being in individuals compared to less religious people [38]. When students perceive the positive attitude—especially during their final year of study—they are more likely to act positively and significantly; thus, they make efforts to repay loans following graduation. In addition, the impacts of loan repayments to borrowers following graduation have found to influence the repayments. A commitment to support their parents as well as to improve their quality of life includes buying car and getting married. Therefore, the organisation providing loans should provide repayment plans for borrowers, so that they can equally balance their needs and their responsibility.

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Chapter 25
Bumiputra Entrepreneurs' Perception and Propensity to Sustainable Entrepreneurship

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Abstract Islam emphasizes on making a living through entrepreneurship and also conserving natural capital. The Islamic teaching is very much related to sustainable entrepreneurship. As an Islamic country, there are a great number of Muslims living in Malaysia. However, how Muslim entrepreneurs perceive sustainable entrepreneurship still remains unknown. As such, this study was conducted to examine the influence of Bumiputra entrepreneurs' perceptions on the propensity to sustainable entrepreneurship. Based on the questionnaire survey conducted on 242 randomly selected Bumiputra entrepreneurs in Malaysia, the results concluded that perceived desirability and perceived feasibility significantly and positively influenced their propensity to sustainable entrepreneurship. The findings have shed some light on the importance of perception in promoting sustainable entrepreneurship. Suggestions for future researchers have also been put forth.

Keywords Bumiputra • Entrepreneurship • Propensity • Sustainability

25.1 Introduction

Religion affects our values, perceptions, behaviors, and ways of life. As one of the world's largest religions, Islam encourages Muslims to make a living through entrepreneurship. This could be evidenced through the *Sawqul Madinah* established by Prophet Muhammad, which eventually prospered very well and took over the *Qainuqa*. Indeed, Islam perceives entrepreneurship seriously; it believes doing business is considered performing *fardhu kifayah* [1]. Furthermore, Islam also emphasizes on harmony between human being and nature. The tradition of *hima* shows that Islam emphasizes on conservation of natural capital, such as fields,

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wildlife, and forests. It also stresses on practicing the obligation of *khalifa* in preserving natural resources [2].

Unfortunately, many business activities have not been done in accordance to the Islamic ways. The non-Islamic business practices have led to many problems. One of the problems that caused by business activities is the degradation of natural environment [3]. Many environmental issues such as over-deforestation, overuse of nonrenewable resources, and increase in global temperature still remain unresolved [4]. Environmental degradation has also affected Malaysia in many ways; for instance, flash floods, pollution, and landslides are some of the common occurrences in the country. No doubt, the persistence of those problems could bring devastating results to our current and future generations significantly.

As such, linking entrepreneurship to nature preservation has been promoted as a new way of doing business known as sustainable entrepreneurship. It highlights the entrepreneurs' roles in resolving environmental issues [5]. It could also be considered as an effort in fulfilling both economical and environmental objectives to create benefits for the entire society [6]. It is believed that sustainable entrepreneurship is important in balancing the social, economic, and environmental trinity [7]. Malaysian government has also exerted many efforts to encourage sustainable management in entrepreneurship; one of them was the establishment of the National Green Technology Policy. However, its result remains unknown. Indeed, sustainable entrepreneurship is still considered as something new which requires further scrutiny [8, 9].

Malaysia is an Islamic country, in which approximately 61.3 % of its populations are Muslims. Bumiputras which make up nearly 67.4 % of the total population are considered as the main devotees of Islam [10]. Thus, there is a need to look into how Bumiputra business practitioners perceive sustainable entrepreneurship. Unfortunately, such studies are still very lacking. Therefore, the purpose of this study is to examine the influence of Bumiputra entrepreneurs' perceptions on propensity to sustainable entrepreneurship.

25.2 Literature Review

25.2.1 Sustainable Entrepreneurship

Sustainable entrepreneurship can be regarded as part and parcel of entrepreneurship, which bridges entrepreneurship to sustainable development. Entrepreneurship can be explained as a sophisticated process which consists of new opportunities identification [11], new ventures creation [12] or new product, service or process development [13]. Meanwhile, sustainable development can be explained as "development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs" [14]. Sustainable entrepreneurship has become the focus of research since the mid-1990s, as a result of the

practices of greening the industry in Europe [15]. The awareness of integrating sustainable development into entrepreneurial activities has then prospered. It has changed the ways people conduct businesses.

Over the years, people have used several terms interchangeably with sustainable entrepreneurship, for instance, "ecopreneurship" [16], "environmental entrepreneurship" [17], [18], or "green entrepreneurship" [19]. However, these terms are too ambiguous [20] and vaguely defined [21] because the emphasis is not identified. As such, some researchers tried to explain sustainable entrepreneurship based on triple bottom line (TBL). It pointed out the emphasis of three main pillars, i.e., social, economic, and environmental [7]. One apparent shortcoming of using TBL to explain sustainable entrepreneurship is that it does not consider culture as one of its domains [22, 23]. Thus, Majid and Koe [24] have refined TBL and proposed a new definition of sustainable entrepreneurship as follows: "a process in which entrepreneurs exploit the opportunities in an innovative manner for economic gains, society equity, environmental quality and cultural preservation on an equal footing" (p. 300).

25.2.2 Perceptions and Propensity to Sustainable Entrepreneurship

Entrepreneurship is a complex process; there are many triggers that cause people to behave entrepreneurially. Definitely, becoming an entrepreneur is a consequence of intentional action [25]. Ajzen [26] explained intention as the amount of effort that people are willing to exert to perform a particular behavior. The stronger the intention is, the higher the possibility that people engage in certain behavior. As such, intention can be considered as a reliable predictor of behavior [27]; it can also be deemed as a trigger of sustainable entrepreneurial behavior. It is worth mentioning that intention, propensity, and inclination are carrying similar meaning and have been used interchangeably in many studies.

Propensity to sustainable entrepreneurship is an area which requires close scrutiny for the reason of further understanding the psychological process of entrepreneurship. As Wu [28] mentioned, it is not easy to measure actual behavior because it could easily take a long duration for behavior to occur. Koe and Majid [29] also supported that understanding the process of intention or propensity helps to explain "how" a sustainable entrepreneurial process takes place. In short, propensity is a practical subject to be studied in order to understand human behavior.

In order to understand what influence individuals' entrepreneurial intention, Shapero and Sokol [30] have emphasized on the role of people's perception in their entrepreneurial event model (EEM). Specifically, EEM focuses on the effects of perceived desirability and perceived feasibility on entrepreneurial behavior. This classical theory is still applicable at present. For instance, both perceived desirability and perceived feasibility have found to have significant relationship with

entrepreneurial intention [25, 31, 32]. Therefore, perceived desirability and perceived feasibility could be deemed as two crucial antecedents of behavioral intention.

Perceived desirability is the degree of attractiveness that an individual perceives for an entrepreneurial behavior [30, 33]. In this study, it refers to the level to which a person perceives that practicing sustainability in business is interesting and attractive. Meanwhile, perceived feasibility is the extent of entrepreneurial capabilities which a person holds for carrying out the behavior [30, 33]. Some studies refer it as "self-efficacy" [32, 33, 34]. This paper refers it as the level to which a person perceives he or she has sufficient capabilities to practice sustainable entrepreneurship.

Over the years, many researchers have confirmed the influence of perceived desirability on entrepreneurial behavior, such as creating new businesses [35] and being self-employed [36]. Furthermore, the relationship between perceived desirability and entrepreneurial intention has also been proven [32, 34]. As for perceived feasibility, it has been regarded as a suitable factor for examining entrepreneurial behavior [37]. In addition, Liñán et al. [33] and Segal et al. [36] have also concluded that it appeared to be a significant predictor of entrepreneurial intention.

Based on the above discussion, both perceived desirability and perceived feasibility are considered as factors influencing entrepreneurial intention. This paper then posited that they also predict propensity to sustainability practices in business (Fig. 25.1). Thus, the following hypotheses were suggested:

H1: Perceived desirability positively affects propensity to sustainable entrepreneurship.
H2: Perceived feasibility positively affects propensity to sustainable entrepreneurship.

25.3 Methodology

25.3.1 Research Sample, Research Instrument, and Data Collection

The final sample of this study comprised of 242 Bumiputra entrepreneurs who were randomly selected from the directory of SME Corp. Malaysia. The response rate of this study was about 25 %. More than half of the respondents were male entrepreneurs (61 %). Majority of them were in servicing sector (66 %) and operated a sole proprietorship business (72 %). Most of them employed less than 50 workers (78 %) and have established their firms for less than 10 years (64 %).

A self-administered questionnaire was used to obtain the Bumiputra entrepreneur's opinion on perceived desirability, perceived feasibility, and propensity to sustainable entrepreneurship. All items were adapted from previous studies to ensure content validity. Specifically, there were eight items that measured
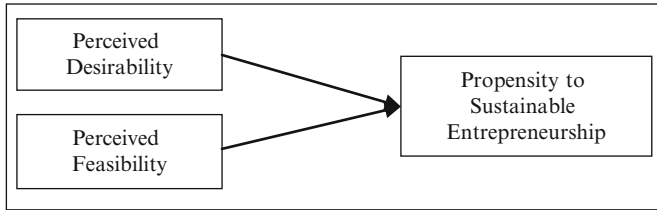
Fig. 25.1 Research model

perceived desirability [38, 39], 18 items that measured perceived feasibility [37], and six items that measured propensity to sustainable entrepreneurship [40]. All items used 10-point Likert-type rating scales, ranging from "1" strongly disagree to "10" strongly agree.

A pilot study has also been conducted prior to the full-scale distribution of questionnaires. It was done to ensure that respondents understand the items and to improve the quality of questionnaire. As this study employed questionnaire survey method, the questionnaires were mailed through email and traditional postal mail to owners–managers of SMEs. After 2 weeks, a first reminder was sent to the respondents. A second reminder was sent again 2 weeks after the first reminder.

25.3.2 Goodness of Measures

The internal consistency analysis was performed to determine the consistency of items measuring the variables or reliability [41]. This paper used Cronbach's alpha (α) to indicate the level of internal consistency. All the α-values were well above the acceptable level of 0.70 [42], for instance, perceived desirability ($\alpha = 0.936$), perceived feasibility ($\alpha = 0.978$), and propensity to sustainable entrepreneurship ($\alpha = 0.915$).

Exploratory factor analysis was conducted to ensure the construct validity [43]. For this purpose, principal component extraction with varimax rotation was performed. For the two independent variables, Kaiser–Meyer–Olkin (KMO) value was 0.964, and Bartlett's test of sphericity was found significant at 0.000. The analysis has also successfully grouped all the items into two dimensions with 72.026 % of cumulative variance explained. By observing the rules of eigenvalue >1.0 and factor loading >0.3, all items were retained. In addition, the factor analysis performed for dependent variable indicated that KMO value was 0.829 and Bartlett's test of sphericity was significant at 0.000. All items were loaded into one dimension. No item omission was done because they recorded factor loading >0.3 and eigenvalue >1.0. Cumulative variance explained was 70.206 %.

25.4 Findings and Discussions

25.4.1 Preliminary Data Analysis

Preliminary data analysis was conducted to treat missing values and identify outliers. In addition, skewness and kurtosis statistics confirmed the normality of data. While linearity and homoscedasticity were achieved through scatter plot analysis. The fulfillment of normality, linearity, and homoscedasticity was important for the appropriateness of multivariate analysis.

25.4.2 Means, Standard Deviations, and Correlations

Table 25.1 depicts the means (M) and standard deviations (SD) of variables and Pearson product–moment correlation coefficients (r) between variables. Perceived desirability ($M = 7.272$; SD $= 1.407$) was slightly higher than perceived feasibility ($M = 6.996$; SD $= 1.437$). Respondents were also quite positive toward sustainable entrepreneurship because the mean was 7.002 (SD $= 1.727$).

As for the strength and direction of association between variables, the highest r-value was 0.675 (p-value <0.01) between perceived desirability and perceived feasibility. It also found that perceived feasibility ($r = 0.576$) and perceived desirability ($r = 0.486$) were significantly (p-value < 0.01) and positively associated with propensity toward sustainable entrepreneurship.

25.4.3 Hypothesis Testing Results

This study employed multiple regressions to test the two hypotheses suggested. An important assumption to be met for multiple regressions was the nonexistence of multicollinearity. Multicollinearity was not an issue in this paper because all the r-values (Table 25.1) were below 0.70 and collinearity statistics (Table 25.2) indicated that tolerance was 0.427 and VIF was 2.342 [42]. Therefore, regression test was deemed appropriate.

Table 25.2 illustrates the results of multiple regressions. The results revealed that data in this study fitted the model well (F-statistics $= 64.930$; p-value $= 0.000$). The R^2 was 0.418, which indicated that 41.8 % of variance in propensity to sustainable entrepreneurship was explained by perceived desirability and perceived feasibility. Other factors accounted for the remaining 58.2 %. Furthermore, the output also signified that both perceived desirability ($\beta = 0.218$, $p < 0.05$) and perceived feasibility ($\beta = 0.487$, $p < 0.01$) significantly and positively influence propensity to sustainable entrepreneurship. However, perceived feasibility was found to have a more important role than perceived desirability in affecting propensity to

Table 25.1 Means, standard deviations, and correlations

Variables	M	SD	PD	PF	PR
PD	7.272	1.407	1		
PF	6.996	1.437	0.675[**]	1	
PR	7.002	1.727	0.486[**]	0.576[**]	1

PD Perceived desirability, *PF* Perceived feasibility, *PR* Propensity
** p-value < 0.01

Table 25.2 Multiple regression results

Variable	Beta	t	Sig.	Tolerance	VIF
PD	0.218	4.462	0.035	0.427	2.342
PF	0.487	6.043	0.000	0.427	2.342
R²	0.418				
F-statistics	64.930 (Sig. 0.000)				

PD Perceived desirability, *PF* perceived feasibility
Dependent variable: propensity

sustainable entrepreneurship. As such, the hypotheses (H1 and H2) suggested were supported.

25.4.4 Discussions

The hypotheses in this study posited that perceived desirability (H1) and perceived feasibility (H2) positively affect propensity to sustainable entrepreneurship. The analysis confirmed that such influences did exist. The results supported Shapero and Sokol's [30] statement that people's perceptions influence their entrepreneurial intention.

In particular, perceived feasibility recorded a significant and positive influence on propensity to sustainable entrepreneurship. This was congruent with Liñán et al. [33] and Segal et al. [36], who found that individual's capabilities predicted one's entrepreneurial intention. Bumiputra entrepreneurs agreed that capabilities played an important role for engaging in sustainable entrepreneurship. Thus, developing their sustainability skills, abilities, and capabilities through proper training and development programs is necessary in promoting sustainable entrepreneurship.

The findings were also consistent with previous studies which found that perceived desirability significantly influenced individual's entrepreneurial intention [32, 34]. Bumiputra entrepreneurs consented that they are likely to embark on sustainable entrepreneurship when they perceive sustainable business as attractive and appealing. As such, providing them with facts and benefits about sustainable business practices is crucial to make them favor sustainable entrepreneurship. Furthermore, religious teaching could play a role in influencing Bumiputra entrepreneurs' perceptions also.

The aspiring results obtained in this paper also showed that the Bumiputra entrepreneurs not only understood their religious beliefs very well, but they were able to practice those beliefs in their daily lives.

25.5   Conclusion

This study was conducted to examine the influence of Bumiputra entrepreneurs' perceptions on their propensity to sustainable entrepreneurship. The results concluded that perceptions, such as perceived desirability and perceived feasibility, influenced a person's propensity to sustainable entrepreneurship. Furthermore, perceived feasibility was found to be a stronger predictor than perceived desirability. The findings supported EEM [30], which explains that perceived desirability and perceived feasibility affect entrepreneurial intention.

The implications of this paper are twofold. Theoretically, it confirms the ability of perceptions in influencing a person's propensity to sustainable entrepreneurship. It supports that EEM is also applicable in developing country. Practically, this study provides insights for both business practitioners and policy makers. For business practitioners, this paper enlightens them regarding the importance of perceptions. As for policy makers, this paper helps them to think about the efforts to be exerted in cultivating positive perceptions on sustainable entrepreneurship to further promote it.

One of the limitations of this paper is the use of EEM which only took perceived desirability and perceived feasibility into consideration. It only tested the direct effects of perceptions on propensity to sustainable entrepreneurship. Future researchers should consider integrating more variables into the model and conduct other indirect tests to further verify the model.

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Chapter 26
Determinants of Savings Behaviour Among Muslims in Malaysia: *An Empirical Investigation*

I. Shafinar, J. Arnida, M.S. Aqilah Nadiah, O. Rozana, M. Rozita Naina, and K. Nadia Syazwani

Abstract Savings behaviour differs significantly across countries. It is important to identify the savings behaviour as people prefer to spend rather than to save. Even though it is important, however, there is a lack of research on savings behaviour, particularly on how social influence and financial knowledge affect the savings behaviour. Thus, the aim of the study is to identify how the social influence and financial knowledge affect the savings behaviour among Muslims in Malaysia. This study employs mixed methods for the purpose of data collection. Quantitative approach (a questionnaire survey) has been implemented, followed by semi-structured interviews. Semi-structured interviews were conducted to cross-check the quantitative findings. Both the quantitative and qualitative data involve coding; the responses are computerised in a format appropriate for using Nvivo 8.0 and SPSS 20.0 in the analyses. The result indicates that social influence and financial knowledge do give significant influence towards the savings behaviour among Muslims.

Keywords Savings behaviour • Financial knowledge • Muslims • Social influence

26.1 Introduction

People save savings to help out the unexpected expenses. In a country like Malaysia, majority of the population in the rural area engaging in agriculture are faced with uncertainty due to the weather and natural disasters. Further, savings serve to enhance future income-earning possibilities. Savings also indeed have implications in the welfare of households, macroeconomic, growth and development. In Malaysia, however, it has been noted that the savings rate is fluctuating over time. On the other hand, there is a possibility that Malaysians can actually save more but not through formal financial instruments. Therefore, it is important to identify the

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savings behaviour of people as they tend to spend more rather than to save for emergencies [1], future use [2] and retirement.

26.2 Literature Review

26.2.1 *Overview of Muslims in Malaysia*

Malaysia is a land of heterogeneous people owing to its multiracial, cultural, lingual and religious characteristics. It is categorised as a developing country with a population of 30 million [3]. Notably, Malaysia's population consists of Malays, Chinese and Indians; the natives of Sabah and Sarawak; indigenous groups and ethnic communities such as Khmers; and Thais, Filipinos and others from several countries. Malays and indigenous groups, commonly known as Bumiputera, make up 61 % of the total population. Around a quarter of the population, 24 %, is Chinese. Meanwhile, the Indian ethnicity comprises 7 % of the population, whilst the remainder comprises other groups totalling 8 % [4]. Each ethnic group has its own characteristics such as way of life, language, religion, culture and ideologies that make each ethnic group different from one another.

The followers of Islam are called Muslims. Islam is based on the Sunnah (life) of Prophet Muhammad and the Quran. The Quran and Sunnah play a central role in constituting Islamic law that describes and governs the duties, morals and behaviours of Muslims as individuals or collectively in all aspects of life [5]. Malaysia is one of the developed nations in the Muslim world, with Muslim Malays as the dominant ethnic group culturally and politically. Nevertheless, Malaysia is a multiracial, multireligious and multicultural society, with Malays, Chinese, Indians and numerous other indigenous people living side by side. One of the most important factors that distinguish Malays from non-Malays in Malaysia is their religious faith. It is an established fact that religion plays a significant role in human behaviour and attitudes [6].

26.2.2 *Theoretical Framework*

Many studies have been done related to savings. Savings not only benefit the individual but also the economy [7, 8]. Savings refer to the money that a person has saved, especially through bank or official scheme. There are many reasons why people save. Keynes [9] stated that there are three motives for savings, namely, transaction, precautionary and speculative. Modigliani and Brumbergh [10] suggest that individuals formulate financial plans for retirement. An individual practises savings habit throughout his or her lifetime, beginning slowly in their early years, peaking during 40s and 50s and finally accumulating sufficient funds to retire

[11]. However, according to [10], savings levels are low for the young, rise and peak during the middle years and then become lower again among the old.

Financial literacy is the possession of knowledge and understanding of financial matters [12]. In other words, it is the possession of knowledge to properly make decisions pertaining to certain personal finance areas like insurance, investing, savings, tax planning and retirement and also involves intimate knowledge of financial concepts like compound interest, financial planning, the mechanics of a credit card, advantageous savings methods, consumer rights and time value of money. According to [13], financial literacy or financial knowledge is considered as personal financial management skill and information where they know the condition, practices and rules to perform the financial duties. In other means, it is the ability to understand the financial choices where a person can distinguish or compare the offers made by an institution before deciding to apply or buy financial product.

Moreover, [14] said that financial literacy is wise spending because a person who has financial knowledge will always know what they need to do in their daily activities that concern with financial issues. In addition, a person who has the financial literacy or financial knowledge will obtain a positive impact on her/him. It is because financial literacy helps an individual to reduce the pressures and stress and financial disputes as well as to increase the welfare of the family [13]. Having no financial knowledge will lead an individual towards making wrong decision that can affect the financial health of an individual [12]. Therefore, we hypothesise that:

H₁: Financial knowledge has significant relationships with the savings behaviour

Social influences can be defined as the social environment that includes social interaction between or among individuals and groups of individuals [13, 14], including family and reference groups, friends, peers and other groups with whom people share common interests [13]. A surrounding environmental force pertains to a situation that makes an individual act according to the circumstance. As we know, an increase in the household debt is due to surrounding environmental forces like an economic situation. Individuals tend to act or aggressively respond due to a surrounding situation has made them to react according to the situation. According to [14], parental influences also contribute towards one of the forces. It is because with parental influence, the children will learn about financial literacy in the early stage through planned instruction, practice and also observation [15]. Furthermore, with early exposure about financial literacy, the children would have the view or knowledge that they can use when it is needed. Therefore, there is a relationship between social influences and financial literacy. Hence, we postulate that:

H₂: Social influence has significant relationships with the savings behaviour

This study derives the theoretical framework from the theory of reasoned action. This model developed by [16] defines the theory of reasoned action as the connection between attitudes and subjective norm towards the intention of performing the behaviour and in this case the intention to save. Based on the discussion in the
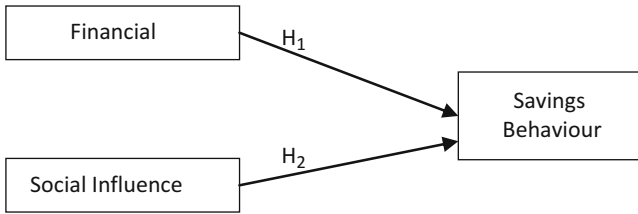
Fig. 26.1 Research framework

previous section, the following theoretical framework is developed as presented in Fig. 26.1.

26.3 Methodology

This study employs mixed methods for the purpose of data collection. The benefit of using mixed methods is to clarify that the data are communicating on what we think they are. This will notably strengthen the integrity of conclusions drawn from the data. For instance, in this study, quantitative approach (a questionnaire survey) has been implemented, followed by semi-structured interviews, in order to test, on a larger scale, the findings generated as a result of the literature review with the use of the structured questionnaires presented to a large sample of respondents. Semi-structured interviews were conducted to cross-check the quantitative findings. Notably, both the quantitative and qualitative data also involve coding; the responses are computerised in a format appropriate for using Nvivo 8.0 and SPSS 20.0 in the analyses. The multiple research methods involve collecting, analysing and interpreting quantitative and qualitative data in a single study or in a series of studies, which actively investigate the same underlying phenomenon [17]. This study also utilises both quantitative and qualitative data: whilst quantitative data are objective and focused on the phenomenon of interest, qualitative data rather emphasises descriptions and relate to an inductive approach.

26.3.1 Questionnaire Surveys

For quantitative approach, the population for this research consists of six departments of two financial institutions. The sampling design used in this study is stratified random sampling. The data on this study are generated from 100 responses using questionnaires for the actual survey. SPSS 20.0 is used in order to conduct frequency analysis, reliability analysis and regression analysis for quantitative surveys. Frequency analysis is used to extract the percentile of the profiles of respondents in terms of their age and gender. The reliability test is used to examine

Table 26.1 Profile of interviewees

Occupation	Income range/year (RM)	Age range	Gender	Duration (minutes)
Accounting lecturer	25,000–45,000	25–35	Female	30
Finance lecturer	25,000–45,000	25–35	Male	30
Administrative staff	25,000–40,000	25–35	Female	35
Marketing lecturer	30,000–50,000	25–35	Female	35

the internal consistency among the items in their respective factors. The regression analysis is particularly used to test the hypotheses proposed earlier.

26.3.2   Semi-structured Interviews

The respondents in the qualitative study were employees of one public university. In the cases of semi-structured interviews, the selected respondents must have savings accounts in any financial institutions. For the interviews, the sampling procedure involved was purposive sampling. The purpose of the interviews is to ensure, validate, cross-check and strengthen the results of the quantitative surveys. Data were collected from four interviews. An interview guide was developed by the researcher, which includes a list of questions based on the quantitative findings. The respondents' consent is first obtained for the use of any specific statement in the study. At the beginning of each interview, the researcher reads the consent, in which the respondents were asked whether they want to participate or not in the interview session. Importantly, the respondents were asked the permission prior to the publication of quotations. In total, there were four interviews lasting approximately 25–35 min each. The interviews were recorded and transcribed by the researcher. The profile of interviewees and details relating to the semi-structured interviews is shown in Table 26.1.

26.4   Findings

26.4.1   Respondents' Profile

26.4.1.1   Respondents' Profile for Quantitative Surveys

The respondents were Malays, and their ages were between 25 and 50 years. Half of the respondents were female about 52 % followed by male 48 %.

Table 26.2 Reliability
analysis

Variables	Cronbach's alpha
Savings behaviour	0.79
Financial knowledge	0.83
Social influence	0.72

Table 26.3 Regression results

Hypotheses	Beta	*t*-value	*p*-value
(H_1) Financial knowledge has significant relationship with the savings behaviour	0.26	3.37	0.00
(H_2) Social influence has significant relationship with the savings behaviour	0.42	5.74	0.00

26.4.1.2 Respondents' Profile for Semi-structured Interviews

The respondents in the qualitative study are academic and administrative staffs of one public university. The respondents consist of three academic lecturers of finance, accounting and marketing subjects and one administrative staff, who have savings accounts in a variety of financial institutions. Most of the respondents have the yearly scale salary at a range of minimum RM25,000 to RM40,000 and maximum of RM30,000 to RM50,000.

26.4.2 Reliability Analysis

Table 26.2 demonstrates the result of reliability test, whereby Cronbach's alpha reliability coefficient is obtained for all variables. All variables are above 0.70, and it is considered acceptable to measure for this study. Firstly, in measuring savings behaviour, the result is 0.79. According to [18], it is considered acceptable. Subsequently, in determining financial knowledge and social influence, the results are 0.83 and 0.72, which are considered good and acceptable. In conclusion, the coefficients that were obtained from all questions are reliable.

26.4.3 Regression Analysis

Table 26.3 demonstrates the regression results. Financial knowledge is significantly associated with savings behaviour ($t = 3.37$, $p = 0.00$). Hence, H1 is supported. It is also shown that social influence is significantly related to savings behaviour ($t = 5.74$, $p = 0.00$). Hence, H2 is supported.

26.4.4   Qualitative Results

H_1 which is fully supported as the relationship between financial knowledge and the savings behaviour is significant. This result is consistent with the previous studies that show that the amount of savings has been associated positively with knowledge, which comes from education, wealth, income and age [19]. People who are financially knowledgeable are more likely to behave in financially responsible ways [20]. An example of the comment from respondents includes:

> ....I know that many banks offers variety of services related to savings. . . some offers very good packages....fixed deposit offer high profit rate....If I open saving account now, in ten years time I will earn more.. .as a Muslim I must save. . .

Furthermore, financial role takes place most often from parents at home [21]. Apart from that, friends can influence the behaviour of savings [13, 22]. The result from quantitative survey shows that social influence [15] has a significant relationship with the savings behaviour; thus, results indicate that H_2 is fully supported. This result is consistent with substantial empirical literature on families of later life, which suggests that those parents and their adult children typically remain very involved with one another over their life course. The parent-child relationship is strong and unique for several reasons: first, this relationship is generally permanent; second, children are initially dependent on their parent (s) for survival [23], and so both parents and child carry the distinctive history with them throughout the life course [24]; third, social norms also strongly encourage parent-child relationships throughout the life course [25]; and finally, parents and children also share many social values and attitudes [15]. Respondents in the follow-up interviews also confirmed this result as follows:

> . . .Most of important decision in my life were made by my parents. . .my religion taught me that parents were the priorities of everyone life. . .I strongly believed on what my parents did and planned for me. . . I think parents were the best advisor that I ever had for everything including savings, managing debt....

26.5   Conclusion, Implication and Future Research

The aim of the study is to identify how the financial knowledge and social influence affect the savings behaviour among Muslims. The results of this study suggest that financial knowledge and social influence have the strong effects on savings behaviour. This study advances current knowledge by shedding light on some important factors related to savings behaviour among Muslims in Malaysia.

With the advancement in technology where people nowadays have smartphones that they can use for surfing the Internet anywhere, the government should take the opportunity to provide the resources related to financial management, particularly on the importance of savings. Furthermore, it will also help people to gain more knowledge on the importance of being financially literate. In addition, the

knowledge about financial literacy including budgeting, savings, investment, tax, wills, etc. should be introduced to more people, particularly Muslims, because it can guide them on how to manage their income and debt efficiently. In other words, education programmes related to financial literacy, particularly on savings, should be spread extensively to people whether in schools, colleges, universities or workplace. As proved by [26], financial education programmes have an impact and significantly improved the level of financial literacy in the areas of assessing financial retirement needs, investing money, providing for the future and managing credit card use. The findings also highlight that improving financial literacy makes people confident to face any financial situation in the future. Furthermore, financial literacy, particularly savings, also needs to be introduced to students in primary and high school as well. This is because early exposure to savings will give an overview about the importance of having good financial knowledge. It will also help them to prepare in the early stage how to manage and plan their finances in the future.

Aside from that, this study also provides important implications towards practitioners: parents are viewed as important and the most influential people [13] in the formation of savings behaviour of their children. Therefore, Muslim parents should teach their children to start saving at early age. Another way to influence children to save money is by awarding them if they manage to save more. By doing this, the children will be motivated to save.

The present study has a limitation. The sample of this study is relatively small. Only 100 respondents are involved in this study. Although this sample size meets the minimum requirement for multivariate analysis [27], larger samples are able to inflate the statistical power. Future studies thus are encouraged to include different samples to increase the generalisability of findings.

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Chapter 27
Financing Higher Education Students in Malaysia Using Islamic Student Loan-Backed Securitization: An Empirical Analysis

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Abstract The introduction of asset-backed securitization (ABS) in Malaysia has benefited the economy. Though only spanning over 12 years, the securitization process and its continuous innovation have contributed to resolving and risk managing problems. We particularly focus herein on the student loan problem, which has not yet been implemented as a securitization process in Malaysia. The main purpose of this research is to investigate the possibility of Islamic student loan-backed securitization (i-SLBS) to be implemented in Malaysia. This framework is proposed to create a structure of i-SLBS and, therefore, issue a highly graded and marketable sukuk that complies with global shariah principles and, hence, help the Malaysian government to produce a high-income nation with high labour skill and qualification. The proposed cash flow shows that student loans can be sustained and self-funded by 2038. The expectation is that the new financial instrument will benefit both the students and the government.

Keywords Islamic student loan-backed securitization • Debt financing • Default rate: sukuk

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27.1   Introduction

The Malaysian government is identified as a generous contributor to higher education funding. For instance, public higher education institutions in Malaysia receive 90 % of their funding from government sources, with the remainder derived from student fees. The government of Malaysia—under the Ministry of Education (MoE), as well as various other funding bodies—provides various types of loans and scholarships to students. Students can receive either a scholarship or a loan, but not both at one time. In addition, loans and scholarships differ from one to the next in terms of their implications for recipients. Scholarship recipients need not repay the money awarded to them, but are instead bonded to work in jobs approved by the funding bodies for a number of years following graduation. In the case of loan recipients, there is no commitment between the recipients and funding bodies, although the amount of money borrowed must be repaid. Importantly, there are several bodies providing loans and scholarships for student purposes, such as Majlis Amanah Rakyat (MARA); Public Service Department (JPA); corporate companies and government-linked companies, such as Petronas, Telekom Malaysia, Tenaga Nasional and Khazanah Nasional; states foundation; banking institutions; National Higher Education Fund Corporation (NHEFC); and independent bodies such as Yayasan Tunku Abdul Rahman.

Of the 600 IPTS under the Ministry of Higher Education (MoHE), 70 % or 434 institutions depend on NHEFC; therefore, it could cause them to close down if the loans were abolished. However, sources from the Corporation claim that only 30 % of those are paying back their loans consistently. One of the reasons of non-repayment is based on the Ministry of Higher Education's 2011 Graduate Tracking Survey; around 40 000 graduates in the country were still unemployed.

The government has constrained with the budget for financial assistance because of the low and non-repayment from previous students. As of May 2012, the National Higher Education Fund Corporation (NHEFC) has approved loans for some 1.98 million students amounting to RM 44.18 billion, with the actual dispersed stood at RM 30.44 billion [1]. Whilst the total sum owed to NHEFC is RM 6.83 billion from 1.09 million borrowers, the corporation has so far only managed to collect RM 3.31 billion. Further statistics by the Corporation indicated that although many NHEFC borrowers are showing their interest to make repayment, the actual sum collected still remains low. In fact, 31,606 borrowers owing RM 1.06 billion were allowed to postpone their payment due to factors such as illness or pursuing a higher degree. Surprisingly, around 30 % of loan distributed went to those enrolled in private higher education institutions (IPTS), but the sum borrowed by those in IPTS represented almost half of the total allocation. As out of the total loan disbursed amounting to RM 36 billion, only RM 3 billion get repaid.

Thus, the aim of the study is to develop a conceptual framework of Islamic student loan-backed securitization for financing higher education loans in Malaysia, therefore proposing a cash flow of Islamic student loan-backed securitization. The following section considers a literature review of success stories of students' loan-

backed securities in the USA. Next is on the further discussion of the benefits of securitization followed by the proposed cash flow of Islamic student loan-backed securitization. Lastly, this study presents a conclusion and recommendations.

27.2 Literature Review

27.2.1 *Securitization of Student Loans in the USA*

The first country that introduced student loan-backed securitization was the USA, known as Sallie Mae. It was formed in 1972 to improve the flow of funds into student lending. The method of Sallie Mae is by creating a financial intermediary with access to the capital markets, first through the government and later through its agency status. Student loan lenders sell their loans to Sallie Mae or obtain funding at a capital market using an illiquid asset as collateral. The ability to sell student loans also allowed lenders to be active in the market.

Sallie Mae has established itself as the dominant player in higher education finance since privatization. It has become the largest originator of student loans ($3.2 billion in 2003) as well as the largest servicer with a portfolio of $88.8 billion at the end of 2003. It has branched out into other lines of business as well. Sallie Mae and its subsidiaries provide college financing, debt management, default prevention and financial management and tuition payment advisory services of higher education institutions. The company also provides collection services, as well as enrolment and retention management consulting services. In addition, the company also has expanded into the mortgage, credit card, insurance and debt-collection businesses.

Sallie Mae made several key acquisitions in 1999 and 2000 including Nellie Mae and Student Loan Funding Resources Group, both major originators, and the USA Group, then the nation's largest guarantee agency. These acquisitions allowed the company to vertically integrate, handling origination, servicing and collections for guaranteed and private loans. The company also has private label agreements with J.P. Morgan Chase and Bank One in which it originates and services student loans in the banks' name. The earnings from the student loan portfolio continue to be the most important component of the company's net revenue.

Sallie Mae's net income and share price were stagnant during the 1997–2001 time periods but have since exhibited strong growth. Starting in 2001, net income began to grow rapidly as the stock price has risen to more than $50 per share by early 2005 (adjusted for a 3:1 stock split in 2003). Earnings per share exhibited a fourfold increase between 2001 and 2003. Sallie Mae's fee income businesses also experienced strong growth, accounting for approximately 30 % of net revenue. Sallie Mae turned to securitization as a funding device to replace the GSE funding. By the end of 2003, the securitized loans outstanding were more than $55 billion.

These transactions were done by the private companies with no government guarantees or supports.

27.3 Higher Education Loans in Malaysia

Higher education in Malaysia comprises of two main categories: government and private. Public higher education institutions are funded by the government and are similarly governed as self-managed institutions, whilst private higher education institutions include private colleges, private university colleges, open universities, virtual/e-universities and branch campuses of international universities, all of which are also governed as self-managed institutions. Under the government is the Ministry of Higher Education (MoHE), which was established in 2004 with the purpose of providing strategic direction to the development universities, community colleges and polytechnics. Markedly, both public and private higher education institutions offer certificates, diplomas, first degrees and postgraduate degrees, whilst polytechnics and community colleges only offer certificate and diploma (*see* Table 27.1).

The importance of higher education has been translated into significant investment by the government of Malaysia, which has accounted for 20 % of total government expenditure [2]. Importantly, almost 47 % of the total development allocation for education is set aside for higher education—or RM 8.9 billion out of RM 18.7 billion [3].

Essentially, there are a total of 20 public universities, 37 community colleges and 21 polytechnics, 32 private university colleges and 485 private colleges in the higher education system in Malaysia [4]. In addition, it is noteworthy to highlight that students also have the option to enrol in open universities, virtual universities (online) and branch campuses of international universities, i.e. from the USA, the UK and Australia. In the case of branch campuses of international universities, students study half of their course in Malaysia and the second half abroad. Furthermore, Malaysian students also are given the opportunity to study abroad in the countries such as Australia, Canada, Japan, New Zealand, Singapore, the UK and the USA, as well as Middle East countries, such as Egypt and Jordan.

27.4 Benefits of Securitization

ABS can reduce bankruptcy costs for some firms [5]. Moreover, asset securitization can lower firm's overall cost of financing [6]. Securitizations constitute a growing segment of the US, European and global capital markets. In recent years, these structured products have enabled companies and banks to finance a wide range of assets in the public debt market and have attracted a variety of fixed-income investors. The asset securitization technique, whilst complex, has won a secured

Table 27.1 Students' enrolments in public and private universities by level of education in Malaysia

Level of education	2005			2020 (estimates)		
	Public	Private	Total	Public	Private	Total
PhD	6,742	140	6,882	54,800	700	55,500
Percentage (%)	1.91	0.05	1.15	4.40	0.13	3.07
Master	34,436	4,202	38,638	289,300	15,000	304,300
Percentage (%)	9.77	1.70	6.45	22.83	2.79	16.87
Degree/undergraduate	212,326	110,591	322,917	434,700	199,200	633,900
Percentage (%)	60.24	44.88	53.92	34.31	37.14	35.14
Diploma	98,953	131,428	230,381	488,000	322,300	810,300
Percentage (%)	28.07	53.35	38.47	38.52	60.09	44.92
Total	**352,457**	**246,361**	**598,818**	**1,266,800**	**536,301**	**1,804,000**

Source: National Higher Education Plan, 2007–2010
Notes: (estimates) = Department of Statistics forecast

place in corporate financing and investment portfolios because it can, paradoxically, offer originators a cheaper source of funding and investors a superior return [7, 8].

In addition, [9] in their findings support past studies on benefits of asset securitization and interestingly verify that Islamic securitization RMBS provides highly rated long-term investment to bank institutions, insurance companies and fund managers. Hence, this increases its net assets value for financing government staff housing loans in Malaysia fill the gap becomes the thrust of this study to promote i-SLBS which is not yet been introduce in Malaysia.

27.5 Benefits of Securitization Proposed Cash Flow of Islamic Student Loan-Backed Securitization (i-SLBS)

In Malaysia, expanding access to higher education has been a crucial task. However, the Malaysian government has been under financial constraints to adequately support higher education institutions. Therefore, we are strongly motivated to propose the framework for Islamic student loan-backed securitization (i-SLBS) [10]. The new i-SLBS system contemplates the participation of key agents throughout the process: students, higher education institutions (HEI), government, capital market, financial system and the Managing Commission for the whole system.

i-SLBS is a creative debt financing that acts as a risk management tool, and therefore, it is expected to appeal to investors from the Middle East countries. In fact, according to IIFF Europe that was held in Geneva in November 2006, it was estimated that Arab investors have more than US$ 800 billion on deposit in overseas banks, much of which is secured in Swiss banks. Likewise, calls for Arab investors to repatriate their wealth in the wake of 9/11, sluggish western stock markets and attractive Middle East property investment opportunities have seen many hundreds of millions of dollars return to the Middle East. Nevertheless, this is reiterated by the launching of Malaysian Sukuk ABS in 2005. The sukuk ABS has been accepted globally; therefore, it can be an evidence for Malaysian companies to undertake the issuance as a creative and cheaper debt financing option for the future.

To reflect the global credit crisis, Islamic bond market was dropped when its issuances in 2008 amounting USD$7.3 billion to USD$15.7 billion in 2007. However, it makes a strong comeback in 2010 with a whopping value of USD$51.5 billion, representing a superb rise of 54 % compared to 2009. Likewise, it is interesting to note that Malaysia still maintains as the number one issuer for Islamic global bond by dominating about 54 % in 2008, 60 % in 2009 and superbly 78 % in 2010 with a whopping value of US$40 billion [11]. Since Islamic securitization is part of Islamic bonds or sukuk in Malaysia, the study is strongly motivated to

Table 27.2 Proposed cash flow for Islamic student loan-backed securitization

Sukuk Wakalah	Issue amount (RM million)	Average expected profit rate (%)	Issue/maturity year for each series
iLMU-iSFABS	50,000 (2014–2037)	–	–
Series 1	10,000	3.50	2014/2035
Series 2	10,000	3.75	2016/2037
Series 3	10,000	4.00	2018/2036
Series 4	10,000	4.25	2020/2038
Series 5	10,000	4.50	2022/2037

propose the framework and cash flow of i-SLBS. Tables 27.1 and 27.2 show the cash flow of i-SLBS (Table 27.3).

The cash flow (*see* Table 27.1) shows the 5 series tranches of sukuk issuance as well as the maturity period at year 2037. This indicates that the i-SLBS will be self-funded at year 2038 where NHEFC will be no longer depending on the government to fund higher education loans.

27.6 Conclusion and Recommendation

Overall, the i-SLBS shows the dynamics framework that will help Malaysia to reform their loan system as well as to expand higher education. However, the interaction among the various factors such as the relationship between the funding structure of higher education and private HEIs, the regulation on university establishment and deregulation of student quota, education fever and economic conditions is very important to influence the student loan policy on the expansion of higher education. Malaysia has experienced several policy implications in order to increase higher education opportunities. The i-SLBS process has the potential to resolve the problem in the Malaysian higher education in providing funding for the costs of education. Students and families are expected to benefit from this study, as securitization of student loans would provide adequate financial resources to students.

Islamic finance has got a wide attention as an alternative form of global financing and investment, particularly asset-backed securities. Therefore, the successful launchings of Malaysian Sukuk ABS in 2005 for its global shariah acceptance will become a strong testimony for big Malaysian companies to issue it as a creative and cheaper debt financing in the near future. Since Islamic securitization is part of Islamic bonds in Malaysia, the study is strongly motivated to propose the framework for Islamic student loan-backed securitization in Malaysia, for both markets. The proposed cash flow shows that student loans can be sustained and self-funded by 2038.

Table 27.3 Proposed self-funding for Islamic student loan-backed securitization

	Self-funding						
Future	Dec 2038	Dec 2038	Dec 2038	Dec 2038	Dec 2038	Dec 2038	Dec 2038
	Loan repayment	Outstanding loan	Sukuk Wakalah	Expected output (student)	Invest.	Cash in hand	Next disburs.
2038	45,800,000,000	0	0	4,600,000	0	11,765,905,096	8,042,186,247

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Chapter 28
Grievances on Islamic Banks: A Survey

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Abstract There have been numerous complaints and grievances by the customers of the Islamic banks. The banks are being accused of charging high financing costs on their customers. Before remedial action could be undertaken, the root causes of the grievances need to be identified. As such, a comprehensive content analysis of literatures pertaining to the grievances on the Islamic banks has been carried out; the outcome of the analysis is a cause-effect concept map outlining 34 root causes of the grievances. The root causes are further classified under four main causes of grievances: the preference of the banks on debt-based financings, inadequate understanding about the banking products, doubts whether the banks really comply with the Shariah and poor product innovations and service quality at the banks. The findings of this survey could be viewed as the basis for remedial actions to be undertaken by the Islamic banks to address the prevailing grievances.

Keywords Islamic bank • Grievance • Customer

28.1   Introduction

Today the Islamic banking industry plays a prominent role in the global Islamic economies and finance. Although the precursor of the modern banking system had come into existence in 1587 with the establishment of *Banco Della Piazza di Rialto* in Venice, the earliest Islamic bank, Mit Ghamr Savings Bank in Egypt, was only opened in 1963 [1]. Since its inception the Islamic banks had expanded not only in Muslim countries but also non-Muslim countries such as Hong Kong, the United Kingdom, France, Japan, Australia, Sri Lanka and many more [2]. In Malaysia, the Islamic banking industry had begun with the establishment of the Bank Islam Malaysia Berhad in 1983 [1]. Currently there are 16 Islamic banks in Malaysia and the industry is growing rapidly.

The main function of banks is to act as financial intermediaries, i.e. to transfer funds from savers to borrowers [3]. They channel funds from areas in the economy

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where there is surplus to areas where there is deficit [2]. The landscape of the country's economy is determined by the nature of the financial intermediation acted by the banks, how the function is performed and who intermediates between the suppliers and users of funds [4]. It is worthy to take note that many of the economic crises in history were the result of financial crises, and many financial crises had in turn originated from failures of financial intermediaries [5]. The actions of the banks will eventually have considerable effect on the welfare of the society and its members; hence it is very important that the people truly understand the nature and resultant effect of the banks' actions on their respective financial position. Despite their differences, the Islamic banks are expected to essentially function similarly or at least produce the same economic effect to that of their conventional counterparts [2]. What distinguishes the Islamic banks from the conventional banks is that all their financial intermediation activities must be governed by the Islamic *Shariah*, i.e. all the processes and operations, particularly with respect to resource mobilisation and intermediation ought to be done in a *Shariah*-compliant manner [1, 2, 6].

Recently, unsatisfactory feelings amongst the customers against the banks had arisen. The customers had formally and informally expressed their dissatisfactions on the Islamic banks through consumer associations and other channels [15]. These dissatisfactions which could be referred to as grievances on the Islamic banks had surfaced overtly and despite the decades of banks' operations. There have been complaints that the banking customers had to incur high liabilities due to the high financing costs of the Islamic banks [15]. The Islamic banks are being blamed for causing unbearable financial burdens to their customers [15].

This paper looks at the customers' grievances on Islamic banks in order to identify their root causes for possible future remedial action. In Sect. 28.2, the operations of the Islamic banks, their differences from the conventional banks and their evolutionary development are described. Section 28.3 highlighted several customers' grievances on the Islamic banks. In Sect. 28.4, the root causes for the grievances gathered from numerous literatures are listed. In Sect. 28.5, an Ishikawa fishbone diagram of the root causes of the grievances is drawn. We summarise the general and root causes of the grievances on Islamic action for future remedial action in this section.

28.2 The Operations of the Islamic Banks

In comparison with the conventional banks, the Islamic banks are not bound to a fixed *modus operandi* in their business operations like those of the conventional banks which are confined to receiving deposits, giving out loans and maintaining currents accounts [7]. Instead, there are numerous trading practices or Shariah principles that the banks could adopt in their banking products and operations [2].

In general, the Shariah principles of Islamic finance could be grouped into the following categories [2]:

 (i) Wakalah (agency) contracts:

    (a) Wakalah (agency)

 (ii) Al-Tabarru'at (charity based) contracts:

    (a) Hibah (voluntary gift)
    (b) Wadiah (safekeeping)

(iii) Al-Mu'awadat (exchange based) contracts:

    (a) Bai al-dayn (sale of debt)
    (b) Bai al-inah (sell and buy-back)
    (c) Bai al-istisna (manufacturing sale)
    (d) Bai al-murabahah (mark up sale)
    (e) Bai al-salam (forward sale)
    (f) Bai al-sarf (sale of currency)
    (g) Bai al-tawarruq (cash financing)
    (h) Bai al-tawliyah (sale at cost price)
    (i) Bai al-wadiah (sale at lower than cost price)
    (j) Bai al-musawamah (sale at undisclosed cost)
    (k) Ijarah (lease)

(iv) Al-Ishtirak (partnership) contracts:

    (a) Mudharabah (profit-sharing)
    (b) Musharakah (partnership)

 (v) Security contracts:

    (a) Kafalah (guarantee)
    (b) Rahn (pledge or pawn)

(vi) Supporting contracts:

    (a) Hiwalah (transfers of rights or debts)
    (b) Ibra (rebate)
    (c) Muqasah (set-off)
    (d) Wa'd (promise)

These *Shariah* principles constitute the purposes of the respective contracts between the banks and customers. The banks have the flexibility and options to apply and adopt any of the suitable principles in their product development and contracts with customers [8], as long as they do not violate the principles of *Shariah* [2]. This flexibility is an advantage to the Islamic banking industry which is not founded in the conventional banking system, whereby the banks could select the most suitable principle that could meet the goals of both the banks and their customers. With the flexibility in adopting the various principles, the banks are able to offer different types of products to their customers [8].

Over the years, the global development of Islamic banking has been evolutionary and significantly influenced by the dynamics of political and socio-economic

circumstances [9]. Ever since its inception, the industry had undergone transformations in order to become more acceptable as part of the global finance community [9]. By the mid-1970s to 1990, the idea of Islamic banking has been appealing to many parties. But, the driving force for the establishment of the modern form of Islamic banks had shifted to the commercial bankers who have vast experience in conventional banking system even though they lack knowledge in Islamic *Shariah* [9]. From then on, the Islamic banks had continued to expand in most Islamic countries, despite the diverse experiences faced from one country to another due to the varied aspects of their establishment history, the different laws that they have to abide to and the different opportunities and support gained from their respective governments [1]. The globalisation era beginning from 1990 onwards had influenced the Islamic banking industry to legitimise adaptive mechanisms which includes *urf* (local custom) and *darura* (necessity) to enable them to compete with their conventional counterparts. These in turn had driven the innovation of Islamic banking product development towards *Shariah*-compliant products as opposed to the *Shariah*-based products [9]. Thenceforth, the Islamic banks seem to diverge from its expected social welfare role which is equity-based and risk sharing as promoted by Chapra and had constantly been favouring debt-based modes of financing as described by the Ismail model [10]. Today it was observed that only a very small portion of less than 5 % of the assets of Islamic banks actually consists of financing instruments based on profit and loss sharing [10]. In fact, many of the Islamic banking products introduced into the market were in fact adapted and reengineered from the conventional products following the successes of the conventional banking products [11, 12] and thus brought more scepticisms on the substance of the products [10, 11, 13]. Unconvinced Muslims and critics observed that the net result of the Islamic banking operations is the same as that of the conventional banks and appears as having no difference from the conventional banking system [10, 13].

28.3 Grievances on the Islamic Banks

In spite of their decades of operations, grievances on the Islamic banks had recently surfaced overtly. There have been allegations that the customers of the Islamic banks are incurring high amount of liabilities due to the high financing costs of the banks. The Islamic banks were also blamed for causing unbearable financial burdens to their customers. The Association of Islamic Banking Institutions Malaysia had to deny allegations by the Muslim Consumers Association of Malaysia (PPIM) that the Islamic banking institutions in the country are burdening the public and reaping excessive profits [14]. The Muslim Consumers Association of Malaysia (PPIM) has received about 4,000 complaints against Islamic banks since 2003 [15]. The Islamic banks have been described as moving away from its sacred intentions [9], promoting similar products of those conventional banks [10, 13, 16, 17], and it was stressed that there is a need to innovate new products which

based on Islamic foundations and yet harmonious with the demands of the modern market [18].

Concurrently, there have been numerous articles written to describe the grievances and dissatisfactions of the customers on the Islamic banks. In order to understand the prevailing grievances on the Islamic banks, it is crucial for their causes to be identified so that future remedial actions could be undertaken.

28.4 The Root Causes of the Grievances

It is important for the causes of the customers' grievances on the Islamic banks to be identified in order to facilitate future remedial action. Grievances against the Islamic banks from a number of literatures have been gathered in identifying their respective causes. A total of 96 different issues were listed from the gathered literatures, and the respective causes of the grievances were identified. The issues raised are numerous and complex, where most of the causes are intertwined, i.e. one cause is causing the other in circulars with no definite root causes.

As described by Ackoff [19], no problem exists in complete isolation; instead every problem interacts with other problems and is therefore part of a set of interrelated problems which he refers to as a system of problems. Ackoff further described the system of problems that produces dissatisfactions as a mess. A possible solution to analyse the mess of the causes is through the development of concept maps [20]. Hence, qualitative content analysis of gathered literatures of reported complaints and grievances pertaining to the Islamic banking products was conducted to build a cause-effect concept map that captures the interaction of the causes for Islamic banking grievances and their respective resulting effects.

Through the analysis, we further categorised the gathered 34 root causes of the grievances into four main groups based on their respective cause-effect relations, i.e. the banks' preference of debt financing over the profit-loss sharing (19 issues), issues pertaining to the lack of understanding on the banks' products and processes by bank staff and customers (11 issues), issues of religious conformance (two issues) and issues on product innovation and service quality (two issues). The details are given below:

28.4.1 Banks Preference of Debt Financing over Profit-Loss Sharing

- Staff and customer prefer profit-loss sharing [10].
- Profit-loss sharing schemes require heavy risk assessments [29].
- Profit-loss sharing schemes require highly efficient project financing and management [29].

- The bank staff are not trained in other industrial areas for the bank to offer profit-loss sharing schemes [29].
- Partnerships are legal organisations and the banks are not equipped and legally prepared to be involved in such relations with industries [22].
- Profit-loss sharing schemes require project monitoring staff and mechanisms and thus higher costs [22].
- Profit-loss sharing requires detailed records [22].
- Profit-loss sharing exposes the banks to risks of moral hazards and adverse selections [10, 22].
- The Islamic banks are in competition with the conventional banks [4, 6, 10, 30].
- Banks prefer debt-based products as there are less risks in debt-based financing [10, 22–24].
- Banks concentrate on profit maximisation as profit will translate to consumer welfare in other forms, such as zakat and others [10].
- Banks require profit for its sustainability [10].
- Banks' responsibilities are towards their shareholders and depositors [10, 31].
- High and assured return for the bank from debt-based financing [22, 23].
- Money commands real resources and has opportunity costs; thus there is time value for money on selective basis [23].
- Profit-loss sharing is not founded on Quranic texts [10].
- Debt-based financing is permissible in the Quran [10].
- Cost-plus sales is a common business activity [22].
- Transfer of asset ownership is a must for trade-based financing such as *murabahah* [22, 32].

28.4.2 Inadequate Understanding on the Banks' Products and Processes by Bank Staff and Customers

- Lack of detailed description of the banking products [14].
- Many of the bank staff are not educated in Islamic finance and only attended periodic trainings [33].
- Lack of standardised education and training [34].
- Many staff came from the conventional banks, without experience in Islamic banking system [31].
- Training has not kept pace with the industrial growth [34–36].
- There are different operational practices of the banks due to different principles applied, and there are country-specific principles [8].
- The banks have complex procedures, yet there are similarities with the conventional banks in order to meet the local legal requirements [8, 18].
- The market is accustomed to the conventional banks [37].
- The banking operations use different terminologies in different countries [8, 27].

- Non-uniformity of scholar opinions due to their different juristic schools [2, 4, 18].
- Non-standardised methods of operations due to the different financial instruments and different pricing methods [27].

28.4.3   Allegations on the Banks' Nonconformance to Shariah

- Over-reliance on *Shariah* Audit as the *Shariah* Council is an advisory committee, not in a supervisory position [27].
- Fatwa on legitimacy of conventional banks [18]. In spite of the resolution in 1965 [1], Sheikh Muhammad Sayyid Atiyyah Tantawi who was the Grand Mufti of Egypt from the period 1986–1996 and the Chairman of the Al-Azhar Research Academy from the period 1996–2010 had issued several fatwas at a much later period, in 1989, 1990 and 2002, stating that investing funds with banks that prespecify profits or returns is legally permissible in Islam [1, 9, 38]. He made his fatwas on the ground that the banks had prespecified their profits and returns based on detailed study of the international and domestic market conditions and also the existing economic situations [39]. His fatwas indirectly questioned the early intentions and motivations for the establishment of the Islamic banking system which was to avoid the predetermined interest without regard to the outcome of the business in the conventional banks [23] and thus had caused an outrage and disputes by many other Muslim scholars [1].

28.4.4   Poor Product Innovation and Service Quality

- There is lack of proper development method for banking product innovation [18].
- Lack of service quality due to complacency on religious factors [6, 28, 40].

28.5   Discussion and Conclusion

Our analysis classifies the 34 root causes for the grievances on the Islamic banks into four main groups:

(i) Banks' preference of debt financing over profit-loss sharing
(ii) Inadequate understanding about the banks' products and processes by bank staff and customers
(iii) Allegations on the banks' nonconformance to Shariah
(iv) Poor product innovation and service quality

The resulting analysis of the root causes of the grievances on the Islamic banks is illustrated in an Ishikawa fishbone diagram shown in Appendix and explained below.

28.5.1 Divergence Between the Theory and Practice of the Islamic Banks

The grievances had resulted from the divergence between the theory and practices of the Islamic banks [4, 10, 22–24]; i.e. the banks had promoted profit-loss sharing schemes in their literatures and promotions [4, 10, 22–24], yet they implemented debt-based financings in their actual businesses [10, 13, 22–24, 31]. The grievances were caused by the customers' preference of profit-loss sharing schemes [10] due to the impression provided in Islamic banking literatures that the Islamic banking system is all about sharing of gains and risks [4, 10, 22–24]. Yet on the contrary, the Islamic banks had favoured the debt-based financing [10, 13, 22–24, 31] in their actual businesses due to their profit maximisation objectives [10, 22, 23] and responsibility towards their shareholders and depositors [10, 31] and thus seem to have marginalised the profit-loss sharing schemes that they have promoted [10, 13, 22, 29].

28.5.2 Understanding on the Products and Processes

There seems to be numerous issues that had hindered the understanding of the bank staff and customers on the Islamic banking products and its processes. Amongst the issues are related to the education, experience and training of the bank staff [31, 33–36], their market familiarity and customisation [2, 4, 8, 18, 37], issues on the banking procedures [8, 18, 27] and matters of product descriptions [8, 14, 27].

28.5.3 Religious Conformance

Notwithstanding the above, the main reason for the establishment of the Islamic banks comes from the prohibition of *riba* and the need to conform to the requirements of the Islamic *Shariah* [2, 6]. Accusations that the Islamic banking products are a form of circumventing riba [18] will only render the Islamic banks as similar with the conventional banks and invalidate the purpose of their establishment. It is therefore critical to ensure that the banks meet the requirements of *Shariah* and prohibit *riba* elements in their businesses.

28.5.4 *Product Innovation and Service Quality*

Product developments in Islamic banks involve much more comprehensive processes and require additional steps as compared to the conventional banks [11]. The core of Islamic financial products is their compliance with the Islamic *Shariah* [11, 12, 48], thus requiring scrutinisation with the Islamic *Shariah* and also the local legislation [41, 42] before any product could be launched.

Nonetheless, religious factor is no longer the prime motive for the selection of the Islamic banks [6, 28, 43–46], but the customers are looking for good services [6, 40, 43, 46] and competent and knowledgeable personnel to attend to their needs [6, 28, 43]. One of the requirements to deliver good quality service is for the bank staff to possess good knowledge of the banks' products and their related processes [13, 27, 34–36, 47].

The misconceptions, lack of public awareness, shortage of expert human capital, prevailing legislative issues and non-uniformity of scholar opinions caused by complexity of the business processes of the Islamic banks [49] had ignited the grievances on the banking products and services. Initiative ought to be undertaken by the banks to overcome the causes for the grievances, ensuring trusts on the banking products and catalysing further development of the industry. As the first step to handle the current grievances, we suggest Islamic banks to expand effort to educate and promote understanding on the products and processes of the Islamic banks to their customers. Explanation should be forthcoming as to:

- Why the bank preferred the debt-based financing and advised the customers on alternative products that are made available.
- Be able to make explicit the bank's conformance of Shariah.
- Improve the knowledge and understanding of the staff in order for them to increase their innovativeness and provide better service.

The study and its content analysis were based on literatures written on complaints and grievances by personal banking customers of retail banking operations. It did not include writings pertaining to trade finances, money market, bonds and other corporate banking products. Future studies could include the satisfactions and also dissatisfactions of corporate banking customers in order to gauge a larger perspective of the Islamic banking operations.

Appendix
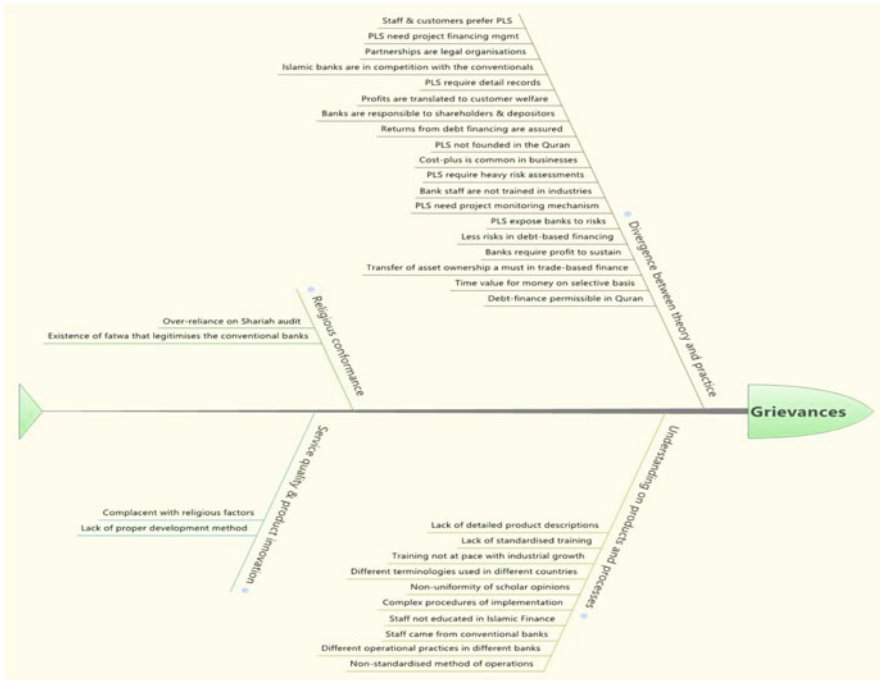
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Chapter 29
How Islamic Banking Does Justice to Malaysian Society

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Abstract The term 'Islamic banking' means the conduct of banking operations in parallel with Islamic teachings. In view of this definition, Islamic banks are expected not to have the same philosophies and objectives as adopted by the conventional banks; but theirs must be in line with the teachings of Islam. Islamic business entities are required to engage themselves in legitimate and lawful business and to fulfil all obligations and responsibilities. All transactions are based on the concept of honesty, justice and equity. This paper seeks to examine the economic aspect of justice in terms of Islamic banking. By comparing the pertinent literature on Islamic banking and conventional banking system, this paper also seeks to describe the pros and cons on the Islamic Banking practices and compare its differences with the conventional banking practices on how it reflects justice to the whole society.

Keywords Islamic banking • Conventional banking • Riba • Gharar • Maysir • Multiethnicity

29.1   Introduction

This Islamic banking is based on Sharia principle. To understand the essence of the Islamic banking, one must understand the relationship between Islamic banking and Sharia. Sharia is not merely a collection of dos and don'ts, nor is it just a code of criminal laws prescribing punishments for certain crimes. Even though it contains both, Sharia is encompassing the totality of man's life. It embraces devotions,

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individual attitudes, social norms and laws and includes political, economic and social aspects. The Islamic banking itself falls under economic aspect.

An Islamic economics is a market guided by moral values. Islam differs essentially from capitalism and socialism in the nature of ownership. In capitalism, the economic life is basically based on the needs to give an easy path for the growth of economic efficiency. The welfare of the society, which suffers from great loss due to the changes in the world market, is being ignored and forgotten. However, Islam has given detailed regulations for economic life, which is equal and fair. Economic activities in Islam are based on the principles of ethical cooperation and responsibility and aimed at establishing a just society wherein everyone will become responsible and honest.

The essential feature of Islamic economics is that it is meant to establish socioeconomic justice. Islamic economics comprises two principles. The first principle is the general mutual responsibility, and the second principle is social balance. Islam encourages trades to be carried out in an ethical way so that mutual benefit to the parties involved will be achieved.

In Malaysia, disputes such as in terms of social and economic aspects among the multiethnic groups are unavoidable. Thus, it is crucial to create a harmony and balance among the multiethnic groups in the country. By comparing the scope on Islamic banking and conventional banking system, this paper also seeks to describe the pros and cons on the Islamic banking practices and to compare with conventional banking practices, besides with how the Islamic banking practices do justice to the whole society.

The discussion of this paper is divided into four sections. This first section has given some introduction on Islamic banking and Islamic economics. Section 29.2 explains the definition and concept of Islamic banking. Section 29.3 discusses the development on Islamic banking in practice. Section 29.4 is dedicated to describing the significance of Islamic banking towards Malaysian society.

29.2 Islamic Banking: Against any Forbidden Transactions

Islamic banking is the conduct of banking based on Sharia principles. These Sharia principles prohibit the paying and receiving of interest while promoting profit sharing. It has exactly the same purpose as conventional banking except that it operates under Sharia principles.

The primary objective of establishing Islamic banks is to spread economic prosperity within the framework of Islam by promoting and fostering Islamic principles in the business sector. For example, Islamic banking ensures equitable distribution of income and resources among the participating parties, which are the bank, the depositors and the entrepreneurs based on its profit-sharing approach.

On the other hand, the objective of the conventional banking is to initiate the parties involved to achieve profit in any means necessary. This means includes the practice of the forbidden transactions that are essentially implemented by Islamic

banks. Banking practices that are forbidden in Islamic banking involve the elements of riba (interest), gharar (uncertainty) and maysir (gambling).

'The Prophet (S.A.W) cursed the one who devours riba, the one who pays it, the one who witnesses it, and the one who documents it [1]'. Another Hadis that strongly criticises riba was narrated by Ibn Majah and Al-Hakim on the authority of Ibn Mas'ud (r.a.) in which the Prophet (S.A.W) said, 'There are seventy three different types of riba, the least of which is equivalent (in sin) to committing incest, and the worst of which is equivalent (in sin) to destroying the honour of a Muslim'. In sum, this indicates that the prohibition of riba is unequivocal.

There are numerous Ahadith that strongly criticise the practice of riba, for example, a Hadith narrated by Ibn Majah and Al-Hakim on the authority of Ibn Mas'ud (r.a.) in which the Prophet (S.A.W.) said, 'There are seventy three different types of riba, the least of which is equivalent (in sin) to committing incest, and the worst of which is equivalent (in sin) to destroying the honour of a Muslim'. These Ahadith indicate that the prohibition of riba is unequivocal.

There are also numerous Ahadith forbidding gharar transactions, for instance, Ahmad and Ibn Majah narrated on the authority of Abu Sa'id Al-Khudri (r.a.): 'The Prophet (S.A.W) has forbidden the purchase of the unborn animal in its mother's womb, the sale of the milk in the udder without measurement, the purchase of spoils of war prior to their distribution, the purchase of charities prior to their receipt, and the purchase of the catch of a diver'.

In many cases, gharar can be eliminated from contracts by carefully stating the object of sale and the price to eliminate unnecessary ambiguities. Other types of contracts that are rendered invalid because of gharar are forwards, futures, options and other derivative securities. Forwards and futures involve gharar as the object of the sale may not exist at the time the trade is to be executed.

Maysir (gambling) is defined as betting or charging something that will be forfeited if one fails to obtain the greater gain that one hopes for. A contract that involves element of maysir is void. It is clearly prohibited, as stated in the Quran, Surah al-Baqarah 2:219:

> They ask you concerning wine and gambling. Say: In them is great sin, and some profit, for men; but the sin is greater than the profit.

Other than the verse, the prohibition of *maysir* in Islam is also stated in Surah al-Māidah 5:90:

> O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination – of Satan's handiwork; eschew such (abomination), that you may prosper.

Prophet Muhammad (S.A.W.) also forbade us from gambling as demonstrated in the following hadith, reported by Muslim:

> From Abu Hurairah, that he said: The Messenger of Allah forbade the 'sale of the pebble' (hasah) (sale of an object chosen or determined by the throwing of a pebble), and the sale of Gharar.

Disparity of understanding on riba, gharar and maysir elements exists especially in areas such as its usage in conventional banking activities. This disparity is largely influenced by the economic development of the country. Historically, the economy starts with the conventional banks practising their conventional banking practices that are against the actual Islamic banking practices. However, the rapid growth of Islamic finance globally has increasingly changed the economic development in Malaysia.

29.3 The Development on Islamic Banking in Practice

Islamic banking is built on the principle that bans the acceptance of interest (riba). Islamic banking reflects the concept of fairness manifested through the concept of profit and loss sharing and banning of the practice of riba. In a number of court cases, this principle of Sharia law is reiterated over and over again, i.e. any business or commercial activity must be fair and equitable [2]. In the case of *Dato Hj. Nik Mahmud Daud v BIMB* [3], the charges accepted by the respondent were considered null and void by the court as the court found that there were elements of usurious transaction in the execution of the charge transaction. The civil Appeal Court, which has jurisdiction over the matter, decided that the respondent was an Islamic bank and therefore should not be involved with that kind of usurious transaction.

Other than that, in *Bank Islam Malaysia Berhad v Pasaraya Peladang Sdn. Bhd.* [4], the court allowed the plaintiff's application, which involved Bai Bithaman Ajil, a common Islamic banking lending facility. In Bai Bithaman Ajil transaction, there are three separate agreements involved. The bank would purchase the property concerned from the charger pursuant to the first agreement. In the second agreement, the bank would sell the property back to the charger. The third agreement is a charge given by the charger to the bank to enable the bank to sell the property in the event of default by the charger. The defendant's defence that the transaction should be nulled due to the existence of the element of fraud was rejected by the court—the rationale being that based on the principle of Sharia law, all transactions that have been agreed and signed by all parties to the agreement will be deemed to be understood by the parties and that the parties have accepted the agreement voluntarily. Therefore, it cannot be said by any party to the agreement that there is an element of fraud in this Sharia-oriented agreement [5].

In the case of *Bank Islam Malaysia Bhd. v Rhea Zadani Corp Sdn. Bhd.* [6], *CIMB Islamic Bank Bhd. v LCL Corp. Bhd. & Anor* [7], *Bank Muamalat Malaysia Bhd. v Kong Sun Enterprise Sdn. Bhd. & Anor* [8] and *Tan Sri Abdul Khalid bin Ibrahim v Bank Islam Malaysia Bhd.* [9], all these cases raised two general issues, namely, whether financial products offered by Islamic banking institutions are Sharia compliant or not and whether the terms and conditions of the contracts embodied in such products are fair to all parties involved or not.

In order to obtain unbiased opinions as to the most appropriate principles of Sharia to be applied in a particular case, a new independent body has been

established, and it is called Sharia Advisory Council (SAC). The function of this council is as an expert reference for Sharia matters concerning Islamic banking [10]. Any SAC's ruling will serve as a reference for the court or arbitrator trying or arbitrating Islamic banking cases [11]. In practice, however, the ruling of SAC on any matter referred to it is not binding on the referring forum. In the case of *Mohd Alias bin Ibrahim v RHB Bank Bhd. & Anor* [12], the court held that the ruling of SAC was not binding on it. This shows that even though SAC is an expert reference in respect of Islamic finance matters, it will then be up to the courts to apply the ascertained law to the facts of the case. The High Court came to the similar conclusion in the case of *Tan Sri Abdul Khalid bin Ibrahim v Bank Islam Malaysia Bhd.* [13] whereby it was held that it is upon the court to decide on the matter before it and not the SAC.

The diversity of the Islamic banking products that are based on the principles of Sharia has attracted interest among banking consumers, Muslims and non-Muslims alike, eventually resulting in increase in demand for such products. One of the attractive factors of Islamic banking products that have brought about this surge in demand is that because Islamic financial products have no elements of riba (interest) and gharar (uncertainty). Furthermore, Islamic banking products are also confined to lawful activities, perceived as fair, and most importantly they are in accordance with Islamic teachings (thus a selling factor for Muslim consumers).

29.4   The Significance of Islamic Banking Towards Malaysian Society

On August 1, 2013, Datuk Seri Najib Tun Abdul Razak introduced the Islamic finance market to the world with the iconic brand identity, namely, Malaysia: Pasaran Kewangan Islam Dunia (Malaysia: World's Islamic Finance Market). It marked another important milestone in the development of the Islamic finance industry in Malaysia.

Following the introduction of the new icon, the Prime Minister invited the global investment community to come and take full advantage of Malaysia's Islamic financial market, which is being driven by a comprehensive regulatory framework, supervision, Sharia and comprehensive legislation. He stated that Malaysia will have more multicurrency transactions across borders implemented in this country due to the regulatory framework and the Sharia law established that provide a conducive environment to potential users of Islamic finance [14].

Islamic banks are expected not to have the same philosophies and objectives as adopted by the conventional banks. Instead, the philosophies and objectives of Islamic banking must be in line with the teachings of Islam. Islamic business entities are required to engage themselves in legitimate and lawful business and to fulfil all obligations and responsibilities. All transactions are based on the concept of honesty, justice and equity. Similarly, the status of the relationship

between Islamic banks and their suppliers of funds is dependent on the principles of Sharia used in creating that relationship. Theoretically, this relationship is bounded by three general principles that dominate the economic behaviour of Muslims, namely, belief in the Day of Judgement and life in the hereafter, Islamic concept of riches and Islamic concept of success (Khaf and Ahmad, 1980) [14].

In line with these three general principles, the significance of Islamic banking practices will definitely contribute to the demands of the market. Islamic banking practices emphasise on fairness and human perceptions, besides focusing on the development of social institution itself.

However, not all Muslims will respond to globalisation, which will increase the salience of one's identity as a member of other global or transnational communities. According to Pepinsky [15], commonly the Muslim society will determine their choices based on their daily routine. Any choices that they make are based on the consequences to themselves and to their surroundings. To them, an action of just is an action that suits to everyone. Such an internationalist approach suggests that Muslims who identify with the global Muslim political community should be more likely to use Islamic financial products because doing so is one way to express one's identification with the community [15].

Nonetheless, the scenario in Malaysia is much different from other Muslim countries. The real differences are its citizens, which consist of 214 ethnics [16] and have differences in cultures and religions that are being practised freely without any interference from each other. Hence, the notion 'unity in diversity' is introduced [17]. However, even though the society in Malaysia clearly manifests diversity in society, the unity in diversity is far from being achieved.

According to Shamsul A.B. [18] in his recent studies, the concept of unity in diversity has not been reached yet because such concept is defined as equality in the forms of race, religion, language and one nation, which are not the present reality in Malaysian plural society. It is merely a perfect ambition that will not be a reality. He acknowledges that the fact that unity in diversity is a very wonderful reality to achieve, essentially we Malaysians only realise and implement a different concept, which is 'cohesion in diversity' or, in other words, 'social cohesion' [18].

These notions, namely, 'unity in diversity' and 'social cohesion', give us some insight and explanation of the concept of unity and integration to be achieved by our country to harmonise civil jurisdiction of the legal system and the legal aspects of Sharia law. In a nutshell, we can conclude that with the purpose of harmonising the law system, the law itself must be matched with the demand of socio-legal reality, which is familiarising the law to its changing surrounding.

In summary, the purpose of Islamic banking is mainly to ensure the existence of adequate order in the society. Islamic banking provides resolutions to conflicts, provides protections for individuals and their assets and maintains the structured operation of the civilisation. However, it is challenging to implement the Islamic banking in the society. It can only be defined through a broad and general manner in order to perform in society.

As described by Tun Mahathir Mohamad in his speech [19], 'In Malaysia we were fully aware of human weakness when judging something. That is why Islamic

law is codified. Other laws enacted so that there is no conflict of law in terms of the basic principles and laws of Islam. Examples are found in the Quran and authentic Ahadiths. If you could not find an example of this cause, the principles of justice in the law and the tenets of Islam will act as the guidance'.

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Chapter 30
Integrating Zakat Institutions into the Mainstream Economy: Evidence from Malaysia

Nur Zehan Khairi, Abd Halim Mohd Noor, and Nor Azizah Mohammad Amin

Abstract Zakat is a significant tool in economic growth whereby zakat acts as poverty eradication instrument, income redistributive device, and a stabilization mechanism. Zakat is also recognized as a pioneer instrument of the world welfare system in human history. Zakat institutions play an important role as a supplement to the government's effort in eradicating poverty. Despite its significant role in the economy, zakat institutions in Malaysia have not reached its full potential yet. Zakat institutions have undergone several developments to improve its performance among them through corporatization of collection and distribution units. This contributes to the integration of zakat into the mainstream economy. This study presents the development of zakat institutions and identifies various phases of its integration into the economy. Despite the development, more effort is needed to improve the efficiency of zakat institutions.

Keywords Integration • Zakat institutions • Mainstream • Malaysia • Economy

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30.1   Introduction

Zakat is the third pillar of Islam. Zakat plays a significant role in the economy and uplifts the livelihood of the unfortunate. Among the significances of zakat in the economic sphere are a poverty eradication mechanism, an income redistributive tool, and a stabilization device [1, 2]. Furthermore, zakat has also been recognized as a pioneer instrument of the world welfare system in human history [3].

Despite its significant role in the economy, zakat institutions have not yet reached to their full potential. This is due to the unresolved problems such as inefficiency in distributing zakat fund [4], inexistence of performance measurement system [4], and weakness in corporate governance practice [4–6]. As such, more have to be done to reach the full potential of zakat institutions; one of them is through integration into the mainstream economy.

The purpose of the study is to examine zakat institution integration into the mainstream economy. The breakdown of the study is as follows: Section 30.2 explains on the background of zakat institutions in Malaysia, Section 30.3 explains on defining integration, Section 30.4 explains the integration phases, and finally, the study ends with the conclusion and recommendation in Sect. 30.5.

30.2   Background of Zakat Institutions in Malaysia

In Malaysia, State Islamic Religious Councils have been established since the colonial period [7]. During the period, zakat was informally collected at village level and paid directly to religious teachers [7]. The collections were then distributed to villagers who were in need of financial assistance. Until 1957, Malaysia had witnessed the establishment of SIRCs in 14 states: the earliest SIRCs to be established in Malaysia were in 1915 in Kelantan Islamic Religious Council, while the latest was in Negeri Sembilan Islamic Religious Council. Among others, the establishment of SIRCs was aimed at improving the management of zakat. Specifically, the establishment was to increase the collection and distribution of zakat. For example, in order to increase efficiency in zakat management, the Pusat Pungutan Zakat-Majlis Agama Islam Wilayah Persekutuan has taken a significant step to improve their performance via corporatization. In addition, Pusat Pungutan Zakat-Majlis Agama Islam Wilayah Persekutuan was the first State Islamic Religious Councils to be corporatized. Due to the corporatization of collection unit, as a result, collection of zakat was significantly increased as illustrated in Fig. 30.1.

Figure 30.1 shows the collections of zakat in the Federal Territory of Kuala Lumpur from 1981 until 2011. Prior to 1990, i.e., corporatization, the collections of zakat have not grown impressively. Nevertheless, after corporatization, which is in 1990 onwards, the collections have increased tremendously until 2011 [8]. This was due to various initiatives taken by the authorities, especially zakat collection centers, which practice the new dimension of zakat management. Despite the
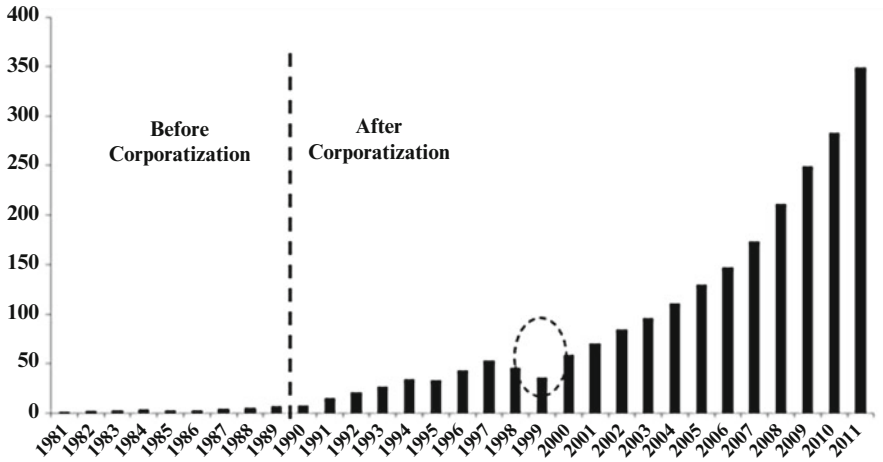
Fig. 30.1 Zakat collection (RM million) of the Federal Territory of Kuala Lumpur from 1991–2011

continuation in increment, Pusat Pungutan Zakat-Majlis Agama Islam Wilayah Persekutuan has experienced the decreasing in collections from 1998 to 2000 due to economic crisis. The success of Pusat Pungutan Zakat-Majlis Agama Islam Wilayah Persekutuan in collecting zakat was also followed by other State Islamic Religious Councils who also corporatized their collection units.

In another study done by [8], which look at Malaysia's scope, they found that the collection of zakat fund in Malaysia has increased multiple folds. Beginning in 1991 with RM 63 million, it increased to RM 320.35 million and RM 1,360.82 million in 2001 and 2010, respectively.

From the discussion above, it has been proven that corporatization managed to improve the collections of zakat. Ironically, the distribution of zakat was not at the same pace with its collection [4]. As far as corporatization is concerned, the distribution wing of ZIs is less corporatized [8]. The gap between collection and distribution of zakat funds is illustrated in Fig. 30.2.

Figure 30.2 illustrates zakat collection and distribution of zakat fund in Malaysia for the year 2011. The average percentage of zakat fund distributed is 84.08 % among the 14 states, i.e., 15.92 % of zakat fund was not distributed in 2011. The implication of the undistributed fund was the eligible beneficiaries could not get financial assistance. The growth rate is increased to 79.35 % in 2011 as compared in 2010, which was 67.74 %. Even though the collection of zakat fund increases every year [9], asserted zakat institutions would only realize its objective if zakat distribution is well organized. There is room for improvement of zakat distribution and performance via a full integration into the mainstream economy [10, 11].

Currently, zakat institutions have been partially integrated into the mainstream economy. This is evidenced by the acceptance of zakat by the government through tax rebates on zakat income and zakat business, in 1991 and 2005, respectively
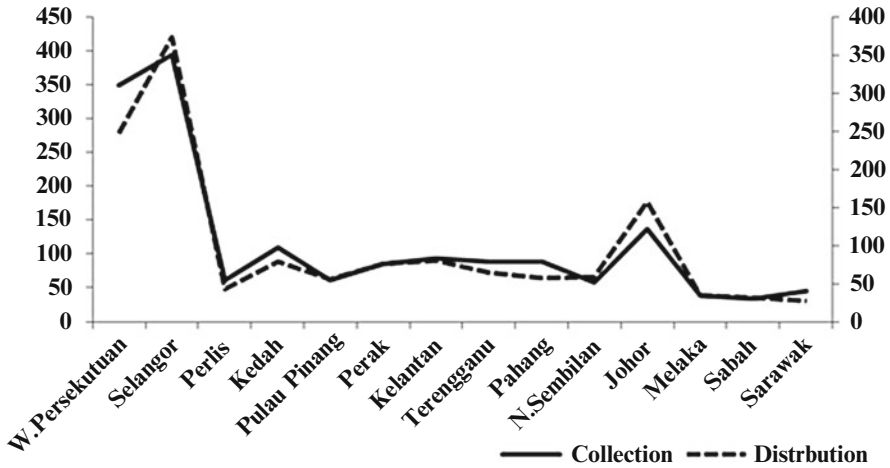
Fig. 30.2 Zakat collection and distribution of zakat fund in Malaysia for the year 2011

[12]. In the event of monthly deduction on zakat income, the deduction is made through monthly salary. The amount of zakat could be deducted from the scheduled tax reduction Potongan Cukai Bulanan (PCB) with several conditions. It must be informed at the beginning of the year to Inland Revenue Board, and it must have the approval from the zakat's office. In Peninsular Malaysia, all states have issued a fatwa that imposes zakat on employment income as obligatory [13]. For example, Perlis issued such fatwa in October 1991 (Jawatankuasa Syariah Negeri Perlis in [13]). Similarly, Kedah also made a similar decision, and the decision became part of the law of the state Islamic affairs when it was gazetted in 1986 [14].

The introduction of tax rebate on zakat businesses by Malaysian government in 2005 was another important contributor to partial integration [15]. In this measure, payment of zakat business can be deducted to a maximum of 2.5 % of aggregate income [16]. The inclusion of zakat in the national budget or expenditures is relatively a new practice. Types of rebates were briefly explained in the Table 30.1.

30.3 Defining Integration

In order to be relevant, an institution must be integrated into the mainstream economy, and to integrate into the mainstream economy, institutions must be efficient and able to fulfill their objectives. Furthermore, the issue of zakat institution integration into the mainstream economy is now gaining momentum in the recent academic literature [11, 12, 17]. In lieu to this, it is crucial to define integration for better understanding of the issue. Table 30.2 lists various perspective definitions of integration utilized by previous studies.

Table 30.1 Types of rebates

Types of rebates	Explanation
Tax rebate for an individual	An amount of RM 400 for a resident individual with chargeable income less than RM 35,000 – Sec 6A(2)
Zakat or fitrah	A rebate subject to the maximum tax charged – Sec 6A(3)
For offshore companies	Zakat on business income paid by the Labuan offshore companies is also given as an income tax rebate. This rebate is equivalent to the amount of business zakat paid to the religious authority. It is subject to a maximum of 3 % of net profit or RM 20,000 which is effective from the assessment year of 2004
For companies	For a company, effective 2005, the government had allowed the amount of zakat paid by a company to be treated as a deduction of up to 2.5 % of the aggregate income – Sec 44(11A)
For cooperatives, trust bodies, and societies	In order to accord equal tax treatment between companies and trust bodies, zakat settled by cooperatives, trust bodies, and societies is also allowed as a tax deduction up to 2.5 % of the aggregate income. It is effective from the year of assessment 2007
For limited liability partnership (LLP)	Limited liability partnership (LLP) is an alternative business vehicle regulated under the Limited Liability Partnerships Act 2012, which combines the characteristics of a company and a conventional partnership. Zakat paid by LLP is also treated as a tax deduction of up to 2.5 % of the aggregate income

Table 30.2 Definition of integration

Author (s)	Definition of integration
Khairi and Mohd Noor [11]	Assimilation of zakat institution into the mainstream economy which has similar provisions like IRB and become a source of government revenue
Abdul Rahim [12]	Assimilation of zakat into the mainstream Islamic financial system
Akbar and Kayadibi [17]	Zakat becomes a fundamental source of government income alongside tax revenue

Following [11, 12, 17], this study defines integration as an assimilation of ZIs into the mainstream economy, which has similar provisions like Inland Revenue Board and becomes a source of government revenue. Additionally, zakat system has several similarities with Malaysia tax system [18]. For example, tax and zakat are collected from eligible payers. The collected amount of tax was then assembled in Federal Consolidated Fund and used for the country's administration, economic development, and social economy [18], whereas zakat fund is collected on state based and has no Federal Consolidated Fund like tax system. The accumulated zakat fund in every state will be distributed to the beneficiaries. The next section explains the zakat institution integration phases.

30.4   Zakat Institution Integration Phases

This study identifies three phases of zakat institution integration, namely, minor integration, partial integration, and full integration [7, 10, 13, 19, 20]. These phases were identified from several significant indicators that occurred in zakat institutions. Specifically, an indicator is a measure that represents the past, current, and possible future evolution of zakat institution integration into the mainstream economy. Roughly, the phases were started since the pre-colonial period whereby administration of Islam was disintegrated at state level by colonial policies due to colonialism practices [7]. Then the second phase was in place when zakat institutions were keen on improving their establishment that is through corporatization. The last phase is full integration where zakat institutions will be expected to operate as efficient as Inland Revenue Board. Figure 30.3 presents the phases of zakat integration in Malaysia. Figure 30.3 illustrated the phases of ZI integration into the mainstream economy. There were three phases altogether: minor integration, partial integration, and full integration.

Phase 1 (1824–1957), i.e., minor integration, is a phase where zakat institutions are informally administered at microlevel. In this phase, villagers paid zakat to religious teachers and *imams* of the village [7] and peasants in the *pondok* system paid zakat based on paddy yield. Zakat from the *pondok* system would then contribute to the maintenance and expansion of madrasah and hut. Furthermore, as has been mentioned earlier, Phase 1 or minor integration occurred during the colonial period where the collection and control of all revenues and general administration of Islam were being regulated under the advice of British residents. The feeling of loss of real power has created an attempt to centralize Islamic administration at state level. Such attempt refers to the very first State Islamic Religious Councils to be established which is Kelantan Islamic Religious Council.

The next phase (1990–2007) is Phase II, i.e., partial integration. It is a phase where zakat institutions started to gain recognition at macrolevel, which is by the government and Muslim community. This is evidenced by the tax rebate on zakat income and zakat business, which has been granted by the government [12]. In addition, the corporatization of Pusat Pungutan Zakat-Majlis Agama Islam Wilayah Persekutuan has further widened the recognition from Muslim. This is because corporatization has made Muslims feel easy and confident to pay zakat through zakat institutions. Apart from that, Muzakarah of National Fatwa has decided that zakat on salary is compulsory upon all eligible Muslims [13]. The decision made by National Fatwa has made zakat institutions more acceptable by the Muslim to pay zakat through monthly deduction. By referring to [12], in order to be efficient, zakat institutions must have accounting standard and performance measurement system. As of now, zakat institutions have not yet implemented these two prerequisites. Nevertheless, researches are being carried out to realize these prerequisites [21].

Then we move to the last phase, which is Phase III, i.e., full integration. Full integration is a phase where Muslims are aware of and perform zakat obligation. This condition is not impossible and has been shown during Caliphate Umar Abdul
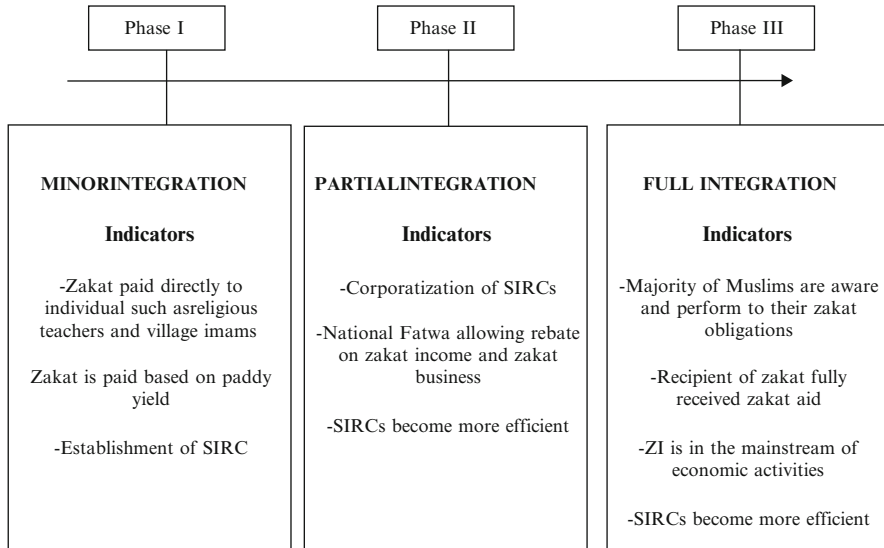
Fig. 30.3 Zakat institution integration phase

Aziz Era [7]. During the era, he has ordered his officer to collect the zakat in Africa. Then the officer did as what the caliph ordered him to do; surprisingly during the time where the zakat was supposed to be distributed, they could not find anyone that is eligible enough to receive it. It is clear that if zakat is well managed, it is able to solve the problems of poverty, diseases, and ignorance [22]. As such, if zakat institutions are efficient in the collection and distribution of zakat fund, it will gain full recognition from regulatory bodies [20]. However, there is a need to increase the performance of zakat institutions.

Currently, Malaysia could be considered as partially integrated into the mainstream economy. This is evidenced by the acceptance of Muslim in paying zakat which leads to the increment in zakat collection. The collection of zakat has increased tremendously from 1990 until now. Furthermore, tax rebate granted by the government on the related zakat was also a positive measure in indicating the phase of zakat institution integration. Despite all these achievements, more have to be done to improve the performance of zakat institutions.

30.5 Conclusion

The study has discussed the background of zakat institution development in Malaysia and zakat institution integration and highlighted zakat institution integration phases in Malaysia and the contributions of zakat in Malaysia mainstream economy. The study has identified three phases of zakat institution integration, which are minor integration, partial integration, and full integration. Currently, zakat

institutions in Malaysia are partially integrated into the mainstream economy. This is evidenced by the acceptance of the government via inclusion of tax rebate in the national budget. Despite the current advance of zakat institutions, more rooms need to strive for greater efficiency especially to fully integrate zakat institutions into the mainstream economy. Zakat institutions must strive for greater efficiency in their performance because their existence is very much helping in creating the excellence of the Muslim Ummah.

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Chapter 31
Islamic Perspective of Human Talent Identification and Organizational Justice: Evidence from Government-Linked Companies in Malaysia

Idris Osman, Roaimah Omar, Mohd Halim Mahphoth, and Maryam Jameelah Mohd Hashim

Abstract Managing human talents from religion perspective meets various challenges. The gaps of understanding and applications of Islamic principles have caused the discrimination and favoritism among the different candidates' background. Talent identification from Islamic principles is relevant to be practiced in the modern world. This study was aimed to identify the level of talent identifications from Islamic perspective among government-linked companies (GLCs) in Malaysia and its effect on organizational justice. Mean was witnessed at 4.087 which represented high level of talent identifications from Islamic perspective. From the correlation analysis, Islamic human talents identification and organizational justice have shown a significant relationship from one to another. The correlation between independent and dependent variables was positive and highly significant at the 0.01 level (two tailed). Thus, the relationship between Islamic human talents identification variables and organizational justice was strong. This study has revealed that the Islamic principles were the main key for Malaysia's GLCs to increase the number of potential leaders. Positive acceptance of Islamic principles will avoid unbiased and unethical exercises where justice meets in every single task. Islamic principles allow employees to conform to the good way to reach success in their life to perform greater and always meet the expectation of their employers.

Keywords Religion • Islam • Talent identification • Government-linked companies (GLCs) • Organizational justice

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31.1 Introduction

Successful global businesses must consider cultural awareness. The culture awareness enables organizations to sustain their competitiveness, especially openness to religion [4]. The impact of religion on business performances cannot be denied [24, 29, 3], and it must be tailored with business activities [40]. In Muslim countries, Islamic principles affect human behaviors and must be maintained with references to the Al-Quran and *Sunnah*, in treating the employees fairly and justly. Islam as a complete religion of life objectively creates the universe to uphold justice and truth [30]. Muslim nations are facing greater challenges to adapt to Western management styles [8]. Importing Western management practices in developing countries has insufficient evidence in terms of improving performances [4, 10]. Islamic prescriptions of the Al-Quran are firmly relevant to be practiced not just for organizations operating in a majority of Islamic countries but also to countries where Muslims are the minority [28]. It is an obligation for Muslim businessmen to practice the Islamic approach in managing their human resources and work activities in accordance with the Al-Quran and *Sunnah* [19].

Known as the main driver for business success, human resources must be managed effectively, specifically talented workers [23]. Talent includes knowledge, skills, and attitudes [39]. In Islamic management, potential is needed to acquire talented employees. Knowledge, experience, skills, expertise, and capabilities are important Islamic elements in promoting creativity and innovation. Among the basic considerations of identifying talented employees are knowledge, ability, *amanah* (trust), faithfulness, and *taat*. Human talents must be managed to lead employees to have *taqw*a, widen knowledge, and have a good health condition and readiness to give full cooperation. Islamic management has concerned justice and fairness [8]. According to [19], managing human resource in Islamic approaches does influence organizational justices.

Islam is a complete religion of life and objectively creates the universe to uphold justice and truth [30]. Verse 85 of the Surah Al-Hijr (15) in the Quran says, "*We created not the heavens, the earth and all between them, but for just ends.*" Verses 38–39 in the Surah Ad-Dukhan (44) say, "*We created not the heavens, the earth and all between them, merely in (idle) sport. We created them not except for just ends, but most of them do not understand.*" Islamic principles cannot be without justice. Justice is required in Islam and had been revealed by Allah (SWT) as a fulfillment of the Islamic creed ("aqidah"). In Surah Al-Nahl (90) in the Quran, Allah (SWT) has mentioned, "*Allah commands justice, the doing of good and liberality to kith and kin, and He forbids all shameful deeds and injustice and rebellion: He instructs you, that ye may receive admonition.*" There are obligations of Muslims to establish and uphold justice as part of a pious deed (*taqwa*) and faith (*iman*) enjoined by the religion. Organizational justice is very important, and it represents employee's perception about the fair treatments in organizations [31].

Several studies from the Islamic perspective have increased the interest of scholars to explore its influence. The gaps of understanding and applying the

Islamic principles in managing human resource have caused the wide adoption of Western practices in daily business activities. Mellahi and Budhwar [28] have suggested that much more research are needed to gain a deeper understanding in the role of Islam and its implication towards the workplace environment and overall performances. Islamic principles of talent management must be coordinated with human resource management functions, such as recruitment and selection, training and development, career development, performance appraisal, reward system, and others [21, 28]. Syed Abd Nasir et al. [38] have suggested an in-depth look into the single-dimension talent management, such as recruitment and retention and its effectiveness. This paper was aimed to identify the level of talent identification from Islamic perspective and its effect on organizational justice.

31.2   Literature Reviews

The primary focus of talent management is identification of talent [36]. According to [26], talent management involves all human resource management activities which place emphasis on the attraction, development, and retention of talents. Three core competencies must be focused on attracting, identifying, and keeping star performers as skilled employees which act as a motivation to sustain at the global competition. The Malaysian government has been implementing an Islamization policy where companies have to organize their activities and manage their employees in accordance to the teaching of Quran [40]. In respect to the modern world, [24] said Islam claims to treat the employees justly irrespective of what they have been assigned for the task. A good manager should act ideally in which he/she practices Islamic values and beliefs [24] with trustfulness, self-discipline, honesty, respect, and loyalty. Identifying talents must be associated with the recruitment and selection criteria that stress the relevance of educational qualifications, experiences, and competencies.

31.2.1   Talent Management from Malaysian Perspective

In Malaysia's National Vision, government-linked companies (GLCs) are expected to drive the national economy as one growth engine to increase the profitability of their domestic operations and successfully drive profitable growth. Malaysia requires more leaders who can truly transform an organization and deliver high performance. Acquiring and retaining the right talent can be achieved by having correct management and support to sustain competitiveness. From the Malaysian perspective, GLCs can be defined as companies that have a primarily commercial objective despite the Malaysian government holding a direct controlling stake. They exist in most Malaysian industries, which include manufacturing, plantation, finance, trading, transportation, shipbuilding, and services.

Malaysian GLCs face crucial roles to develop great leaders for Malaysia [11]. Changes in the workforce such as demographic, economic, socio-politic and technology have brought forward the importance of managing talent. The Orange Book identified GLCs facing a gap of 1,500–2,000 leaders in various functions including marketing, operations, procurement, and business development. The implementation of talent management in GLCs should focus on Islamic principles which focus on recognizing potential, providing ongoing support, and developing and rewarding high performance. The literatures have indicated that recruitment practices of several GLCs do not have measures to retain talents. Therefore, GLCs must give priority to recruit the best leadership talents. Malaysian GLCs needs to attract, develop, and retain talented workers to improve their business performance and capabilities. GLCs in Malaysia should focus on attracting, developing, and retaining to develop more leadership talents in the future. Syed Abd Nasir et al. [38] enlightened the importance of investigating government-linked companies (GLCs) and how they deal with talent management practices and the issues attached. The study of [13] witnessed that Malaysia is still lacking in trained knowledgeable workers. This main problem impacts Malaysian government-linked companies (GLCs) due to the high demand for high competencies, knowledge, and skills to drive Malaysia in becoming an influential nation on a global scale.

31.2.2 *Islamic Perspective of Human Talent Identification*

In the Islamic systems, talented employees identified should be first in the recruitment and selection activities. According to [37], the first hurdle of managing and describing talented people is talent identification. However, the process of identifying and attracting qualified employees in early Islamic teaching was not articulated in detail [8]. This issue has become the biggest challenge for the organizations to prepare their talented employees with the Islamic norms [34]. Hashim [19] said that recruiting new employees must be based on Islamic principles and completed by following the set of guidelines and with full trust. The employers should only recruit qualified employees.

Recruitment is the process of identifying the potential candidates for an organization to leverage competitive advantage. It is important for Muslim organizations to recruit and select candidates based on Islam principles. Ali [8] defines recruitment as a process of identifying and attracting qualified candidates. Islamic emphasizes the development of knowledge, skills, and experience in attracting candidates for extensive performance. Islam is a unique religion that motivates people to improve their knowledge, skills, and competence. Recruitment of new employees must be in accordance with Islamic principles [33] where identification of talent should adopt the Islamic Shariah as a core principle. The employers must ensure the principle of *amanah* (trust) to effect loyalty towards organizations. Thus, the recruitment process must be fair to ensure that the hired candidate is the best [20].

Employment in Islam is for the best qualified individual. The individual must be appointed based on his experience, training, capability, sincerity, and dedication and not because of friendship, wealth, political power, favoritism, age, race, or alike. In Islam, good wealth and trust also become the essential factors in selecting an in individual for a job: The Qur'an states: "*For the best (man) that thou canst hire is the strong, the trustworthy.*" Placing the best people in the wrong places reduces the integrity of the organization and its leadership. A leader or *khalifah* is a concept of responsibility of Muslim employees to act based on *iman* (faith), *ilmu* (knowledge), and *amal* (practice). Human talent must be managed to lead employees to have *taqw*a, widen knowledge, and have a good health condition and readiness to give full cooperation. Braveness, dedication, and ability to manage uncertainty of resistance are important too. Every employee must possess the Islamic attitudes such as *warak*, honesty, ambitiousness, critical thinking, empathy, emotional stabilization, *amanah* (trust), strong imagination ability, hardworking, among others.

Attracting people to the organization is not the same as attracting the right people who will be enthusiastic, highly capable, and loyal to the values, beliefs, and mission of the organization [14]. According to [19], to ensure the right person is selected, Islamic approach should be considered to choose the best characteristics of candidates. These are being trustworthy (*amanah*) and responsible, being motivated, seeking knowledge and training, and seeking excellence. For trust, a candidate must be trustful and responsible. Allah said: "*Every man is pledge for what which he hath earned.*" For seeking someone excellent, Islam encourages the person to work in a team to seek perfection and excellence. Allah in the verse of Al-Quran said: "*. . .if ye good for your own souls, and if ye do evil, it is for them (in like manner)*" "*and ye (mankind) perform no act, but We are witness of you when ye are engaged therein.*" Prophet Muhammad (S.W.T) said: "*Allah likes that when someone does anything, it must be done perfectly well.*"

Al-Quran has provided a very simple but yet very relevant criteria to be used for the selection for the best talent. In Surah Al-Qasas, Verse 26, Prophet Moses met Syu'aib whose daughter said to him:"*O my (dear) father! Engage him on wages truly the best of men for you to employ is the (man) is strong and trusty.*" Al-Quran also refers to another set of criteria that is the attitude of accountability and the required skills to handle a particular job. The verse in Surah Yusuf (12) says: "*Set me over the store-houses of the land, I will indeed guard them, as one that kno*ws." Ali ibn Abi Talib wrote: "Do not nominate them (officers) on account of favoritism or egoism." In Islam, candidates must be offered only to the deserving person where responsibility should be given to the person who is able to shoulder and who has the capability to do justice. Prophet Muhammad said: "*Whoever has appointed as administrator through nepotism when there was another who was more desirable before Allah than that person (one who is more suitable for this position), then he has committed a misappropriation against Allah and His Messenger and all the Muslims.*" In selecting potential candidates, personal bias and judgment are the factors contributing to inaccurate decision-making [3].

Justice in Islam is important to the Muslim and the stability of development in the other countries [30]. Islam provides wide guidelines as contained in Al-Quran. Islam is against any practices of injustice, and it has been clearly revealed by Allah. In Verse 29 of Surah Al-A'raf, Allah says, "*Say: My Lord hath commended justice and that ye set your whole selves (to Him) at every time and place of prayer and call upon Him making your devotion sincere as in His sight: such as He created you in the beginning so shall you.*" Justice is required to be established in Islam and universally applied in all fields of human resource activities in organizations. It is a person's obligation to establish and uphold the absolute justice as a part of *taqwa* (deed) and *iman* (faith). Ahmadi et al. [5] found a positive relationship between organizational justice and human resource productivity in public organizations demonstrating the importance of organizational behavior in the workplace. They found that distributional justice effects directly to human resource productivity. From the findings, they suggested to aim for distributive justice in compensation systems, and employee payment should be based on performance, efficiency, and the amount of work employees have contributed. Dzansi and Dzansi [15] explored the organizational justice approach on human resource management practices found significant. Less transparency in political interferences will increase employee's perceptions on human resource management practices and directly improved their commitment. Ramley Alan et al. [35] finally believed that the perception of fair treatment in the organizations promotes the intended behavior among employees to stay loyal to the same organization.

31.3   Methodology

The population of this study was among the registered government-linked companies (GLCs) in Malaysia which aimed to exempt staff from the human resource department. The selection of sample was based on probability convenience sampling method. The data collection was done through questionnaire. The degree of how strong the respondents agree or disagree with the certain statements was measured using the Likert scale which is a battery of attitude statements that consists a scale from 1 to 5 whereby 1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, and 5 = strongly agree. Findings were measured through reliability test by examining the level of Cronbach's alpha for each variable. Correlation and multiple regression analysis were used to identify relationships among variables, Islamic talent identification, and organizational justice. The summary of the data analysis methods is explained in Table 31.1.

Table 31.1 Data analysis methods

No.	Research question	Analysis techniques
1.	What is the level of human talents identification from Islamic perspective?	Descriptive analysis
2.	Are there any relationship between Islamic human talents identification and organizational justice?	Pearson correlation and regression analysis

31.4   Findings

Out of 200 questionnaires distributed, 112 respondents replied to the questionnaires in which the response rate is at 56.0 %. From the total who replied, 109 returned with a complete feedback. Questionnaires were distributed only to persons who deal directly with human resource matters. The demographic characteristics of the respondents are shown in Table 31.2.

The largest group was from HR Executive with 37.3 %, followed by other positions (30.0 %) and HR Officer (11.8 %). In terms of gender, the percentage of female respondents is 64.3 % which is slightly more than male respondents with a total response rate of 35.7 %. Moreover, majority of respondents were Malay people which represented 92.4 %. Meanwhile, the rest were Chinese (5.4 %), Indian (1.8 %), and others (0.9 %) that work in the department of human resource in GLCs during which the survey was conducted. The dominant age group of the respondents was 46–55 years old (45.5 %), followed by 36–45 years old (26.8 %), 26–35 years old (23.2 %), and 25 years old and below (3.6 %), whereas 56-year-olds and above made up the smallest group, which represented 0.9 % of the total respondents.

Most of the respondents (68.8 %) reported married for their marital status; 30.4 % of the respondents were single, whereas 0.9 % of the respondents were divorced. In terms of the level of education, almost 53.6 % of the respondents had a degree; 14.3 % of the respondents had a diploma; 15.2 % of the respondents had a postgraduate education, namely, master's; and 17.0 % of the respondents had a secondary school education or SPM. With regard to respondents' working experience, the largest group included those with 6–10 years of experience (36.4 %), followed by more than 15 years and 5 years and below which represented 28.2 % and 18.2 %, respectively. Only 17.3 % of the respondents had an experience of 11–15 years. For the monthly salary earned by respondents, 36.8 % of them received the highest pay which was RM 5001 and above; 32.1 % received between the range of RM 4001 and RM 5000, followed by 19.8 % who received RM 3001–RM 4000. Only a small portion of the group (11.3 %) earned between RM 2000 and RM 3000 every month (Table 31.3).

Most of the companies were from the field of engineering industries (27.3 %), followed by other businesses such as art/media/communication (22.7 %), building/construction (14.5 %), others (10.9 %), sales/marketing (9.1 %), education/training (7.3 %), and accounting/finance/banking (6.4 %). The least respondents came from computer/IT which represented 1.8 % only. Most of the respondents (55.0 %) reported that they lived in Kuala Lumpur, followed by 22.5 % in Selangor and

Table 31.2 Demographic information on respondents

Variables	Item(s)	%
Designation	Manager	10.9
	HR assistant manager	1.8
	HR senior executive	8.2
	HR executive	37.3
	HR officer	11.8
	Others	30.0
Gender	Male	35.7
	Female	64.3
Race	Malay	92.4
	Chinese	5.4
	Indian	1.8
	Others	0.9
Age	25 years old and below	3.6
	26–35 years old	45.5
	36–45 years old	26.8
	46–55 years old	23.2
	56 years old and above	0.9
Marital status	Single	30.4
	Married	68.8
	Divorced	0.9
Education level	SPM	17.0
	Diploma	14.3
	Degree	53.6
	Master's degree	15.2
Working experience	1–5 years	18.2
	6–10 years	36.4
	11–15 years	17.3
	More than 15 years	28.2
Salary	RM 2000–RM 3000	11.3
	RM 3001–RM 4000	19.8
	RM 4001–RM 5000	32.1
	RM 5001 and above	36.8

15.3 % of the respondents lived in Melaka, whereas the remaining 4.5 % of the respondents lived in Johor and 2.7 % in Negeri Sembilan.

The dominant years of operation of the respondents' companies were 31–40 years (27.5 %), followed by 10 years and below of operation (23.9 %). Respondents from 11 to 20 years and 21 to 30 years received a different weightage which contributed 20.2 % and 16.5 %, whereas 41 years and above made up the smallest group, represented 11.9 % of the total respondents. For number of employees, 37.6 % of respondents were from companies that employed 5,001 employees and above. Next, 23.9 % and 18.3 % were from companies with 101–500 employees and 501–1,000 employees, respectively. On the other hand, same weightage of

Table 31.3 Demographic information on companies

Variables	Item(s)	%
Specialization of business	Accounting/finance/banking	6.4
	Arts/media/communication	22.7
	Building/construction	14.5
	Computer/IT	1.8
	Education/training	7.3
	Engineering	27.3
	Sales/marketing	9.1
	Others	10.9
Location	Johor	4.5
	Kuala Lumpur	55.0
	Melaka	15.3
	Negeri Sembilan	2.7
	Selangor	22.5
Years of operation	10 years and below	23.9
	11–20 years	20.2
	21–30 years	16.5
	31–40 years	27.5
	41 years and above	11.9
Number of employees	100 employees and below	10.1
	101–500 employees	23.9
	501–1,000 employees	18.3
	1,001–5,000 employees	10.1
	5,001 employees and above	37.6
Annual revenue	RM 1–10 million	40.6
	RM 11–20 million	5.9
	RM 21–50 million	6.9
	RM 51–100 million	4.0
	RM 101 million and above	42.6

10.1 % of respondents from companies with total of 100 employees and below, and 1,001–5,000 employees. Respondents were taken from selected GLCs that received an amount of annual revenue. This leads by 42.6 % of respondents from companies with an annual revenue of RM 101 million and above, followed by RM 1–10 million (40.6 %), RM 21–50 million (6.9 %), and RM 11–20 million (5.9 %). Last but not the least, the smallest number of respondents came from the company that generated annual revenue with the range of RM 51–100 million which represented 4.0 % of total respondents.

Table 31.4 Reliability analysis for Islamic talent identification

Independent variables	Mean	Reliability coefficient alpha
Selection and recruitment	4.087	0.743

31.4.1 Reliability Analysis

To address reliability, Cronbach's alphas were calculated for each independent and dependent variable. This test was applied to verify consistency of variables before proceeding to further analysis (Table 31.4).

As shown in Table 31.2, independent variables achieved a score above 0.7 for their Cronbach's alpha with the highest value represented by selection and recruitment ($\alpha = 0.743$, $\mu = 4.087$). In conclusion, the variables above were reliable as each of the Cronbach's alphas was above 0.7.

31.4.2 Hypothesis Testing

Based on the objective of this study, five hypotheses were proposed. Each hypothesis is reiterated below and then the results of statistical analysis for testing them are reported. All hypotheses were tested by using correlation analysis and multiple regression analysis.

31.4.2.1 Multiple Regression Analysis

Multiple regression analysis is a statistical analysis that is used to examine the relationship between several independent variables and a dependent variable. There were three elements that emerged into one dependent variable for the multiple regression analysis (distributed justice, procedural justice, and interactional justice). Moreover, this analysis shows a significant relationship between independent and dependent variables (Table 31.5).

In this standard multiple regression analysis, enter method was applied to test the relationship between organizational justice which is considered as aggregated variable of Islamic talent identification variables that were grouped together. Selection and recruitment with $p = 0.000$ was highly positive and significantly related to the dependent variable at 1 % level of significance. As a result, the independent variables explained 23.1 % of the total variances in the dependent variable of organizational justice with adjusted R-square 22.3 %. Thus, the relationship between Islamic talent identification variables and organizational justice is strong.

Table 31.5 Correlation between Islamic talent identification and organizational justice

Dimensions	B	Beta	Sig.
Selection and recruitment	**0.552**	**0.480**	**0.000****
R-square	0.231		**Significant
			$p < 0.010$
Adjusted R-square	0.223		*Significant
Method: enter			$p < 0.050$

31.5   Conclusion and Recommendations

The mean for this level remained at a high level (4.087). Consistent findings closed to [19] which discovered the human resource management in Islamic principles. It was clear to put more effort to adopt Islamic principles in recruiting and selecting employees. Underlined in Al-Quran and Hadith was choosing the right person to produce trust and loyalty and to avoid favoritism. This research has supported the findings of [19] to specify the characteristics of choosing candidates, which focus on trust (*amanah*) and responsibility, motivation, seeking knowledge and training, and seeking excellence. In Islam, the discriminations and favoritism must be avoided to ensure that talent can be drawn from different backgrounds of candidates.

From the correlation analysis, this study found the significant relationship among Islamic talents identification (recruitment and selection) and organizational justice (distributive justice, procedural justice, and interactional justice). Positive acceptance of Islamic principles will avoid unbiased and unethical exercises where justice meets in every single task. Islamic teachings cannot be just an option among Muslim employees for performing tasks; it must be the main direction to get blessed by the Creator. The researchers supported the findings of [5] where organizational justices will respond in a good way for improving the organizational behavior as a whole. Distributional and procedural justice confirmed the efficiency and the effectiveness of human resource productivity. This study also supported the contemporary principles to manage human resource in organization. Islamic principles allow employees to conform to the good way to reach success in their life. Islamic practices guide employees to perform greater and always meet the expectation of the employer. Exploring the organizational justice, this study has confirmed the significant relationship in [15, 6, 35]. These findings shows the importance of managing talents with justice to protect the rights of employees and promote harmonization between employees and employers.

Al-Quran has provided very simple yet very relevant criteria to be used for the selection of the best applicants. Al-Quran also set other criteria, which are accountability and required skills to perform a particular job. Hashim [19] underlines trust (*amanah*) and responsibility, motivation, seeking knowledge and training, and seeking excellence. Other scholars also mentioned important characteristics of selecting talented candidates. Islam emphasizes good personality as a prerequisite

for excellence. Good personalities will possess a good work culture, professionalism with respect to human relations in the working environment, strong moral integrity, and good work ethics. Muslim leaders must also need to be aware of good character, knowledge, and competence. In Islam, physical appearance is needed to build self-confidence; a successful leader must also possess good health conditions and develop a positive self-image.

Abbasi et al. [1] have underlined several important values; these are piety, humility, patience, responsibility, and justice. Hashim [21] stresses the Islamic values to practice in organizations, such as justice, competency, honesty, and dedication. Endot [16] have identified eleven basic values of Islam, such as trustworthiness, responsibility, sincerity, discipline, dedication, diligence, cleanliness, cooperation, good conduct, gratefulness, and moderation. From Islamic values, each employee must have the Islamic attitudes such as *warak*, honesty, ambitiousness, critical thinking, empathy, emotional stabilization, *amanah* (trust), strong imagination ability, hardworking, and others. Talent identification from Islamic principles is relevant to be practiced in the modern world. In Islam, potential must be addressed at an early stage by looking at the knowledge, skills, experiences, and capabilities of the candidates. These elements were supported by the study of [8, 3] which eliminates the bias in identifying and selecting the candidates. Abulhassan [2] stated that personal bias and judgment are the factors contributing to inaccurate decision-making. Islam rejects the unethical practices for recruiting and selecting people to produce justice.

This study reveals that Islamic principles are the main key drive for Malaysian GLCs to increase the number of potential leaders. However, they need to specify the standardization of Islamic principles which can be generalized to other companies in Malaysia, either Muslim or non-Muslim organizations. As a Muslim nation, Malaysia should own the specific reference incorporated with the Islamic principles and teachings for practitioners to easily refer and implement. More studies in Islamic management are needed to convince its contributions towards organizational effectiveness. Islamic principles on managing talents are continuously needed for future researchers to explore the overall talent management activities. The influence of Islamic principles towards the organizational performance can be extended to various industries and sectors and different layers of employees by applying the qualitative and quantitative research. A number of respondents are needed to gather rich information on the real practice of Islamic talent management.

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Chapter 32
Overview of Production and Tendency on Halal Products and Services in Malaysia and the Global Market

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Abstract This study embarked on the importance of and tendency on Halal products and services in Malaysia and the global market. In the global market, consumer base for Halal products is around 1.7 billion people and worth more than 2.3 trillion dollars. It makes the Halal market a vitally important emerging sector that should not be overlooked. From the market perspective, traditional target market remains in Asia and the Middle East; however, due to the effect of globalization, there is a significant development of market size for Halal market in Europe and the USA. Besides, in the Western country, most Halal product is still not readily available for the UK market. We see this phenomenon being applied not only on food items. Personal hygiene and healthcare products, toiletries, and cosmetics are all appearing as Halal options. Once Halal is understood as a lifestyle choice, the range of options for Halal product will increase exponentially. In Malaysia, Halal products are not a big issue as we can find Halal food everywhere from the street market up to the high-end chain. The competition can be considered intense in the market.

Keywords Halal • Product management • Global market

32.1 Introduction

There are four terms that are linked to the definition of Halal which are permitted, allowed, lawful, and legal. Halal includes products and services, and it basically relates to Muslims which makes them different to other religions. Halal not only covers food and drinks but also covers all matters in daily life. For example, cosmetic and pharmaceutical are the products that we need to make sure the ingredients used are legal by Islam laws. It also covers other aspects such as their

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clothes, life environment, jobs, and so on. All these products are taken and used by them daily. The responsible party such as JAKIM should monitor all Muslim companies' production process to ensure they are not using prohibited materials or ingredients in their products. Especially in food and drink, there are some animals that cannot be included together with the Islamic products.

Malaysia is a leader in the *halal* food benchmarking. The United Nations has cited Malaysia as the world's best example of benchmarking of *halal* food in accordance with the Codex Alimentarius Commission adopting the Codex General Guidelines for the use of the term *halal* in Geneva in 1997. This is because a single *halal* standard is applied throughout the country with the result that the Malaysian standard has become the basis for the development of the world's *halal* food industries [13]. This positioning, however, only means that it is imperative for Malaysia to remain competitive in the global *halal* marketplace as this is not an industry without serious challenges. One such challenge is product differentiation that meets customers' needs and expectations to ensure competitive edge and revolves business sustainability.

In order to develop a good halal market in Malaysia and the global market, people need to consider several aspects that have become a barrier to a successful business in promoting Halal products and services. The three aspects that have been researched are demand, awareness, and culture. Research has shown that the percentage of demand on Halal products and services is high in Malaysia and the global market. However, there is a lack of sources on the goods and service supply in both markets. Even though the number of demand has boosted in the market, the limited number of suppliers in producing Halal products and services has caused the Halal market from growing. It is important for the suppliers to fulfill the needs and wants of the consumers. The size of the global Halal market is expected between $1.2 trillion and $2 trillion per annum. The demand for Halal products and services is not only in Islamic countries but also in other non-Muslim countries.

Awareness of the people toward the benefits of Halal products and services is important in order to build a strong Halal market in Malaysia and the global market. Wide exposure regarding Halal products and services is important to let the consumers know about the rewards that they can get by using the Halal products and services. The awareness is not only for the Muslims but also for non-Muslims. Well-managed Halal products and services have resulted to tons of profits to the users. Last but not least is about the culture. Some of the researchers have done a research which shows that different cultures have different beliefs. Cultures have influenced the buying aspects. This study is related to the importance of the production and tendency on Halal products and services in Malaysia and the global market. The problem statement for this study is to determine the demand of the consumers on Halal products and services, awareness of the consumers toward Halal products and services, and culture that has become one of the aspects which influenced people in buying Halal products and services.

32.2 Literature Review

The demand on Halal products and services has been increasing from time to time in Malaysia and in the global market. The worldwide demand of Halal products and services is not restricted to Muslims only, but for non-Muslims also, they preferred to buy products bearing the Halal logo, thus providing a huge boost to the Halal industry. In Dubai, the latest research by the World Halal Forum shows that the total size of global Halal food market is worth about $632 billion in 2009, and if we include the non-Muslim users, the total will be higher than the stipulated amount [6]. With more than 1.8 billion Muslims globally, the total size of global Halal food and services such as financial services, pharmaceuticals, and cosmetic industries is estimated around RM7.89 trillion [7]. To achieve quality assurance standards, getting the Halal certification by JAKIM is important to ensure the manufacturers and procedures get the assurance that their ingredients, its preparation, processing, and hygienic and sanitation procedures pass the mark (Sumali 2006). This will make the demand on Halal products and services much higher because the consumers are confident with the benefits and preparation by JAKIM.

The Halal food industry is not a single market. It is a fragmented market where every country or region has its own characteristics (Lada 2009). Besides that, according to other researchers, it is important for Muslims to understand the concept of Halal and Haram that meet the demands of the religion (CAP 2006). The uses of Halal products and services are from the awareness of the consumers. It is important for the consumers to be aware of the benefits of Halal products and services, the ingredients used, the safety, and the process of production. The effective quality assurance also addresses safety and quality for both products and processes [9]. Therefore, marketing process is used to give awareness to consumers about the Halal products and services. Halal certification can be used as a marketing tool in promoting the Halal products or services, but the awareness of the Halal concept and the knowledge of Halal standards among customers are still low (Syed and Nazura 2011).

However, the Halal status is still important in the market. It has been estimated that 86.5 % of the EUA Muslim consumers request and want the logo and certificate of Halal because the status of the products and services they purchased is important for them (Wilson and Liu 2011). Thus, many companies and responsible persons started to focus on Muslim consumers' needs and wants by producing compliant products including cosmetics and services following the Islamic Syariah which is estimated to be $2 trillion annually (The Halal Journal 2009). Recently, many of the Muslims are starting to become aware of the importance of Halal food, which has led to the rapid expansion of the world halal food industry (Che Man et al. 2010). The awareness toward Halal products and services is not only by Muslim consumers, but there are some non-Muslim consumers who also preferred to buy Halal products and services. Both Malaysia and the global market are applying the Halal certification to convince the consumers in buying the Halal products and services and also to increase awareness toward the benefits of using it. Non-Muslim

customers who lived in a multireligious social environment like Malaysia are aware of Halal food, and they also understand about the safety of the Halal products and services (Golnaz et al. 2010). As a result, many of the non-Muslim customers are satisfied with Halal products and services (Mir et al. 2010). Thus, both Muslim and non-Muslim customers tend to choose Halal products and services based on attitude, subjective norm, and perceived behavioral control (Arshia and Mohsin 2012).

Moreover, the definition of culture is extensive. Culture can be defined as civilization taken in its wide ethnographic sense, that is, complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society (Tylor 1871). In other perspective, culture is the framework of belief, expressive symbols, and value in terms of which individuals define their feelings and make their judgments (Geertz 1957).

According to Shabbir (2010), religious commitment plays an important role in people's lives through shaping their belief, knowledge, and attitudes. This shows that different cultures have different perspectives or belief, thus influencing the customers' trend of purchase. However, Halal is now accepted as a quality system worldwide that appeals to both Muslims and non-Muslims [3]. This is because the acceptance and application of demand on Halal products and services have gone abroad which is not only in Malaysia but also in the global market. Therefore, the target market for the users of Halal products and services is not only Muslims but also non-Muslims. Halal conscious customers have a high regard for Halal concept, and they tend to use behavioral traits decision making (Wilson and Liu 2011). In the Philippines, there is an increasing number of Filipinos becoming health conscious. They are looking for Halal products and services which they believe are safe, healthy, and good to be consumed (Muhammad 2007).

32.3   Research Methodology

The study was conducted by distributing questionnaires to 39 respondents, in which the samples were selected by simple random sampling approach. Variables used in the research are the importance of and tendency on Halal products and services as the variable X and Malaysia and the global market as variable Y. Besides, we also collected information from numerous literature and researches linked to the research to understand the nature of Halal products and services, the importance of Halal products and services, the tendency on Halal products and services, as well as the uses of Halal products and services in Malaysia and the global market. In this study, questionnaires are divided into four sections:

Section A: Demographic profile
Section B: Demand on Halal products and services
Section C: Awareness
Section D: Culture

The research concentrates in primary data that were collected through distributing self-administered questionnaires at major parts of Shah Alam and Kuala Lumpur. The questionnaires were also distributed to the customers of our previous employer. The sampling method that has been used in this study is non-probability sampling. Non-probability sampling designs rely on the personal judgment of the researcher rather than chance to select the sample size. The researcher can arbitrarily or consciously decide the elements to include in the sample as cited in Malhotra, N.K (2004). In this study, the researcher collected data through two resources: primary data and secondary data. The primary data is originated for a specific purpose of addressing a problem at hand, whereas secondary data are already published.

Furthermore, 50 sets of questionnaires were distributed in different parts of Shah Alam, Subang, and Kuala Lumpur by face-to-face communication and by email to collect their responses, and they were answered by participants with consent and on voluntarily basis. Thirty-nine questionnaires were returned to the researcher. Once the necessary data has been collected, the data will be analyzed and summarized in a readable and easily interpretable form. The statistical package for the social science version 14 is used to summarize the data. The result will be in the form of reliability testing, frequency distribution, and Pearson correlation.

32.4   Findings

The reliability of our research is established by testing for both consistency and stability of the questionnaire. A reliability test was used to test all the questions in questionnaires whether it was reliable or not with this study. The Cronbach's alpha is a reliability coefficient that indicated how well the items in a set are positively correlated to one another. Table 32.1 shows that the reliability of the item (questionnaire) itself shows the high value in Cronbach's alpha with 0.856 (85.6 %). It depicts that the item (questionnaire) is reliable to be implemented for the real study.

32.4.1   Frequency Analysis

There are 39 respondents who were evaluated under this pilot study. Table 32.2 presents the participant's responses to the questionnaire, of which 17 (43.6 %) and 22 (56.4 %) respondents are male and female, respectively.

Table 32.1 Reliability statistics

Cronbach's alpha	N of item
.856	15

Table 32.2 Respondent gender

		Frequency	Percent
Valid	Male	17	43.6
	Female	22	56.4
	Total	39	100.0

32.4.1.1 Age

There are 16 respondents (41 %) from 19 to 30 years old, 15 (38.5 %) from 31 to 40 years old, 5 (12.8 %) from 41 to 50 years old, and 3 (7.7 %) respondents 51 years old and above (Table 32.3).

32.4.1.2 Race

Table 32.4 depicts the partition of races which cover Malay with 18 (46.2 %) participants, Chinese with 12 (30.8 %) participants, and Indian with 9 (23.1 %) participants.

32.4.1.3 Marital Status

Table 32.5 the frequency for marital status: 17 (43.6 %) from single, 21 (53.8 %) from married people, and only 1 (2.6 %) from divorced.

32.4.1.4 Religion

Table 32.6 below depicts the frequency for religion: Islam, Buddhism, Christianity, and others with 16 (41 %), 12 (30.8 %), 8 (20.5 %), and 3 (7.7 %), respectively.

32.4.2 Descriptive Analysis

Tables 32.7, 32.8, and 32.9 will summarize the degree of consumers' demand, awareness, and culture toward Halal products and services.

Table 32.3 Respondent age

			Frequency	Percent
Valid	119	−30	16	41
	331	−40	15	38.5
	441	−50	5	12.8
	551	Above	3	7.7
	Total		39	100

Table 32.4 Respondent race

		Frequency	Percent
Valid	Malay	18	46.2
	Chinese	12	30.8
	Indian	9	23.1
	Total	39	100

Table 32.5 Respondent marital status

		Frequency	Percent
Valid	Single	17	43.6
	Married	21	53.8
	Divorced	1	2.6
	Total	39	100

Table 32.6 Respondent religion

		Frequency	Percent
Valid	Islam	16	41.0
	Buddhism	12	30.8
	Christianity	8	20.5
	Others	3	7.7
	Total	39	100

32.4.2.1   Demand

Most respondents agreed that awareness is an important factor that influences the tendency of people on Halal products and services in the global market except question 6.

32.4.2.2   Awareness

Table 32.8 below summarizes the detail analysis of Section C (Awareness) that presents the frequency and percentage of each question, mean, and standard deviation. Most respondents tend to agree that awareness is an important factor that will influence tendency of people on Halal products and services in the global market. Most of respondents choose to strongly agree except for question 13.

Table 32.7 The degree of consumers' demand toward Halal products and services

Question	Frequency (%)					Mean	Std. dev
	Strongly disagree	Disagree	Moderate	Agree	Strongly agree		
Malaysian people demand on Halal products and services (Q6)	1 (2.6 %)	2 (5.1 %)	9 (23.1 %)	14 (35.9 %)	13 (33.3 %)	3.92	1.010
Foreigners' demand on Halal products and services (Q7)	0 (0 %)	4 (10.3 %)	19 (48.7 %)	10 (25.6 %)	6 (15.4 %)	3.46	0.884
Demand on Halal products and services not only in Malaysia but also in other countries (Q8)	0 (0 %)	2 (5.1 %)	13 (33.3 %)	16 (41 %)	8 (20.5 %)	3.77	0.842
People demand on Halal products and services because of the halal ingredient and following the Islamic Syariah (Q9)	0 (0 %)	1 (2.6 %)	11 (28.2 %)	16 (41 %)	11 (28.2 %)	3.95	0.826
Halal products and services are not restricted to Muslim only; non-Muslim also prefers to buy products bearing the halal logo (Q10)	0 (0 %)	3 (7.7 %)	9 (23.1 %)	18 (46.2 %)	9 (23.1 %)	3.85	0.875

Table 32.8 The degree of consumers' awareness toward Halal products and services

	Frequency (%)					Mean	Std. dev
	Strongly disagree	Disagree	Moderate	Agree	Strongly agree		
Halal products and services are more suitable (Q11)	0 (0 %)	0 (0 %)	11 (28.2 %)	12 (30.8 %)	16 (41 %)	4.13	0.833
Halal products and services give a good health and better services to the users using Halal sources and following Islamic Syariah (Q12)	0 (0 %)	0 (0 %)	8 (20.5 %)	15 (38.5 %)	16 (41 %)	4.21	0.767
Malaysian people are aware with the benefits of Halal products and services in Malaysia (Q13)	0 (0 %)	1 (2.6 %)	11 (28.2 %)	14 (35.9 %)	13 (33.3 %)	4	0.858
The uses of Halal products and services are important (Q14)	0 (0 %)	1 (2.6 %)	10 (25.6 %)	10 (25.6 %)	18 (46.2 %)	4.15	0.904
The productions of Halal products and services are more well managed (Q15)	0 (0 %)	1 (2.6 %)	10 (25.6 %)	10 (25.6 %)	18 (46.2 %)	4.15	0.904

Table 32.9 The degree of consumers' culture toward Halal products and services

Question	Frequency (%)					Mean	Std. dev
	Strongly disagree	Disagree	Moderate	Agree	Strongly agree		
Different cultures have different beliefs (Q16)	1 (2.6 %)	3 (7.7 %)	3 (7.7 %)	16 (41 %)	16 (41 %)	4.10	1.021
Different cultures are not the barrier of using Halal products and services (Q17)	5 (12.8 %)	0 (0 %)	5 (12.8 %)	15 (38.5 %)	14 (35.9 %)	3.85	1.288
Culture influencing people's buying behavior (Q18)	2 (5.1 %)	3 (7.7 %)	6 (15.4 %)	13 (33.3 %)	15 (38.5 %)	3.92	1.156
Halal products and services are not for Malay culture only, but it can also be accepted by other cultures in the global market (Q19)	1 (2.6 %)	1 (2.6 %)	7 (17.9 %)	16 (41 %)	14 (35.9 %)	4.05	0.944
Support from other cultures leads to high demand on Halal products and services in the global market (Q20)	1 (2.6 %)	4 (10.3 %)	5 (12.8 %)	16 (41 %)	13 (33.3 %)	3.92	1.061

32.4.2.3   Culture

Table 32.9 shows the detailed analysis of Section D (Culture) that presents the frequency and percentage of each question, mean, and standard deviation. Most respondents tend to agree that culture is an important factor that influences the tendency of people on Halal products and services in the global market. Most of the respondents choose to agree except question 18.

32.5   Conclusion

The results presented in this paper provide evidence that the importance of Halal products and services is affected by all three independent variables which are demand, awareness, and culture. Based on the result from the reliability test, the Cronbach's alpha reliability coefficient of all the independent variables (demand, awareness, and culture) and dependent variable (the importance of Halal products and services) was obtained. The result indicates that the Cronbach's alpha is 0.856. The closer the reliability gets to 1.0, the better. In general, reliabilities less than 0.65 are considered to be poor, those 0.70 ranges are acceptable, and those 0.80 are good. The Cronbach's alpha for these questionnaires is classified as acceptable and reliable to implement for the real study.

Moreover, based on the result from Pearson correlation coefficient, the highest significant factor that influences the importance of Halal products and services is awareness, with a value of 1.096. Based on the results, it indicates that the assurance is the contributor that influences the importance of Halal products and services. An example of awareness attribute is customers are knowledgeable and care about the process of production and the ingredients used in the products or services. As a recommendation, the research results proved that there are some factors that influence the importance of Halal products and services. The customers should be more aware on the benefits of the Halal products and services. Meanwhile, the companies should produce more Halal products and services and do an aggressive marketing to put awareness on customers toward the benefits of Halal products and services. This is because the findings have shown that the awareness of the Halal concept and the knowledge of Halal standards among customers are still low (Syed and Nazura 2011).

Based on CAP who conducted the research on the year 2006, it is important for Muslims to understand the concept of Halal and Haram that meet the demands of the religion. However, this research is not only for Muslims; it is also important for the responsible person to give more awareness on the benefits of using Halal products and services for non-Muslims. This is because many non-Muslim customers are satisfied with Halal products and services (Mir et al. 2010). High awareness will lead to high demand of Halal products and services, thus expanding the Halal market and increasing the demand of Halal products and services in Malaysia and the global market.

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Chapter 33
Relationship Between Leaders' Role and Lecturers' Innovative Work Behavior in UiTM Cawangan Melaka

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Abstract Leadership role employed in higher education plays a crucial role in influencing lecturers' innovative work behavior. This paper examines the relationship between leadership role employed by department heads and lecturers' innovative work behavior in UiTM Cawangan Melaka. The population comprised lecturers from various faculties in UiTM Cawangan Melaka. The responses were subjected to correlation and multiple regression analysis. The result shows that there was moderate positive significant correlation between work-oriented practice, participative leadership and delegation practice, and relationship-oriented practice on lecturers' innovative work behavior. The results indicate that the role of supporting and mentoring is the most influential dimension under a leader's role which helps to stimulate their innovative work behavior in the workplace. In the future, research might be conducted in different sectors of organization among employees from different levels of employment which may present different perspectives of the findings.

33.1 Introduction

The educational paradigm shift is needed to encourage lecturers to be more aggressive and progressive. Hence, higher education institutions play an important role in influencing human capital development [17]. In order to increase the innovative behavior of lecturers, training should be provided from time to time. Lecturers' involvement in seminars, courses, workshops, skills trainings, and industrial attachments, for example, can reduce the individual differences in skills

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and enable lecturers to develop creative and innovative teaching and learning strategies. According to Chien (2007), in a knowledge-based economy, knowledge, skills, and abilities must be continuously updated to remain creative and innovative in the dynamic world.

Moreover, Koch and Hauknes [12] noted the major problem to be innovative in the public sector is lack of time to do anything other than cope with events. This shows that the role leaders' play in setting the direction is crucial for innovation. As Tan Sri Abdul Halim b. Ali (1998) said in his speech, all heads of departments shall provide an opportunity for all subordinate officers in order to develop their talent in various fields, especially in activities involving the circle and innovation. Leaders are the driving direction and leadership to the organization. The success of any changes to excellence is largely dependent on leadership. Moreover Yukl [24] added innovative behavior is strongly inspired by leaders since they have a powerful source of influence on employee's work behavior.

In spite of the increasing amount of literature and tremendous research attention on innovation in organizations in recent years, empirical studies on this area are not only limited but also neglected in the Malaysian context [7]. As a matter of fact, innovation has not been able to attract much of the researcher's attention in Malaysia as highlighted from the literature review regardless of the importance of innovation to organizations. Because of the research gap and the lack of information concerning innovation and innovative companies in Malaysia, especially in the education sector, more focused research efforts need to be carried out.

Therefore, this study aims to describe the relationship between leader's role and lecturers' innovative behavior and which role is most relevant to lecturers' IWB in Universiti Teknologi MARA Cawangan Melaka.

33.2 Literature Review

33.2.1 *Innovative Work Behavior*

Innovative behavior is defined as individual actions oriented toward the creation, introduction, and application of something new or different that brings benefits to the organization [11].

Innovative work behavior in the workplace typically includes the exploration of opportunities and the creation of new ideas but could also include behaviors directed toward implementing change, applying new knowledge, or improving processes to enhance personal and/or business performance. In line with this, Scott and Bruce [22] and Janssen [8] pointed that innovative behavior in the workplace is typically seen to encompass a broad set of behaviors related to the generation of ideas, creating support for them, and helping their implementation. From the study of Scott and Bruce [21], they operationalize innovative behavior in the workplace as a multistage process. However for this study, the researchers have

used the model constructed by De Jong and Den Hartog [5] in which innovative behavior consists of opportunity exploration, idea generation, championing, and implementation.

According to Krueger [15], innovation begins with co-workers identifying new opportunities. Opportunities to generate ideas may arise from things that deviate from normal or expected patterns [4]. Moreover, Basadur [2] said the realization of something new begins with a person identifying new opportunities. Idea generation is one of the elements of IWB and forms the first step in the exploration of opportunities [5]. Furthermore, De Jong and Den Hartog [5] said idea generation appears to be the combination and reorganization of information and existing concepts to solve problems or to improve performance. Championing is a relevant aspect of IWB once an idea is generated. A champion is someone who emerges to put effort into creative ideas and bring them to life [11]. Last is implementation. Implementation can mean improving existing products or procedures or developing new ones [5]. It is the final stage of where the supported ideas need to be put into practice.

33.2.1.1 Leadership

In institutions of higher education, department heads are first-line leaders who directly influence the quality of their department [20]. They have different responsibilities in their departments such as building networking, supporting, mentoring, motivating, recognizing, consulting, monitoring, clarifying problem solving, team building, and planning [24]. Therefore, department heads are expected to play a pivotal role to make the process of change faster in academic departments (McArthur 2002). Moreover, Sadeghi and ZaidatolAkmaliah [20] said focusing on their role, department heads in Malaysian University can take action to transform Malaysia's higher education institutions to world-class institutions. Thus higher education administrators should select effective leader's role in influencing the innovative work behavior of the lecturers to direct their institutions toward success. Previous research has indicated that employee interaction with others in the workplace greatly influences the employee's innovative behavior ([1]; Zhou and Shalley 2003). Despite this, innovative behavior is strongly inspired by leaders since they have a powerful source of influence on employee's work behavior [24]. De Jong and Den Hartog [4] added leaders influence employee's innovative behavior both through their deliberate actions aiming to stimulate idea generation and application and by their more general, daily behavior. Besides, studies also have indicated that a wide range of leadership practices that play a role, but which behaviors are most relevant, is not yet clear [4].

Although there are many theories related to managerial role, the researchers tend to use Yukl's taxonomy of managerial role since the taxonomy is much related to the study. It contains 11 roles that represent a relatively broad range of managerial behavior.

1. Participative leadership and delegation practice

A participative leader is one who gives instructions only after consulting the group. He/She ensures that policies are carried out in group discussion and with the acceptance of the group. It was supported by Yukl [24] that participative leadership can take different forms, including consultation, joint decision making, and delegation. This form of leadership is seen as the foundation of individual innovation. It was supported by Rickards and Moger [19] that participative leadership practice has been mentioned as a potential antecedent for individual innovation. King and Anderson [10] said consulting is the best determinant of innovative behavior. Moreover, De Jong and Den Hartog [5] noted delegation positively effects on innovative behavior. Krause [13] found that granting freedom and autonomy was positively related to various types of innovative behavior, including the generation, testing, and implementation of ideas.

2. Relationship-oriented practice

Relationship-oriented practice consists of networking, team building and conflict management, supporting and mentoring, motivating and recognizing, and rewarding. As stated by Scott and Bruce [21], innovative behavior has significant positive association with supervisor-subordinate relationship. Moreover Yukl (1994) stated that relationship-oriented leaders support, inspire, and reward their subordinates in the workplace. Janssen and Van Yaperen (2004) noted that high-quality relationship had positive impact on the broader construct of innovative behavior. In the literature, it is confirmed that support is helpful to enhance innovation [5]. Besides that, Tan and Tan [23] stated when a leader wants to do good for his/her co-workers, aside from egocentric motives, this will increase innovative behavior. Yukl [24] added the quality of the relationship between a leader and follower influences outcomes such as subordinate satisfaction, supervisor satisfaction, performance, commitment, role conflict, role clarity, and turnover intentions.

3. Work-related practice

Work-related practice consists of roles informing, planning and organizing, clarifying roles and objectives, problem solving, and monitoring. Leonard and Swap [16] noted to ensure the progress of both innovations and current operation, the leaders should stress some degrees of monitoring. However, De Jong and Den Hartog [4] argued excessive monitoring may have negative consequences for application behavior. Besides that, clarifying roles and objectives also correlates with employee innovative behavior. Yukl [24] renamed clarifying roles and objectives as task assignment. Literature indeed shows that task assignment can influence idea generation [5]. It can be concluded that most of the studies on the connection between leadership and individual innovation have explored the role of theory-based leadership styles, originally developed for other purposes such as the assessment of leader's impact on performance or effectiveness rather than innovation-related outcomes.

33.3 Methodology

The present study was conducted at UiTM Cawangan Melaka. In this study, a quantitative descriptive survey design was employed. The population of this study consisted of 462 lecturers including associate professors, senior lecturers, and lecturers. The sample size was determined at 210 lecturers based on the table formulated by Krejcie and Morgan [14]. The proportional random sampling was used to ensure that an adequate number of subjects were chosen from each program.

33.3.1 Measures and Analysis of Data

This study utilized two standard questionnaires which is Yukl's Managerial Practice Survey (MPS) and was restructured according to the respondents. For measuring lecturers' innovative work behavior, the researcher used a questionnaire developed by Janssen [8], Kleysen and Street [11], and Scott and Bruce [21]. Both questionnaires were well established and had acceptable content and construct validity. In order to examine the content validity of the questionnaires for the present study, two experts from the field of management had reviewed the instruments. They reviewed the instruments and advised the researchers in making the necessary modifications. To check internal consistency of the questionnaires, Cronbach's alpha was calculated. To make sure the instrument was reliable, the results of the pilot study showed high clarity when Cronbach's alpha is all above 0.70. Tatham and Black (2006) suggested that if alpha is greater than 0.7, it means high reliability; and if alpha is smaller than 0.3, it means low reliability. The five-point Likert scale was utilized ranging from 1 (strongly agree) to 5 (strongly disagree) for the MPS and employee innovative work behavior.

33.4 Results and Discussions

The researcher distributed the questionnaires to 210 respondents and the return rate was only 76 %. Most of the respondents of this study were Masters Holders (96.2 %), and majority of them have been working with UiTM Melaka for 1–5 years (66.7 %). Most of them are from the Business Management Faculty (37.1 %).

Table 33.1 Overall means and standard deviations for academics' innovative work behavior

In my work, my supervisor always	Mean	Std. deviation
1. Pays attention to issues that are not part of your daily work	3.1006	1.29358
2. Looks for opportunities to improve things	3.0943	1.33498
3. Considers innovative opportunities	3.1698	1.45918
4. Wonders how things can be improved	3.3522	1.32234
5. Explores new products or services	3.2642	1.23991
6. Searches out new work methods, techniques, or instruments	3.2075	1.32682
7. Generates original solutions for problems	3.1824	1.36806
8. Creates new ideas	3.1069	1.35754
9. Finds new approaches to execute tasks	3.0566	1.27907
10. Mobilizes support for innovative ideas	3.2264	1.23721
11. Acquires approval for innovative ideas	2.9874	1.30232
12. Makes important organizational members enthusiastic for innovative ideas	3.1950	1.37555
13. Attempts to convince people to support an innovative idea	3.1195	1.38876
14. Transforms innovative ideas into useful applications	3.0755	1.41219
15. Systematically introduces innovative ideas into work practices	3.1384	1.27029
16. Contributes to the implementation of new ideas	3.2013	1.31582
17. Puts effort in the development of new things	3.2642	1.28995
Total	**3.1613**	**.57712**

33.4.1 What Is the Level of Innovative Work Behavior Among the Academics in UiTM Melaka?

The findings revealed (Table 33.1) most of the academics in UiTM Melaka agreed that their leaders fairly often encourage them to be innovative ($m = 3.1613$, std dev. $= .57712$). This is further supported by the results of the overall mean for each item in academics' innovative behavior in Table 33.1 where every item only resulted at "fairly often."

33.4.2 Is There Any Significant Relationship Between Leaders' Role and Academics' Innovative Work Behavior?

H_1: There is a significant relationship between relationship-oriented practice and lecturers' innovative work behavior.

H_2: There is a significant relationship between participative leadership and delegation practice and lecturers' innovative work behavior.

H₃: There is a significant relationship between work-oriented practice and lecturers' innovative work behavior.

Using Pearson correlation coefficient analysis, the result in Table 33.2 yielded that there was a moderate positive significant correlation between work-oriented practice and the academics' innovative work behavior ($r = .529$, $p = < .05$). Therefore, the hypothesis was accepted. The result was somehow consistent with other related studies. Mumford and Licuanan [18] clarified that idea generating abilities of employees depends on the subordinates' awareness of the employees' needs, trends, and problems within the business environment. In addition, Harborne and Johne [6] found that through informal communication, the leaders of successful projects were able to change the nature of relationship between employees. For participative leadership and delegation practice, the result ($r = .448$, $p = < .05$) indicated a moderate positive correlation between these two variables. Relationship-oriented practice also has a significant moderate correlation with academics' innovative behavior ($r = .538$, $p = < .05$). The result was consistent with a study conducted by De Jong (2008). In his study, De Jong (2008) had proven that participative leadership is a strong predictor of employees' innovative work behavior. Participation in decision making and autonomy had encouraged employees to generate and implement ideas. Relationship-oriented practice also has a significant moderate correlation with academics innovative behavior ($r = .538$, $p = < .05$). Janssen and Van Yaperen (2004) claimed that high-quality relationship had positively impacted on the broader construct of innovative behavior. Yukl [24] further claimed that the quality of the relationship between a leader and follower influences outcomes such as subordinate satisfaction, supervisor satisfaction, performance, commitment, role conflict, role clarity, and turnover intentions.

33.4.3 Which Dimension Under the Relationship-Oriented Practice, Participative Leadership and Delegation Practice, and Work-Oriented Practice Will Enhance More on Lecturers' Innovative Behavior?

To answer this research question, multiple regression analysis was used. The findings indicate (Table 33.3) that out of the 11 leaders' role, only two of the leaders' role (supporting and mentoring and consulting and delegating) had contributed to the academics innovative behavior. The results indicate that the role of supporting and mentoring is the most influential dimension under leader's role which helps to stimulate their innovative work behavior in the workplace. The entire independent variables together explain 36.9 % of the variance (R squared) which is low significant as indicated by F-value of 7.808. Supporting and mentoring is the most influential leaders' role that enhances the academics' innovative behavior in UiTM Melaka ($t = 2.393$, $p = < .05$).). Thus, based on the results, it can be concluded that a leader who is supportive and has some degree of mentoring

Table 33.2 Pearson correlation coefficient between WOP, PL, ROP, and IWB

1. WOP	Pearson correlation	1			
	Sig. (2-tailed)				
	N	159			
2. PL	Pearson correlation	.514**	1		
	Sig. (2-tailed)	.000			
	N	159	159		
3. ROP	Pearson correlation	.719**	.525**	1	
	Sig. (2-tailed)	.000	.000		
	N	159	159	159	
4. IWB	Pearson correlation	.529**	.448**	.538**	1
	Sig. (2-tailed)	.000	.000	.000	
	N	159	159	159	159

**Correlation is significant at the 0.01 level (2-tailed)

encourages the lecturers' innovative work behavior. According to De Jong and Den Hartog [5], consulting and delegating had a positive correlation on innovative behavior [5]. They further added that lack of consultation will undermine subordinates' motivation and also deprived the project of fresh ideas that could have improved performance.

33.5   Conclusion and Recommendation

The paper's uncovering the relationship between leaders' role and lecturers' innovative work behavior serves as identification in which dimension under leadership role gives most impact on lecturers' IWB in UiTM Melaka. Based on the result, it can be concluded that most of the lecturers in UiTM Melaka agreed that their leaders fairly often encourage them to be innovative. The result also shows that there is moderate positive significant correlation between work-oriented practice, participative leadership and delegation practice, and relationship-oriented practice on academics innovative work behavior. The role of supporting and mentoring is the most influential dimension under a leader's role which helps to stimulate their innovative work behavior in the workplace. Future research could also be extended to other levels of management which are involved in idea generation and creativity in their daily work. Other than that, larger sample size consisting of respondents from different levels of management from other industries or sectors should be explored. Future research could also compare the level of lecturers' innovative work behavior from private higher institutions with those from public higher education institutions. In conclusion, the findings of this study empirically contribute to existing body of knowledge regarding academic administrators' leadership roles particularly in UITM Cawangan Melaka by demonstrating the extent to which leadership roles influence lecturers' IWB.

Table 33.3 Multiple regression analyses for leader's role and IWB

Model summary

Model	R	R square	Adjusted R square	Std. error of the estimate	F	Sig.
1	.607[a]	.369	.322	.47536	7.808	.000b

Model	Unstandardized coefficients		Standardized coefficients	t	Sig.
	B	Std. error	Beta		
1 (Constant)	1.273	.218		5.833	.000
Informative	.048	.051	.074	.941	.348
PlanningNorg	.032	.065	.043	.493	.623
Problemsolving	.075	.053	.114	1.430	.155
ERnOB	.018	.052	.029	.348	.728
Monitoring	.073	.055	.104	1.333	.185
ConsultingNdelegating	.116	.051	.184	2.255	.026
MotivatingNisnpiring	.019	.061	.027	.309	.758
Recognition	.018	.054	.026	.328	.743
Supporting	.130	.054	.198	2.393	.018
TBnCM	.054	.053	.087	1.015	.312
Networking	.014	.054	.022	.261	.794

[a]Dependent variable: innovative work behavior

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Chapter 34
Sense of Community Among Malay Customers: Evidence from Western Food Outlets in Malaysia Using Structural Equation Modelling Approach (SEM)

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Abstract Malay customers are becoming western food lovers nowadays. Malay consumers contribute to the nation's economy; thus, the survival of the food industry and its longevity prompted the current investigation. The central issue of this research is to unravel empirically the effects of antecedents on customer's experience and subsequently examined its effect on their sense of community. Creating customer experience that is synonymous with a particular brand is becoming increasingly recognized as a vital driver of sense of community. This paper aims to address the gaps by empirically investigating the impact of customer's experience on sense of community. Self-administered questionnaires were distributed through store intercept at selected western food restaurants such as Starbucks, Kenny Rogers and Nando's. Two hundred fifty useable data from Malay consumers were analysed using structural equation modelling (SEM) procedure. Several interesting findings are confirmed: (1) service quality is not a significant predictor of customer's experience; (2) customer's experience has a positive effect on sense of community. These findings have important implications for consumer behaviour literature and retail industry.

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34.1   Introduction

Malay food originates from the Malaysian Peninsula and some of the islands close
to Sumatra and Borneo and is also influenced by neighbouring lands. The variety of
cultural influences on Malay food has resulted in a rich and exotic cuisine. It is usual
in Malay cooking to use plenty of fresh herbs and spices, such as ginger, garlic,
lemongrass and chillies, and less well-known spices such as *daun kemangi* (a type
of basil), *laksa leaf* and *kunyit basah* (turmeric root). In Malay cooking, fresh and
dried spices are often used to make a *rempah*, a spice paste that is used as a base for
many dishes. Rice is a staple in Malay cooking and can be served for lunch, dinner
and sometimes breakfast. Seafood such as shrimp and squid and local fish such as
tuna and herring are popular. Fish is often served stuffed and grilled. Malay meals
are traditionally served in banana leaves and eaten with fingers. However, Malay
customers love western food instead. Since Malay community contributes the
highest population in Malaysia, western food becomes their favourite food espe-
cially the food that served with Malaysia's spices as mentioned.

Undoubtedly, it is critical to gain insights into the key drivers of 'customer's
experience' and subsequently ascertain its outcomes in order to design effective
marketing strategies for market growth and perhaps business sustainability.
Malaysians' food and beverage expenditure represents roughly 25 % of total
consumer spending and is expected to see a 138 % growth by 2016 as disposable
incomes rise [1]. The increasing popularity of Malaysian consumer tastes and
trends develop in much the same way as the rest of the developing world; with
fast-paced lifestyles and with the number of single-person households and young
people on the rise, the demand for foods outside the home has intensified and has
been accommodated by a growing food service industry especially the fast-food
industry. On average, Malay households spend roughly 29 % of household income
on food consumptions; there is indeed a justifiable need to research the phenomena
of consumer's motivational factors influencing their consumption experience deci-
sions to engage in chained fast-food products especially western fast-food outlets. It
is vital to explore the antecedents that evoke customer's brand experience [2].

34.2   Literature Review and Hypotheses Development

For the development of the conceptual framework, the researchers have incorpo-
rated the most commonly referred theories, Stimulus-Organism-Response (SOR),
from the Mehrabian-Russell Theory [3], Consumption Experience Theory and
Customer-Based Brand Equity Pyramid (CBBEP) [4, 5]. The consumption experi-
ence may be defined as a phenomenon that involves the consumer's subjective
evaluation of the cognitive, affective and relational interaction with the items
consumed [2]. Consumer and marketing research has shown that experiences

occur when consumers search for products, shop for them, receive service and consume them [6].

Generally, this approach views consumer's consumption experience response behaviour as the degree to which a product or service provides a pleasurable level of consumption-related fulfilment [3]. Mehrabian and Russell (1974) is one of the pioneering studies that looked into the cognitive processes underlying consumer response. Mehrabian and Russell's (1974) MRP model portrays three interacting constructs that play a central role, SOR, namely, stimuli (antecedent's influence), organism (customer's experience) and response (sense of community). Following this work, a substantial body of research effort has been devoted to testing and extending this model. Identifying the factors influencing the brand experience (i.e. food and beverages quality, service quality, store atmosphere and promotional credibility) and underlying dimensions of customer's experience and developing a dimension that can measure the strength with which a brand evokes each experience dimension are the exact answers to it. One important function of brand names is to give consumers information about food and beverages quality. Consequently, the absence of brand names often results in the absence of information about quality. [7] defines product as anything that can be offered to a market for attention, acquisition, use or consumption that might satisfy a want and need. Food and beverages (F&B) can be conceptualized as meeting or exceeding consumer's expectations, whereby it just assumes that conforming to specifications is not adequate. However, it is also concerned with what the product means to the consumer. Therefore, based on previous studies [8], it is expected that food and beverages has a positive effect on consumers' brand experience towards their fast-food brand.

H1: Food and beverages has significant positive effect on brand experience towards fast-food brand.

Service quality (SQ) is one of the most investigated constructs in the history of marketing scholarship, and it is clearly the most investigated construct in the field of services marketing. The most comprehensive evaluator of service quality is by recognizing attitude proposition [9]. Even though the service quality as attitude proposition has not been subjected to much empirical and conceptual debate, the conventional wisdom is that the overall evaluative nature of service quality makes it an attitude or attitude-like construct [8]. The importance of fast-food service quality is, in part, driven by research that associates service quality with brand experience. Therefore, it is hypothesize that:

H2: Service quality has significant positive effect on brand experience towards fast-food brand.

In creating such atmosphere, firms typically establish information cues about the brand. These cues are often semiotic in nature, that is to say, their meanings are embedded in various signs and symbols. Consumer interprets these cues both cognitively and emotionally and from them derives some feeling for the value of

the brand experience. The cues act as 'behaviour-triggering devices' and are integrated into the design, layout, ambience and décor of the brand environment. Research into retailing environments suggest that the following features can affect consumers' purchasing behaviour: store image, store layout and music lighting. In this research context, store image refers to the atmosphere of the restaurant, layout and physical facilities as the main attributes. Store image is subjective feelings that all the aspect of the environment create in the consumer. Therefore, we propose the following hypothesis:

H3: Store atmosphere has significant positive effect on brand experience towards fast-food brand.

Promotional credibility can be defined by which firms attempt to inform, persuade, incite and remind consumers directly or indirectly about the brands they sell [7]. Promotions represent the voice of a brand and the means by which companies can establish a dialogue with consumers concerning their product offerings, detail product information or even ignore the product all together to address other issues. Hence, it is advisable to associate a brand with a specific person, place, experience or thing. In these and other ways, promotional activities allow marketers to transcend the physical nature of their products or their technical specifications of their services to imbue products and services with additional meaning and value. In doing so, it can contribute to greater brand experience and sustained consumer loyalty. In this context, advertising, sales promotion and event may influence what consumers think about products, what emotions they experience in purchasing and using them and what behaviours they perform, including purchasing in particular stores and specific brands. In this study, it is also expected that promotional activities' credibility has significant positive effect with brand experience.

H4: Promotional credibility has significant positive effect on brand experience towards fast-food brand.

34.2.1 Customer's Experience

Customer's experience is conceptualized as an actual sensation, feeling, cognition and behavioural response towards the brand [6]. The development of brand experience in accordance with the mission of food sector policy is to develop Malaysia as a leader in food service industry in this region. This objective, however, would be thwarted if there is no coherent monitoring and performance assessment of government and private agencies in the fast-food industry. This concern is vital and should not be taken lightly. Moreover, branding in western food is growing rapidly, and there are possible changes to the factors that influence consumption. Consumption experiences are multidimensional and include hedonic dimensions, such as

feelings, fantasies and fun [10]. In [2], experiential marketing concept also adds to the traditional view of the branding concepts.

Sense of community is characterized by strong connections between the consumer and the public or brand where the nature of the ultimate relationship and the extent to which customers feel they are 'in sync' with the brand [5]. In the CBBE model, sense of community occurs when it completely reflects a harmonious relationship between customers and the brand. Customers have a high degree of loyalty marked by a close relationship with the brand such that customers actively seek means to interact with the brand and share their experiences with others. The challenge is to ensure the customer has the right experiences to create the right sense of community [5]. Consistent with [2, 6], this study proposes to conceptualize the effect of multisensory stimuli and emotive brand experience related to the sense of community. Considering brand equity as a relational market-based asset implies that building and maintaining trust is at the core of brand equity because it is a key characteristic of any successful long-term relationship [4, 11, 12].

H5: In the fast-food consumption experience, customer experience has positive relationship with sense of community.

34.3 Research Methodology and Data Analysis

The data for this study were collected in urban Malaysia (Kuala Lumpur) by employing a structured questionnaire. Prior to that, the serial series of in-depth interviews of open-ended questions and focus group interviews with the operators and Malay customer's with respect to one particular western food brand (that they purchased within a week prior to data collection) such as Starbucks, Kenny Rogers and Nando's. As no sampling frame is available, probability sampling was ruled out. The sample is restricted to Malay customers from the age of 16 and above due to the consumers' psychological attachments to brand names based on quota sampling using (mall/restaurant intercept, in-office and in-home) techniques. Selected customers who were visiting during breakfast, lunch and dinner also have been notified. The scales utilized in this study are semantic differential scale (7-point scale), Likert scale (7-point scale: 1 = strongly disagree to 7 = strongly agree) and dichotomous scales. Six hundred sixty questionnaires were distributed. Due to missing answers and not the targeted respondents, feedback from only 250 respondents, representing a response rate of 38 %, was included in data analysis using quota sampling according to gender. It is considered to represent the population studied as [13], indicate that an analysis should obtain at least 30 % responses.

Consequently, the sequence of analysis took the following order: firstly, exploratory factor analysis (EFA) was performed to assess unidimensionality in terms of the parameter estimates, the statistical significance of the parameter estimates and overall fit. Upon inspecting the results, at this point the researcher then decided

whether to retain or delete any ill-fitting item. Secondly, CFA was performed that was comprised of purified measures derived from the first step. The maximum likelihood was used as the estimation method for the analysis of this study. Indices such as chi-square (χ^2), ratio of chi-square to degrees of freedom, root mean square error of approximation (RMSEA), goodness-of-fit index (GFI), normed fit index (NFI) and comparative fit index (CFI) were adopted for model fit criteria. Finally structural equation modelling was performed (refer to Table 34.3).

34.4 Results

34.4.1 Profile of Respondents

Two demographic variables have been identified as the control variables of quota sampling for the composition of the sample (i.e. gender and age). Table 34.1 presents the profile of respondents, with majority of them being female (68 %) and a high percentage of the respondents falling in the age category of 25–34 years (34 %). With respect to monthly income, almost 26 % of the respondents earn a monthly income of RM 3001-RM 5000.

34.4.2 Factor Analysis of Construct

Factor analysis was conducted to condense the information contained in measurement scales. It aids in obtaining a relatively smaller number of dimensions that explain most of the variations among antecedent's influence of customer's experience constructs. Twelve items from the four constructs were subjected to principal component analysis (PCA) using SPSS Version 21. Prior to performing PCA, the suitability of data for factor analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of 0.3 and above. The Kaiser-Meyer-Olkin value was 0.939, exceeding the recommended value of 0.6 [13]. After the viability of the factor analysis was determined, factor extraction was conducted to determine the smallest number of factors that can be used to best represent the interrelations among the set of variables. The principal component analysis (PCA), which according to [13] is the most commonly used approach, was utilized in this study to find a simple solution with as few factors possible to explain as much of the variance in the original data set. The aim is to obtain a simple structure, which is a desirable factor pattern characterized by each variable having a single high loading on one factor and very low loadings on the remaining factor. Only items with loading above 0.50 were considered. Table 34.2 displays the dimension of the antecedent's influence of customer's experience for each factor. The factor loadings

Table 34.1 Profile of respondents

Profile	Description	Frequency	Percentage
Gender	Male	80	32
	Female	170	68
Age	16–24	70	28
	25–34	85	34
	35–44	45	18
	45–54	27	11
	55–64	23	9
Education	High school	77	31
	Graduate	138	55
	Postgraduate	27	11
	Others	8	3
Work sector	Public sector	42	17
	Private sector	115	46
	Self-employed	38	15
	Student	55	22
Monthly income	RM0–RM3,000	143	57
	RM3,001–M5,000	65	26
	RM5,001 and above	42	17

Table 34.2 Exploratory factor analysis

Kaiser-Meyer-Olkin measure of sampling adequacy			.939
Bartlett's test of sphericity	Approx. chi-square		4,985.713
	df		120
	Sig.		.000

Table 34.3 Rotated component matrix

	Component			
	ATMPH	PC	SQ	F&B
Presentation				.731
Healthy options				.884
Tasty				.742
Willing to help			.754	
Instils confidence			.796	
Efficient service			.682	
Ambience is soothing	.604			
Merchandise available	.689			
Facility layout	.641			
Trustworthy		.787		
Convincing		.777		
Credible		.821		

Extraction method: principal component analysis
Rotation method: varimax with Kaiser normalization
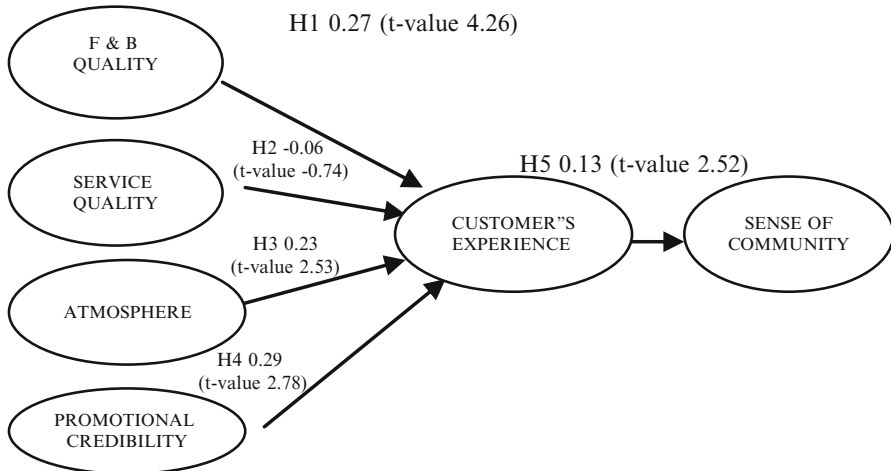
Fig. 34.1 Results of the hypothesized model

for the twelve items ranged from 0.604 to 0.88, well above the threshold value of 0.35 for practical and statistical significance. The loadings also presented a clean and highly interpretable solution, a 'simple structure' according to [14] (Table 34.3).

The measures employed in this study initially were purified via item-to-total correlation and exploratory factor analyses. The scales were modified from those used in other studies: food and beverages quality and service quality items from [8], atmosphere items from [8] and promotional credibility items from [15]. The structural model was tested to assess the hypothesized structural relationships of the six constructs (refer to Fig. 34.1). The results revealed that the structural model has a significant χ^2 value ($\chi^2 = 138.210$, df $= 39$, $p < 0.001$) indicating inadequate fit of the data with the hypothesized model. Based on the suggestion by Hair et al. (1998), reliance on the chi-square test as the sole measure of fit is not recommended due to its sensitivity to sample size. Hence, alternative fit indices were used as the test for model fit. Based on the result of other fit indices (RMSEA $= 0.072$, GFI $= 0.946$, NFI $= 0.951$ and CFI $= 0.964$), it was shown that the model fits the data satisfactorily. The statistical significance of the structural parameters was examined, and it was found that four hypotheses were supported and one hypothesis was not supported. Figure 34.1 illustrates in detail the results of the hypothesized model. Table 34.4 presents the results of the tested hypotheses (Table 34.5).

Table 34.4 The AVE, composite reliability and Cronbach's alpha of the variables

Constructs	Composite reliability	AVE	Cronbach's alpha
F&B	0.62	0.36	0.70
Service quality	0.85	0.62	0.87
Atmosphere	0.84	0.57	0.87
Promotional credibility	0.90	0.74	0.92
C. experience	0.95	0.55	0.93
Sense of community	0.92	0.61	0.93

[a]Fixed parameter
[b]Critical ratio (z-statistic) represents the parameter estimate divided by its standard error

Table 34.5 Results of the hypotheses tested

Hypothesis number and hypothesized path		Standardized coefficient	Critical ratio (t-value)	Results
H1.	*Food and beverages quality → C. experience*	0.27 (+)	4.26****	Supported
H2.	*Service quality → C. experience*	−0.06 (−)	−0.74	Not supported
H3.	*Store atmosphere → C. experience*	0.23 (+)	2.53	Supported
H4.	*Promotional credibility → C. experience*	0.29 (+)	2.78***	Supported
H5.	*C. experience → Sense of community*	0.13 (+)	2.52**	Supported

****Significant at $p < 0.001$ ($t > \pm3.29$) *Significant at $p < 0.10$ ($t > \pm 1.65$)
***Significant at $p < 0.01$ ($t > \pm2.57$)
**Significant at $p < 0.05$ ($t > \pm1.96$)

34.5 Discussion and Conclusion

The findings suggest that food and beverages quality and promotional credibility play significant roles in influencing Malaysians to develop customer experience that leads to the sense of community towards their favourite fast-food outlets. Moreover, the study also confirms the sequential path of influence from F&B to CE, which subsequently can impact SOC found in several studies [8, 15, 16]. Probably, due to the education and career advancement, Malaysians are also exposed to the modern lifestyle phenomenon and have the same obsession with the health conscious just like their western counterparts. 'Credibility' is the most important driver of the promotional credibility factor of the antecedent's influence of experience. Surprisingly, it is revealed that service quality does not play a significant role in influencing Malaysian consumers' sense of community towards fast-food outlets. The findings reveal that CE has positive significant effects on sense of community. Future studies can examine the relevance of the other brand experience mediators in the context of Malaysian retail industry. Therefore, continuous and more thorough investigations with incorporations of other measures of the constructs may be

needed in order to enhance our understanding of the concept of brand experience either in the same setting or different retail environment.

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Chapter 35
Students' Satisfaction with the University Cafeteria: Structural Relationships of Food Quality, Staff, Price Fairness, and Ambiance

Mui Ling Dyana Chang, Norazah Mohd Suki, and Norbayah Mohd Suki

Abstract This study aims to investigate the relationship between the food quality, price fairness, staff, and ambiance of the university cafeteria with students' satisfaction. To test the conceptual model and test the proposed hypotheses, a quantitative survey was performed via a structured self-administered questionnaire among 78 undergraduates from Universiti Teknologi MARA (UiTM), Sabah campus, Malaysia, utilizing convenience sampling method. Data was analyzed using structural equation modeling (SEM) technique via AMOS 21.0 computer program with maximum likelihood estimation. The empirical results provided strong support that students' satisfaction with the university cafeteria is very much influenced by food quality, followed by staff and ambiance, respectively. Implications of the study from managerial and theoretical perspectives together with directions for future research are also discussed. The findings of this study may help the university cafeteria to improve service quality and raise students' satisfaction.

Keywords Students' satisfaction • Service quality • Price fairness • Food quality • Cafeteria

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35.1 Introduction

Cafeteria and food service programs are recognized as one of the determinants for students' retention at university level [1]. A university cafeteria with variety, diversity, and comfort causes students to experience a sense of "home" while on campus where they can engage in longer leisurely conversation that permits loud interactive activities among peers [2–4]. In the Malaysian context, university students have limited alternatives but prefer to eat at the university cafeteria or at restaurants outside the university compound because eating out is relatively cheap, convenient, time saving, and relaxing.

Companies boost customer satisfaction and keep their current customers while devoting additional resources to chasing potential new customers as satisfaction influences consumers' repurchase intentions and behavior, which, in turn, lead to an organization's future revenue and profit [5–8]. Hence, companies continuously improve their service quality in order to attract more customers.

Due to the increasing number of university students in the higher institutions, it appears worthwhile to explore the cafeteria service expectations of this segment in relation to the students' satisfaction. Hence, this study aims to investigate the relationship between food quality, price fairness, staff, and ambiance of the university cafeteria and students' satisfaction.

35.2 Literature Review

35.2.1 Service Quality and Customer Satisfaction

Service quality is referred to as a form of attitude related to the superiority of the service, and customer expectations are seen as an integral part of customers' levels of satisfaction with service quality [9, 10]. Garvin [11] noted that performance, features, conformance, aesthetics, reliability, durability, serviceability, and perceived quality are regarded as the common attributes of service quality. Customer satisfaction is derived from each customer's comparison of the customer's actual experience with a service episode contrasted with the customer's service expectation [12]. Foregoing studies found that customer satisfaction influences a customer's evaluation of service quality, purchase intentions, and behavior including personal and situational factors and price [5, 13, 14].

Food Quality Food quality is related to satisfaction with the quality of fast food served to customers [15, 16]. Food properties were found to be the best predictor of customer satisfaction as compared to interpersonal service and environment presentation with high reliability [17]. Students can enjoy a wide variety of fresh food selections when local area vendors frequently provide fresh food for the students' menu monthly [2]. Food quality is found as the determinants of customer

satisfaction beside service quality in fast-food restaurant [18]. Moreover, the satisfaction on the university cafeteria mostly depends on the quality meals, diversity of food, food hygiene, and environment [19–22]. Thus, the following hypothesis is developed:

H1: Food quality has a positive influence on students' satisfaction with the university cafeteria.

35.2.2   Staff

Employees' behavior affects customers' perceptions of service quality [23]. Reliable, responsive, and competent service rendered by the staff could help to satisfy the customers [2, 6, 24]. The interaction between the cafeteria staff and students such as friendliness with smiles and greeting, responsiveness, cleanliness, and quick service is vital as it affects students' satisfaction with the service quality [25]. The following hypothesis is hence developed:

H2: Staff have a positive influence on students' satisfaction with the university cafeteria.

35.2.3   Price Fairness

Price fairness or "payment equity" refers to the perceived fairness of the price/usage trade-off, which influences customer satisfaction [26]. Customers compare their current payment with the normative expectation and evaluate whether the payment is higher or lower than the customer thinks it should be. The more equitable a customer believes the price/usage trade-off to be, the more satisfied he/she will be with the service [8]. Herrmann et al. [24] found that price perceptions influence satisfaction judgments directly as well as indirectly through perception of price fairness. Martin-Consuegra et al. [26] found that perceived price fairness positively influences customer satisfaction. The ensuing hypothesis is thus drawn:

H3: Price fairness has a positive influence on students' satisfaction with the university cafeteria.

35.2.4   Ambiance

Cafeteria ambiance elements are related to the spatial seating arrangement, interesting interior design, and pleasing background music, which are important contributors to the high satisfaction of diners [27]. Moreover, food packaging plate
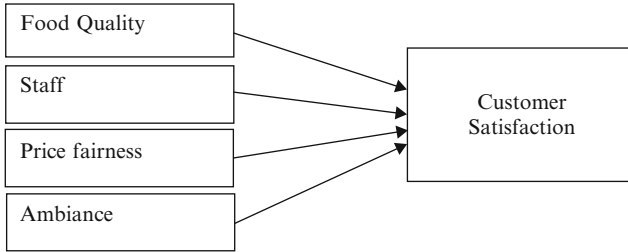
Fig. 35.1 Proposed research model

shape, lighting, and dining companions at the cafeteria influence the individual's immediate setting [28]. The design of the cafeteria environment influences consumers' healthy food choices and eating behaviors which call the personal food environments to promote wellness, combat obesity, and complement interventions at higher levels [4]. Further, the physical setting influences customers' perceptions of service quality [3, 23]. Prior research study by Flegal, Carroll, Ogden, and Curtin [29] found that there are relationships between food information, food quality, eating behaviors, eating environments, and food distribution environments. Hence, it is posited that:

H4: Ambiance has a positive influence on students' satisfaction with the university cafeteria.

Based on the abovementioned literature, the proposed research framework is illustrated in Fig. 35.1.

35.3 Methodology

A quantitative survey was performed via a structured self-administered questionnaire among 78 undergraduates from Universiti Teknologi MARA (UiTM), Sabah campus, Malaysia, utilizing convenience sampling method. Initially, 100 questionnaires were distributed in May 2013 of which only 78 were collected based on voluntary participation and were considered as usable and valid questionnaires. This sample size is reasonable as Roscoe [30] stated that the sample size between 30 and 500 samples is considered satisfactory. The questionnaire, which consists of two sections, was prepared in English and then translated into Malay by the author and reviewed by two bilingual linguists. Section A contained demographic questions such as gender, age, and race, whereas Section B required respondents to provide responses on factors such as food quality (nine items), staff (five items), price fairness (three items), ambiance (six items), and students' satisfaction (five items). These variables were adapted from Kim and Kim [22], Martin-Consuegra

et al. [26], Story et al. [28], and Raman and Chinniah [4] and were measured using a 5-point Likert scale from 1 (strongly disagree) to 5 (strongly agree). Structural equation modeling (SEM) technique via AMOS 21.0 computer program with maximum likelihood estimation was used to test the predetermined hypotheses because it has the ability to ensure the consistency of the model with the data and to estimate effects among constructs instantaneously.

35.4   Data Analysis

The descriptive statistics of the demographic profiles of respondents are summarized in Table 35.1. Female respondents represented 67 % of the sample, while male respondents represented the remaining 33 %, with 3 % aged 17, 86 % aged 18, 10 % aged 19, and 1 % aged 20. In terms of type of race, respondents were mainly Kadazandusun (39.7 %), followed by Malay with 32.1 %, Chinese (1.3 %), and others (26.9 %). The science and nonscience streams represented about 1.3 % and 98.7%, respectively.

35.4.1   Structural Equation Modeling

The structural equation model was evaluated by examining fit indices and variance-explained estimates. The fit of the tested model was measured by examining several goodness-of-fit indices. The results indicated that the χ^2 of the model was 244.378 with 169 degrees of freedom (χ^2/df $= 1.446$) and a root mean square error of approximation (RMSEA) of 0.063. The fit index values for

Table 35.1 Demographic profile of respondents

		Frequency	Percentage (%)
Gender	Male	26	33.3
	Female	52	66.7
Age (years old)	17	2	2.6
	18	67	85.9
	19	8	10.3
	20	1	1.3
Race	Malay	25	32.1
	Chinese	1	1.3
	Kadazandusun	31	39.7
	Others	21	26.9
Academic stream	Science	1	1.3
	Nonscience	77	98.7
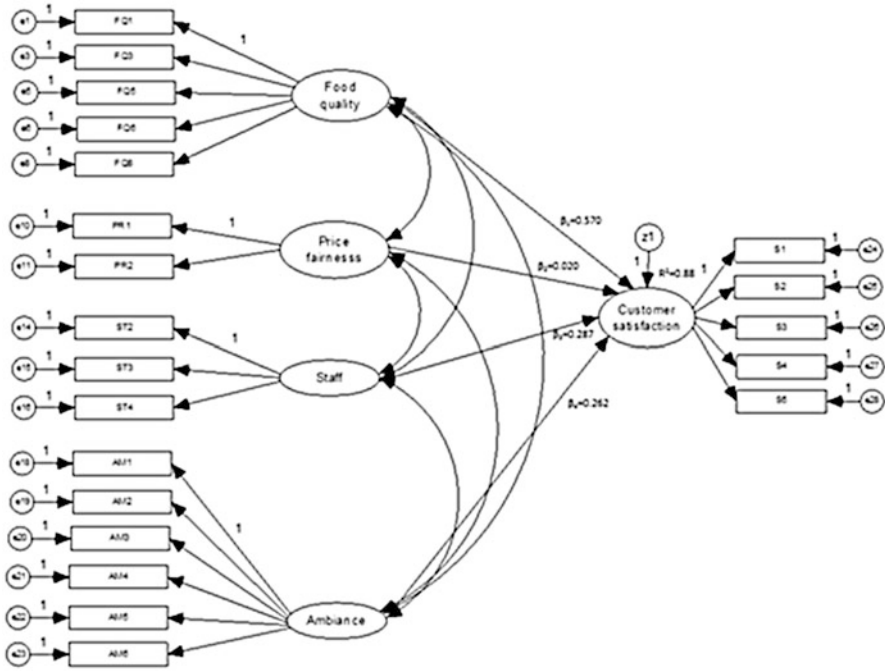
Fig. 35.2 Results of the research model

comparative fit index (CFI), goodness-of-fit index (GFI), normed fit index (NFI), and incremental fit index (IFI) were above 0.90, while the root mean square error of approximation (RMSEA) was below 0.08, indicating a satisfactory fit. The results in Fig. 35.2 demonstrate that all independent variables accounted for 88 % of the total variance in students' satisfaction ($R^2 = 0.88$). Therefore, the results are a sign of adequate model fit between the proposed research model and the empirical data.

The standardized parameter estimates for the structural model regarding the relationship of the food quality, price fairness, staff, and ambiance with students' satisfaction with the university cafeteria are illustrated in Fig. 35.2. H1 posited that food quality had a positive influence on students' satisfaction with the university cafeteria. This hypothesis was supported by $\beta_1 = 0.570$, $p < 0.05$. Significant findings also appear for H2 where the staff had a positive influence on students' satisfaction with the university cafeteria ($\beta_2 = 0.287$; $p = 0.005$). However, price fairness had insignificant influence on students' satisfaction with the university cafeteria ($\beta_3 = 0.020$; $p = 0.829$), suggesting rejection for H3. On the other hand, H4 had positive results, so ambiance had a positive influence on students' satisfaction with the university cafeteria ($\beta_4 = 0.262$; $p = 0.020$).

35.5   Discussion

This study investigated the relationship between food quality, price fairness, staff, and ambiance of the university cafeteria with students' satisfaction. The results confirmed that students' satisfaction with the university cafeteria is highly affected by food quality, implying H1 is sustained. This is in accordance with the findings by foregoing research [17–22]. Students develop a high level of satisfaction with the university cafeteria when they perceive that the university cafeteria operators control the food quality at their best level, carefully handle cleanliness, and offer quality meals and a variety of food selections, besides emphasizing food hygiene and the environment.

Further investigation of the study discovered that H2 is also maintained, whereby the staff of the university cafeteria also play a noteworthy role in affecting students' satisfaction with the services rendered by the university cafeteria operators, signifying staff friendliness, responsiveness of staff in terms of smiles and greeting customers, quick serving line, and selling a product at reasonable prices which contributed to this significant finding. The findings are consistent with preceding studies, e.g., [2, 6, 24, 25].

Contrarily, in H3, no significant influence was verified by the results between price fairness and students' satisfaction with the university cafeteria, possibly because price fairness was not important for the students in influencing their satisfaction with the university cafeteria. This is inconsistent with the prior findings [8, 24, 26]. Based on the fact that price fairness becomes less important to students as they acquire more information on the price for menu choice offered to customers which enable them to make price comparisons and judge whether the payment is higher or lower than their expectations for every menu choice offered in the university cafeteria together with the services rendered. However, this was not verified by the results.

Empirically, students' satisfaction with the services rendered by the university cafeteria operators is also affected by the ambiance, inferring H4 is supported by the data. Results imply that aspects such as the spatial seating arrangement, interesting interior design, and pleasing background music contribute to the high satisfaction of students with the service quality of the university cafeteria operators besides the food packaging plate shape, lighting, and dining companions. The finding is analogous with the discovery by previous research [3, 4, 23, 27, 28].

35.6   Conclusion and Recommendations

It is vital for the university cafeteria operators with the support of their staff to continuously improve the quality of meal services to maximize students' satisfaction and serve them in an ambiance that arouses their interest in dining at the cafeteria and influences others to do the same. This research conveys implications

for research and practice. In terms of theoretical implications, empirically, food quality plays an important role in influencing students' satisfaction with the university cafeteria followed by the services rendered by the university cafeteria staff. This quantitative research study also demonstrates that ambiance is essential for students' satisfaction with the university cafeteria.

With regard to practical implications, the findings of this study may help the university cafeteria providers to improve service quality and students' satisfaction by considering different marketing strategies when planning to launch a new university cafeteria, depending on the demand of their target market. Importantly, food quality is a critical factor that university cafeteria providers should always focus on no matter who their target market is, whether students, academicians, or the public who visit and dine at the cafeteria. This study has several limitations that need to be acknowledged. Future studies should expand the number of respondents and include more respondents from other age groups such as academicians and administrative staff in the university in order to provide more representative results and improve sample generalizability. Indeed, the study was carried out in Malaysia; hence, the results may not be fully generalized for other countries, as beliefs and perceptions may differ among countries, e.g., between developed versus developing countries and Islamic versus non-Islamic countries.

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Chapter 36
The Business Web Genre: A Genre Analysis on the Websites of Selected Malaysian Small and Medium Enterprises (SMEs)

Muhammad Danish Mohd Johari and Afida Mohamad Ali

Abstract Websites are another form of service provided to the public to help improve information sharing of a particular discourse community. Selection of a website is influenced by the persuasiveness of the website's content. As the power of the Internet grows, so do the opportunities for small businesses. In fact, the Internet is already contributing 4.1 % a year to Malaysia's economy, and that's set to rise even more over the next 3 years. With the upsurge of E-entrepreneurs in Malaysia, business websites demonstrate a variety of styles in web writing and design, indicating a creative yet bold sense of marketing and advertising of products and services. Hence, the purpose of this study was to establish the common moves and steps found in a corpus of selected Malaysian SME business websites. This study used Swales (Genre analysis: English in academic and research settings. Cambridge University Press, Cambridge, 1990) CARS model and the two-dimensional genre model (Askehave and Nielsen, Proc 38th Hawaii Int Conf Syst Sci 00(C):1–8, 2005) to analyse the data. The study has revealed that there are obligatory and optional moves in the business web genre. The goal of this genre is to inform and to promote the company's product and services via its website. Findings from this study may be a good resource for students and practitioners to design and write for the web.

Keywords Business web genre • Genre analysis • E-entrepreneur business websites

36.1 Introduction

In recent years, researchers have become increasingly interested in web genres. The Internet is our primary source of information with almost anything that can be found after typing a few keywords of interest. As soon as they are in the website, the

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users would have an idea as to what it is they intend to search for within the website. By entering a particular website, they are being a temporary member of that website's discourse community. They would have background knowledge on the website's basic goals and ideals. By comparing that with their own goals and ideals, the users will have some navigational sense on what to look for in the website. This is further enhanced when users have browsed through the website's content due to having certain expectations of the website [1, 2].

Generally, websites are another form of service provided to the public to help improve information sharing of that particular discourse community [3]. While websites generally are a place to get free accessible information, other websites will have different functions due to targeting a different audience. Therefore, the genre of the website will change to meet the demands of the target audience [4]. Once Internet users have cleared the initial stage of first inputting the relevant search terms and scanning through search results, the next stage involves selecting a website to which Kim and Fesenmaier [5] have shown in their study that the selection of a website is influenced by the persuasiveness of the website's content—persuasiveness in terms of the quality of presented information, the website being user-friendly, the credibility of the website and it being visually appealing. Lam [6] has shown in his genre analysis study on e-commerce websites that the effectiveness of the website is based on several types of discourse working together. These types of discourse include promotional, informative, social, regulatory and instructional discourse.

However, much of the research up to now has provided a genre analysis to websites that belong to certain discourse communities and how they structured the website to appeal the web users. These studies have provided a limited scope on the web genre for certain discourse communities by analysing one particular setting such as the e-commerce websites. How does analysing one setting explain the genre of the entire community? A genre analysis on e-commerce websites will give us an insight to how the moves and steps are designed to appeal its users in the community that falls under the category of e-commerce. However, a major problem with this is that it does not explain the business web genre completely since there are several discourse communities that form the business genre. This indicates a need to understand the business web genre. Hence, a genre analysis study on several different types of business-related genre websites needs to be examined and compared to one another in order to establish the moves and steps of the business web genre in general. In doing so, a generalisation can be made that any business-related website will follow a set of moves and steps because it falls under the business web genre.

The aim of this study is to identify the common moves and steps that web developers would use for in any Bumiputera business websites under the web genre. This is to give a better perspective on the web genre of a Bumiputera business website. Thus, this study will adapt its method of analysis by Askehave and Nielsen [7] where it will conduct a genre analysis on the homepages and web documents of 20 Bumiputera business websites. The findings will reveal how the moves and steps

are established from the reading mode of the user. Spiteri [8] argued that websites lacked a good information design in her study on e-commerce websites. While there is no definitive evidence to make the same claim on the websites in study, it would still be beneficial to know the general idea that goes into developing these websites so that future improvements can be made.

36.1.1 Research Objective

1. To establish the common moves and steps of the business web genre in 20 Bumiputera business-related websites

36.1.2 Research Questions

1. What are the moves and steps involved in the homepages of 20 Bumiputera business websites that will aid users in the navigation of the website?
2. What are the moves and steps to writing web documents in Bumiputera business websites?
   - How are they organised in the website that will promote easier navigation of the site?
3. Do Bumiputera business websites use different rhetorical strategies?

36.1.3 Theoretical Framework

Genres, as we have come to understand them, are goal directed or purposive. This understanding is based on the definitions on genre provided through the years, such as the definition provided by Yates et al. [9] to which they define genre as socially recognised types of communicative actions. Martin [10] explains that genres are how things get done and that language is used to accomplish them. However, Swales [11] provides a more extensive definition on genre:

> A genre comprises a class of communicative events, the members of which share some set of communicative purposes. These purposes are recognized by the expert members of the parent discourse community and thereby constitute the rationale for the genre. This rationale shapes the schematic structure of the discourse and influences and constrains choice of content and style. (Swales [11]: 58)

The above definition on genre gives us an idea on how a genre looks. Swales explains that genres are communicative events that are shaped by those in the same discourse community. It is the discourse members that define the genre structure for the particular discourse community. Swales later developed the Create-a-Research-
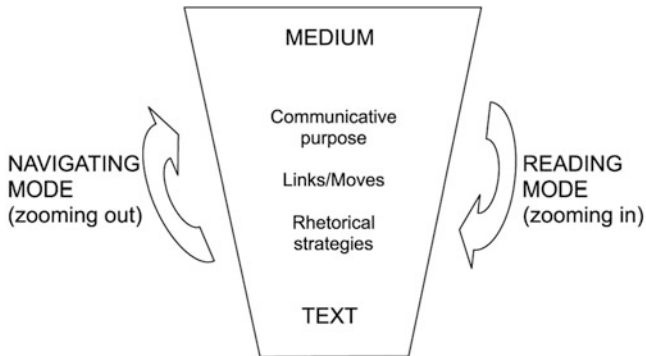
Fig. 36.1 The two-dimensional genre model

Space model as a tool in genre analysis. It is a three-step model that explains the communicative purpose of a discourse community by establishing the moves used by that community and the rhetorical strategies to explain those moves.

M1 Establishing a territory > M2 Establishing a niche > M3 Occupying the niche.

36.1.3.1 CARS Model [11]

The CARS model is the basic theory to establishing the business web genre. In a revised CARS model, Swales [12] identified that there were rhetorical strategies that were 'obligatory' and 'optional'. Yet, it alone is not enough to establish the moves and steps of this genre as there are other theories that must be understood first.

To first understand the design of a business web genre, we first need to understand the web itself. Firstly, the web is a medium of information [7]. Secondly, it is that the web contains hypertext documents or web documents. Traditional means of searching for information involved running through books which meant using a reading mode of left to right. It involves a more linear reading pattern, but according to Finnemann [13], the reading pattern of hypertexts is also similar with printed text, in which both uses a linear reading pattern and both make use of reading strategies such as skimming and scanning for information which is non-linear. However, the introduction of the web has caused a dynamic new way to gain and read new information. Finnemann explains that the process of exploring hypertexts should be viewed as two modal shifts: the reading mode (linear reading pattern) and navigating mode (non-linear mode) (Fig. 36.1).

The concept above by Askehave and Nielsen [7] combines both the Swalesian genre model and Finnermann's concept of navigating mode. The model, which represents web documents as being two dimensional, explains that there is a modal shift of the web user. There is a constant change in the user's role as a reader and as

a navigator. In the reading mode, the user zooms in and analyses the hypertext as he or she would on a printed text. In the navigating mode, the navigator zooms out of the text and uses the web document as a medium. Askehave and Nielsen explain that 'in the reading mode, the text must be characterised in terms of its communicative purpose, moves, and rhetorical strategies but in the navigating mode, the medium must be characterised in terms of its communicative purpose, links, and rhetorical strategies' [7].

The moves below were identified by Askehave and Nielsen [7] in their study and have been adopted for this study. The moves are as follows:

- *Attracting attention*. This move is meant to attract the attention of the reader when entering the homepage.
- *Greeting*. This move accentuates the door metaphor of the homepage. The purpose is to create a feeling of welcoming someone at your doorstep.
- *Identifying sender*. This move serves to identify the web owner. The identification is quite important from the point of view of both web user and web owner; it enables the web user to orientate himself/herself and keep track of his/her whereabouts on the Net, and it plays an important role as part of the web owner's image creating strategy. This move is often realised by a logo.
- *Indicating content structure*. This move, often referred to as the main menu, is one of the most fundamental characteristics of the homepage. It provides the web user with a clear overview of the content of the website.
- *Detailing (selected) content*. This move provides more detailed information about the topics listed in the main menu in the form of small news summaries. Apart from detailing information, the move also realises the news presenting and image creating function of the homepage as news of various kinds seem to be the preferred content of this move (be it international/national news or news of the self-pro- motional kind (financial results, product news, latest events in the company or community, etc.)).
- *Establishing credentials*. This move is meant to establish a trustworthy image of the web owner.
- *Establishing contact*. This move enables the reader to contact the sender.
- *Establishing a (discourse) community*. This move enables loyal or frequent web users to establish communities within the website (often realised by a login facility).
- *Promoting an external organisation*. This move promotes another company, product, etc. It usually takes the form of a banner advertisement.

The model finally explains the use of the navigational links found in any webpage. The first are the generic links which provide access to the main topics on a website. It helps to outline the overall structure of the website. The second are the specific links which seek to evoke curiosity of the web user and redirect them to a specific part of the website.

González [14] provides this study with the metadiscourse that was originally discovered in commercial websites, to be the basis of forming rhetorical strategies.

- *Logical connectives*. The use of conjunctions and adverbial phrases which help readers interpret the pragmatic connections between ideas.
- *Frame markers*. These are imperatives which address the web user in the similar manner of how advertising uses abstract nouns to summarise the page content.
- *Endophoric markers*. These are expressions that refer to other parts of the text which also includes pictures and other graphic materials in the case of hypertext.
- *Evidentials*. Expressions that act as references to nondigital genres to establish credibility.
- *Code glosses*. Expressions that supply additional information to ensure that the reader understands the text.

The basic idea to understanding the communicative functions of the business web genre is by using Swales CARS model. However, it is the two-dimensional genre model by Askehave and Nielsen that will establish the moves of the business web genre and González's study on commercial metadiscourse that will form the basis of the business web genre's rhetorical strategies.

In view of all that has been mentioned so far, this study will provide its own theoretical framework that is based on the adaptation of both Askehave and Nielsen's [7] model and on González's [14] views on rhetorical strategies used in websites (refer to Fig. 36.2). While Askehave and Nielsen have provided two different modes to view the contents of a website, their model can be further improved. Firstly, users of a website are drawn to it by its persuasiveness [5]. Therefore, it can be said that a website has its own 'attracting power' or 'attractive content'. A user would be persuaded to stay onto the website due to the persuasiveness of the selected 'attractive content'.

Any 'attractive content' will have a communicative role to play, and this is achieved through rhetorical strategies. The first 'attractive content' that captures the user's attention would be the first move into designing a homepage or a web document. As such, web designers would place their most persuasive content at the top most part of their website. With the model above, it would be interesting to learn the moves that are used as the 'attractive content' of Bumiputera websites.

36.2 Literature Review

36.2.1 *What Is a Genre?*

A considerable amount of literature has been published on genre. Chandler [15] describes genre as being in a constant state of change due to the influence of external factors. These changes are brought by those that share a similar belief within the same community as they are trying to achieve a communicative purpose [11]. The question that is also the main drive of this section is what constitutes as a genre. Chandler describes it as a category which mediates between industry and audience. In that same perspective, there are genres to be found in the business
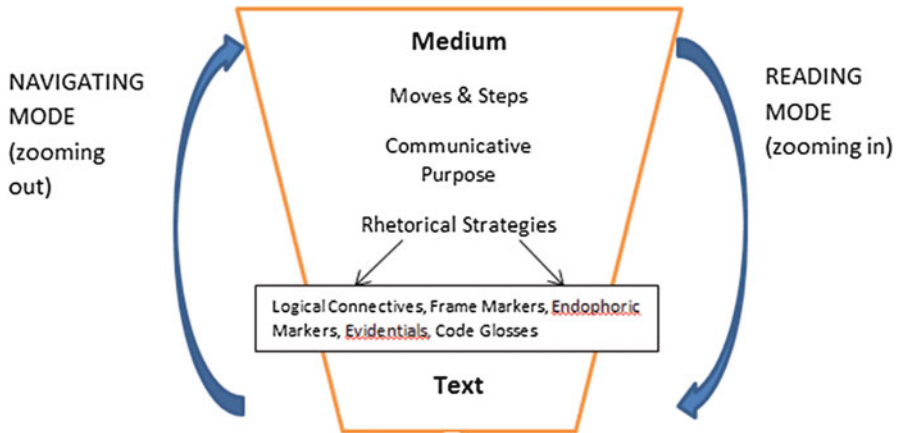
Fig. 36.2 Web genre model

discourse. However, what really constitutes a genre as Chandler [15] describes are the frameworks found in texts that convey a communicative purpose. It is to say that genres are text types.

Lee [16] shares a similar view on genre to which he explains that they are groupings of texts within a speech community. In relation to this study, there are many different types of business communities in which all of them share a similar text type. This is represented in their websites, but the nature of this community's text types as Paltridge [17] describes cannot be determined by surface-level lexicogrammatical features. Paltridge highlights how rhetorical patterns will reveal the structure of a text type of a discourse community. By developing the CARS model, Swales has provided a means to strategically map out the structure of a text type in relation to its communicative function. Bhatia's seven-step analysis on genre is not to say not applicable, but for this study, the CARS model is the better choice as it goes into detail in identifying the rhetorical functions of a genre.

36.2.2   The Web Genre and Users' Expectations

The purpose of a website is generally to inform its users. The design and organisation of the website are dependent on the user. This is to meet certain expectations that may have already been set by the user. Previous studies have reported that users may already know about the website's content after reading its document due to having certain expectations of it. As users are trying to find what it is they are searching for via search engines such as Google and Yahoo, it is in the best interest of websites to meet the preliminary expectations of the exploring user. The user is one that is in the state of exploring as the user is first in the stage of selecting a preferred website.

Symonenko [18] found that the variables in study had one thing in common: they were all addressed to the desires of the web user. Symonenko describes how the organisation of information in a website will depend on the type of website. Hence, it is the discourse community that will determine the content of a website as it tries to meet the expectations of its external members, the web users. The internal members of a discourse community for this context are those that design and shape the organisation of the website. A study by Yli-Jokipii [19] was carried out to identify what went into the designing of Finnish and English websites. It was concluded that different parts of a website would be different to meet the expectations of its user. Therefore, the user plays a major role in designing a website as they help contribute to its structure by providing expectations that are to be met by web designers, though we should not forget that it is those in a particular discourse community that will ultimately decide its content.

36.2.3   Communicative Functions of the Web Genre

The next aspect in understanding a web genre is to realise its structure. However, few studies have looked into the structure of a website, and they mostly explain on the overall features that outline a web structure. Some analysts (e.g. Yamaoka et al. [20]) have provided a simple outline to structuring a website and its content in their study. Yamaoka et al. [20] had concluded that a website's structure is designed based on the expectations of the user for the website. They further elaborated that the design of the website is not meant to appeal to everyone but only to those from a selected discourse community. Yamaoka et al. [20] provide this study with a good example of the influence the web user has over the designing of a website.

Spiteri [8] on the other hand highlights certain areas that are common in commerce websites. These areas help to structure the website and interestingly these areas are designed to achieve a single objective: to provide sufficient information. Spiteri has highlighted the common areas in commerce websites that basically shape the website itself, but from a genre analysis perspective, these areas look like a simple explanation to the rhetorical functions of a web genre. Lam [6] provides a more detailed study on rhetorical functions as he explains it during his analysis on the multimodality of promotional websites. Unlike Spiteri, Lam explains how these areas found in websites have a communicative function to achieve. Yet, it is González [14] that explains the rhetorical functions of the web genre as his study on metadiscourse reflects on how they are used to achieve the communicative acts, while Askehave and Nielsen's [7] study provides the best explanation to understanding a web genre by providing the actual moves present in designing a web genre.

In conclusion, these past studies have all contributed to the overall understanding of a web genre. It highlights the basic necessities of web genre and how a web genre is shaped by its rhetorical functions which are known as areas in a web by

others. These past studies have contributed to the overall understanding and what goes into the making of the business web genre. Furthermore, the homepage is the first page that the user would navigate around first in any website. Therefore, what are the characteristics of a homepage?

36.2.4   Image Maintenance in Corporate Homepage

In 2002, José and Marco provided a very detailed study into the characteristics of a corporate homepage. Firstly, a homepage is the face of a company or whatever it is representing. Catchy slogans placed at the centre of the homepage will help to create a positive image of the company. Apart from that, users may wish to know more of the company's background or any new changes brought by it. As such, corporate homepages have also added a brief introduction about itself or any announcements related to the company. These are written in such a way that will reflect positively on the company's image. Images also play an important role in conveying the right message to the user. The right image will convey a positive symbolic value to the user which results in appreciation for the company.

Apart from that, José and Marco [21] have also elaborated on the homepage being used to promote products and services. This can either be shown in the menu bar or adverts that can be used to display the latest products and services. These adverts may use rhetorical strategies such as 'now available' to better promote the product. Usually, the advertised product will have an external link to a separate page to display a write-up of that product. As homepages display its products and services, it would also take the opportunity to promote its offers and incentives that come with the product or service.

Aside from creating a positive image of the company and promoting its products and services, a corporate website would try to make its users feel comfortable and at home. José and Marco [21] have provided eight possible ways for a corporate homepage to achieve this: 'using thank you/welcome notes, personalising and offering information, possibility to see the page in other languages, possibility to contact via e-mail or call, links to free products and services, customer feedback, forum and attractive graphics'.

José and Marco's [21] findings on a corporate homepage set a good reference as to what is to be expected of business web genre. However, what makes their study different from Askehave and Nielsen's [7] and González's [14] study are their perspectives of the broad elements that shape a business web genre. José and Marco have provided four. The first explains how a business web genre has a purpose. The purpose of a corporate homepage is to offer persuasive information through the presentation of a positive image of the company.

The second looks at the functionality of the business web genre. These functions include supplying updated information rapidly, keeping internal links to other pages of the company and keeping an interactive homepage. The third is on form. The form of a corporate homepage describes the image and userbility of the

homepage. A question on the form of a corporate homepage would be 'is it user-friendly?' For instance, is it easy to navigate the webpages via the menu bar? Such questions reflect on the design of the company website.

The final broad element of the business web genre is its content. Apart from product and service information, José and Marco [21] have also included other smaller pieces of informative content that shape the genre. These include copyright information, legal notices, online privacy statements, corporate news, showcase, advertisements and information on special offers. José and Marco [21] relate content with the purpose of the business web genre by explaining that the purpose of the content is to provide useful and interesting information to potential users.

Studies about the web or on the functionality of a website are numerous. However, most of these studies go too deep into the technicalities of it and few look into its language domain. These few studies highlighted in this chapter are great references into learning the business web genre. The next section explains the methodology of the study.

36.3 Methodology

For this study, Swales [11] CARS model was used as its main method of analysis in the genre analysis of 20 Malaysian business websites. These 20 websites were chosen as they represent different communities in the business discourse. This includes IT, education, insurance, mobile service provider and specialised services. To analyse these websites, this study adapted Askehave's and Nielsen's [7] approach to analysing a website. Their approach has a concept on how to view and read web documents from a website and moves that may appear in the designing of a website. By using the CARS model and adapting Askehave and Nielsen's [7] study, this paper has provided the moves and steps that are present in designing websites that are from any business discourse community. The moves and steps were analysed based on the website's homepage and web documents. The analysis of a website's homepage used the navigational mode as explained in the two-dimensional genre model, while the reading mode, also belonging to the same model, was used in the analysis of web documents.

36.4 Findings

An initial objective of the project was to identify the moves and steps of 20 Bumiputera websites. These websites were analysed using the two-dimensional genre model by Askehave and Nielsen [7] and Swales [11] CARS model. The moves were established based on what attracted the users first upon entering the website. This is based on Kim and Fesenmaier's [5] notion that web users are attracted by the website's persuasiveness. Therefore, the moves were established

based on each area of the website that displayed persuasiveness in its attempt to accomplish its communicative functions. The moves were placed in order of importance to the web user.

36.4.1   Summary of Moves and Steps in Homepages

In 1990, the CARS model by Swales had presented a simple but functional view on studying genre. In his model, he explains that there are three moves to writing a research article with multiple steps for each of those moves. These steps or rhetorical strategies outlined the framework of a particular move to which Swales describes them as obligatory, but then there were also steps that were also sometimes not needed or optional. Similarly, in the analysis of the 20 websites, two types of moves were identified: obligatory and optional moves.

Table 36.1 only displays the obligatory moves that are present in designing a website's homepage. Most of the websites follow a similar pattern in the homepage design, but each website has a significant difference that highlights it as a different business discourse community. The homepage acts as a cover page for a company. Each website has its own interests and goals to achieve as they try to meet the expectations of the users through the website's power of persuasion. This is represented in the moves taken to establish the website's persuasiveness. Each website is different from one another as they belong to a different discourse community, and with that, it has a different audience to persuade.

Askehave and Nielsen [7] provided a model on how websites are to be viewed and function. However, it lacked a diagram to show how each of the moves mentioned in their findings correlates with one another. Rather, their study provided a list of moves that would be used in designing a webpage which acts as a great source of reference for future studies. Though their study is based on the Swalesian theory of genre, Fig. 36.3 applies the same theory used by Askehave and Nielsen on their two-dimensional genre model to create a diagram that displays moves and steps to designing a corporate webpage.

Figure 36.3 is arranged according to two parts. The top part of the diagram displays the obligatory moves and steps involved in designing a homepage using the navigational mode. While the bottom part displays the optional moves that were only present in selected websites. The obligatory moves are recurring patterns used by the various business discourse communities in an attempt to persuade web users into exploring their website. There are five obligatory moves in designing a corporate homepage of any Bumiputera business website.

Based on Fig. 36.3, the first move, Moves 1A and 1B are most likely trying to inform users of the company's products and services. This first move is probably aimed at trying to capture the user's immediate attention by first meeting their initial expectations. Surprisingly, there are two types of communicative purposes that would be used under Move 1: 'Detailing selected content' and 'Attracting attention'. This is due to how different business discourses have different interest

Table 36.1 Summary of moves in navigational mode

Websites	Moves				
SIRIM	Move 1: detailing selected content	Move 3: indicating content structure that has generic links	Move 4: establishing credentials	Move 2: identifying sender	Move 5: establishing a (discourse) community
TM	Move 1: detailing selected content	Move 2: identifying sender	Move 3: indicating content structure that has generic links	Move 4: establishing a (discourse) community	Move 5: establishing credentials
Khazanah Nasional	Move 1: attracting attention	Move 2: identifying sender	Move 3: indicating content structure that has generic links	Move B: greeting	Move 1: detailing selected content
Maybank Islamic	Move 1: detailing selected content	Move 2: identifying sender	Move 3: indicating content structure that has generic links	Move 1: attracting attention	Move A: promoting external organisations
Mydin	Move 1: detailing selected content	Move 2: identifying sender	Move 1: attracting attention	Move 3: indicating content structure that has generic links	Move A: promoting external organisations
PETRONAS	Move 1: detailing selected content	Move 2: identifying sender	Move 3: indicating content structure that has generic links	Move 4: establishing a (discourse) community	Move C: establishing contact
Ramly	Move 2: identifying sender	Move 3: indicating content structure that has generic links	Move 4: establishing credentials	Move B: greeting	
CIMB Islamic	Move 1: attracting attention	Move 2: identifying sender	Move 3: indicating content structure that has generic links	Move 1: detailing selected content	Move A: promoting external organisations
Noor Arfa	Move 1: attracting attention	Move B: greeting	Move 2: identifying sender	Move 3: indicating content structure that has generic links	Move C: establishing contact
Gaiatimur Hijab	Move 1: attracting attention	Move 2: identifying sender	Move 3: indicating content structure that	Move A: promoting	Move 4: establishing

Table 36.1 (continued)

Websites	Moves				
			has generic links	external organisations	a (discourse) community
Maszma Furniture	Move 1: attracting attention	Move 2: identifying sender	Move 3: indicating content structure that has generic links	Move 4: establishing credentials	Move C: establishing contact
Takaful Ikhlas	Move B: greeting	Move 2: identifying sender	Move 3: indicating content structure that has generic links	Move C: establishing contact	Move 1: detailing selected content
Bank Rakyat	Move 2: identifying sender	Move 3: indicating content structure that has generic links	Move 1: attracting attention	Move 1: detailing selected content	Move 4: establishing credentials
BSN	Move 1: detailing selected content	Move 2: identifying sender	Move 3: indicating content structure that has generic links	Move 4: establishing credentials	Move 5: establishing a (discourse) community
Bank Islam	Move 1: detailing selected content	Move 2: identifying sender	Move 3: indicating content structure that has generic links	Move 4: establishing credentials	Move A: promoting external organisations
Bank Muamalat	Move 1: detailing selected content	Move 2: identifying sender	Move 3: indicating content structure that has generic links	Move 4: establishing a (discourse) community	Move C: establishing contact
Sri Munawwarah	Move 1: attracting attention	Move 2: identifying sender	Move 3: indicating content structure that has generic links	Move 1: detailing selected content	Move 4: establishing a (discourse) community
Buzzaar	Move 1: attracting attention	Move 2: identifying sender	Move 3: indicating content structure that has generic links	Move 4: establishing a (discourse) community	Move 5: establishing credentials
NiS	Move 1: attracting attention	Move 2: identifying sender	Move 3: indicating content structure that has generic links	Move 4: establishing credentials	Move 5: establishing a (discourse) community

Table 36.1 (continued)

Websites	Moves				
Yusuf Taiyoob	Move 1: attracting attention	Move 4: establishing credentials	Move 2: identifying sender	Move 3: indicating content structure that has generic links	Move 5: establishing a (discourse) community

Move 1A: Detailing selected content
Step 1A Displaying a large half pageimage slide at the centre of the homepage to display the company's interests.
Step 1B Displaying smaller images that act as specific links.
Step 2A Usinghooks to highlight selected content.
Step 2B Using Endophoric Markers
Step 3 Showing highlights of selected content.

Move 1B: Attracting attention.
Step 1A Promoting products as images on moving slides.
Step 1B Displaying company's name on homepage in large font.
Step 1C Detailing company's write up on homepage.
Step 1D Using Corporate slogan on homepage.

Move 2: Identifying sender
Step 1 Displaying web owner via company's logo.

Move 3: Indicating content structure that has generic links
Step 1A Displaying " About us" generic link.
Step 1B Displaying " Products" generic link.
Step 1C Displaying " Other services" generic link.
Step 1E Displaying " Job opportunities" generic link.
Step 1F Displaying " Downloadable content" generic link.
Step 1G Displaying " Contact Us" generic link.

Move 4A: Establishing a discourse community.
Step 1A Creating a discourse community through membership or Facebook.
Step 1B Establishing website's forum community.

Move 4B: Establishing credentials
Step 1A Displaying short reviews or quotes from other organization.
Step 1B Displaying company's licencing status or received awards.
Step 1C Providing a write up for the company.
Step 1D Providing latest news on the company.
Step 2 Providing search box with the use of hooks.
Step 3 Providing Islamic Content.

Move 5A: Establishing credentials
Step 1A Displaying short reviews or quotes from other organizations.
Step 1B Displaying company's licencing status or received awards.
Step 1C Providing a write up for the company.
Step 1D Providing latest news on the company.
Step 2 Providing search box with the use of hooks.
Step 3 Providing Islamic Content.

Move 5B: Establishing a discourse community.
Step 1A Creating a discourse community through membership or Facebook.
Step 1B Establishing websites's forum community.

HOMEPAGE

Move A: Promoting external organizations
Step 1 Promoting social networks.
Step 2 Displaying important links.

Move B: Greeting
Step 1A: Displaying friendly images.
Step 1B: Providing welcoming messages.

Move C: Establishing contact.
Step 1A Establishing company's contact details and address as readily displayed text
Step 1B Establishing company's contact details and address as generic link.

Fig. 36.3 Summary of moves and steps in designing a homepage (navigational mode)

and so will use different strategies to attract its users. Generally, 'Detailing' and 'Attracting' are the same, but 'Detailing' offers more lengthier details and its contents will be connected with specific links to a different webpage of the website.

On the other hand, 'Attracting' does not use specific links as it mainly uses large images displayed in the centre of the homepage to attract its users. Usually, 'Attracting' is used to display images of selected products as products tend to have fewer details to present. Details that are displayed through the use of 'Attracting' include name and price of product or company slogans with the use of bright attractive colours. These details would evoke the user's curiosity.

Bumiputera business websites on food and beverage and fashion prefer using 'Attracting' as they have more images of products over services to display. Banks, insurances and other websites that provide services would use 'Detailing' instead as there are more elaborations to be highlighted on the featured service.

Once users are interested, the next move is to introduce the company via its logo. Once users have gained enough interest to view the website's structure via the generic links in Move 3, the next move would be to ensure their interest remains with the company's website. However, just as how Move 1 differs according to the interest of the discourse community, Moves 4 and 5 also have a different set of communicative purposes to address the interests of the various business-related discourse communities.

Move 5 varies as a result of how the particular business discourse community had shaped the homepage in Move 4. Figure 36.3 reveals that the communicative strategies, Move 4A 'Establishing a discourse community' and Move 4B 'Establishing credentials', are equally important. The rhetorical strategies that fall under the communicative purpose, Move 4B 'Establishing credentials', are seen as strategies to promote the company's trust to the users.

Move 4A 'Establishing a discourse community' is used by the discourse community of the website to expand its community by inviting non-members to be a part of something special within the community. Rhetorical strategies such as website having a membership and forum or establishing a business page on Facebook are seen as trying to keep the users loyal to the companies and to have them stay longer with them. According to the results, websites that use 'Establishing a discourse community' in Move 4 would most likely use 'Establishing credentials' in Move 5 and vice versa.

Based on the analysis, there are three optional moves involved in the design of a homepage. As they have been categorised as optional moves, not all of the websites used all three of the optional moves. The purpose of these optional moves and how they are used within the sequences of moves in the overall designing of a website is dependent on the company's business and interests. These optional moves have been used by websites that have more than the needed five moves.

Move A is viewed as the discourse community keeping up with modern times by attaching itself with social networking sites such as Facebook and Twitter. This is a form of self-promoting. Another strategy to promote the company is to establish external links of other important websites. In a way, it informs users that their company has some connections with other companies. This helps to form a better image of the company. Move B also creates a better image of the company as it creates a warm welcoming feeling for its users, and Move C ensures the user's immediate feedback to the company with their inquiries. In short, the optional

Table 36.2 Moves in navigational mode

Communicative purposes	Frequency
Detailing selected content	13/20
Identifying sender	20/20
Indicating content structure that has generic links	20/20
Attracting attention	12/20
Establishing credentials	16/20
Establishing a (discourse) community	13/20
Establishing contact	7/20
Promoting an external organisation	10/20
Greeting	4/20

moves are strategies used by corporate websites to create a comfortable environment for its users and to prolong their stay in the website.

To conclude this section on the navigational mode of homepages, Table 36.2 reveals the moves used in the 20 corporate websites. As shown, the obligatory moves are communicative purposes that have a frequency count of more than half. Communicative purposes, 'Identifying sender' and 'Indicating content structure', have a full score probably due to how they form the structure of the homepage. Establishing credentials is probably the most important feature as its imperative to build a positive rapport with its users.

36.4.2   Summary of Moves and Steps in Web Documents

Just like the moves found in the website's homepage, there are also two types of moves used in writing web documents after using the reading mode in the two-dimensional genre model to analyse the sample web documents. The types of moves are obligatory and optional moves. The obligatory moves displayed in Table 36.3 are those that are used in any business web document. Majority of the web documents analysed in each website used three moves to produce a business web document.

However, consumer-based websites such as Yusuf Taiyoob and Buzzaar may choose to only use one or two moves in writing a web document. As previously learned, this may be due to the website's interest in producing a more direct and reader-friendly web documents in an attempt to meet the web user's expectations. The web developers may have predicted that users reading their web documents are those that fall under their discourse community and therefore would share similar goals and expectations.

However, it is not just the moves alone that display the web documents to be direct. The writing style used in the web documents is also direct and less verbose. It is used to either express the product's benefits or that being a customer of the company is an advantage. The emphasis of the obligatory moves used to write the

Table 36.3 Summary of moves in reading mode

Websites	Moves		
SIRIM	Move 1: introducing the product	Move 2: highlighting product features	Move A: using endophoric markers
TM	Move 1: introducing the product	Move 2: highlighting product features	
Khazanah Nasional	Move 1: introducing the product	Move 2: highlighting product features	
Maybank Islamic	Move 1: introducing the product	Move 2: highlighting product features	Move A: using endophoric markers
Mydin	Move 1: introducing the product	Move 2: highlighting product features	Move 3: promoting external organisations
PETRONAS	Move 1: introducing the product	Move 2: highlighting product features	Move A: using endophoric markers
Ramly	Move 1: introducing the product	Move 2: highlighting product features	
CIMB Islamic	Move 1: introducing the product	Move A: using endophoric markers.	Move 3: promoting external organisations
Noor Arfa	Move 1: introducing the product	Move 2: highlighting product features	
Gaiatimur Hijab	Move 1: introducing the product	Move 2: highlighting product features	Move 3: promoting external organisations
Maszma Furniture	Move 1: introducing the product	Move A: using endophoric markers.	Move 3: promoting external organisations
Takaful Ikhlas	Move 1: introducing the product	Move 2: highlighting product features	Move B: showing product highlights
Bank Rakyat	Move 1: introducing the product	Move 2: highlighting product features	Move 3: promoting external organisations
BSN	Move 1: introducing the product	Move 2: highlighting product features	Move A: using endophoric markers
Bank Islam	Move 1: introducing the product	Move 2: highlighting product features	Move B: showing product highlights
Bank Muamalat	Move 1: introducing the product	Move 2: highlighting product features	Move 3: promoting external organisations
Sri Munawwarah	Move 1: introducing the product	Move 2: highlighting product features	
Buzzaar	Move 1: introducing the product	Move 2: highlighting product features	
NiS	Move 2: highlighting product features		
Yusuf Taiyoob	Move 2: highlighting product features		

business web documents is targeted towards the reader's attention. Based on the writing style and obligatory moves, web documents in any business website are usually trying to promote something. It is either to promote the company or the company's products.

```
┌─────────────────────────────────────┐          ┌──────────────────────────────────────┐
│ Move 1. Introducing the product      │          │ Move A. Attracting attention.         │
│ Step 1A Introducing title of the     │          │ Step 1A. Establishing the "For more   │
│ product                              │          │ details"                              │
│ Step 1B Providing brief overview of  │          │ Step 1B. Establishing the "Contact us"│
│ the product.                         │          │                                        │
│ Step 1C Explaining objectives of the │          └──────────────────────────────────────┘
│ product.                             │
│ Step 2A Providing benefits of the    │          ┌──────────────────────────────────────┐
│ product.                             │          │ Move B. Showing product hightlights.  │
│ Step 2B Using diagram, chart or      │          │ Step 1A Highlighting selected features│
│ images to summazise details of the   │          │ of the product while minimizing       │
│ product.                             │          │ extended explanation                  │
│ Step 2C Using Islamic content.       │          │ Step 1B Summarizing product or        │
│ Step 3 Using frame markers.          │          │  service.                             │
└─────────────────────────────────────┘          │ Step 1C Using frame markers.          │
                                                  └──────────────────────────────────────┘
┌─────────────────────────────────────┐
│ Move 2. Highlighting product features.│
│ Step 1 Introducing title of the      │
│ feature.                             │
│ Step 2A Using hook to attract readers.│
│ Step 2B Explaining its purpose or    │
│ function.                            │
│ Step 2C Using Islamic content.       │
│ Step 3 Providing advantages of the   │
│ product.                             │
└─────────────────────────────────────┘

┌─────────────────────────────────────┐          ┌──────────────────────────────────────┐
│ Move 3. Promoting external organiz.  │ ───────> │          WEB DOCUMENT                 │
│ Step 1 Promoting social networks.    │          │                                        │
└─────────────────────────────────────┘          └──────────────────────────────────────┘
```

Fig. 36.4 Moves and steps in designing a web document (reading mode)

The moves and steps to writing a business web document as shown in Fig. 36.4 are not as long as the moves that are needed to design a business website's homepage, but the strategies to achieve these moves involved are more detailed. The moves and steps involved in writing business web documents revolve around the central idea that business web documents are meant to be informal and persuasive at the same time. Each move is tailored to that main idea.

The optional moves, Move A and Move B, are not always used in every web document. This is due to how the web designers view these communicative functions. These optional moves are better viewed as extra moves that when used will create a better impact on the web document. The websites of banks used as samples for this study indicate that this discourse community uses the most number of moves which is either three or four. Due to the complexity of their offered services, more moves would be required to produce a web document. Therefore, it would not be a surprise if this discourse community used optional moves as it probably needs to in order to create a better elaboration of their services.

One of the optional moves that have been used more is Move A. Move A uses endophoric markers which are expressions that refer to other parts of text. Examples include, 'For more details...' and 'Contact us...'. These expressions are usually left unfinished. The purpose of this move is to attract web users deeper into buying the product. Move B is dominantly used by banks or insurance companies as a method of summarising highlighted product or service features or to just summarise everything about the product or service. Business web documents usually have this section written in short and precise statements. This is done to remind users of the product's features in easy-to-digest statements.

On the other hand, the obligatory moves, 'introducing the product', 'highlighting product features' and 'promoting external organisations', are a series of strategies. Move 1, introducing the product, is usually represented by a paragraph. In academic

Table 36.4 Moves in reading mode

Communicative purposes	Frequency
Introducing the product	18/20
Highlighting product features	18/20
Promoting external organisations	9/20
Using endophoric markers	7/20
Showing product highlights	2/20

writing, introductions act as an opening to the essay. The first move in business web documents also serves a similar function. The first step in this move is to inform web users the general purpose of the product. Next is to inform users of the product's benefits which can be in paragraph form or in a diagram. To link the product's introduction to the specifications of the product, web designers use frame markers which are short expressions that link to other parts of the web document. For example, 'Why Takaful Ikhlas?'.

The next move is to go into the details of the product. This involves explaining the product's features. The first strategy involves highlighting each feature with a title followed by a hook to make the feature stand out on its own. This would attract users to read on and the final step can either be to explain the product's advantages or provide a summary of it as seen in Move B or to promote external organisations. This same move which is also used in homepages serves the same function. By keeping potential customers closer to their business via social networking sites, business companies would always be able to inform its current or future customers on its latest products.

The last move in writing a web document does not have a high rate of use. Move 3 is used mostly by websites that provide more services over products. The interesting feature about this third obligatory move is that it does not stand out as much as the first two moves as shown in Table 36.4.

This third move is usually represented by the logo of the external organisation. However, you would see it in almost every website that provides services and other business websites such as consumer-based websites.

36.5   Discussion

It is somewhat surprising that the findings reveal multiple frameworks needed to develop Malaysian Bumiputera business websites. As there are two frameworks needed to design a single website, one for the homepage and the other for its web documents, the results of this study show that the frameworks used are not as linear as the framework used in writing any piece of written document. Just as how the web provides an abundance of possibilities, its framework on constructing websites offers different possibilities in creating a website that appeals to one specific discourse community. This study has set out to map out the frameworks used in

designing the business web genre used by Bumiputera companies. Instead, a new finding has been reached.

36.5.1 Using Islamic Content as a Rhetorical Strategy

The initial idea was that Bumiputera business websites would have a business web genre with rhetorical strategies that are unique because it is designed to appeal the Bumiputera community. The only rhetorical strategy that defined the Bumiputera business web genre is its use of Islamic content. Its use as seen in websites that primarily provide services such as Maybank Islamic, CIMB Islamic, Khazanah Nasional and Takaful Ikhlas and in Food and Beverage (F&B) websites is to help create a better rapport among the Muslim community. Islamic content refers to anything that relates with Islam. Terms that relate with Islamic principles, awards that display 'HALAL' on its homepage or a timer for prayers are examples of Islamic contents. While this rhetorical strategy appeals to the Muslim community, the results show that not all discourse communities under Bumiputera business websites use it. Bumiputera websites that deal with fashion and certain consumer-related websites do not use this strategy. While using Islamic content as a rhetorical strategy makes the Bumiputera business web genre unique towards other genres, not all Bumiputera websites would use it. Its use is still determined by the interests of the discourse community and the expectations of its users.

36.6 Conclusion

Returning to the questions posed at the beginning of this study, it is now possible to state that web developers follow a certain template when designing a business website. This study has shown that a Bumiputera business web genre is a small genre network as any business website would have two different types of business web genres. According to Askehave and Nielsen [7], there are two different modes of viewing a website. These modes give way to different moves and steps that are meant for the modes that they are used in. While the users may vary due to the discourse community that represent the business website, the goal of the business website will not change. Firstly, a business web genre is designed in such a way as it is trying to persuade web users to take interest in the company's products and services. This is achieved through the website being very informative, establishing credentials and being able to sound very convincing. Lastly, a business web genre is really trying to meet the expectations of the user. Therefore, the Bumiputera business web genre is to appeal to Muslim users because it uses Islamic contents as a rhetorical strategy. The moves and steps used in Bumiputera websites ensure that the reader will not waste their time visiting the website, but the ultimate goal of the business web genre is to gain customers.

Future studies on the business web genre should greatly expand the number of samples used. From there, findings of future studies can be used to compare the findings of this study which will provide a better insight into the design of a corporate website. Due to the limitation of time, only 20 Bumiputera websites were taken. Given that only Bumiputera websites can be used, this study faced a limitation in obtaining more samples. Future studies may need to narrow its scope on its genre analysis of the Bumiputera business web genre. For example, new studies could look at how Islamic banks design their own website. From there, its findings could be compared with other discourse communities under the Bumiputera discourse community.

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Chapter 37
The Effectiveness of Service Quality by Jabatan Agama Islam Wilayah Persekutuan (JAWI) Towards Customer Satisfaction

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Abstract The purpose of this research is to identify the relationship between service quality and customer satisfaction. It includes the dimensions of service quality which are tangible, reliability, responsiveness, assurance and empathy. The problem statement for this study is the limited budget to improve the management by sending the employees for seminars to motivate them in their performance and knowledge. This is especially for the receptionists and public relations staff at the organization. Another problem is the lack in providing complete facilities for the employees and the relationship with the suppliers. The objectives of this study are to study the level of customer satisfaction in Jabatan Agama Islam Wilayah Persekutuan (JAWI); to study the relationship between assurance, responsiveness, tangible, empathy and reliability towards customer satisfaction; to study the variable that influences customer satisfaction in Jabatan Agama Islam Wilayah Persekutuan (JAWI); and to study the alternatives to improve customer satisfaction in Jabatan Agama Islam Wilayah Persekutuan (JAWI). The theoretical framework is adapted from Muslim Amin and Zaidi Isa (International Journal of Islamic and Middle Eastern Finance and Management 1(3):191–209) which is appropriate for this study. Non-probability research design is used and the respondents were chosen by using convenience sampling. Questionnaires were distributed to 50 respondents

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to gain the information and feedback needed. Lastly, the findings obtained are significant, and there is a positive relationship between the service quality and customer satisfaction at Jabatan Agama Islam Wilayah Persekutuan.

Keywords Customer satisfaction • JAWI • Service quality

37.1   Introduction

Nowadays, quality has become an important issue in most organizations. They have to maintain and enhance the quality of their product or services. The service organization is more competitive because the quality they serve is related to the employee's attitude and the organization itself. It means that employees' good customer service will give them a positive perception of the quality, and it can also create satisfaction among the customers. According to Lovelock and Wirtz [1] service can be defined as economic activities between two parties, implying an exchange of value between the seller and buyer in the marketplace. The most comprehensive definition of quality is the one proposed by Garvin [2] with the following eight attributes, namely, performance which means a product's primary operating characteristics; features referring to the additional features (or the "bells and whistles") of the product; conformance which represents the extent to which a product's design and operating characteristics meet the established standards; reliability which indicates the probability that a product will operate properly over a specified period of time under stated conditions of use; durability which means the amount of use the consumer gets from a product before it physically deteriorates or until a replacement is preferable; serviceability which refers to the speed, competence and courtesy of repair; aesthetics which refers to how a product appeals to the five senses; and customer-perceived quality which indicates the customer's perception of a product's quality based on the reputation of the firm.

Thus, to develop JAWI as a successful service organization, Donnelly et al. [3] stated that Parasuraman [4] developed the SERVQUAL model in 1985. He identified specific criteria for customers to evaluate service quality by dividing it into five major dimensions which are tangible, reliability, responsiveness, assurance and empathy. Jabatan Agama Islam Wilayah Persekutuan (JAWI) or formerly known as Urusetia Majlis was established on 1 February 1974. At that time, the establishment of JAWI was intended to smoothen the management of Majlis Agama Islam Wilayah Persekutuan (MAIWP). The secretariat at that time consisted of only a few officers including Mufti Wilayah Persekutuan, Kadi Besar Wilayah Persekutuan, Ketua Penolong Setiausaha, Kadi, Pegawai Tadbir Masjid, Pegawai Zakat and Baitulmal and also Pegawai Pendakwa and Penguatkuasa.

Jabatan Agama Islam Wilayah Persekutuan is an organization under the government of Malaysia that handles matters pertaining to religion. Service quality is one of the most important matters the organization should take into account seriously. This is because good service provided to customers will satisfy their

needs and wants. Every organization has a problem in handling their service to the public. The problem in JAWI specifically related to the service quality is that JAWI had to face the limited budget to improve their management by allocating the budget to organize seminars for their employees to improve their performance and knowledge especially for the receptionists and public relations staff. Another problem is the lack in providing complete facilities for the employees. Actually, JAWI is a public sector, and they cannot generate their finances easily as compared to the private sector. This is because the public sector has to reallocate their budget for other activities. According to Donnelly et al. [3], there can be little doubt that quality and customer service are the critical strategic issues in the 1990s for both public and private sector organizations. In the private sector, customer satisfaction and loyalty – secured through high-quality products and services providing value for money for the consumer – are seen as essential for long-term survival, let alone long-term success. Public sector organizations, and those operating in the local government specifically, are not immune from these pressures to improve customer service on a continuous basis. Some of these pressures arise internally within local authorities from a genuine desire by managers to improve the quality of services provided to local citizens; others are "imposed" through initiatives like Citizen's Charter or through an increase in consumer activism.

The problem that JAWI had to face is their relationship with the suppliers. JAWI is one of the organizations that provide materials related to religion such as books, pamphlets and the souvenirs for the corporate organizations and guests from other countries which include key chains, plaques and others. The supplier does not provide as required by them, and to create a new one is very costly. This will also bring a bad image of JAWI due to the materials provided to the customers or community. It can be proven by referring to Taylor [5] where an IBM plant in Windsor, Ontario, is said to have ordered a shipment of components from a Japanese firm, specifying an acceptable quality level (AQL) of three defective components per 10,000 shipped. In a cover letter accompanying the shipment, the Japanese companies apologized and said it had met with great difficulty producing these defective parts and were unable to understand why they were required. They wrote: "We Japanese have a hard time understanding North American business practices, but the three defective parts per 10,000 have been included and are wrapped separately. Hope this pleases you."

37.2 Literature Review

Customers are the key to success in an organization. They should be treated as kings. Ismail et al. [6] state that customer satisfaction has become an important indicator of quality and future revenue [7]. It is based on customer satisfaction or dissatisfaction resulting from experiencing a service and comparing that experience with the kind of quality of service that was expected [8]. Satisfied customers tend to

maintain their consumption pattern and will consume similar products or services (Formel 1992). They also stated that customers' past satisfaction affects their decisions to have a continuing relationship with the service provider [9].

Additionally, according to Sureshchandar et al. [10], service quality and customer satisfaction are two core concepts that are the crux of the marketing theory and practice [11]. Customer satisfaction is divided into two as referred to Wang and Lo [12], firstly, transaction specific and the other is cumulative [13–15]. On the other hand, from a transaction-specific perspective, customer satisfaction is viewed as a post-choice evaluative judgment of a specific purchase occasion (Hunt 1977, 1980, 1993).

The relationship between service quality and customer satisfaction will make the outcome of the organization be more positive. According to Ryu et al. [16], service quality and customer satisfaction have become the core marketing priorities since they are prerequisites of consumer loyalty, such as repeat sales and positive word of mouth [17, 18]. In addition, Ismail et al. [6] mentioned that customers' satisfaction is influenced by two factors which are experience and expectations with service performance [19].

Asma Abdul Rehman [20] and Spreng and Mackoy [11] indicated that service quality is an important dimension for customer satisfaction. Subsequently, Zeithmal et al. [21] postulate that by maintaining service quality, competitive advantage can be gained which will lead to a long-term relationship with customers. Then, Rodrigues et al. [22] stated that SERVQUAL is based on the conceptualization of service quality as the difference between consumer's perceived performance and expectation [23].

According to Muslim Amin and Zaidi Isa [24], the SERVQUAL dimensions were explanatory variables in predicting customer satisfaction, and the reliability dimension had the highest impact on the overall customer satisfaction [25]. It helps the organization to create uniqueness. Referring to Gupta et al. [26], they stated that many researchers recognize that service quality can bring an organization a lasting competitive advantage [27, 28].

Besides that, winning the customers' hearts is important to the organization to achieve their aim. According to Gupta et al. [26], service quality improvements will lead to customer satisfaction and cost management that will result in improved profits [29]. On the other hand, the organization has to recognize what their customer expects from them. According to Mohammad Talha [30], organizations have to ensure that their performance will achieve customer satisfaction. It can be achieved by companies, but they must first design products to satisfy customers through the quality of their designs. Next, they must meet design specifications through conformance to quality.

Baldwin and Sohal [31] stated that a popular definition of quality proposed by Berry et al. (1988, p. 35) is "conformance to specifications". However, they go on to claim that this definition can be improved for service quality by "conformance to customer specifications which it is the customer's definition of quality, not management that counts".

Independent Variables
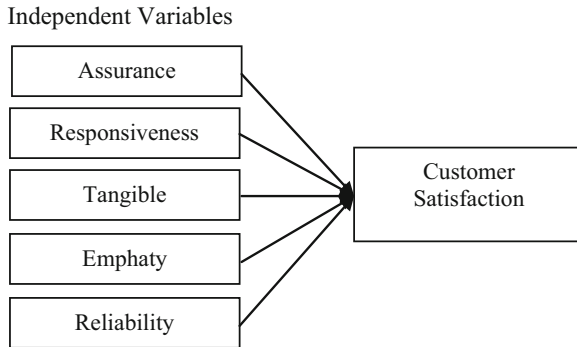
Theoretical Framework adapted from Muslim Amin and Zaidi Isa [24]

37.3   Research Methodology

According to Malhotra [32], research design is a framework or blueprint for conducting the marketing research project. The research design is classified into eight types which are exploratory research design, conclusive research design, descriptive research, causal research, cross-sectional design, longitudinal design, single cross-sectional design and multiple cross-sectional designs. For the purpose of this study, the data was collected by using the exploratory, descriptive and causal research design. Exploratory research design is used to enhance knowledge.

This research uses descriptive research design because it is factual, simple and well structured. Other than that, the main goal for this research design is to describe the data and characteristics. In addition, descriptive research design is to study frequencies, average and other statistical calculations. After that, the causal is used because the hypothesis was analyzed in this research. According to Malhotra [32], primary data is data originated by the researcher for the specific purpose of addressing the research problem. In addition, the primary data collection involves all six steps of the marketing research process which are problem definition, development of an approach to the problem, research design formulation, fieldwork or data collection, data preparation and also report preparation and presentation. In this research, the data were collected through hypothesis based on literature review. Other than that, the data collected from the questionnaire is based on the theoretical framework and also adapting question from Ramseook-Munhurrun et al. [33] and the website from www.uwsuper.edu.

For this research, multiple choice questions and Likert scale are used in the structure questions. According to Malhotra [32], multiple choice questions should also be used. The researcher provides a choice of answers, and respondents are asked to select one or more of the alternatives given. Then, the Likert scale is a

measurement scale with five response categories ranging from "strongly disagree" to "strongly agree", which requires the respondents to indicate a degree of agreement or disagreement with each of a series of statements related to the stimulus objects. In this study, there are several statistical techniques that can be used to analyze collected data such as frequency analysis, reliability test, descriptive statistics, correlation test and regression. For data analysis, all data collected from the respondents were analyzed using Statistical Package for the Social Sciences (SPSS) version 2.0. As a conclusion, the focus of the research methodology is the exploratory, descriptive and causal research design. The information of the sampling technique and data collection method as well as the data analysis that has been used in this study is also included. Finally, the data collected through these methods which is the method of data analysis will be presented in the next chapter.

37.4 Findings

In this study, the data is gathered to obtain the results that would answer the research questions and measure research objectives. In addition, the data is presented to identify the relationship of service quality towards customer satisfaction. In this study, the results for the reliability tests which were done have been summarized below.

Based on Table 37.1, it shows that the variable section used in the questionnaire is reliable, and this refers to the 50 respondents. The value obtained for Cronbach's alpha majority is considered as moderate by assurance which carried 0.70, then followed by responsive, 0.79. After that, the tangible was followed by the value obtained which is 0.70 and next is reliability which carried 0.74. Lastly, the customer satisfaction was followed by the value of 0.71. In this study, it can be concluded that the data obtained from this research is reliable by using the above dimensions.

37.4.1 Frequency Analysis

1. Frequency and percentage by gender
   Table 37.2 shows that 66 % out of 100 respondents are females and 34 % are males. Thus, this indicates that the highest respondents based on gender are females.

Table 37.1 Summary of reliability test

Dimension	Cronbach's alpha	N of item
Assurance	0.70	5
Responsiveness	0.79	5
Tangible	0.70	4
Empathy	0.77	5
Reliability	0.74	5
Customer satisfaction	0.71	4

Table 37.2 Frequency and percentage by gender

	Frequency	Percent	Valid percent	Cumulative percent
Male	17	34.0	34.0	34.0
Female	33	66.0	66.0	100.0
Total	50	100.0	100.0	

Table 37.3 Frequency and percentage by age

	Frequency	Percent	Valid percent	Cumulative percent
18–27 years	6	12.0	12.0	12.0
28–37 years	14	28.0	28.0	40.0
38–47 years	17	34.0	34.0	74.0
48–57 years	11	22.0	22.0	96.0
Above 58 years	2	4.0	4.0	100.0
Total	50	100.0	100.0	

Table 37.4 Frequency and percentage by marital status

	Frequency	Percent	Valid percent	Cumulative percent
Single	12	24.0	24.0	24.0
Married	32	64.0	64.0	88.0
Widow	6	12.0	12.0	100.0
Total	50	100.0	100.0	

2. Frequency and percentage by age

   Table 37.3 shows the highest percentage of respondents who answered the questionnaire is between 38 and 47 years old, which is 34 %. It is followed by respondents between 34 and 37 years old that carried 28 %. Next, the percentage of respondents between 48 and 57 years old is 22 %, and only 12 % represented respondents between 18 and 27 years old. Lastly, the percentage of respondents who are above 58 years old is 4 %.

3. Frequency and percentage by marital status

   According to Table 37.4, the highest percentage for marital status is married which is 64 %. This is followed by singles with 24 %. The lowest percentage is indicated by widows who made up 12 % of the respondents.

4. Frequency and percentage by occupation

   According to Table 37.5, it showed that the highest percentage of respondents who answered the questionnaire for occupation is employed with 84 %. Then, it is followed by unemployed respondents, 16 %.

Table 37.5 Frequency and percentage by occupation

	Frequency	Percent	Valid percent	Cumulative percent
Employed	42	84.0	84.0	84.0
Unemployed	8	16.0	16.0	100.0
Total	50	100.0	100.0	

Table 37.6 Mean and standard deviation of assurance

Item	Mean	Standard deviation
The service is taking a short time in fulfilling the customer's needs	4.48	0.97
The staff is credible in solving the customers' problem	4.16	1.00
The staff looks confident in giving the information	4.28	0.78
The staff can be trusted	4.40	0.76
The staff are knowledgeable about the information of service they provide to the customer	4.48	0.76
Total	4.36	

37.4.2 Descriptive Statistics

This part discusses the percentage of factors that influenced customer satisfaction the most. It uses the mean score of overall factors where the value was obtained by summing all elements in a set and dividing it by the number of elements. The mean is taken as the average.

1. The central tendency (mean) and standard deviation

   The response from the respondents was analyzed using the descriptive statistics. Thus, the mean and standard deviation for each data were obtained.

   Table 37.6 above shows the factors of assurance towards customer satisfaction. The highest ranking is service taking a short time in fulfilling the customer needs with the mean obtained 4.48 (std. dev. = 0.97), and it is similar to the staff who are knowledgeable about the information of service they provide to customers which carries 4.48 for the mean (std. dev. = 0.76). Then, it is followed by the rank of the staff that can be trusted by the mean obtained 4.40 (std. dev. = 0.76). Next, the mean carried 4.28 (std. dev. = 0.78) whereby the staff looked confident in giving the information. The lowest ranking is the staff's credibility in solving the customers' problems with the mean obtained 4.16 (std. dev. = 1.00). Hence, with total majority average score of 4.36, it can be proved that there is a slight positive relationship on assurance towards customer satisfaction at Jabatan Agama Islam Wilayah Persekutuan.

2. Responsiveness

   According to Table 37.7, there is a factor of responsiveness towards customer satisfaction. The organization understands the specific needs of their customers

Table 37.7 Mean and standard deviation of responsiveness

Item	Mean	Standard deviation
The staff's willingness in helping the customers to solve problems at any time	4.42	0.76
The staff take action immediately when the customer makes a complaint	4.36	0.75
The staff spend some time responding to the customers' request while they are busy	4.46	0.76
The organization understands the specific needs of their customers	4.48	0.79
JAWI provides prompt services to the customers	4.42	0.79
Total	4.43	

Table 37.8 Mean and standard deviation of tangible

Item	Mean	Standard deviation
Service area is clean	4.38	0.83
The information materials are provided to the customer	4.36	0.80
The staff are neat on a daily basis	4.34	0.77
The equipment coordinated in good condition	4.42	0.73
Total	4.38	

with the mean of 4.48 (std. dev. $= 0.79$). The second rank is the staff spending some time to respond to the customers' request while they are busy with the mean obtained 4.46 (std. dev. $= 0.76$). The lowest mean is 4.36 (std. dev. $= 0.75$) for the staff who take action immediately when the customers make a complaint. Therefore, with the total majority average score which is 4.43, it shows that there is a positive relationship on responsiveness towards customer satisfaction at Jabatan Agama Islam Wilayah Persekutuan.

3. Tangible

Based on Table 37.8, it shows the tangible factors towards customer satisfaction. The highest mean is the equipment coordinated with good condition with the mean obtained 4.42 (std. dev. $= 0.73$). This is followed by a service area is clean with a mean of 4.38 (std. dev. $= 0.83$). Next is the information materials are provided to the customer that was followed by the mean obtained 4.38 (std. dev. $= 0.80$). The lowest mean for tangible is the staff that are neat on a daily basis with a mean of 4.34 (std. dev. $= 0.77$). Based on the total average score, it shows that tangible did have a positive relationship towards customer satisfaction at Jabatan Agama Islam Wilayah Persekutuan.

4. Empathy

According to Table 37.9, there is a factor of empathy towards customer satisfaction. The highest ranking is the way of communication that is clear with a mean obtained 4.50 (std. dev. $= 0.76$). Then, the second ranking is the staff greet customers with a smile with a mean of 4.36 (std. dev. $= 0.72$). Then,

Table 37.9 Mean and standard deviation of empathy

Item	Mean	Standard deviation
The staff give the customers the best personal consultation	4.24	0.72
The staff greeted customers with a smile	4.36	0.72
The staff build a good relationship with the customers	4.32	0.94
The organization has the best interests at the heart of customers	4.32	0.77
The way of communication is clear	4.50	0.76
Total	**4.35**	

Table 37.10 Mean and standard deviation of reliability

Item	Mean	Standard deviation
The information given by the staff is accurate	4.44	0.79
Fulfil the promise to the customer	4.30	0.69
The staff show sincere interest in solving customer's problem	4.42	0.81
The staff perform services right the first time	4.50	0.76
The staff perform the service at the same level at any time	4.30	0.79
Total	4.39	

the ranking was followed by a ranking that obtained the same mean which is the staff building a good relationship with the customers and the organization has the best interests at the heart of customers with a mean obtained 4.32 (std. dev. = 0.94) and also 4.32 (std. dev. = 0.77). The lowest ranking is the staff giving the customers the best personal consultation with a mean obtained 4.24 (std. dev. = 0.72). Hence, based on the results shown, it can be concluded that the total mean of 4.35 obtained shows that there is less relationship on empathy towards customers' satisfaction at Jabatan Agama Islam Wilayah Persekutuan.

5. Reliability

Table 37.10 shows the factors of reliability towards customer satisfaction. The leading ranking is the staff performing their services right the first time with the mean obtained 4.50 (std. dev. = 0.76). Then, it is followed by the information given by the staff is accurate that carried 4.44 (std. dev. = 0.79) for the mean, and then it is followed by the staff show sincere interest in solving customer's problem which obtained 4.42 (std. dev. = 0.81). The lowest ranking factors with the mean of 4.30 (std. dev. = 0.81) and 4.30 (std. dev. = 0.79) are fulfill the promise to the customer and the staff perform service at the same level at any time respectively. As concluded, with a total average score of 4.39, it can be proven that there is a positive relationship on reliability towards customer satisfaction at Jabatan Agama Islam Wilayah Persekutuan.

6. Customer satisfaction

Table 37.11 shows the summary of results obtained from the survey conducted on the service quality towards customer satisfaction. The highest ranking is shown by the staff who gave full respect in solving the problems of

Table 37.11 Mean and standard deviation of customer satisfaction

Item	Mean	Standard deviation
The staff of JAWI is very responsive	4.30	0.81
The environment of JAWI is convenient	4.38	0.64
JAWI provides better quality service	4.36	0.75
The staff give a full respect during solving the problem of customer	4.60	0.76
Total	4.41	

Table 37.12 Linear regression

	Coefficients				
	Unstandardized coefficients		Standardized coefficients		
Variable	β	Std. error	Beta	t	Sig.
(Constant)	0.780	0.419		1.864	0.069
Assurance	−0.040	0.177	−0.042	−0.223	0.824
Responsive	0.058	0.244	0.060	0.237	0.813
Tangible	0.258	0.250	0.270	1.033	0.307
Empathy	0.167	0.195	0.173	0.853	0.398
Reliability	0.386	0.197	0.379	1.961	0.056

Note: Dependent variable: customer satisfaction

customers with the mean of 4.60 obtained (std. dev. $= 0.76$). The second rank is the environment of JAWI is convenient with the mean of 4.38 (std. dev. $= 0.64$). Then, it was followed by JAWI providing better quality service with the mean of 4.36 (std. dev. $= 0.75$). Lastly, it was followed by the staff of JAWI is very responsive by the mean obtained 4.30 (std. dev. $= 0.81$). Hence, it can be concluded that the respondents were satisfied with the service quality at Jabatan Agama Islam Wilayah Persekutuan which shows a mean of 4.41 obtained.

37.5 Regression

Regression analysis is used to identify the most influential factor through the significant value. In this study, the linear regression is used to study the most variables that influence customer satisfaction at Jabatan Agama Islam Wilayah Persekutuan which are based on the third objective.

Based on Table 37.12, the independent variables were analyzed by linear regression. The independent variables are assurance, responsiveness, tangible, empathy and reliability. Thus, from the value obtained, the most influential factors have been identified as reliability ($\beta = 0.056$) due to the beta value obtained. The reliability factor is most influential towards customer satisfaction in Jabatan Agama Islam Wilayah Persekutuan based on the significant value at 0.056 and beta is

0.379. The second variable that influences customer satisfaction is tangible which is significant at 0.307, and the third is empathy with a significant value of 0.398. The fourth variable is responsiveness with a significant value at 0.813. Lastly, the assurance is less influenced by the customer satisfaction with the significant value of 0.824.

37.6   Conclusion

There are four objectives that need to be achieved after reviewing and analyzing the data and also the information from previous studies. The first objective was to study the level of customer satisfaction in Jabatan Agama Islam Wilayah Persekutuan (JAWI). Based on the mean which has been tested, it shows that the total average proves that there is a positive relationship in service quality towards customer satisfaction at Jabatan Agama Islam Wilayah Persekutuan. The second objective is to study the relationship between assurance, responsiveness, tangible, empathy and reliability towards customer satisfaction. The relationship was tested with the correlation test, and the findings obtained show that there is a strong relationship between the five dimensions which are the independent variables. After that, the objective is to study the most variables that influence customer satisfaction in Jabatan Agama Islam Wilayah Persekutuan (JAWI). This objective is based on the regression test, and the results show that the most variable influenced is reliability towards customer satisfaction with a significant value at 0.056 and beta is 0.379. Lastly, the objective is to study the alternatives to improve customer satisfaction in Jabatan Agama Islam Wilayah Persekutuan (JAWI), and the alternatives are to educate the staff and update the facilities. In order to maintain the customer satisfaction with the service provided to them and to make them deliver good quality service, Jabatan Agama Islam Wilayah Persekutuan should carry out a few actions.

Below are some recommendations that were found during this study. Firstly, Jabatan Agama Islam Wilayah Persekutuan should send their staff for special training every year. It will help them to gain more knowledge and new experience and also learn new skills, and after finishing the training, they can apply the things that they have learned in the training. Other than that, through the training programme, the staff will be educated on the management and responsibility towards the service that they provide to the community. This can make them improve their performance, and the organization will also get a positive perception from the community. Next, the organization should update their facilities or reorganize their service area to make it more convenient for the customers. This will provide a positive image in the eyes of the customers. Other than that, the organization also has to improve their facilities for use by employees. It includes a fax machine for every department, multi-function photocopy machine and others. Thus, it will make the employees work more efficiently and give full commitment to their task and customers will be satisfied.

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Chapter 38
The Performance of Married and Single-Mother Entrepreneurs: Evidence from Malaysia

A.H. Fatimah Salwa, M.H. Mohd Yahya, A.R. Azila, and M. Fidlizan

Abstract This paper focuses on two core objectives. Firstly, it aims at exploring the profile of successful married and single-mother entrepreneurs who have been fruitfully running their business for at least 10 years under the scheme offered by Amanah Ikhtiar Malaysia (AIM). Secondly, it sought to empirically compare the performance of both groups from the objective (financial) and subjective (nonfinancial) angles especially after the replacement of existing schemes into the new one in 2003. About 403 respondents which comprise of 202 married and 201 single-mother entrepreneurs represent the sample of this study who participated in the survey exercise. The respondents considered for this study were restricted to the beneficiaries of AIM in the state of Perak particularly in Manjung Branch which is among the largest number of targeted groups. The data were collected using a self-administered questionnaire which is adopted from several sources. The average annual sales for the last 3 years (2011–2013) were used to represent objective performance, while subjective measure comprises 11 items. The descriptive analysis was employed to provide the general summary of the findings while the independent-sample *t*-test was applied to compare the performance of interested groups. The findings revealed that the performance of married entrepreneurs was better than the opposite group from the perspectives of both objective and subjective. Based on the result, some recommendations were proposed together with some limitations of the study which provide help in charting direction for future research.

Keywords Entrepreneurs • Financial • Nonfinancial • Performance • Single mother

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38.1   Introduction

Amanah Ikhtiar Malaysia (AIM) plays a significant role in the war against poverty in both urban and rural areas of Malaysia [1]. As of January 2014, a total amount of RM10,056,603,803.00 has been disbursed and distributed to about 345,053 participants with a recorded repayment rate of almost 100 % [2]. In fact, the effective management risk capabilities play a key role towards such achievement. In addition, the social pressures that arise as a result of dividing the participant into groups help in motivating the participants to avoid defaulting on their micro-financing. Besides that, the members of the group always meet on weekly bases. This thus helps in monitoring each member and facilitates rapid repayment. In the event of failure to repay by a group member, other members in the group will take responsibility to raise funds to help the defaulter. AIM personnel also make field trips to monitor member projects [3].

In order to distribute the funding efficiently, several groups of women get involved in the programme including the single mother.[1] Previously, there was a scheme created specifically for such group which is named 'Single Mother Special Scheme (SMSS)' in 1997. Under this scheme, they are entitled to obtain financing up to RM10,000 which should be settled within the next 3 years. However, several conditions are imposed on them in order to be eligible for such funding. Apart from being a single mother who may be either divorced or widowed, they must belong to the income group not exceeding the poverty line at that particular time. On the other hand, Ikhtiar Loan Scheme 1 (ILS 1), Ikhtiar Loan Scheme 2 (ILS 2) and Ikhtiar Loan Scheme 3 (ILS 3) are offered to the women entrepreneurs other than single mothers. The amount of such financing is slightly lower than the SMSS and need to be paid back within a shorter period of time compared to the SMSS [2].

However, AIM repealed all existing schemes and came out with the new ones, among which are I-Mesra, I-Wibawa, I-Srikandi and I-Wawasan in 2003. The transformation was done purposely to achieve a better management system, reducing the cost of operations. Among other things, the reformation also aims at promoting healthy competition among the participants of AIM regardless of their status [1].

Regarding the current trend of researches in this area, most of the researchers are focusing more on the success and failure factors that theoretically and empirically contributed to the performance of microcredit entrepreneurs [3–7]. However, the scholars emphasise the importance of thoroughly and systematically evaluating performance. Since the performance is the indicator to measure the success of the entrepreneurs, it should therefore be carried out as often as possible [8].

Based on that, it has attracted the attention of the researchers who strive to fill the gap. This is because the evaluation of the Muslim entrepreneurs' performance particularly in relation to those who are married and single mothers is rarely

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[1] According to Amanah Ikhtiar Malaysia, 'single mother' refers to a woman who is widowed or divorced and has a dependent child or children.

discussed exclusively in the literatures. In line with this, the present study intends to explore the profile of both (married and single-mother) entrepreneurs who have successfully run their business for at least 10 years. The study also aims at empirically comparing the performance of married and single-mother entrepreneurs based on the objective (financial) and subjective (nonfinancial) angles especially after the transformation made by AIM.

Hence, the remaining paper is arranged as follows: Sect. 38.2 reviews the literature and is followed by the discussion of the data and research methodology used which is discussed in Sect. 38.3. Section 38.4 presents the empirical findings and Sect. 38.5 consists of the conclusion together with some recommendations and limitations of study.

38.2   Literature Review

According to Perren [7], performance in the context of entrepreneurship is defined as an achievement of entrepreneurs in their business activities and it is usually measured by certain indicators. The performance indicators are not only used by entrepreneurs to evaluate their achievement, but it also acts as an effective strategy of improving the existing performance. Moreover, it also helps the management to recognise whether their operation is on the right track or not. Besides that, it equally assists to simplify the process of planning and management control. It consequently maximises the level of efficiency, productivity and competency in the management of the company [9].

In the field of entrepreneurship, Haber and Reichel [8] noted that there are various indicators which can be used to measure the performance. Nevertheless, Rhodes and Butler [17], Masuo et al. [10] and Zinger et al. [6] stated that the assessment of using the objective (financial) and subjective (nonfinancial) is the most accurate and widely used in research to identify the performance level of entrepreneurs.

Some of the indicators which are widely used in the literatures to represent the objective (financial) performance include return on assets [10], total sales [11], total profit [8], return on equity [12], capital growth [13], return on investment [14], total asset owned [3] and so on. However, performance measurements cannot merely depend only on this approach since it can be concluded as traditional methods of evaluating performance [15].

Garengo et al. [16] highlighted several problems of this kind of measurement. To them, the difficulty by the researchers to get accurate information related to the financial performance of the entrepreneurs due to their treatment as private and confidential constitutes one of the major problems. Some of them are reluctant to share information particularly with those they considered outsiders and never trust other people to have access to information they regarded as their secret. To Rhodes and Butler [17], some entrepreneurs were unable to provide the required

information due to incomplete financial records, particularly for the small and medium enterprises.

Therefore, many researchers including Harada [18], Dafna [19], Masuo et al. [10] and McClelland et al. [20] pay more attention on subjective measure in order to evaluate performance. This approach allowed the comprehensive and extensive assessment to be done to the entrepreneurs [17, 21]. Masuo et al. [10] used several proxies to measure the subjective performance of entrepreneurs such as customer satisfaction, personality development, awareness of entrepreneurs and so on. In line with this, the present study takes into account both aspects of indicators (i.e. financial and nonfinancial) to evaluate the performance as recommended by Haber and Reichel [8].

Extant literatures pay little attention to empirically study the performance of single-mother entrepreneurs either in terms of financial or nonfinancial aspects including the case of Amanah Ikhtiar Malaysia (AIM). Rohayu et al. [22] discuss theoretical factor contribution to the success of single-mother entrepreneurs, predominantly those who are involved in the AIM programme. However, a study conducted by Burden [23] showed that the performance of single mothers is worse than married entrepreneurs. Among the causes explained by Sanik and Mauldin [24] include the lack of time to manage the business since single-mother entrepreneurs were busy to manage their families. Other than that, they also need to fulfil many other responsibilities rather than just merely focusing on their business.

38.3 Data and Research Methodology

The present study examined the financial and nonfinancial performance of married and single-mother entrepreneurs who were participants of Amanah Ikhtiar Malaysia (AIM). In line with the objective of this study, only the successful entrepreneurs who run the business for at least 10 years were selected as the respondents. The study also limits the number of respondents to programme participants in the state of Perak, particularly in Manjung Branch, which is among the largest number of targeted groups.

Overall, 432 married and 422 single-mother entrepreneurs were chosen to be the population of the study. However, only 403 usable questionnaires (202 = married; 201 = single mother) were collected and considered for final analysis. The determination of sample size is essentially based on recommendation of Krejcie and Morgan [25]. Furthermore, since all the participants of the survey were Malay, a set of questionnaires which comprised of two parts was designed in the Malay language. The first part comprised the profile of the respondents which includes several questions such as the age of respondents, highest education level, types of industry and so on, while the second part focused on the financial and nonfinancial performance of the respondents.

The variables that represented the objective (financial) performance in this study adopted from the work of Abiola Babajide [26] which employed average annual

sales for the last 3 years (2011–2013). In fact, this method was also widely used by many other researchers including Acar [27] and Sarder et al. [28]. To them, the availability of data helped the researchers to get the information needed. On the other hand, the subjective (nonfinancial) variables that measured performance were represented by 11 items used by Boohene and Boachie-Mensah [29]. The selection was made since it is comprehensive and contains items that applied to most studies on subjective measures including Gadenne [30] and Kotey and Meredith [31].

Furthermore, this study employed several methods to analyse the data. Descriptive statistics such as frequency, percentage, mean, standard deviation, skewness, kurtosis and others were employed to provide a general summary of findings. Besides that, the independent-sample *t*-test was used to compare the financial and nonfinancial performance of married and single-mother entrepreneurs.

38.4 Empirical Findings

38.4.1 The Profile of Respondents

Although the beneficiaries of Amanah Ikhtiar Malaysia (AIM) are all women, only married and single-mother entrepreneurs who are Muslim and successfully run their business for at least 10 years are considered in this study. Only 403 out of 456 questionnaires are properly answered and usable for the analysis. The remaining questionnaires are rejected because they are incomplete, torn, unreadable and so on. The profile of the respondents and also the general information related to their entrepreneurial activities are presented in Table 38.1.

As shown in Table 38.1, the majority of married and single-mother entrepreneurs are of age between 46 and 60 years old. About 7.9 and 7.7 % of them are of age below 46 and above 60. Furthermore, the respondents are literate because all of them obtained formal education. Surprisingly, 13 of them are diploma holders from higher learning institutions and 8 out of 13 are single-mother entrepreneurs. In addition, about 50 % of the respondents (married and single mother) are involved in the trading activities and the remaining 4.7 are involved in the production and agricultural industry.

In terms of the duration of engaging in their business activities, about 37.2 % have been running their business transactions for 21–25 years of operation. Only 4.7 % out of the entire respondents are lucratively involved in their business activities for more than 30 years. Besides, almost 100 % of the entrepreneurs' families are directly involved in the entrepreneurial activities and the remaining are the other way around. However, the fact remains that their family members still make indirect involvement in various forms including opinion, help, support, advice and others.

Table 38.1 The profile of married and single-mother entrepreneurs and entrepreneurial activities

Profile of respondents	Items	Married entrepreneurs		Single-mother entrepreneurs		Total entrepreneurs	
		Freq	%	Freq	%	Freq	%
Age	40–45	18	8.9	14	7.0	32	7.9
	46–50	50	24.8	42	20.9	92	22.8
	51–55	68	33.7	83	41.3	151	37.5
	56–60	47	23.3	50	24.9	97	24.1
	≥61	19	9.4	12	6.0	31	7.7
Highest education level	Primary school	30	14.9	48	23.9	78	19.4
	PMR	69	34.1	85	42.3	154	38.2
	SPM	98	48.5	60	29.9	158	39.2
	Diploma	5	2.5	8	3.9	13	3.2
Industry	Production	46	22.7	49	24.4	95	23.5
	Trading	109	54.0	96	47.8	205	50.9
	Agriculture	47	23.3	56	27.8	103	25.6
Industrial age (year)	10–15	15	7.4	24	11.9	39	9.7
	16–20	31	15.3	77	38.3	108	26.8
	21–25	98	48.5	52	25.9	150	37.2
	26–30	50	24.8	37	18.4	87	21.6
	≥31	8	4.0	11	5.5	19	4.7
Family involvement	None	0	0.0	2	1.0	2	0.5
	1	111	55.0	113	56.2	224	55.6
	2	35	17.3	54	26.9	89	22.1
	3	28	13.9	23	11.4	51	12.7
	4	28	13.9	9	4.5	37	9.2

Freq = Frequency

38.4.2 The Performance of Married and Single-Mother Entrepreneurs

Since the main focus of this study is to compare the performance of two different groups of people (married and single-mother entrepreneurs), independent-sample *t*-test is applied in the analysis. Based on the importance of checking the assumptions, the values of skewness and kurtosis are therefore used to determine the normality of the distribution. As a result, the financial and nonfinancial performance for both (married and single mother) are found to be normally distributed because the values of skewness and kurtosis lie within the range −1 to +1 (see Table 38.2 below) as suggested by Hair et al. [32]. Besides that, the data is collected randomly from the population, and all items for the nonfinancial performance are transformed into a summated scale. Therefore, the assumptions for this kind of analysis are fulfilled.

Essentially, the independent-sample *t*-test is conducted to compare the financial performance for married and single-mother entrepreneurs. The result revealed significant difference in the financial performance for married and single-mother

Table 38.2 The values of skewness and kurtosis

Item	Married entrepreneurs		Single-mother entrepreneurs	
	Skewness	Kurtosis	Skewness	Kurtosis
Financial performance	−0.279	−0.652	0.175	−0.803
Nonfinancial performance				
Increased sales revenue	−0.204	−0.591	−0.085	−0.683
Business stability	−0.314	−0.721	−0.229	−0.983
Profit maximisation	−0.145	−0.788	−0.152	−0.692
Organisational growth	−0.443	−0.661	−0.250	−0.704
Industry leadership	−0.199	−0.565	−0.172	−0.729
Increased productivity	−0.391	−0.685	−0.276	−0.893
Lower cost of production	−0.183	−0.948	0.058	−0.868
Creating job	−0.342	−0.711	−0.100	−0.899
Increased personal income to look after family	−0.205	−0.622	−0.006	−0.876
Contribute to community development	−0.221	−0.600	−0.062	−0.956
Flexibility to combine family and work	−0.169	−0.585	−0.229	−0.694

entrepreneurs [$t(401) = 3.057$; $p = 0.002$]. Given the value of mean difference (15,744.036), married entrepreneurs perform better than the other group in terms of financial performance.[2]

In respect to the nonfinancial performance, the measurement was reliable since the coefficient alpha (0.834) is higher than 0.7 as proposed by Nunnally [33]. Based on the result obtained from the *t*-test analysis (refer to the Table 38.3), the study found that all items showed significant differences between the married and single-mother entrepreneurs except for the item 'flexibility to combine family and work'. Furthermore, the most significant differences between these two groups of entrepreneurs were 'profit maximisation' ($t = 3.739$, $p < 0.01$), 'business stability' ($t = 3.595$, $p < 0.01$), 'increased production' ($t = 3.154$, $p < 0.01$), 'creating job' ($t = 3.073$, $p < 0.01$) and also 'increased personal income to look after family' ($t = 3.032$, $p < 0.01$).

Taken as a whole, the *t*-test result of the analysis also confirmed the significant difference ($t = 4.621$, df $= 401$, $p < 0.01$) in nonfinancial performance. The mean difference of 0.181 (4.287–4.106) revealed that the married entrepreneurs performed better than the other side. Based on the results, the married Muslim entrepreneurs performed better than single mothers in terms of financial and nonfinancial indicators which have been used in this study.

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[2] The value of mean, standard deviation, minimum and maximum for financial performance do not expose in this research since Amanah Ikhtiar Malaysia treats it as private and confidential.

Table 38.3 Nonfinancial performance

Nonfinancial performance	Mean			t-test	
	Married	Single mother	Mean difference	t	Sig.
Increased sales revenue	4.22	4.08	0.14	2.236	0.026
Business stability	4.39	4.15	0.24	3.595	0.000
Profit maximisation	4.37	4.14	0.23	3.739	0.000
Organisational growth	4.35	4.16	0.19	2.794	0.005
Industry leadership	4.28	4.15	0.13	2.034	0.043
Increased productivity	4.40	4.19	0.21	3.154	0.002
Lower cost of production	4.13	3.96	0.17	2.508	0.013
Creating job	4.21	4.00	0.21	3.073	0.002
Increased personal income to look after family	4.28	4.07	0.21	3.032	0.003
Contribute to community development	4.24	4.04	0.20	2.912	0.004
Flexibility to combine family and work	4.30	4.20	0.10	1.591	0.112

38.5 Recommendations and Limitations

Based on the findings, it is suggested to provide more support especially from the people around single-mother entrepreneurs like family members, Amanah Ikhtiar Malaysia (AIM) and also the government. Some of them sometimes find it difficult to achieve better performance either in objective or subjective measures even though they are able to run the business for a longer period of time. This perhaps is due to several reasons that include lack of motivation and self-confidence particularly if they are in a dilemma and have self-conflict to play the role of a mother and an entrepreneur simultaneously.

Moreover, they are also not capable to get a higher amount of financing from AIM since the ability to repay is slightly lower compared to the married entrepreneurs. However, they have a lot of commitments to be fulfilled and have very limited time to manage the business. Therefore, the performance of single-mother entrepreneurs is lower than the other group of interest. Although AIM and the government mutually play significant roles to provide several education and training programmes to the AIM participants, more priority should be given to single-mother entrepreneurs.

Due to cost factors and time constraints, only the successful Muslim entrepreneurs who are married and single mothers who are equally beneficiaries of AIM are involved in this study. For future research, more respondents across several states in Malaysia hopefully can be considered to facilitate the generalisation. Several factors which contribute to the success and failure of single-mother entrepreneurs also can be explored.

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Chapter 39
Why Brand Equity Matters in a Globalised Malay and Islamic Country, Malaysia?

Norazah Mohd Suki and Jumiati Sasmita

Abstract Malay consumers place greater confidence in a particular brand than in a competitor's brand by referring to brand equity. This study aims to examine the correlations of brand association, brand loyalty, brand awareness and brand image with brand equity among Malay respondents. A structured close-ended questionnaire was used to gather data from 200 respondents in a globalised Malay and Islamic country, Malaysia, by utilising the convenience sampling technique. Results via Pearson correlations authenticated that brand awareness predominantly affects brand equity in the sense that a Malay customer's decision to buy a product or brand depends on the awareness of the product or brand knowledge available in their minds. Malay consumers get input and awareness of the particular product/brand from the social media. Results offer imperative insights to marketers and practitioners to formulate strategies to enhance their brand equity in order to obtain competitive advantage and business sustainability, particularly in a globalised Malay and Islamic country, Malaysia.

Keywords Brand association • Brand loyalty • Brand awareness • Brand image • Brand equity • Malay

39.1 Introduction

Brand equity means that consumers place greater confidence in a particular brand than competitors' brands which enhances consumers' loyalty and willingness to pay a premium price for the brand [1]. In essence, firms with high brand equity gain more competitive advantage and enjoy the opportunity for successful extensions, resilience against competitors' promotional pressures and creation of barriers to competitive entry [1, 2].

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Consumers place greater confidence in a particular brand than in a competitor's brand by referring to brand equity. For instance, in regard to green hotel acceptance, Bohdanowicz [3] noted that it is important to examine consumers' attitudes and perceptions as their demand for attributes are increasing. Indeed, less attention has been dedicated to understanding the factors that influence brand equity in Malaysia, a developing and Islamic country context, particularly among Malays. Hence, this study aims to examine the correlations of brand association, brand loyalty, brand awareness and brand image with brand equity among Malay respondents. The idiosyncratic contribution of this research arises from an integration of the effects of these factors on brand equity where the research is endowed with additional information in narrowing the research gap. The research makes a novel empirical contribution and provides fruitful insights by testing the proposed theoretical framework in Malaysia, a globalised Malay and Islamic country.

The paper is structured as follows. The next section reviews related literature with proposed hypotheses. The subsequent section elaborates the methodology used to conduct the research. This is followed by data analysis and discussion of findings. The final section concludes on the research findings and summarises the implications of the study with recommendations for further study.

39.2   Literature Review

This section reviews literature related to brand association, brand loyalty, brand awareness, brand image and brand equity, which are based on the guiding principle of Aaker model [4]. Preceding research noted that a consumer who has a positive perception of the brand will be inclined to develop a greater willingness to purchase the product and subsequently actively seek out the product in a store [5–8]. Indeed, attitudes positively affect customers' intention to spread positive word-of-mouth commendation and willingly pay more for the products [9–12].

39.2.1   Brand Association

Brand association is related to information on what is in the customer's mind about the brand, either positive or negative, connected to the node of the brain memory [13, 14]. Brand association, developed via association with attitude, attributes and benefits, acts as an information collecting tool to execute brand differentiation and brand extension [15]. The higher the brand associations in the product, the more it will be remembered by the consumer. If the consumer has a more positive association with a brand, the more they will be loyal towards the brand. Previous research by [14, 16] shows that the relationship between brand association and brand equity is positive and significant. However, Atligan et al. [17] and Bravo et al. [18] have opposite views. Based on the above, the following hypothesis is proposed:

H1: Brand association significantly correlates with brand equity.

39.2.2 Brand Loyalty

Brand loyalty is related to the users' repetitive buying behaviour over time with a positively biased emotive, evaluative and/or behavioural tendency towards a branded, labelled or graded alternative or product choice [19]. Integrated marketing communication plays an important role in influencing consumers' brand loyalty [20]. Consumers rebuying or repatronizing a preferred product/service consistently have initiated repetitive purchasing of the same brand or same brand set [21]. Prior research stated that brand loyalty influences consumer purchasing decisions to the same product [22]. Brand loyalty is developed by creating a positive output of brand equity which positively engenders brand preference over other brands [2, 14, 23]. Hence, the subsequent hypothesis is developed:

H2: Brand loyalty significantly correlates with brand equity.

39.2.3 Brand Awareness

Brand awareness is how consumers associate the brand with the particular product that they aim to own. Brand awareness is indispensable for the communication process to emerge, i.e. a top-of-the-mind awareness [24, 25]. Users need to be informed about the brand via effective marketing communication such as television, hand phone and online advertising in order to create awareness. Brand awareness significantly impacts consumer decision making where consumers generally use it as a decision heuristic which benefits the management of customer-based brand equity [24, 26–28]. Pouromid and Iranzadeh [16] noted that brand awareness has direct effects on brand's equity. Thus, the following hypothesis is postulated:

H3: Brand awareness significantly correlates with brand equity.

39.2.4 Brand Image

Brand image is related to the consumers' use of the brand to reflect their symbolic meaning of consumption and identity in self-expression [29]. Brand image that is familiar to consumer eye can help the companies to host new brands and pick up the sales of current brands [30]. Integrated marketing communications strongly influence brand image [20]. With regard to consumer behaviour towards green environment, Norazah [28] found that consumer's awareness of brand image with green marketing elements influences consumer's purchasing decision of green product where they used the product brand image with green elements as the primary sources of information about green products. They are unlikely to purchase green

Fig. 39.1 Proposed
theoretical framework
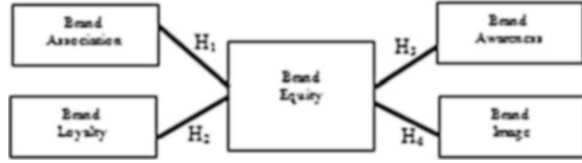
products if they are unfamiliar with the brand [31, 32]. Further, they changed their buying behaviour and purchase the product they considered green [33]. Indeed, consumers regularly associate the brands with celebrities or famous historical figures [29]. Bong et al. [34] noted that brand image has a positive effect on brand equity. Hence, this study posits:

H4: Brand image significantly correlates with brand equity.

The proposed theoretical framework is illustrated in Fig. 39.1.

39.3 Methodology

Out of 250 structured close-ended questionnaires distributed among full-time Malay students in a public higher learning institution in Penang, Malaysia, an Islamic country, within a 2-week period (from 16 July 2013 to 30 July 2013), 200 questionnaires were gathered with 80 % response rate utilising the convenience sampling technique. This sample size is reasonable as Roscoe [35] stated that the sample size between 30 and 500 samples is considered satisfactory. Their participation is purely voluntary. The structured close-ended questionnaire comprises three sections. Section A consisted of demographic profile, gender, age, race and school. Section B required the respondents to provide responses on their personal experiences with the brand product itself. Then, section C examined the factors affecting the brand product. The questionnaire items were adapted from Ling [2] and were measured on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Data were analysed using descriptive statistics and correlations via the Statistical Package for Social Sciences (SPSS) computer program version 21. Pearson correlation was performed to examine the correlations of brand association, brand loyalty, brand awareness and brand image with brand equity.

39.4 Data Analysis

Table 39.1 presents the distribution of respondents' socio-demographic characteristics among Malay respondents. Out of 200 Malay respondents, 60 % were female and 40 % were male. More than three-quarters of respondents (83 %) were 21–25 years old, and 17 % were 18–20 years old. More than half of the Malay respondents (66 %) have spent between RM100 and RM400 to buy a brand product in a year.

In terms of frequency of purchasing brand product, about three-quarters of the Malay respondents (75 %) have purchased brand products 2–6 times in a year and more preferred Adidas to Nike in product selection.

39.4.1 Reliability Analysis

Reliability analysis is performed to check the internal consistency of the scales via Cronbach's alpha. Table 39.2 depicts that all variables' Cronbach's alpha ranges between 0.703 and 0.812 which is above the threshold value of 0.70 [36], implying the survey instrument is reliable to measure all constructs consistently and free from random error.

39.4.2 Correlations of Brand Association, Brand Loyalty, Brand Awareness and Brand Image with Brand Equity

Pearson correlations are performed to check the correlations between brand association, brand loyalty, brand awareness and brand image with brand equity. Lind et al. [37] stated that the correlations are strong when the value is $r = 0.50$ to 1.0 or

Table 39.1 Socio-demographic profile of respondent

	Frequency	Percentage
Gender		
Male	81	40.5
Female	119	59.5
Age		
18–20 years old	33	16.5
21–25 years old	167	83.5
Money spent for buying brand product in 1 year		
Less than RM50	26	13.0
RM100–RM200	72	36.0
RM300–RM400	60	30.0
RM500 and above	42	21.0
Frequency of buying product in 1 year		
2–3 times	107	53.5
4–6 times	43	21.5
7 and above times	57	50
Type of favourite brand		
Nike	52	26.0
Puma	13	6.5
Adidas	109	54.5
Levi's	26	13.0

Table 39.2 Reliability and validity of constructs

	Correlations with brand equity	Cronbach's alpha	Mean	Standard deviation	Skewness	Kurtosis
Brand association	0.619[a]	0.719	3.683	0.538	0.084	0.075
Brand loyalty	0.343[a]	0.735	3.573	0.599	0.182	0.348
Brand awareness	0.772[a]	0.738	3.773	0.546	0.166	0.293
Brand image	0.731[a]	0.812	3.775	0.68	0.223	0.628
Brand equity	1	0.703	3.538	0.551	0.036	0.404

[a]Correlation is significant at the 0.01 level (2-tailed)

$r = -0.50$ to -1.0. Table 39.2 reported there was a significant positive correlation between all the variables at 0.01 with brand awareness having the strongest correlation with brand equity (i.e. $r = 0.772$, $p < 0.01$), followed by brand image ($r = 0.731$, $p < 0.01$). Besides, brand association ($r = 0.619$) and brand loyalty ($r = 0.343$) also had positive and significant correlation with brand equity as $p < 0.01$. Hence, there is no multicollinearity problem in this research. Further, the means for all constructs range from 3.538 to 3.775 on a five-point Likert scale of $1 = $ strongly disagree to $5 = $ strongly agree.

39.5 Discussion

This study examined the correlations of brand association, brand loyalty, brand awareness and brand image with brand equity among Malay respondents. Empirical results revealed that brand awareness is more strongly correlated with brand equity than brand loyalty, brand association and brand image as experienced by Malay respondents (see Table 39.2 and Fig. 39.2). Specifically, brand association is vital for consideration by marketers and practitioners. The association between brand association and brand equity as hypothesised in H1 is positive and significant which supports Keller's [14] and Pouromid and Iranzadeh's [16] results but is discordant with the results of Atligan et al. [17] and Bravo et al. [18]. Malay consumers trust the company that owns the particular product/brand that appeared in the social media and is familiar to them. They successfully notice that the particular product/brand has its own personality and differs in comparison with other competing products/brands.

Further investigation of the study revealed that brand equity is also significantly correlated by brand loyalty, which sustained H2 (see Table 39.2). Malay consumers usually use the product/brand as their first choice in comparison with other products/brands and would recommend this product/brand to others through the social

Fig. 39.2 Results of hypotheses testing

* $p < 0.01$
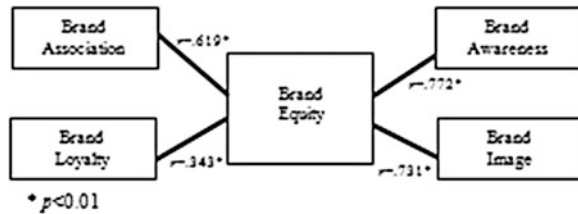
media. When they are satisfied with a product/brand that appeared in the social media, they will not switch to another product/brand next time. Results are in tandem with prior research findings [2, 14, 23].

Next, the results of Pearson correlations for hypothesis 3 as presented in Table 39.2 confirmed that brand awareness is significantly correlated with brand equity. The results conclude that brand awareness predominantly affects brand equity in the sense that the Malay customer decision to buy a product or brand depends on the awareness of the product or brand knowledge available in their minds. Consumers get input and awareness of the particular product/brand from the social media. They can recognise this particular product/brand in comparison to the other competing products/brands advertised in the social media and know how it looks and its characteristics. Indeed, they can quickly recall the symbol or logo of the particular product/brand. The findings are consistent with preceding research, i.e. [16, 24, 26, 27] where brands are more likely to be considered or chosen based on the consumers' brand awareness.

The final hypothesis, H4, posits that brand image significantly correlates with brand equity. The results of Pearson correlations sustained H4 ($p < 0.01$), signifying Malay consumers having some concern about brand image exhibited positive brand equity (see Table 39.2). The results concur with Bong et al. [34] who indicated that brand image has positive effect on brand equity. A company with favourable brand image gained better position in the market and can sustain competitive advantage and enlarge its market share [38]. When the product has positive brand image, Malay consumers are aware that the particular product/brand is well established and has a unique differentiated image in comparison with other products/brands.

39.6   Conclusion and Recommendations

Results have shed some light on which factors among brand association, brand loyalty, brand awareness and brand image are significantly correlated with brand equity among Malay respondents. Specifically, marketers and practitioners should put more emphasis on brand awareness in inducing brand equity besides other factors. Hence, results from this study offer imperative insights to them to formulate strategies to enhance their brand equity in order to obtain competitive advantage

and business sustainability. However, this research was conducted among 200 full-time Malay students who study in a public university in Penang, Malaysia, an Islamic country, which infers the applicability of small sample size to generalise the whole population in Malaysia. Future research is recommended to use a bigger sample size to improve the generalisability of the findings. Besides, future research can be carried out to advance the analysis by using multivariate data analysis such as structural equation modelling technique in order to investigate the hypothesised relationships simultaneously with confirming the factor via confirmatory factor analysis, check the model fitness via goodness-of-fit indices and examine the discriminant and convergent validity at first hand.

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Part IV
Law and Policy

Chapter 40
A Survey to Assess the Female Sexual Harassment in the Higher Educational Institutes of Karachi, Pakistan

Zulfiqar Ali Shaikh, Muhammad Zaman Shaikh, and Masood Hameed Khan

Abstract *Objectives*: To determine the nature and frequency of the exposure of female students to sexual harassment at higher educational institutes and explore the adverse effects of sexual harassment on the victims and coping strategies implied by them.

Background: Sexual harassment, whether at workplace, educational institution, street, or leisure, is a problem gaining increasing recognition in every society. Despite widespread nature of the problem, there are still considerable misunderstandings as well as differences of opinion concerning whether particular situations or behaviors are sexually harassing in nature or not. The victim may feel threatened, humiliated, and harassed, and this would interfere with the performance, satisfaction, and commitment and undermine security or create an intimidating environment.

Subjects and Method: A total 480 female students were conveniently selected from ten different educational institutes and were provided a self-administered questionnaire with their consent. The identity of all the study subjects was kept secret. The study was conducted from January 6 to September 30, 2009. The data were analyzed by using SPSS version 15.

Results: Out of 480 female students, 460, i.e., 96 %, returned the filled questionnaires. Among them, 65 % reported of sexual harassment of various degrees/levels irrespective of their residential area, appearance, and attire. These females were harassed by the fellow students (37 %), faculty (32 %), and strangers (64 %) who included patients, attendants, visitors, and passersby. Although almost all of the participants (98 %) wanted a punishment for the harassers, they (78 %) were reluctant to disclose the name/identity of those perpetrators because of the fear of exploitation, social taboo, further embarrassment, adverse consequences, and career obstacles.

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Conclusion: Many females were the victim of sexual harassment in various forms. There is a need to sensitize the society, and mass awareness programs should be carried out through variety of media.

Keywords Sexual harassment • Females • Gender discrimination • Educational institutes

40.1 Introduction

The review of the relevant literature suggests that sexual harassment is a very serious social and psychological issue and the women from every walk of life are affected by it [1, 2]. Perceptions differ about what behaviors constitute sexual harassment. However, typical examples of sexual harassment include sexually oriented staring; verbal harassment or abuse; subtle pressure for sexual activity; sexist remarks about a woman's clothing, body, or sexual activities; unnecessary touching, patting, or pinching; leering of a woman's body; use of pornographic material; grabbing; nonreciprocated requests for dates; intrusive letters and phone calls; gross sexual imposition or assault accompanied by implied or overt bribes or threats concerning one's job, grades, or letters of recommendations; rape; etc. [3].

Sexual harassment in education remains a "forgotten secret," with educators and administrators refusing to admit that the problem exists in their institutes or accept their legal and ethical responsibilities to deal with it. The harassers are usually men, while victims or targets are usually women. This pattern reflects prevalent social power relations [4].

Sexual harassment is a reality at school, and in the workplace [5], it has consequences for psychological ill-health among adult women [6], and the young girls who reported being sexually assaulted or harassed often tend to develop emotional disorder and exhibit suicidal behavior more frequently [7].

Sexual harassment is so widespread that we often fail to recognize the harassing behavior as wrong. This is because so many of us (women and men alike) have become desensitized to offensive behaviors.

The cases of sexual harassment are not reported by victims because of various reasons such as family and peer pressures, unsatisfactory police behavior, long and unjust processes in application of law, and lack of insecurity on the part of the victim. Sexual harassment is the least spoken issue in Pakistani society. Although all women know it and experience it, nobody cared or dared to report it because throughout their lives, they had been discouraged to speak about such incidences [8].

This survey was conducted to determine the exposure of female students to sexual harassment and coping strategies implied by them.

40.2   Methodology

This study was conducted in ten institutes which included six medical, three engineering, and one general colleges/universities of Karachi. Around 800 female students were contacted in these institutes and were explained the purpose of the study, but 480 of them volunteered to participate and the rest refused to talk about this social taboo. This also has been earlier reported that sexual harassment was difficult to study as it was the least spoken issue in Pakistani society [8].

After taking a verbal informed consent, a pretested questionnaire was distributed among study participants. A convenient sampling technique was adopted and the study subjects were approached in the girls' common rooms, libraries, classrooms, laboratories, canteens, and corridors of these institutes. They were assured of the secrecy of their identity and their names were not mentioned in the pro forma.

The study was conducted from January 6 to September 30, 2009. The data were analyzed by using the SPSS software.

40.3   Results

Of the 480 female students, 460 (96 %) returned the questionnaires. Out of the returned forms, 286 (62 %) were from medical, 96 (21 %) from engineering, and 78 (17 %) from the general university female students as shown in Fig. 40.1. The respondents were of 18–25 years, from various socioeconomic strata, and 74 (16 %) of them were married. Among them, 299 (65 %) reported experiencing harassment in the form of sexual comments, jokes, gesture, and looks; being touched, grabbed, or pinched in a sexual way; invited for outing; and dire consequences for not indulging in "friendly" relations (Table 40.1) regardless of their appearance, attire, and residential area. A majority ($n = 373$, 81 %) had to face this situation very frequently. The unmarried women more often experienced harassment than married women. None of them reported a serious sexual assault.

In a majority (64 %), they were harassed by strangers, who included patients, attendants, visitors, and passersby, followed by the fellow students (37 %), faculty/teachers (32 %), and the staff working there (2 %) as shown in Table 40.2. The harassers' age varied from 18 to 60 years.

Many a times they had ignored mild forms of sexual harassment (e.g., jokes or teasing of a sexual nature). They ($n = 193$, 42 %) also were afraid of powerful position of the harassers.

Surprisingly, 175 (38 %) of the victims blamed themselves for what had happened, with a belief that they would not have experienced sexual harassment if they had looked or dressed differently or even behaved differently.

Among these victims, 28 (6 %) reported the incident to the family, 51 (11 %) to the head of their institution, and 188 (41 %) discussed with their friends/class fellows, while the rest 193 (42 %) were afraid to discuss/disclose and felt small
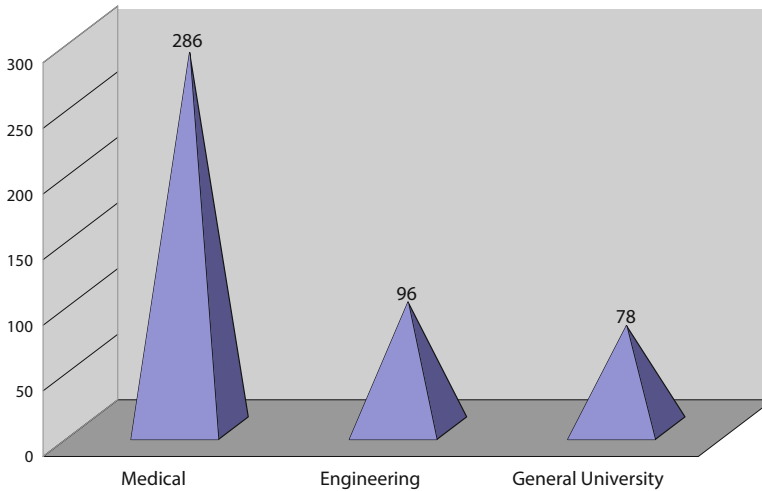
Fig. 40.1 Universities that research participants come from

and depressed. These victims (48 %) felt very uncomfortable and frightened to move about in the college/university campus without a friend accompanying them. They were dependent on their family members, spouses, and friends.

The complaints were made against the fellow students, patients' attendants, and the staff. The action was taken in the form of a verbal warning, and in the case of attendants, their patients were discharged from the hospital. Although almost all of the participants (98 %) wanted a punishment for the harassers, they (78 %) were reluctant to disclose the name/identity of those perpetrators because of the fear of exploitation, social taboo, further embarrassment, adverse consequences, career obstacles, and no action/ response and also because they (26 %) considered it as a norm in the male-dominated society. Among the victims, 166 (36 %) reported feelings of powerlessness, humiliation, disbelief, shock, anger, fear, anxiety, and depression, and the studies/academic activities of 105 (23 %) were badly affected and 51 (11 %) had transient suicidal tendencies.

According to the 386 (84 %) of the study participants, this issue should be taken seriously, and awareness campaign must be carried out through various media.

Eighty-nine percent of the respondents believed that almost all the females are harassed irrespective of their appearance and status. According to them, the reasons behind the female harassment included psychological problems, fun/joke, show of power and authority, lack of respect for women, sexual perversion, inferiority complex of male counterpart, and dislike against working women.

Table 40.1 Types of sexual harassment as reported by the study participants

Admired figure/dress in a sexual way	419 (91 %)
Told a dirty joke	358 (78 %)
Buzzed filthy songs	377 (82 %)
Made abhorrent calls on telephone	202 (44 %)
Sent muddy SMS	212 (46 %)
Offered lift in his car	83 (18 %)
Invited for outing or going to a restaurant	87 (19 %)
Tried to show pornographic material	97 (21 %)
Tried to talk about some vulgar movie or a TV program	161 (35 %)
Took interest in her personal life with the negative intention	313 (68 %)
Tried to talk about her or his own sexual life	124 (27 %)
Tried to have body touch while passing by/sitting/working/giving something/praising her work/teaching	414 (90 %)
Tried to make her sit with him on some lame excuses	166 (36 %)
Assured promotion/grades/other benefits for his bad intentions/demands	175 (38 %)
Threatened for dire consequences if she did not make him a "friend"	51 (11 %)
Tried to kiss	37 (08 %)

Table 40.2 The harassers as identified by the study subjects

Harassers	Frequency	
	Number	Percent
Strangers	294	64
Fellow students	170	37
Faculty/teachers	147	32
Staff	09	02

40.4 Discussion

Sexual harassment in Pakistan frequently occurs in coeducation institutions and public places (e.g., bus stops, markets, stadiums, cinema halls, parks, females' college gates, etc.). The harassers include males of all ages belonging to different socioeconomic strata of the society [9]. The study results showed that 65 % female students were harassed on the basis of gender. This suggests that whether recognized or not, sexual harassment persists in the educational institutes and is a giant but silent problem of our society. Another study revealed that more than 50 % medical students in Pakistan faced bullying or harassment [10]. Such a mess is also prevalent in other countries as females faced harassment at workplace or educational institutes. A study in the United Kingdom also reported that one in three female staff was harassed there [11].

The harassers were strangers (patients, attendants, visitors, and passersby), fellow students, faculty/teachers, and staff. Because of the routine practice of harassment, they could be unaware that their behavior was offensive or constitutes sexual harassment as was also found in other studies [12].

It is a general concept that use of a particular clothing/dressing and outlook/appearance has an association with harassment issue [13]. This study denied any connection between harassment and attire and appearance of women. The problem of sexual harassment is not confined to any social strata. Although some women may be more vulnerable to sexual harassment than others, no woman seems to have immunity on the basis of her social status.

It has been found that marital status is related to the experiences of sexual harassment, with unmarried women more often experiencing harassment than married ones [14–16]. The same was reported in this study.

The facts that first or the first several harassing events are often ignored and the harassers are more powerful, physically and organizationally, than the victims were also found in other studies [17, 18]. In many cases, the sexual harassment primarily is a manifestation of power, rather than sexual attraction. The females may be prone to harassment because of the male-dominated setup as is evident in our study. Such society structure usually has fewer women to demonstrate that they are equally proficient as males in all fields [19].

As in our study, the same was reported that the female students took somebody along with them if they had to see their supervisors who harassed them. This strategy is quite common among female students as well as working women [20]. Generally, the harassed women become mistrustful of men and thus become excessively dependent on their family members, spouses, and friends [21].

Self-blame by the victims as reported in this study was found by others also. In Pakistani culture, the women are made to feel responsible for their own victimization by being told that if a man harasses them, it is because they have been doing something to provoke him [8, 22].

Reluctance shown by the victims to report harassment as found in this study, because they were ashamed, blamed themselves, were frightened of further

humiliation, and believed that they would not be taken seriously, is also evident from other studies [23].

In general, harassment victims do not make complaints, as they feel that making a complaint will not accomplish anything, they are concerned about retaliation for complaining, and they fear that complaining might negatively affect them or their family [24].

According to many researches, victims were more willing to report harassment to their friends than to any other group; fewer victims would report to their department head or administrators [25, 26]. The victims recommended more assertive strategies to others than they would employ themselves.

In order to cope with the sexually harassing situations, the harassed women respond in two ways, i.e., "internal" or "external" in nature. The internal strategies are the attempts to manage the cognitions and emotions associated with the event (e.g., detachment, denial, relabeling, illusory control, and endurance), and the external strategies focused on the harassing situation itself (e.g., avoidance, assertion/confrontation, seeking institutional/organizational relief, social support, and appeasement) [27, 28].

The results are the same as found in other researches. The victims vary in their emotional and behavioral responses to sexual harassment. Some deny its existence or importance. Others react with disbelief, shock, and/or doubt to even the most blatant acts; some feel sympathy toward their harassers. Many blame themselves and feel responsible to prevent the incident. Fear of resisting or reporting is a common response to sexual harassment; feelings of powerlessness are related to this fear. Self-esteem and confidence in both academic work and personal relationships are likely to plummet. Victims find themselves mistrustful of men in general. Additional emotional responses include anger, fear, irritability, depression, feeling of humiliation and alienation, and a sense of helplessness and vulnerability. Any or all of these emotions may result in decreased concentration and drive and general listlessness and also substance abuse and may result in serious mental health disorders [29, 30]. The study participants also reported the same feelings and suffered from mental agony and their performance was adversely affected. Those who reported suicidal tendencies could have experienced a serious form of sexual harassment.

40.5 Conclusion

Sexual harassment seems prevalent at varying degrees and in various forms in higher-level educational institutes. This often occurs in unequal power relationship like workplaces or educational institutions. Many cases go unreported. The victims are reluctant to talk against their agony because of the fear of humiliation for themselves and their families. There is a need to sensitize the society to tackle this issue seriously, and mass awareness programs should be carried out through a variety of media.

In Pakistan, this issue is yet to be acknowledged and investigated.

Limitation of the Study The findings cannot be generalizable because of the nonrepresentative sample, as only those female students were included who volunteered to participate. Those who refused to respond could have suffered more severely but did not want to disclose because of further embarrassment.

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Chapter 41
E-Participation Among Members of Parliament in Malaysia: Evaluation of Social Factors

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Abstract The purpose of this paper is to provide insights and empirical evidence on Internet usage among the members of parliament (MPs) in Malaysia. In tandem with the globalization, information and communication technology (ICT) usage has become ubiquitous. As such, politicians and MPs should fully utilize the Internet-based tools to reach out to their constituent members. The Parliament of Malaysia, in responding to this phenomenon, has provided the infrastructure for more e-engagement and e-participation. In addition, social factors such as norm and interpersonal message are also important to influence the individual behavior, participation, and ICT engagement. Therefore, the objective of the study is to examine the relationship between social factors (subjective norm and word of mouth) and the MP engagement. Through cross-sectional design, the sample size was 222 MPs from the House of Representatives in Malaysia, and data collections were done through interviews, surveys, and the evaluation of the MP personal web site.

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41.1   Introduction

Establishing information and communication technology (ICT) in parliament matters has been politically practicable. The parliaments around the world are becoming aware that they, and the individual members of the parliament, need to use digital technologies to support greater engagement with citizens and the public. The implementation of ICT in parliament helps to open elected legislators to practice democracy [2, 8, 31]. The MPs can obtain a lot of benefits by using ICT. Besides, the number of public participants can also increase if the use of ICT, particularly Internet communication, can provide expertise on the issues that are of interest to MPs and their constituents [21]. Without doubt, there are many benefits that can be achieved if ICT is implemented in the parliament [18]. However, the parliament is faced with few challenges toward facilitating wider use of the Internet communication. Among the challenges is the difficulty in convincing people to use ICT. Some people argue that the implementation of ICT in parliament could confer undesirable global legitimacy on national legislators. Besides, the individual fear, that is, democratic emphasis, might alter the perceptions of legitimacy and influence national political processes. In addition, people also do not take the implementation of ICT seriously. They think that a substantial number of national legislators will not participate in the move toward using ICT in the parliament [17]. Along the same line, the unlimited impacts of the implementation of ICT in the parliament are also being challenged. Some claim that ICT in the parliament or e-parliament will have an insufficient power to influence legislation. In contrast, a few people fear that it could have too much impact. Although the electronic parliament or ICT in parliamentary clearly is not a supranational lawmaking body, the world can still benefit from it [17]. Besides, the individual's life and work is within a cultural environment. The values, norms, attitudes, and practices are dominant and serve as shared sources of socialization and social control [9]. Thus value, norm, and culture can affect the MP and politician engagement with ICT. Besides, the differences in values and attitudes influence the way people interact and make use of their environment [13, 14, 37]. Since national culture is presumed to influence the inhabitants of a country in a similar way, while national culture differs across countries, it is useful to derive a framework of how the differences in culture and norms are transformed into the differences in ICT adoption, participation, and engagement among MPs. Therefore, the researcher would like to examine the extent to which MPs engage themselves with ICT and what are the factors (subjective norm and word of mouth) that most significantly influence the MP engagement with ICT.

41.2   Problem Statement

While there are several factors that influence MP engagement in ICT, social factors, in particular subjective norm and word of mouth, are often less emphasized. Previous research found that the greater usage of ICTs is associated with subjective norm in which an individual's judgment will be influenced by whether most people who are important to the individual will approve of a particular behavior under consideration [1, 5, 11, 19, 28]. Moreover, the positive word of mouth among parliamentarians is linked to the likelihood that an MP may spend more time online or have the engagement with the Internet because they show a high level of conformity with their peers [6]. The existing fact, however, is based on the feeling of some politicians and bureaucrats who argue that ICT can be disruptive [7]. Thus, it is not surprising that the agenda of ICT is not well received by some politicians. Consequently, many public and government interests in ICT fail to make a significant impact on the critical mass. As the MPs are legislators or policy makers, their enthusiasm on ICT will bring impact on critical mass. Unfortunately, ICT is not approved, accepted, encouraged, and implemented as their norm and culture. All these issues have profound implications on ICT usage among parliamentarians. Thus, they must be analyzed in a systematic manner. This article, therefore, aims at exploring one dimension of this issue, the extent of MP engagement with ICT and their continuance of use with particular reference to social factor (subjective norm and word of mouth) as the key determinant factor.

41.3   Research Question

To establish a clear relationship between the independent variable social factor and MP engagement with ICT, two potential research questions are raised: (1) Is there any significant relationship between subjective norm and MP engagement with ICT particularly Internet communication and (2) is there any significant relationship between word of mouth and MP engagement with ICT particularly Internet communication?

41.4   Literature Review

The technology acceptance model (TAM) represents an important theoretical contribution toward understanding information system (IS) usage and IS acceptance behaviors. However, as noted by several ICT researchers, TAM is incomplete in one important aspect: it does not account for social influence in the adoption and utilization of new information systems [1]. [1] noted that it is important to account for subjective norm (SN), the construct denoting social influence [24]. Social

factors in this research discuss how incumbent MPs interact individually with others in relation to the use of ICT as a medium of communication. The factor includes subjective norm and word of mouth. In social factors, the external environment will influence the individual MP to use ICT or Internet communication.

41.4.1 Subjective Norm

Based on Fig. 41.1, the first social factor to be studied is subjective norm. Subjective norm posits that individuals will be more likely to engage in some activities if others who are in their circle of influence (such as friends, family members, co-workers, boss, or staff members) have approved, accepted, encouraged, and implemented the activities [23, 4, 16]. Moreover, subjective norm is different from word of mouth because early adopters communicate with potential adopters among the members of a social society over time. As a result, the activity becomes a "norm" or "culture" of the society [4]. Subjective norms are personally held beliefs about one's social world, which influence individual intentions and thereby their behavior [35]. In addition, subjective norm refers to a "set of beliefs about normative expectations of relevant referents" [34]. Subjective norm is an individual's judgment about whether most people who are important to the individual will approve of a particular behavior under consideration [11]. Thus, subjective norm for this study means an MP's perception of whether using ICT technology is culturally approved, accepted, encouraged, and implemented by the MP's circle of influence such as his/her assistants, academic experts, co-workers, family members, and friends. As the definition implies, when people decide whether to perform particular behaviors, they consider the normative expectations of others they view as important, such as friends, co-workers, and schoolmates. Subjective norms reflect the perceived opinions of a person or group (also known as referent others) whose beliefs hold importance to the individual [26].

Fig. 41.1 Research framework
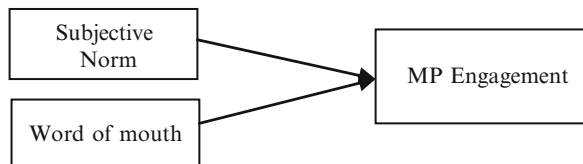
41.4.2 Word of Mouth

The second social factor is word of mouth (see Fig. 41.1). In this study, word of mouth is informal interpersonal messages between the MPs and their circle of influence such as their assistants, academic experts, co-workers, family members, and friends about attitudes and behaviors toward e-parliament systems [23]. The word-of-mouth communication can also be defined as informal, person-to-person communication between a perceived noncommercial communicator and receiver regarding a brand, a product, an organization, or services [3]. It is an exchange of information between individuals [20]. Word of mouth is also known as an act of telling at least one friend, acquaintance, or family member about personal experience with a satisfactory or unsatisfactory product [29, 30]. These interpersonal communications are evaluated in nature, whereby consumers relate positive or negative information to others, in the form of recommending or warning against patronizing a seller's operation [12, 22, 38, 39, 29, 36].

41.4.3 MP Engagement

According to Fig. 41.1, the dependent variable is MP engagement with ICT particularly Internet communication. In this study, we only focus on MPs from the House of Representatives (HORs) because they are elected by the public constituency through election. Hence they are accountable to have an interaction and communication with the public. The user engagement is a broad concept that comprises as core features like high involvement, affective energy, and self-presence in the system. The user perspective of the e-parliament concepts for this study covers only user engagement derived from the concept of HCI (human computer interaction) [10]. MPs have many roles and functions within parliamentary democracy, and parliament technologies impact on them in different ways. Each of these groups has different expectations of MPs and e-parliament technologies can assist MPs in different ways. Satisfying all of MP's diverse roles effectively demands energy and commitment from MPs themselves. In this study, MP engagement is the degree or level to which MP is absorbed in a subject in terms of attention focus, curiosity, fun, and intrinsic interest, which may lead to favorable behavior changes involving cognitive interactions, while the MP experiences less control [25, 40, 41, 15, 27]. Therefore the developed hypotheses are (1) subjective norm is significantly related to MP engagement with ICT and (2) word of mouth is significantly related to MP engagement with ICT.

Table 41.1 Reliability analysis	Variable	Number of item	Cronbach's alpha
	Subjective norm	5	0.968
	Word of mouth	5	0.823
	MP engagement	9	0.841

41.5   Methodology

This study was a cross-sectional survey carried out between March until October 2013. This method is chosen because the designed questionnaire could be collected from the respondents within a short period of time and any doubts that the respondents might have about any item of the questionnaire can be clarified on the spot [32, 33]. This study addresses the factors that determine the use of ICT among House of Representative MPs in Malaysia. The population of this study is 222 House of Representatives, MPs. The entire 222 MPs in Malaysia were chosen as the respondents. Therefore 222 questionnaires were distributed to all 222 MPs. There were 67 usable completed questionnaires returned. The data was collected through personally administered questionnaires and online questionnaire survey.

41.5.1   Reliability Analysis

Reliability analysis was conducted to ensure the validity and consistency of the construct items used for each variable. The acceptable Cronbach's alpha reliability coefficient is 0.6, and reliability over 0.8 is considered good.

Table 41.1 above shows the reliability test result for each item. Cronbach's alpha results range from 0.841 to 0.968, thus confirming the reliability of the instrument. The range of reliability test using Cronbach's alpha is from zero to one. The closer to one means there is high level of internal consistency among items and thus reliability of the instruments is ensured in this study Table 41.1.

41.6   Analysis

This paper presented two main discussions of the findings. The first is on the profile of respondents and next is on statistic analysis on the relationship between the independent and dependent variable.

41.6.1 Profile of Respondent

Table 41.2 indicates 89.6 % of the respondents were males and 10.4 % were females. Out of 67 respondents, 55.2 % are from Barisan Nasional, 22.4 % from DAP, 13.4 % from PKR, and 9 % from PAS. Table 41.2 indicates that in the majority of responses, 55.2 % are Malay, followed by Chinese 26.9 %, Indian 6 %, Bumiputera Sabah 7.5 %, and Bumiputera Sarawak 4.5 %. From the table also, 61.2 % are Muslims, followed by Christians 20.9 %, Buddhists 13.4 %, and Hindus 4.5 %. Table 41.2 also reports the frequency distribution of the education qualification. The qualification can be categorized into five categories which are certificate STPM, certificate diploma, bachelor's degree, master's degree, and PhD degree. For this survey, majority of the respondents are bachelor's degree holders which is 52.2 %, followed by 28.4 % from master's degree level, then 9 % from certificate diploma, 7.5 % from PhD degree holders, and 3 % from STPM level. The results show that higher level of education is associated with more ICT usage among MPs. Besides, the average age of the respondents is 51 years old and above, and most of them have 5 years or less of working experience. All the respondents are married. Majority of respondents use ICT 5 times or more in a day, which represent 71.6 %.

41.6.2 Multiple Regression

This paper presented statistic analysis on the relationship between the independent and dependent variable. To achieve the hypothesis of the study, multiple regression analysis was used by assessing the coefficient values of the factors and the significant contributions as well as the R-squared value.

In this section, the study addressed the regression analysis to ascertain the hypotheses put forward in the study. The value of R-squared is 0.636, which means that independent variables (subjective norm and word of mouth) account for 63.6 % of the variation in the MP engagement with ICT. It means that 36.4 % of the variation in MP engagement with ICT cannot be explained by the independent variables. From this analysis, the multicollinearity is also not detected as a serious matter because the collinearity diagnostic using variation inflation factor (VIF) is less than 10 and the tolerance is more than 0.1. The Durbin-Watson statistic informs us whether the assumption of independent errors is tenable. The closer the value to 2 means, the better it is, and for these data, the value is 1.82, which is very close to 2, meaning the assumption has almost certainly been met. The adjusted R-squared shows the strength of the model. The strength of the model for this study is 60 %. According to the result in Table 41.3, the coefficient value for subjective norm ($\beta = 0.269$) is significantly related to MP engagement with a t-value of 2.624, $p < 0.05$. This indicates that subjective norm is an important factor that can influence the MP engagement with ICT. On the other hand, the result shows that

Table 41.2 Profile of respondent

	Frequency	Percentage
Gender		
Male	60	89.6
Female	7	10.4
Current age		
21–30 years old	1	1.5
31–40 years old	10	14.9
41–50 years old	20	29.9
51 years old and above	36	53.7
Highest level of education		
STPM	2	3.0
Certificate diploma	6	9.0
Bachelor's degree	35	52.2
Master's degree	19	28.4
PhD degree	5	7.5
Ethnicity		
Malay	37	55.2
Chinese	18	26.9
Indian	4	6.0
Bumiputera Sabah	5	7.5
Bumiputera Sarawak	3	4.5
Working experience as MP		
Less than 5 years	39	58.2
6–10 years	18	26.9
11–15 years	6	9.0
16–20 years	2	3.0
More than 20 years	2	3.0
Marital status		
Single	0	0
Married	67	100.0
Religion		
Islam	41	61.2
Buddhism	9	13.4
Hinduism	3	4.5
Christianity	14	20.9
Party		
BN	37	55.2
PAS	6	9.0
PKR	9	13.4
DAP	15	22.4
Use of ICT in a day		
One time	4	6.0
Two times	6	9.0

Table 41.2 (continued)

	Frequency	Percentage
Three times	5	7.5
Four times	4	6.0
5 times or more	48	71.6

Table 41.3 Multiple regression

Construct for social factors	MP engagement		t-value	Sig.	
	b value	Standardize β			
Subjective norm	0.332	0.269	2.624	0.011	Accepted
Word of mouth	0.132	0.106	0.969	0.336	Rejected
R	0.798				
R-squared	0.636 (63.6 %)				
F	17.50				
Sig. F change	0.00				
Durbin-Watson	1.82				

the word of mouth with a coefficient value of $\beta = 0.106$ does not significantly influence the MP engagement with t-value of $t = 0.969$, $p > 0.05$. Therefore, the first hypothesis (H1) of this study is supported, whereas the second hypothesis (H2) is rejected.

41.7 Conclusion

This study has looked into the influences of subjective norm and word of mouth on MP engagement with ICT. It was found that the individual MP will tend to use ICT as a medium of communication when they perceive the use of ICT as a part of their norm and culture. The MPs believe that using ICT technology is culturally approved, accepted, encouraged, and implemented by the MP circle of influence such as his/her assistants, academic experts, co-workers, family members, and friends. Unfortunately, word of mouth is not a significant factor in influencing MP engagement with ICT. The MPs do not rely on word of mouth such as informal interpersonal messages when using ICT particularly Internet communication. It can be generally recommended that, to increase the usage and engagement among MPs in Malaysia, the parliament institution, political party, and public must ensure that ICT particularly Internet communication is approved, accepted, encouraged, and implemented as their culture and norm. It can be concluded that the social factor subjective norm is significantly correlated, while the social factor word of mouth is not significantly correlated with MP engagement with ICT. The MP engagement in ICT and Internet communication is important because it helps maintain the duties of legislation, and by using ICT, it can improve the representation to be more

efficient. Therefore, good relationship between social factor and MP engagement is a key to increase the usage among the MPs.

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Chapter 42
In the Purview of an Oath from the Jurisprudential Method of Islamic Law of Evidence

M.S. Mohd Ab Malek, M.J. Jeniwaty, M. Sulaiman, and S. Mohd Harun

Abstract Legally speaking, an oath (Al-Yamin) is regarded as a part of the legal mechanism of proving the innocence of the offender by virtue of the Islamic jurisprudence as a whole. In fact, in order to be admissible in the eyes of the judicial institutions, there are certain guidelines and procedures to be fulfilled by the parties accordingly. Indeed, from the Islamic legal point of view, swearing an oath must be in accordance with the realisation of benefits to the people, concerning their affairs both in this world and the hereafter, particularly as an essential element of protecting dignity. Thus, this paper is aimed at analysing the concept of an oath by virtue of Islamic jurisprudence (Usul Fiqh). On the other hand, this paper will observe the relevance of an oath as a part of the evidences from the Islamic Law of Evidence. It is hoped that, throughout this paper, there will be a better understanding pertaining to the status of an oath to prove the facts which are relevant for the judgement of a court accordingly.

Keywords Oath • Evidence • Jurisprudence • Legal mechanism

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42.1 Definition of Oath

42.1.1 Literal Meaning

Lexically, *Al-Yamin* or oath in other Arabic words is الحلف (Al-Halaf), الإيلأ (Al-Ila') or القسم (Al-Qasam). All of them truly connote same meaning which actually refers to an oath. Thus, *Al-Yamin* literally can be defined as:

1. **Right (right hand or right side).** Allah says in the Al-Qur'an:

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ

   "Then he who is given his Record in his right hand." (al-Insyiqaq: 28)

2. **Strength or power (القوة or القدرة)** as mentioned in Al-Qur'an:

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ

   "We should certainly seize him by his right hand." (al-Haqqah: 45)

قَالُوا إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ

   "They will say: "It was ye who used to come to us from the right hand (of power and authority)!" (As-Saffat: 28)

3. **Oath** as Allah says vehemently in *Al-Baqarah: 224*:

وَلاَ تَجْعَلُواْ اللّهَ عُرْضَةً لِّأَيْمَانِكُمْ أَن تَبَرُّواْ وَتَتَّقُواْ وَتُصْلِحُواْ بَيْنَ النَّاسِ وَاللّهُ سَمِيعٌ عَلِيمٌ

   "And make not God's name an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for God is One Who heareth and knoweth all things."

42.1.2 Technical Meaning

From the technical dimension, Al-Yamin can be interpreted as a solemn pronouncement in the name of Allah or His Attributes' names to affirm the truth of one's statement.[1] According to the School of Hanafi, *Al-Yamin* is an affirmation or enters into strong contract which is made to determine the action or inaction of any dispute or disagreement between parties. It was named with strong contract or *'aqd* because of the strong intention or determination in the pronouncement given.[2]

According to Sayyid Sabiq in Fiqh Al-Sunnah, *Al-Yamin* (oath) is saying something or strengthens it by mentioning Allah's name or one of His characters. On the other hand, another definition of oath is a contract (*'aqd*) which is done by the person who made the oath to strengthen his determination to do it or to just forget it.[3]

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[1] Prof. Dr. Anwarullah, *The Principles of Evidence in Islam*, A.S Noordeen, 1999, p. 130 [1].

[2] Wahbah al-Zuhaili, *Al-Fiqh al-Islami Wa Adillatuhu*, v. 4, Dar al-Fikr, 2004, p. 2442.

[3] Muhammad Sabri bin Harun, *al-Yamin (The Oath) in Islam and Its Application in the Syariah Courts in Malaysia,* IIUM dissertation, 1993, p. 4 [2].

Besides Syeikh Muhammad Al-Syarbini Al-Khatib in *Mughni Al-Muhtaj*, *Al-Yamin* means strengthen what is meant (what is intended and desired) for the effectiveness of what is done or prevent it by mentioning Allah's name. It is either related to the past or future or the truth or false.[4]

In summary, it can be concluded that oath is a saying or an arranged words and a way to say something which might happen or might not happen. The word said is related to Allah's name or one of His characters. It is to show his determination and sincerity to ensure other people on what he said. If Allah's name is not mentioned, it will be just ordinary words and not an oath.

42.2   The Position of an Oath from the Islamic Jurisprudence (*Usul Fiqh*)

42.2.1   Al-Qur'an

Allah said in Surah Al-Maidah: 89 whereby:

<div dir="rtl">

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَـكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَـكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُواْ أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

</div>

Translation: God will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth God make clear to you His signs, that ye may be grateful.

42.2.2   As-Sunnah

There are many numbers of the prophetic tradition which concern about the position of an oath, inter alia:

<div dir="rtl">

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ أَبَا بَكْرٍ ـ رضى الله عنه ـ لَمْ يَكُنْ يَحْنَثُ فِي يَمِينٍ قَطُّ، حَتَّى أَنْزَلَ اللَّهُ كَفَّارَةَ الْيَمِينِ وَقَالَ لاَ أَحْلِفُ عَلَى يَمِينٍ فَرَأَيْتُ غَيْرَهَا خَيْرًا مِنْهَا، إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ، وَكَفَّرْتُ عَنْ يَمِينِي.

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[4] *Ibid.*

Narrated 'Aisha: Abu Bakr As-Siddiq had never broken his oaths till Allah revealed the expiation for the oaths. Then he said, "If I take an oath to do something and later on I find something else better than the first one, then I do what is better and make expiation for my oath."[5]

حَدَّثَنَا أَبُو النُّعْمَانِ، مُحَمَّدُ بْنُ الْفَضْلِ حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا الْحَسَنُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ لاَ تَسْأَلِ الإِمَارَةَ، فَإِنَّكَ إِنْ أُوتِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُوتِيتَهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَكَفِّرْ عَنْ يَمِينِكَ، وَأْتِ الَّذِي هُوَ خَيْرٌ ".

Narrated 'Abdur-Rahman bin Samura: The Prophet said, "O 'Abdur-Rahman bin Samura! Do not seek to be a ruler, because if you are given authority for it, then you will be held responsible for it, but if you are given it without asking for it, then you will be helped in it (by Allah): and whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and make expiation for your oath."[6]

(Sahih Bukhari: 6622)

حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حدثنا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ امْرَأَةً، مِنَ الأَنْصَارِ أَتَتِ النَّبِيَّ صلى الله عليه وسلم مَعَهَا أَوْلاَدٌ لَهَا فَقَالَ النَّبِيُّ صلى الله عليه وسلم " وَالَّذِي نَفْسِي بِيَدِهِ إِنَّكُمْ لأَحَبُّ النَّاسِ إِلَىَّ ". قَالَهَا ثَلاَثَ مِرَارٍ.

Narrated Anas bin Malik: An Ansari woman came to the Prophet in the company of her children, and the Prophet said to her, "By Him in Whose Hand my soul is, you are the most beloved people to me!" And he repeated the statement thrice.[7]

(Sahih Bukhari: 6645)

42.3 Ijma' (Consensus of Muslim Jurists)

In the situation of giving oath, the Muslim Jurists, from the time of prophet S. A. W to date, are agreed upon that an oath creates an obligation for the person uttering it when it is invoked by the name of Allah Ta'ala or His Attributes. Therefore, the breaking of the oath is a renegation, and not to fulfill then the expiation is enjoined as a recompense for this.[8] Allah said in the *Qur'an*:

لاَ يُؤَاخِذُكُمُ اللّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَـكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُواْ أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

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[5] Dr. Muhammad Muhsin Khan, *The Translation of Meanings of Sahih Bukhari*, Darussalam Publishers and Distributors, 1964, V. 8, p. 329 [3].

[6] *Ibid*.

[7] *Ibid*, p. 339.

[8] Syeikh Sayyid Sabiq, *Fiqh us-Sunnah Translation in English*, Millat Book Centre, v. IV, 1964, p. 130 [4].

Translation: God will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth God make clear to you His signs, that ye may be grateful.

(al-Maidah : 89)

42.4 The Objective of *Shari'ah* (*Maqasid Al-Shari'ah*)

The primary objective of the *Shari'ah* is the realisation of benefit to the people, concerning their affairs both in this world and the hereafter. This objective however can be divided into three categories, namely, the essentials (*daruriyyah*), the complimentary (*hajiyyat*) and the embellishments (*tahsiniyyat*). All the different injunctions of *Shari'ah* aim at the realisation of one or the other kinds of the specific objectives.

For instance, the essentials (*daruriyyah*) are matters on which the religion and worldly affairs of the people depend upon; their neglect will lead to total disruption and disorder and could lead to an undesirable end. These must be protected and all measures that aim at safeguarding them must be taken, whether by the individual or by government authorities. The essentials can be further divided into the protection of the five fundamental values, which are necessary for human life[9], namely, protection of life (al-nafs), protection of dignity or lineage (al-'ird), protection of intellect (al-'aql) as well as protection of property (al-mal).

Therefore, an oath shall be considered as an essential element of protecting dignity. Protection of dignity includes protecting individual right to privacy and not exposing or accusing others of misbehaviors. In addition, it also means ensuring that the relationships between men and women are done in respectful and responsible way. Islam has enacted a number of guidelines in order to protect the dignity of mankind. It prohibits its followers from accusing others of mischief such as committing adultery or other immoral behaviours. The general principle that applies to any accusation towards another person is the maxim that says:

<div dir="rtl">البينة على المدعي و اليمين على المدعى عليه</div>

Evidence is for the person who claims (accuse) the oath for the person who denies (the accusation).

Based on this principle, each allegation must be substantiated by proofs; otherwise, a punishment will be imposed for the false accusation. The punishment for

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[9] *Opcit,* Mohd Akram Laldin, 2006, p. 18 [5].

such behaviour which is termed as *al-Qazf* in Islamic Law is 80 lashes based on following verse:

<div dir="rtl">

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاء فَاجْلِدُوهُمْ
ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُوْلَئِكَ هُمُ الْفَاسِقُونَ

</div>

Translation: And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are the fasiqun (liars, rebellious, disobedient to Allah). (an-Nur:4)

In addition to the lashes, Allah curse is upon those who commit such crime[10]:

<div dir="rtl">

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ
لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

</div>

Translation: Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment. (An-Nur: 23)

42.5 Islamic Legal Maxim

Oath also had been discussed in *al-Qawa'id al-Fiqhiyyah. Al-Qawa'id al-Fiqhiyyah* or legal maxims are general rules of Fiqh, which can be applied in various cases that come under the common rulings. These legal maxims have a great role in the formation of Islamic Law because they are used as principles to deduce many rules of *Fiqh*.

Al-Qawa'id al-Fiqhiyyah was not written all at once by a particular scholar, but was developed by the jurists at the time of the resurgence of *Fiqh*. Among the earliest jurists who developed most of the *Fiqh* maxims are the jurists of the Hanafi School. One of the famous references of the Hanafi School is *Majallah al-Ahkam al-'Adaliyyah* (The Mejelle).[11]

The basis or the references of oath in The Mejelle are the following:

1727.[12] *In case the person against whom evidence is given, before judgment, ask the judge, saying "Administer the oath to the witnesses that they have not told*

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[10] *Ibid,* p. 22.

[11] The Mejelle was the civil code of the Ottoman Caliphate and is considered to be the first attempt to codify Islamic Law. In recent decades many research works have been undertaken to examine the provisions contained in the Mejelle and the extent of compatibility to the current civil codes of many Muslim countries. Today the Mejelle is used as one of the main sources of the study of Islamic Law in institutions of higher learning. This new reprint appeals not only to academics but also practitioners. A duty is cast on those learned in the law to explore the vast area of the development of Islamic Law, through the centuries after the Hijrah in order to bring out the essential principles on which the edifice of law rests. The Mejelle (Majallah el-Ahkam-i-Adilya) was elaborated between 1869 and 1875 as part of the legislative purpose of the Tanzimat and based on the Hanafi law of Fiqh.

[12] The Mejelle, Section VI, Appendix, *is about administering an oath to a witness.*

untruths in their evidence," and it become necessary to strengthen the evidence by oath, the judge can administer the oath to those witnesses.

And the judge can say to the witnesses "I will accept your evidence, if you swear to its truth, if not, I will not accept it."

1742. *One of the grounds of judgment also is the oath or the refusal of the oath.*

Thus, in case the plaintiff is unable to show his claim by proof, on his demand the oath is administered to the defendant.

But when a person makes a claim from another, saying "You are the vekyl of such one," it is not necessary that the oath be administered to him.

Likewise, when each of two persons claims from someone property, which is in his hands, saying "I bought it," and that person admits that he sold it to one, and denies the claim of the other, the oath is not administered to him.

In this matter, hiring and the receiving of a pledge or a gift are like purchase.

1743. *When the oath is about to be administered to the one of the two litigants the oath is taken in the name of God the highest, saying "wa 'llahe" or "bi llahi".*

1744. *The oath is taken only in the presence of the judge or his representative. The refusal of the oath in the presence of another person is not considered.*

1745. *For the administration of an oath a substitute is permissible, but for taking an oath a substitute is not allowed.*

Therefore, vekyls for the action can administer an oath to one of the parties, but when the oath is administered to his principal, it is necessary that he takes the oath in person; it cannot be administered to his vekyl.

1746. *The oath is only administered on the application of a party. But in four instances the oath is administered by the judge without an application.*

Firstly – When someone has claimed and proved a right against the estate of a deceased person, the judge administers an oath to the plaintiff, that he has not had his right satisfied in any way by the dead man, or got anyone else to have it satisfied, and that he has not given a release of it, and that he has not made a hawale imposing it on someone else, and that he has not been paid by any other person, and that he has not taken a pledge from the dead man as security for his right.

This oath is called "Istihzar".

Secondly – When a person turns up having a right to property, and he has made his claim and proved it, an oath is administered by the judge that he has not sold, or given that property, or, finally that it has not passed from his ownership in any way.

Thirdly – When the purchaser has been going to return a thing which he has brought on the ground of defect, an oath is administered to him by the judge that after he discovered the defect, he did not by word, or, impliedly by any disposition of it as if it were his own property (as is explained in art.344), assent to the defect in the thing.

Fourthly – When a judgment is going to be given by a judge, for a right of pre-emption, an oath is administered to the person claiming it that he has not made void his claim, i.e., that he has not destroyed his right of pre-emption.

1747. *If upon the demand of his opponent immediately, without the oath being offered by the judge, the defendant takes the oath, it is not considered good. The oath must be administered by the judge again.*

42.6 An Oath from the Purview of Islamic Law of Evidence

From the Islamic legal point of view, an oath means swearing by Allah or any of His Attributions or Holy Qur'an in or before the court, to tell the truth. The court however shall ask for an oath taking and may impose certain formalities on taking oath. The oath shall be taken by the person whom the court asks to take oath and not by his agent or other substitute. The Holy Prophet, in case of a divorce, said to Rukanah Ibn Abd Yazid, "Do you swear in Allah that you had intended one divorce?" Rukanah said, "I swear in Allah that I had intended one divorce".[13]

An oath shall be considered in a case in which no other evidence is available at all. If a person brings a claim against another and the latter denies the claim, the plaintiff must produce evidence. If he fails to produce any evidence, he may ask that the defendant be required to deny the claim under oath. The Prophet, in a Hadith, asked a plaintiff, "Do you possess evidence?" The plaintiff replied in negative, whereupon the Prophet said to him, "You may ask for his (defendant's) oath". The plaintiff replied, "He readily swears and does not care". The Prophet said, "You have only two options either bring two witnesses or demand the defendant's oath". In another Hadith the Prophet said, "Burden of proof lies on the plaintiff and oath is to be sworn by the one who denies". Thus if a plaintiff is unable to produce any evidence in support of his claim, oath will be tendered to the defendant on the demand of the plaintiff, and if he takes oath, the claim against him will be dismissed.[14]

42.7 Situations Where Oath Is Admissible

There are a lot of verses (*ayah*) in Al-Qur'an and *Hadith* which showed that oath is admissible to prove any dispute pertaining crime or rights. However, oath cannot be used in all cases and circumstances, or rather it can be used in certain situation with the certain condition.

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[13] *Ibid,* p. 130.

[14] *Ibid*, pp. 130 and 131.

In Islam, cases which were brought to court can be divided into criminal case and property. Some of these cases involved only the rights of Allah and some involved the rights of human. Based on these, we can decide whether the oath is appropriate or not or whether it is valid or invalid to be used by the arguing parties in court as a proof. In this case there are three opinions among the jurists:

1. All of the jurists agreed that oath is admissible in cases relating to property. Therefore it is permissible for the plaintiff to take an oath whether to deny it or to admit based on the ayah in *Surah Ali-Imran*:

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً أُوْلَـئِكَ لاَ خَلاَقَ لَهُمْ فِي الآخِرَةِ وَلاَ يُكَلِّمُهُمُ اللّهُ وَلاَ يَنظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

As for those who sell the faith they owe to God and their own plighted word for a small price, they shall have no portion in the Hereafter: Nor will God (Deign to) speak to them or look at them on the Day of Judgment, nor will He cleans them (of sin): They shall have a grievous penalty.

(3:77)

In another *surah*, Allah said:

لاَ يُوَاخِذُكُمُ اللّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَـكِن يُوَاخِذُكُم بِمَا عَقَّدتُّمُ الأَيْمَانَ فَكَفَّارَتُـهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُواْ أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

God will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth God make clear to you His signs, that ye may be grateful?
(5:89)

Most of the jurists including Shafie's school said that the oath is admissible in family matters, such as *nikah*, *talaq*, *mahar* (dowry) and so on. The jurists also said that oath is admissible in cases involving the right of people (*Qisas*).[15]

2. All of the jurists agreed that oath is inadmissible in *hudud* cases involving the rights of Allah such as *Zina*, theft, intoxicating drink, etc. In addition to that the *hudud* cases must be free from any suspicion. Oath is also inadmissible in cases that relate to a specific "*Ibadah*" (devotion) such as prayer, fasting, pilgrim to Mecca, *Zakat*, *Nazar* (vow) and *kaffarah* unless when the cases relate to the rights of people.[16]

3. The jurists were dispute in cases relating to criminal and property. The *Malikis* said that the oath is not admissible to be used in case of *nikah* (marriage) because it must be based on witness and declaration. The Hanafis and Hanbalis stated seven cases that oath is not admissible to be used, i.e. *nikah*, *talaq*, *nasab*, freeing

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[15] *Opcit,* Muhammad Sabri bin Haron, p. 56.

[16] *Ibid*, p. 57.

slave, *al-wala'*, *al-Istilad* and *al-Fai*. The Shafies and his two friends said that it is permissible to use oath in the above cases based on the Hadith[17]:

البينة على المدعي و اليمين على المدعي عليه

42.8 Situations when Defendant Refuses to Take Oath[18]

According to Imam Shafie, if the defendant refuses to take oath, the plaintiff will be asked to take oath on the demand of the defendant, and if he takes oath, his claim will stand proved, and if he refuses to take oath, his claim will be dismissed. But according to Imam Abu Hanifah, the judgement will be based on the refusal of the defendant from taking oath, and the plaintiff shall not be asked to take oath.

A famous Hanafi jurist, Allamah Ali Al-Marghinani, writes, "If the defendant refuses to take an oath in a case where it is incumbent upon him the Qadhi must then pass a decree against him because of his refusal, and must tender obligatory upon him the object of the claim on behalf of the plaintiff". Shafie maintains that the Qadhi must not pass the decree immediately on the refusal of the defendant, because the refusal to take an oath admits of three different constructions:

1. It may proceed from a desire to avoid a false oath.
2. It may proceed from an unwillingness to take an oath, although, in testimony of truth, from an opinion of its being derogatory to the deponent's character.
3. It may proceed from a doubt and uncertainty whether the matter be true or false.

42.9 Current Issue Pertaining to an Oath

On Friday 15 August 2008, Mohd Saiful Bukhari Azlan (*pic*) took the ultimate religious step to maintain his honesty by swearing on the Al-Qur'an at the Federal Territory Mosque that he was sodomised by his former employer Datuk Seri Anwar Ibrahim.

Mohd Saiful, 23, who wore a brown *baju melayu* and a songkok, turned up inside the main prayer hall at 6:20 pm through a side door to the mosque administrative office with his relatives. He then sat down at the front of the hall with his family members and mosque officials. Holding a Qur'an in one hand and a piece of document on the other, Saiful then proceeded to make a solemn declaration. As he spoke out his full name and his MyKad number, Saiful said:

> "*I swear that I was sodomised by Datuk Seri Anwar Ibrahim on June 26, 2008. If I make a lie in this confession, then I am making a falsehood against Allah, and I am willing to accept His suffering, curse and damnation until Judgment Day*".

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[17] *Ibid*.

[18] *Opcit*, Prof. Dr. Anwarullah, pp. 132 and 133.

He also added:

"It is time to honour my responsibility as a Muslim and to stand up for the truth. I deeply understand that if I am lying, I will be cursed by Allah, and woe will befall me, my family and for generations to come".

Reporters then bombarded Saiful with questions on why he only came forward to swear one day before the nomination for the Permatang Pauh by-election where Anwar is standing as a candidate for PKR, he said he needed time to gather his strength because the swearing was something sacred and the consequences severe.

"It has nothing to with politics. It is between Anwar and me," he said.

42.10 Conclusion

From the discussion above, it can be understood that Islamic Law has emphasised on the evidence to prove the facts relevant for the judgement of a court. One of the methods of proving is by swearing or making an oath. However, there are certain conditions and procedures pertaining to an oath prior to its admissibility to be tendered as a part of the evidences:

1. Oath should be taken in the court with the consent of the judge in order to respect and to ensure the capability and integrity of the court.
2. In the Islamic Law of Evidence, the burden of proof is under the plaintiff and the oath for the person who denies. This is based on the *Hadith* which is widely used in Islamic Legal Maxim:

البينة على المدعي و اليمين على المدعى عليه

Evidence is for the person who claims (accuse) the oath for the person who denies (the accusation).

3. Oath is only admissible in cases relating to rights and minor offences liable to *ta'zir* and shall not be demanded in cases of hudud.
4. The expiation should be applied to those who break the oath, and the punishment will be imposed for the false accusation.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَـٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَٰلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

God will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth God make clear to you His signs, that ye may be grateful.

(5:89)

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاء فَاجْلِدُوهُمْ
ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُوْلَئِكَ هُمُ الْفَاسِقُونَ

Translation: And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are the fasiqun (liars, rebellious, disobedient to Allah (an-Nur:4)

Although oath had been propagated in Islam, it should not be frequently used as it could be misused by certain quarters to enshroud their offences.

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Chapter 43
A Study on Syariah Whipping as Punishment for Drug Dependents in Malaysia

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Abstract The government has introduced various programmes to rehabilitate and give treatment to drug dependent. However, statistic from Agensi Anti Dadah Kebangsaan (AADK) has shown that a number of drug dependents have increased annually. It is high time for the government to review and enhance the punishment for drug dependents. The Drug Dependants (Treatment and Rehabilitation) Act 1983 is silent on imposing punishment on a first offender. Therefore, this paper will examine on imposing whipping as punishment for drug dependent as provided by Syariah law. Adopting the application of *qiyas*, the rule and punishment of drinking liquor which is stated in the Qur'an (5:90) and the hadith is extended to consuming drugs. This paper seeks to discuss alternative methods to deter the public from drug abuse and at the same time to decrease the government expenditure in providing rehabilitation programmes and services for drug dependents.

Keywords Rehabilitate • Drug dependent • Act • Syariah whipping • Punishment

43.1 Introduction

The word punishment or in Arabic word refers to '*uquba*' is derived from the verb '*aqaba*' or to punish. It is defined as the restriction stipulated by Allah to restrain mankind from doing what Allah has prohibited for the benefit of the public at large against disobeying the commandments of Allah.[1] Syariah law has prescribed several aims of imposing punishment on a person who commits a crime. The first is to reform and educate the criminal as well as the public from committing similar crime in the future. Second is retributive, where according to *Al-Baqarah: 178*, *Allah* says, 'O you who belive! Prescribed for you is retribution in case of murder...'

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[1] Zulkifli, A. H. (2006). *Punishment Under Islamic Law and Common Law: A comparative Study.* Johor: Perniagaan Jahabersa [1].

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This aim is to punish the criminal with the same injury that he caused to the victim.[2] Lastly is deterrence which is to prevent the public from committing similar crimes by leaving a lasting impact with a severe punishment [3]. It is hoped that inflicting punishment will be a threat for those who have an intention to commit a crime.

Islamic punishment is categorized into three: *hudud*, *qisas* and *ta'zir*. *Hudud* refers to crimes in which punishment is expressly stated in the Qur'an and the hadith. Examples of *hudud* crimes are adultery, theft, drinking liquor, apostasy and armed robbery. *Qisas*, another type of punishment laid down by the Qur'an and the hadith, is also known as retaliation that is inflicting a similar injury on a criminal as the injury he inflicted on his victim.[3] Examples of *qisas* are murder and battery. The last type of punishment is *ta'zir* which is the verbal noun of the verb '*azzara*'. It means to repel and to prevent.[4] *Ta'zir* is a form of modern punishment implemented by majorities of Muslim countries. Imprisonment, whipping and fines are the common types of *ta'zir*.

In Malaysia, administration of matters concerning Islam and the people professing the religion of Islam (Muslims) are governed by the state and not the federal government. This is by virtue of article 74 of the Federal Constitution which segregates the powers of the federal and state government. Islamic law falls under the State List, and thus, only the state legislature is empowered to legislate matters concerning Islam. While the state legislative assembly enacts laws concerning Islam and Muslims, the Syariah Court has the jurisdiction to adjudicate cases in which the parties are Muslims. Criminal offences which can be adjudicated by the Syariah Courts, however, are restricted to those offences against the percept of Islam. The infliction of punishment in Malaysia is categorized into two types which are punishment in Islamic law and punishment in conventional or civil law.

It has long been established that drug abuse is against the principles of Islam. The Fatwa Committee of National Council of Islamic Religious Affairs in Malaysia has announced that any form of drug abuse is prohibited. On 19th February 1983, drug addiction was declared to be a main threat to national security. It causes social problem and is also a threat to national security and integrity.[5] The misuse of drug is not mentioned in the Qur'an and the hadith. Therefore, *qiyas* is adopted in order to determine the punishment for drug consumption and to establish the relevant punishment for those who consumed drugs. This paper analyses the application of *qiyas* on drugs and examines the appropriateness of Syariah whipping as punishment for drug dependents.

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[2] Hosein, I. (2008). *The Qur'an, Crime and a Philosophy of Punishment*. Retrieved 1 29, 2014, from Understanding Islam: http://www.imranhosein.org/articles [2].

[3] El-Awa, M. S. (1982). *Punishment In Islamic Law: A Comparative Study*. Indiapolis: American Trust Publications [4].

[4] Ibid pg. 13.

[5] Kamaruddin, A. R. (2007). The Misuse Of Drugs In Malaysia: Past and Present. *Jurnal Anti Dadah Malaysia*, 1–24 [5].

43.2 Existing Law in Malaysia

Drug Dependants (Treatment and Rehabilitation) Act 1983 (DDA) was passed on 15 April 1983. It has 30 sections underlying methods of treatment, legal custody and procedures dealing with drug dependents. The categories of drug dependents discussed are the drug dependents under court orders and those who voluntarily recruited themselves to be admitted to rehabilitation centres. The DDA provides three types of supporting centre, namely, rehabilitation centre, aftercare and day-care centre. The new approach which eliminates regimented, tough and rugged method was introduced and aimed to be more humanistic and empathetic.

Basically, there are two types of punishment imposed on drug dependents under court orders: to undergo treatment and rehabilitation at Rehabilitation Centre and/or to undergo supervision at the place specified by the officer. According to section 6(1)(b) of the DDA, a person who has undergone treatment and rehabilitation shall be put under supervision for two years with certain conditions such as the person must not leave the area where he resides and the person shall not consume or use dangerous drug. Those who fail to follow section 6(1)(b) of the DDA shall be guilty of an offence and shall be punished with whipping not exceeding three strokes or imprisonment for a period not exceeding three years or both pursuant to section 6(3) of DDA. The DDA only focused on the long-term treatment and rehabilitation without having an intention to punish the drug dependent. First-time offenders are always treated and rehabilitated under various programmes from *Agensi Anti Dadah Kebangsaan* (AADK).

Whipping is inflicted as a punishment on drug dependent only if they were convicted under the Dangerous Drugs Act 1952 [6]. Section 39C of the Dangerous Drugs Act 1952 provides that a person who has prior admissions or convictions under section 10(2)(b) and section 15(1)(a) shall be punished with imprisonment for a term which shall not be less than 5 years but shall not exceed 7 years, and he shall also be punished with whipping of not more than three strokes.

Implementing a light punishment gives the impression that the crime is not grave. The message sent out to the public and in particular to our youth is that drug dependency is a misdemeanour which only affects the drug abuser and does not have any impact on the society. With drugs being produced in a more 'elegant' package or names described as 'designer drugs', the youth is more vulnerable to the danger of drug dependency [7]. Purchasing dangerous drug is made easier with the advancement of technology.

It has been suggested that by making drugs available and with unlimited supply, drug trafficking would be reduced and drug-related offences would be curbed.[6] We strongly disagree with the move to decriminalize dangerous drugs because uncontrolled supply of dangerous drugs would only worsen the situation.

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[6] A. Nadelmaan, E. (2014). Drug Prohibition in the United States: costs, consequences and Altenative. *Journal of Law, Ethics and Public Policy*, 783–808 [8].

The punishment of not more than three strokes of whipping appears to be insignificant considering the damage caused by drug dependency to the society [9]. Drug addiction leads to social instability and is often associated with other crimes such as armed robbery, gambling, housebreaking and prostitution. For instance, in the case of *Boon Long v PP [2009]1 LNS 1613*, the appellant had refused to follow his treatment and rehabilitation programme. He was found to be in possession of a piece of aluminium that had been fashioned into a sharp weapon that could cause danger. This case shows that drug dependency and the refusal of the accused to be treated led him to commit further crimes.

43.3   Islamic Punishment: *Qiyas*

During the lifetime of the Prophet, legal reasoning or analogical views were not relevant because the great Prophet will provide and explain the specific ruling for the issues raised. However, after the demise of the Prophet, there were many new legal issues raised amongst the companions and the next generations. *Ijma'* and *qiyas* were developed by the Muslim jurists to enable them to find solutions for each new legal problems faced by them.

Muhammad ibn Idris al-Shafi'i has formulated the concept of legal reasoning or analogy where this could be seen in his book named *Ar-Risala*. According to *Ar-Risala*, page 477 mentioned that:

> whatever befalls a Muslims is regulated either binding rule, or by a positive inference. So, if there is a specific ruling, then it has to be followed. But in the case there is no specific ruling available, the jurist has to deduce it by exercising his ijtihad and ijtihad is Qiyas.

*Qiya*s emerged during the time of *al-Shafi'i*, and consequently it helps to encounter any new legal issue raised, and it was gradually accepted as the fourth source of law in Islamic country.

Literally, *qiyas* means measuring or ascertaining the length, weight or quality of something.[7] It also means comparison, equality or similarity between two things. *Abu Sulayman* in his book wrote that '*qiyas* meanst to seek similarity between new situations and early practices, especially those of the Prophet'.[8] Al-Ghazali defined *qiyas* as to accord a known case in establishing a law for (both of) them or negating it from them on the basis of a common link (between them), which causes the establishment of the rule or the quality relating to them or negating it from them. Moreover, *qiyas* provides detailed understanding derived from the Qur'an and the hadith, covering 1,000 problems faced by Muslim.[9]

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[7] Hasan, A. (1983). Modes of Reasoning in Legal Cause (Ijtihas Fi'I-"illah). *Islamic Studies*, 76–12 [10].

[8] Al-Salami, M. A.-M. (1999). Al-Qiyas (Analogy) and Its Modern Application. *Eminent Scholars Lecture Series*, 11 [11].

[9] Rahman, A. (1999). *Non-Muslims Under Shariah (Islamic Law)*. Kuala Lumpur: A.S Nordeen [12].

Qiyas will extend the original case which has been regulated by the Qur'an and the hadith. There are four pillars of *qiyas* as developed by the early jurist: *asl* (original case), *far'* (parallel case), *hukm* (the rule of the original case) and *'illah* (effective case). The first pillar of *qiyas* is *asl* which refers to the sources, such as the Qur'an and the hadith which stipulated a particular ruling. It also means the subject matter of the ruling. *Asl* must be a shar'i ruling, permanent not abrogated, rationale, and it should not have been established by analogy.[10] Example of *asl* is prohibition of drinking liquor as mentioned in Surah Al-Ma'idah 5:90–91.

The second pillar of *qiyas* is *far'* or the new case on which ruling is to be given such as drug. The *far'* must not be covered by the Qur'an and the hadith, and the application of *qiyas* to a new case must not contravene or overrule the text of the Qur'an and the hadith. Furthermore, the third pillar refers to the *hukm* which means the ruling either a command or a prohibition which is allocated by the Qur'an and the hadith, and it will be extended to a new case. Amongst the conditions of the *hukm* are that it must be a practical shar'i ruling, it cannot be in the area of belief and it must be operative, which means that it has not been abrogated and it must be rationale. The last pertinent pillar is the effective cause or the *'illah*.[11]

According to the majority of mazhab, *'illah* is an attribute of the *asl* which is constant and evident and bears a proper (*munasib*) relationship to the law of the text (*hukm*) [13]. The conditions of the *'illah* are that, firstly, it must be a constant attribute (*mundabit*) which is applicable to all cases, persons, time, place and circumstances. Secondly, it must be evident (*zahir*) or clear and definite. The last condition is proper objective of the legal rule (*munasib*) and benefits the public.[12]

In Malaysia, *qiyas* has been recognized and accepted as one of the sources of Islamic law in enacting or deducing some laws pertaining to Muslim affairs.[13] The Qur'an and the hadith are silent on drug, and thus, the jurist has applied *qiyas* in order to ascertain whether drug is prohibited or permissible in Islam.[14] The jurist found that the *'illah* for the prohibition of alcohol (the *asl*) existed in the case of drug consumption (the *far'*). Intoxication weakens the mind and body, as it could influence people who consume liquor or drug to commit crime, it may cause death to drug dependents and it may bring out violent behaviour when intoxicated from these substances. Therefore, prohibition of alcohol is prolonged to those drugs.

Drinking liquor is prohibited in Islam. *Ibn Umar* has reported that the Prophet said, 'Every intoxicant is *khamr* and every intoxicant is *haram* (prohibited)'.[15]

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[10] Kamali, M. H. (2001). Issues in Legal Theory and Prospect For Reform. *Islamic Studies*, 5–23.

[11] Ibid pg. 7 [14].

[12] Moghul, U. F. (1999). Approximating Certainty in Ratiocination: How To Ascertain The Illah in the Islamic Legal System and How to Determine the Ratio Decidendi in the Anglo-American Common Law. *Islamic Law Journal*, 125–150 [15].

[13] Malaysia, J. K. (1970, 1 1). *Pengertian Ahli al Sunnah Wal Jamaah*. Retrieved 1 1, 26, from e-fatwa: http://www.e-fatwa.gov.my/fatwa [16].

[14] Moghul pg. 130.

[15] Idris, A. G. (1997). *Himpunan hadith Sahih Mengenai hukuman Hudud*. Kuala Lumpur: Al-Hidayah Publishers [17].

Meanwhile, the Muslim jurists agreed that the punishment for drinking liquor is under hard punishment.[16] During the lifetime of the Prophet, the punishment for drinking liquor was 40 lashes.[17] Besides the first caliph, *Abu Bakar* has also imposed *40 lashes*. Meanwhile, at the time of *Umar ibn al-Khattab*, the punishment for drinking liquor has been increased to 80 lashes due to increase of drinkers. This punishment of 80 lashes was continued during the administration *of Caliph Ali ibn Abi Talib*.[18]

With regard to the punishment for drug dependency, a harsh punishment must be imposed against those who consumed drugs. Due to sharing the same '*illah*, the punishment for drinking liquor, that is, whipping punishment, shall also be extended to those who consumed drugs.

43.4 Points to Ponder

It is high time for the government to review and enhance the punishment for drug dependents. As of 2012, the statistics obtained from the AADK shows that the total number of drug dependents in Malaysia is 9,015. Out of this number, 5,270 are new cases of identified drug dependents, while 3,745 are relapsed drug dependents. Sadly to say, 4,330 (82.16 %) of them are Malays which represent the highest ethnic group involved in drug abuse compared with Indian 529 (10.04 %) and Chinese 318 (6.03 %). On average, a total of 439 are new drug dependents, and 312 relapsed drug dependents are traced every month. It has to be noted, however, that the actual population of drug dependents is higher than that in the official statistics because a large number of cases may go unreported and, therefore, untraced by the AADK. Drug dependency has been reported in numerous cases either in relation to possession of drugs, drug trafficking or other crimes. In the case of *Sathiyamurthi v Penguasa Pusat Pemulihan Karangan Kedah [2006] 4 CLJ 862*, the accused relapsed four times after having undergone the treatment and rehabilitation. This indicates that a drug dependent may not be cured from drug dependency despite undergoing the required treatment. Evidence of drug dependents committing other crimes can be seen in *PP v Mahadzir Yusof & Anor [2008] 1 LNS 304* where the accused who was a drug dependent committed murder. In *Sakri Adam & Anor v PP 920120 3 CLJ 360*, the accused who was a drug dependent became a drug trafficker to support his drug consumption habits. It is common for drug dependents to be involved in drug trafficking as a means of obtaining financial resources to fulfil their drug cravings. Based on the statistics from the Prisons Department of Malaysia, a total of 2,146 drug dependents are also trafficking drugs and serving the punishment in prison.

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[16] Al-Ewa pg. 30.

[17] Anwarullah. (2002). *The Criminal Law of Islam*. Kuala Lumpur: As Nordeen [18].

[18] Al-Ewa pg. 30.

The battle against drug addiction has been expensive on the government.[19] An estimated sum of RM 313.845 million was spent by AADK in 2012 on treatment and rehabilitation of drug dependents in Malaysia. Not only the campaign against misuse of drugs which caused billion ringgit failed to achieve its goal; the government policy in supplying needles and condoms to drug dependents to control the spread of HIV seems ineffective.[20] Until now, the main way for tackling drug dependents is by enforcing rehabilitation in detention centres which does not appear to be a successful approach. It is essential that other means of encountering drug dependency problem be considered.

Thus, there is an urgent need to enhance the punishment for drug dependents, and adopting whipping as a punishment may possibly curb relapse of drug dependency and new cases of drug dependents. In fact, the application of whipping for drug dependent is not something new in Malaysia. The punishment is provided in section 39 (c) of the Dangerous Drugs Act 1952 where the relapsed drug dependent could be punished up to three stokes. Not only that, section 6 of the Dangerous Drugs Act 1952 and section 39A of the Dangerous Drugs Act 1952 state that for those who are found guilty in possession certain amount of drugs may be punished for life imprisonment or not less than five-year imprisonment or whipping not less than 10 strokes. This could be seen in the case of *PP v Nik Mohd Nik Embong [2002] 1 LNS 10; Abdul rahim bin Kalandari Mustan v Pendakwaraya [2004] 1 MLJ 468*.

In Islam, the punishments for the drug dependents are similar with those intoxicants. In the book entitled *Haisyatu*h *al-syari'ah* written by *Ibn Taymiyyah*, 'Hasyisyah (drugs) is prohibited and those who are taking drug should be punished like the one drinking al-Khamr' [20]. Therefore, it is argued that applying the punishment of 40 strokes even for the first-time drug dependent in addition to rehabilitation is needed as one of deterrent measure in preventing others from associating themselves with drug. It should be noted that Islamic whipping is not cruel as civil whipping as there are certain techniques which reduce pain and sufferings. In its execution, the officer shall use the whipping rod with average force without lifting his hand over his head so that the offender's skin is not torn, and after inflicting a stroke, he shall lift the rod upwards and not pull it from the offender's body. According to section 125(3)(e) and (f) of the Syariah Criminal Procedure Act 1997, the whipping may be inflicted on all parts of the body except the face, head, stomach, chest or private parts. If the offender has been sentenced to more than one stroke, the subsequent stroke must not be inflicted on the same place as the first stroke to prevent any wound. The strength in the infliction of whipping shall differ according to the whipping officer, and if the officer negligently causes around to the offender, such officer shall be liable for disciplinary action.

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[19] Jamal Ali, S. H. (2009). Kos Ekonomi Penyalahgunaan Dadah. *Jurnal Anti Ddah Malaysia*, 1–14 [19].

[20] Kamaruddin pg. 15.

It is argued that the above procedures would not harm the drug dependents; in fact, it is interesting to note that Russian scientist, Doctor of Biological Sciences, Sergei Speransky in his report entitled 'Methods of painful impact to treat addictive behavior' states that whipping therapy could cure drug and alcohol addictions as well as depression and suicidal thought.

Siberian scientists believe that the addiction happened when an individual loses his or her interest in life. The absence of the will to live is caused with decreasing production of endorphins – the substance which is known as the hormone of happiness. If the drug dependent receives whipping, it will stir up endorphin receptors, activate the *production of happiness* and eventually remove addiction feelings towards drugs and alcohol and would increase the immunity in one body. He recommended 30 sessions of 60 whips on the buttocks in every procedure.[21] This is parallel with Islamic punishment practised by Prophet Muhammad (peace upon him) and his companions which is 40–80 lashes for intoxicant.

A true story given by Natasha, 22, from Novosibirsk is that she undergone the whipping treatment therapy to overcome her chronic heroin addiction, and she paid 3,000 roubles ($99) for a session of counselling and beating. She is given psychological counselling before each session of 60 lashes and also undergoes an electrocardiogram to ensure the shock therapy is not causing unexpected heart problems. Interestingly, Natasha is adamant that this treatment has transformed her life to a normal person.[22] Therefore, it is possible that if whipping is used as a punishment for drug dependents in Malaysia, it would not only reform the drug dependents but also would prevent and deter other people from committing the same act.

43.5   Conclusion

It is highly recommended that this type of punishment should be given to drug dependents as an alternative therapy which is comparatively cheaper to methadone, rehabilitation and detention centre as well as free needles and condoms. Of course, it would save the government of Malaysia billions of ringgit to cure drug addictions amongst drug dependents. If the non-Muslims in other countries could accept this whipping as one of the methods to cure their addictions not only towards drugs, but alcohol as well as sexual habits, this method could be applied to drug dependents in Malaysia where most of them are Malays who profess Islamic religion.

No doubt that Allah the almighty creator knows what is best for His creatures, and as such, the Islamic punishment like whipping can be an alternative way to cure and help a person from his drug addictions.

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[21] The Siberian Times, 2013.

[22] Ibid, 2013.

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