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“The Tradition of Knowledge as a Catalyst for the Sustainability of Civilization”

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"The Tradition of Knowledge as a Catalyst for the Sustainability of Civilization"

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PRAKATA

Saya dengan sukacitanya, selaku Dekan dan Penasihat bagi Konferens Pascasiswazah Sains Islam dan Sains Sosial, ingin memperkenalkan prosiding konferens ini yang bertajuk "Islamic Science Social Postgraduate Conference 2023." Konferens ini adalah julung kali diadakan pada 2023 sebagai yang pertama dengan Kerjasama Institut Sains Islam, USIM dan Pusat Pengajian Teras, USIM. Konferens ini dilihat sebagai satu platform intelektual yang penting dan kami merasa berbesar hati untuk menghantar salam perkenalan ini.

Tradisi keilmuan Islam, dengan sejarahnya yang kaya merentasi lebih daripada satu milenium, telah memberikan sumbangan penting dalam pelbagai bidang, dari matematik dan astronomi hingga perubatan dan falsafah. Konferens ini berfungsi sebagai medan pertemuan buat para sarjana muda, penyelidik, dan siswazah yang ingin menjelajahi kepelbagaian ilmu sains Islam. Ia juga menjadi medan untuk perbincangan kritis dan pertukaran idea inovatif.

Tema konferens ini, "Tradisi Keilmuan Pemangkin Kelestarian Peradaban Madani," menekankan kesan dan potensi keilmuan Islam dalam menangani isu global kontemporari. Ia merangsang kita untuk memikirkan bagaimana prinsip dan metodologi berakar dalam pemikiran Islam boleh digunakan untuk memupuk dunia yang lebih saksama dan harmoni pada masa hadapan. Di tengah-tengah cabaran kompleks seperti perubahan iklim, kemajuan teknologi, dan transformasi sosio-politik, tema ini mendorong kita untuk menyemak bagaimana tradisi etika dan sains Islam boleh membawa kita ke arah dunia yang lebih adil, saksama, dan bertanggungjawab ekologi.

Makalah yang terkandung dalam buku prosiding ini mewakili usaha bersama para penyelidik yang penuh semangat, yang masing-masing menyumbangkan perspektif unik tentang peranan sains Islam dalam membentuk masa depan. Sumbangan ilmiah mereka merangkumi analisis sejarah, penyelidikan teoretikal, serta aplikasi praktikal, yang bersama-sama membentuk kerangka idea yang dinamik.

Saya ingin mengucapkan terima kasih kepada semua penceramah, para peserta, dan penganjur yang telah memberikan masa dan kepakaran mereka untuk menjadikan konferens ini dan prosidingnya satu realiti. Saya yakin prosiding ini akan menjadi sumber yang berharga buat para sarjana dan pemikir yang berusaha untuk mendorong kepentingan sains Islam dan relevansinya dalam dunia kontemporari. Semoga pandangan dan pengetahuan yang dikongsi dalam halaman-halaman ini dapat mengilhami usaha penyelidikan dan inovasi lebih lanjut dalam bidang sains Islam, sebagaimana kita berusaha membuka jalan ke hadapan untuk kelestarian peradaban madani pada masa hadapan.

PROF. MADYA DR. MOHD AZMAN BIN HASHIM @ ISMAIL
Dekan, Institut Sains Islam, USIM/
Penasihat, Islamic Social Science Postgraduate Conference (ISSPeC) 2023

KATA-KATA ALUAN

Alhamdulillah, buat kali pertama Institut Sains Islam (ISI) bersama-sama Pusat Pengajian Teras (PPT) berkolaborasi dalam menganjurkan konferens kepada pelajar-pelajar pasca siswazah iaitu *Islamic Science Social Postgraduate Conference (ISSPeC 2023)*. Konferens ini dianjurkan bertujuan untuk memberi pendedahan kepada para pelajar pascasiswazah terutamanya yang berada dalam Program Sains Islam dan Program Sains Sosial membentangkan hasil dapatan kajian mereka serta menimba ilmu dan nasihat daripada ilmuwan-ilmuwan dan pakar-pakar bidang.

Sesuai dengan tema konferens ini iaitu *The Tradition of Knowledge as a Catalyst for the Sustainability of Civilization*, ilmu pengetahuan memainkan peranan penting kerana melalui ilmu, hidup manusia akan terpandu dan kualiti kehidupan lebih terpelihara. Dan pastinya, wadah perkongsian ilmu ini akan membawa kepada pemikiran yang lebih terbuka, kritis dan global. Perbincangan akademik secara holistik berkait dengan Sains Islam dan Sains Sosial seperti pengajian agama, sains, politik, sosiologi, psikologi, ekonomi dan sebagainya mampu memberi impak yang besar kepada perkembangan intelektual dan pengetahuan para pembentang dan peserta.

Konferens ini adalah peluang yang amat bermakna kepada para pelajar kerana daripada platform inilah mereka dapat menimba pengalaman dalam pembentangan dan sudah pastinya banyak ilmu yang diperoleh khususnya dalam menyempurnakan pengajian mereka samada di peringkat sarjana atau doktor falsafah. Peluang ini dibuka kepada semua pelajar pascasiswazah di USIM dan juga luar USIM. Dengan pemilihan bahasa yang lebih fleksibel iaitu Bahasa Melayu, Bahasa Inggeris atau Bahasa Arab, para pelajar boleh membentang mengikut medium bahasa yang sesuai dengan penulisan mereka. Di kesempatan ini saya ingin melahirkan rasa berbesar hati dengan adanya pembentang-pembentang luar dari USIM seperti Universiti Malaysia Sabah, Universiti Perguruan Sultan Idris, Universiti Teknologi Malaysia dan Institut Perguruan Ilmu Khas.

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PROF. MADYA DR. ZORAIDA BINTI MUSTAFA
Dekan, Pusat Pengajian Teras
Universiti Sains Islam Malaysia

Keynote Speaker 1:
Prof. Madya Dr. Mohd Azman Bin Hashim @ Ismail
Dekan, Institut Sains Islam, USIM

SAINS DAN TEKNOLOGI TERKANDUNG DALAM AL-QURAN: SATU TINJAUAN UMUM KEPELBAGAIAN BIDANG

Al-Quran diturunkan oleh Allah SWT merupakan sumber utama ilmu serta wahyu yang lengkap dan terakhir. Kajian teks al-Quran ini merupakan kajian kualitatif yang menggunakan sorotan teks dan kaedah kepustakaan. Kajian kualitatif ini juga menggunakan reka bentuk kajian secara analisis kandungan dan kajian sejarah. Pengumpulan data dilakukan menerusi kaedah tekstual dan data yang diperoleh dan dianalisis secara deduktif dan induktif. Dapatan kajian mendapati terdapat teks al-Quran yang membicarakan sains dan teknologi, wujud gabung jalin antara al-Quran dan sains teknologi. Begitu juga sains dan teknologi menjurus manusia kepada mentauhidkan Allah SWT. Tambahan bidang yang menjurus kepada suatu bidang, bidang bidang lain turut terjalin dalam menyelesaikan sesuatu keadaan.

Keynote Speaker 2:

Prof. Madya Dr. Abd Hakim bin Mohad @ Mohamad Ramli
Pusat Pengajian Teras, USIM

NEW CHALLENGES FOR RESEARCHERS IN THE POST TRUTH ERA

This writing sheds light on the new challenges for researchers in the post-truth era. As we know, researchers have a huge responsibility to explore new knowledge through the studies they do. Nevertheless, in the post-truth era, researchers face serious new challenges. The purpose of this writing is to explain the new challenges facing researchers. They are faced with a heap of useless information or information that is not based on legitimate sources. Besides, they're in a situation where people just want to believe some things that come from their group, rather than a truth based on facts and data. This writing is the result of library studies sourced from written materials such as books, journals and newspapers. Finally, this writing suggests that researchers should adhere to the principles of knowledge based on facts and data in the search for truth.

Tulisan in menghuraikan tentang cabaran baharu para penyelidik di era pasca kebenaran. Sebagaimana yang kita sedia maklum bahawa para penyelidik memikul tanggungjawab berat untuk menggali ilmu baharu melalui kajian-kajian yang dilakukannya. Namun demikian di era pasca kebenaran, para penyelidik menghadapi cabaran-cabaran baharu yang serius. Tujuan penulisan ini ialah untuk menjelaskan tentang cabaran baharu yang dihadapi penyelidik. Mereka berhadapan dengan timbunan maklumat yang tidak berguna atau maklumat yang tidak bersandarkan kepada sumber yang sah. Selain itu mereka berada dalam situasi di mana masyarakat hanya ingin mempercayai sesuatu perkara yang datang dari kelompok mereka, dan bukannya suatu kebenaran yang berlandaskan pada fakta dan data. Tulisan ini adalah hasil dari kajian perpustakaan yang bersumberkan bahan bertulis seperti buku, jurnal dan akhbar. Akhir sekali, tulisan ini mencadangkan bahawa para pengkaji perlu berpegang teguh kepada prinsip ilmu yang berteraskan fakta dan data dalam mencari kebenaran.

Invited Speaker 1:
Dr. Mohd Zaini bin Zakaria
Ketua Program Sains Islam, Institut Sains Islam, USIM

KELESTARIAN INTEGRASI NAQLI DAN AQLI (INAQ) KE ARAH PEMBENTUKAN GRADUAN MADANI

Madani kini menjadi istilah yang begitu popular di kalangan masyarakat di Malaysia setelah diperkenalkan falsafah, kerangka dan model pelaksanaannya oleh Kerajaan Perpaduan untuk memartabatkan negara di persada dunia. Ideologi ini kini mula mendapat tempat di hati masyarakat kerana konsep yang sangat holistik di dalam mentadbir dan mengurus negara denan lebih efisen. Namun, perkara terpenting yang perlu diberi perhatian oleh Kerajaan khususnya Kementerian Pendidikan Tinggi untuk menghasilkan graduan yang mempunyai ciri-ciri madani demi kelangsungan kepimpinan negara. Justeru, kertas kerja ini akan memfokuskan kelestarian INAQ dalam pembentukan graduan tersebut dengan bertunjangkan model integrasi Universiti Sains Islam Malaysia sebagai kerangka utama kajian. Dapatan daripada kajian ini diharap dapat menghasilkan suatu bentuk model integrasi demi kelangsungan pembentukan graduan madani yang holistik.

Invited Speaker 2:
Prof. Madya Dr. Nuruliza Roslan
Deputy Dean, Islamic Science Institute, USIM

NAVIGATING THE IMPORTANCE OF COMMUNICATING YOUR RESEARCH TO THE COMMUNITY: WHY IT MATTERS

Communication is the cornerstone of progress and understanding within any field, and the scientific community is no exception. The ability to effectively convey research findings to a wider audience is an essential skill for any researcher. This talk aims to delve into the significance of communicating research to the community, exploring why this matters and how it contributes to societal advancement.

Firstly, communicating research findings to the community fosters transparency and trust. In an era where misinformation abounds, the public's trust in science is critical. By engaging in clear, accessible communication, researchers can bridge the gap between complex scientific concepts and the lay audience. Effective communication not only educates but also empowers individuals to make informed decisions, thereby cultivating a more scientifically literate society. Moreover, the benefits of disseminating research to the community extend beyond mere comprehension. It sparks curiosity and inspires the next generation of scientists. Engaging presentations and accessible discussions about research can ignite interest in young minds, encouraging them to pursue careers in science, technology, engineering, and mathematics (STEM). This can have a cascading effect, invigorating the future workforce and fostering innovation and progress.

Furthermore, speaking to the community about research helps to contextualize the relevance and impact of scientific endeavors. Often, research outcomes can seem distant or detached from everyday life. By effectively communicating the 'real-world' implications of research, scientists can highlight how their work directly influences and improves society. This contextualization bridges the gap between academia and the public, fostering an appreciation for the significance of scientific advancements. Additionally, community engagement in research communication promotes collaboration and co-creation. The exchange of ideas between researchers and the public can lead to valuable insights, innovative perspectives, and even new research directions. This collaboration nurtures a sense of shared ownership in scientific progress, promoting a more inclusive and diverse research landscape.

However, effective communication to the community comes with its challenges. Researchers must navigate complex information, ensuring accuracy while avoiding jargon and oversimplification. Finding the right balance between depth and accessibility is crucial. Additionally, tailoring communication strategies to diverse audiences with varying levels of scientific understanding requires adaptability and creativity.

In conclusion, speaking research to the community is not just an optional addendum to scientific endeavors; it is an imperative aspect of the research process itself. From fostering trust and understanding to inspiring future generations and fostering collaboration, effective communication is pivotal. Researchers must embrace the responsibility of sharing their work with the community, recognizing its pivotal role in shaping a more informed, engaged, and collaborative society.

Invited Speaker 3:
Dr. Farah Laili binti Muda @ Ismail
Head of Program, Science Social Program, Centre for Core Studies, USIM

DON'T LET AI TAKE OVER: BALANCING THE NEEDS OF ARTIFICIAL AND HUMAN INTELLIGENCE IN POSTGRADUATE STUDY

AI is transforming every aspect of our lives, from health and education to entertainment and commerce. It is also posing new challenges and opportunities for postgraduate students, who are at the forefront of innovation and discovery. AI can offer new opportunities and possibilities for human intelligence, such as interdisciplinary collaboration, innovation, and lifelong learning. It enables humans to access and integrate knowledge from different domains and disciplines, and to generate new insights and solutions. Besides, AI can be a powerful tool for enhancing human intelligence, but, it cannot replace it entirely. It can perform certain tasks more quickly and accurately than humans, such as data analysis, pattern recognition, and information retrieval. However, AI lacks the same level of general intelligence, creativity, and social understanding that humans possess. AI can also pose some challenges and risks for human intelligence, such as ethical dilemmas, bias, and misinformation. It may also generate or disseminate false or misleading information, either intentionally or unintentionally, that can affect human decision-making and learning. Therefore, considering some of the dark sides of AI, there is a big need for students to balance up with human skills in completing their study journey.

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Persuasiveness of Facebook in Election Campaign During the 15th Selangor State Legislative Assembly General Election

KHADIJAH ISHAK
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ABSTRACT

Facebook has become one of the most popular social media platforms that being used in Malaysia election campaigns. This platform was proven easy to access and has wide range of users besides being a facility for the election candidates and political parties to connect directly with their voters or target group. However, the persuasion portrayed through the information disseminated and shared through this platform had been seen as created certain perception among the voters, impacting their voting behaviour. Most political parties have creatively sustained in utilizing Facebook platform to influence the voters to believe in information that they shared. This study focuses further into this area by reviewing the usage of Facebook by selected candidates in election campaign during the 15th Selangor State Legislative Assembly General Election held in August 2023. Characterwascs, issues highlighted, and viewpoints of these candidates' Facebook postings during the campaign were further scrutinized. Content analysis done on the Facebook postings showed that the election candidates had dynamically and strategically used Facebook as a medium to create and sustain feedback and comments. The findings hope to further comprehend the accordance of Facebook as one of social media platform in politics. The cascade of political participating through Facebook in Selangor election perceived a trend of more consistent social media tool usage as a part of Malaysia politics political strategies. This study also held to assess the capability and persuasiveness of Facebook to determine the role of social media as part of an effective political communication strategy.

Keywords: persuasiveness; Facebook; election campaign; Selangor State Election.

INTRODUCTION

The usage of social media in Malaysia is massive by looking at the current Malaysian political scenario. Political parties used social media as a platform to propagate issues and information related which is perhaps a truth, half-truth, or false fact. In year 2023 with an internet penetration rate of 96.8%, Malaysia ranks 10th in the world for internet usage. As reported by Digital 2023 Global Overview Report, approximately 26.8 million users in Malaysia, or 78.5% use social media to connect with others, communicate, and participate in shaping the global community. Gen Z and Millennials are almost entirely connected, with 99.8% of users above 18 years old. The top three reasons for usage are finding information (76.2%), keeping up-to-date with news and events (65.8%), and staying in touch with friends and family (64.2%).

The escalation of network 2.0 and the increased of internet penetration especially during the 15th General Election in November 2022 had further fragmented the Malaysian political communication. The usage of social media was continuously seen as important due to the huge dependency during the COVID-19 pandemic. Furthermore, the Parliament had passed the Bill for Constitution Amendments by lowering the eligible voting age and candidate to 18 years old and enforcing automatic registration. Hence, in reaching the young voters-to-be, politicians will be demanding to ensure their confidence in attracting this target group, and using the social media is a greater platform to focus on. During election campaigns, it is undeniable that most politicians nowadays use the social media platform to persuade the masses to vote and support them in order to gain and retain political power. Statistic by Global Overview Report (2023) also revealed that until January 2023; WhatsApp, Facebook, and Instagram are Malaysia's most-used social media platforms. The statistic also showed the fact that Facebook has continued maintaining its status as Malaysians among preferred social media platform by evolving from a basic social network facility to a flexible hub for entertainment and news, including e-commerce.

Mohamed & Manan (2020) believed that the availability of these most-used social media such as Facebook, Twitter, and Instagram as well as the number of likes received through the postings had allowed politicians and election candidates to have dominance of the image and point of view they would like to share with the voters. Chinnasamy & Roslan (2015) mentioned that Facebook appeals to an active demographic that has surprisingly increased the participation levels. Campaigning activities will be posted and updated on Facebook that the public can easily access. The platform is being used to build the candidate's images and convey messages to the public. By focusing on election campaign, how Malaysian politicians used Facebook either in the positive or negative impact of personalisation is further explored. Personalisation shall be identified through the candidates' pattern of Facebook usage.

This paper focuses on further analysing these three questions:

1. How active on Facebook are the candidates when campaigning for the election?
2. What are the types of posting used by the candidates?
3. What are the issues highlighted by the candidates?

This paper aims to investigate the impact of political communication on the 15th Selangor State Legislative Assembly General Election through Facebook as every political candidate has his or her own strategies in conducting the political campaigns. Using 15th Selangor State Legislative Assembly General Election as a case study, this paper also discovers if Facebook was important in political campaigning. As Malaysia's most developed and progressive state, Selangor was seen as having a highly developed infrastructure for major industry clusters supported by the excellent state government and an advanced commercial ecosystem. Selangor is a beacon of abundance and prosperity. Having holistic research by including the political sphere of the state shall contribute more to the state's development in the near future. Excluding the federal territory, Selangor is being reported as the second wealthiest state with a per capita income of RM54,995 in current prices behind top ranked Pulau Pinang at RM55,243 in 2019, as published by the Department of Statistics Malaysia. However, in terms of size, Selangor is the biggest contributor to the country's gross domestic product (GDP), accounting for 23.7%, exceeding Johor in second place (9.3%) and Pulau Pinang (6.7%). According to Election Commission of Malaysia, a total of 3,747,057 registered voters in the recent 15th Selangor State Legislative Assembly General Election. The Selangor state election was held on 12th August 2023 to elect 56 seats of the State Assembly members. Selangor is one of the six states which did not dissolve simultaneously with Dewan Rakyat on 10th October 2022.

LITERATURE REVIEW

Persuasion is always perceived as a vital part of politics where those who win elections and policy differences frequently be determined by which side can persuade more people. The persuasion through social media such as Facebook in creating a lot of perception is alarming, especially towards the government of the day which indirectly will affect their voting behaviour during the election. Lack of attempt to identify the persuasion aspects played in the evolution of social media can trigger the reduction of the number of voters in the voter turnout, particularly among the young voters. Campaign through online platform during elections in Malaysia on the other hand is not a new occurrence. In the previous two elections which held in year 2008 and 2013 for instance, it was the opposition parties that were intensify the usage of the Internet. The emergence of the Internet offered an alternative media platform for political communication. In the 13th General Election, opposition parties started to use online platforms more actively as they were reaching the people through websites, group nets and emails. Mohamed (2017) mentioned that Malaysians were then introduced to political views and news that were different from the mainstream media. The opposition parties and its politicians were already actively engaging with the voters via social media especially, Facebook. While the government at that time was still perpetuate their stronghold on the traditional media.

Quoted from Mohamed and Manan (2020), many studies have recorded the impact of Facebook on the 13th General Election. Most of the previous studies by Gomes (2014), Sern and Zainuddin (2014), Sani and Azizuddin (2014) provided a general analysis on the impact of Facebook and Political Communication. Several other studies were more specific. To echo, Hasmah et al. (2017) studied the issues shared by MIC candidates' Facebook; and Salleh, Fathir and Rahman (2015) analysed the political sentiment brewing on Facebook before the election.

Many prominent Malaysian politicians were already engaging with the voters via Facebook even before the historic 14th General Election. Lee (2017) examined the presence of Malaysian politicians on Facebook by investigate the number of Facebook followers of Malaysian political parties and several prominent Malaysian politicians. His study found out that the use of Facebook for politics is more thorough at the politicians' individual level than at the political party and political coalition level. Lee (2017) further discovered that the level of social media presence, when measured by the number of followers, was uneven within coalitions and parties. For example, within Barisan Nasional (BN) and UMNO, the former Prime Minister Najib Razak has invested a lot of cost to maintain a significant social media presence. A related problem was observed in the Pakatan Harapan coalition where only few politicians had a very high number of followers. Although Lee (2017) summarised that the level of Facebook usage among Malaysian politicians diverse, he agreed that most prominent politicians from the main coalitions were engaging on Facebook. Politicians are able to curate their own media presence through Facebook. Regardless of any parties, Facebook allowed election candidates to personally reach their voters, and this indirectly bring ahead the interest in understanding how the use of Facebook as a social media platform has affected the campaign during the election.

Researcher uses framing theory to analyse the postings and comments on Facebook of selected political candidates. This method is suitable to look more deeply and focus on how social media distribute information to the voters pertaining to general issues or local issues in the related constituency.

METHODOLOGY

For the 15th Selangor State Legislative Assembly General Election, the candidates were allowed to officially campaign from 29th July 2023 to 11th August 2023. The usage of Facebook page by selected Selangor politicians during the campaign period were observed. The study also extended to few days after the election ended to seizure how the candidates reacted towards the election results.

Six prominent politicians in Selangor were chosen for the study based on their political reputation, won the contested seats as well as their presence and usage of Facebook during the 15th Selangor State Legislative Assembly General Election. These politicians represented the main coalitions that ran for the election. Each of the politicians sampled was a well-known figure as well as leaders within their political parties and won the constituency seats.

For example, YB Dato' Seri Mohamed Azmin bin Ali who served as a Member of Parliament (MP) in the Gombak constituency in the state of Selangor. He has held a position as a Senior Minister and served as the former Minister of International Trade & Industry. A member of Parti Pribumi Bersatu Malaysia (BERSATU), which is the component party of Perikatan Nasional (PN) coalition, he served as the Member of Parliament (MP) for Gombak from 2008 to 2022 and Member of the Selangor State Legislative Assembly (MLA) for Bukit Antarabangsa from 2008 to 2023. He is the current Leader of Opposition of Selangor and Member of the Selangor State Legislative Assembly (MLA) for N.18 Hulu Kelang since August 2023. YB Dato' Seri Amirudin bin Shari has served various political positions, including serving as as the Menteri Besar of Selangor (Selangor Chief Minister) and as State Assembly Member for the N.16 Sungai Tua constituency in Selangor. He is also a Member of Parliament (MP) for Gombak since November 2022 and associated with the political party PH (Pakatan Harapan). YB Nushi bin Mahfodz is an influential figure who has been involved in both politics and Islamic propagation (*dakwah*) activities in the country. He served in a political capacity as a Selangor State Assembly Member representing N.24 Semenyih. He holds the position of Deputy Chief Information Officer for Perikatan Nasional (PN) Selangor and the Information Chief for the Selangor branch of the Pan-Malaysian Islamic Party (PAS). YB Jamaliah Jamaluddin is a Malaysian politician affiliated with the Democratic Action Party (DAP) and currently served as EXCO for Public Health and Environment under Selangor State Government and Selangor State Assembly Member representing N.36 Bandar Utama. Datuk Wira Haji Johan Abd Aziz was a Member of the Selangor State Legislative Assembly, representing the constituency of N.23 Dusun Tua as of August 2023. He has been associated with United Malays National Organisation (UMNO), a prominent political party in Malaysia. YB Izham Hashim is another Member of the Selangor State Legislative Assembly (MLA) for N.21 Pandan Indah since May 2018. He holds the position of EXCO for Infrastructure & Public Facilities and Agricultural Modernization in the Selangor state government and Chairman of AMANAH Selangor, which is a political party in coalition under Pakatan Harapan.

Table 1: Facebook Page followers of selected political candidate in the 15th Selangor State Legislative Assembly General Election

Politician's Name	Political Coalition	FB Page Followers
YB Dato' Seri Mohamed Azmin bin Ali	Perikatan Nasional-Bersatu	558,000
YB Dato' Seri Amirudin bin Shari	Pakatan Harapan-PKR	215,000
Nushi Mahfodz	Perikatan Nasional-PAS	18,000
Jamaliah Jamaluddin	Pakatan Harapan-DAP	31,000
Datuk Wira Haji Johan Abd Aziz	Pakatan Harapan-BN	23,000
Izham Hashim	Pakatan Harapan-AMANAH	10,000

Content analysis was used to collect the data and it is a common method used in electoral studies especially when looking at Facebook usage among politicians. Wimmer and Dominick (2014) recommended two ways of establishing coding categories for content analysis method. The first one is known as priori coding, a process of coding qualitative data whereby the researcher develops the codes ahead based on a theoretical framework or pre-existing knowledge. The second method is called emergent coding, where the researcher establishes categories after a preliminary examination of the data. For this study, it employed the deductive priori coding approach as the list of sources and frames was derived from literature reviews and analysis of Facebook page. The table below list the operational definitions of each coding category.

Table 2: Operational definitions for coding categories

News Source	Definition
Types of Facebook posts	This category measures the types of postings available on Facebook that are used by the candidates. On Facebook, there are types of posts that you can make to your Facebook page including video, photo, live streaming, status update, and text.
Characteristics of Facebook posts	Characteristics of Facebook posts can be dissimilar, but several key elements can make a Facebook post more effective and engaging This category defines the content of a post depending on what is presented. The study identified several main posting characteristics used by the selected candidates campaign material, campaign activities, infographics, repost, and poster.
Issues highlighted	This category lists the issues highlighted or discussed by candidates in their posts. There were several issues highlighted include politics, election, economy, leadership, religion, and education.

RESULTS AND DISCUSSION

Facebook is a personal platform that can be determined by social interacting. Most users use Facebook based on the friends list or followers they have. In political communication, it is vital for politician to use Facebook to balance up between personal, the public and the politic element itself. This study shown that Selangor politicians are accepting the fact that Facebook is still relevant as a medium to disseminate information and influence voters. Candidates were extensively used Facebook in their election campaign to attract the social media users. Kasim & Zaman (2021) found out in their study there are several issues being discussed in the Facebook during the 14th General Election including posting criticism of Malay political parties, COVID-19, political, economic, social, government, education and religion. However, number of followers of selected politicians in the 15th Selangor State Legislative Assembly General Election are not high compared to other former prominent leaders probably due to the usage of other social media platforms which targeted a different age group of voters or other internal or external factors.

Question 1: How active on Facebook are the candidates when campaigning for the election?

A total of 680 posts were analysed throughout the campaign period. The number of Facebook postings according to the date were highlighted in Table 3.

Table 3: The number of Facebook postings according to date

Politician's Name	**Date**														**Total**
	29/7	30/7	31/7	1/8	2/8	3/8	4/8	5/8	6/8	7/8	8/8	9/8	10/8	11/8	
Azmin	7	7	11	8	8	6	8	6	7	5	3	3	11	5	95
Amiruddin	20	10	11	17	7	11	15	13	9	9	11	11	13	16	173
Nushi	8	12	13	9	16	15	19	19	21	18	24	17	21	23	235
Jamaliah	7	10	4	4	3	5	4	4	8	4	2	1	3	3	62
Johan	4	4	4	4	3	4	8	6	6	11	6	9	6	6	81
Izham	2	1	2	3	3	3	2	2	2	3	3	3	2	3	34
Total	**48**	**44**	**45**	**45**	**40**	**44**	**56**	**50**	**53**	**50**	**49**	**44**	**56**	**56**	**680**

From the data collected, it showed that most candidate did postings every day during the campaign period, but the number of postings are vary as it depends on the candidate's strategy and necessity. Nushi and Amirudin posted a high number of postings by sharing a lot of campaign activities and manifestos.

Question 2: What are the types of posting used by the candidates?

Table 4: Types of Facebook posting

Politician's Name	**Video**	**Photo**	**Live Streaming**	**Status update**	**Text**
Azmin	31	59	5	0	0
Amiruddin	52	75	42	2	2
Nushi	46	172	16	1	0
Jamaliah	4	51	5	0	2
Johan	19	42	20	0	0
Izham	3	27	1	2	1
Total	**155**	**426**	**89**	**5**	**5**

Table 4 lists the types of Facebook posts shared by the candidates in the study. Altogether, 426 postings that include photos were shared by the candidates making it the most common type of posts followed by 155 videos and 89 live streams. The least popular were text-based posts, and status update. When it comes to text-based post, the candidates mostly provided either short status updates or lengthy articles that support their candidacy. These politicians were sharing press conferences, live broadcast of their campaign trails, and speeches, as they were ongoing.

Question 3: What are the characteristics of the postings shared by the candidates?

Looking only at what was posted during the election campaign may not give sufficient information about how these candidates were using Facebook to attract their voters. The study found that the candidates were sharing the same kind of contents that were mostly formal and campaign focused. This could be because the study was conducted during the campaign week. They were more focused on their campaign and manifestos. The most shared content was campaign activities such as photos and videos that depict the candidates in action like going on their campaign walkabouts, and socialising with voters. Professionally produced campaign materials has been produced to portray the candidates' campaign and manifestos.

Image 1: Example of professionally produced campaign materials by YB Nushi Mahfodz to disseminate manifesto

Image 2: One of the campaign rallies by YB Dato' Seri Amirudin bin Shari

Image 3: Candidate urged the candidate to vote by sharing over the voting poster

The study revealed that the six selected candidates use Facebook as a platform during the election campaign, but the usage is varied between one another. Some used it actively and some at a very minimal level.

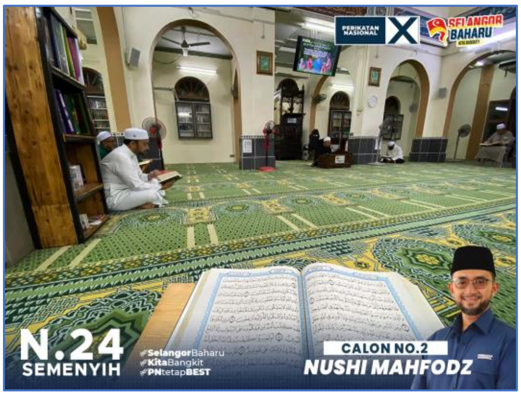

Image 4: One of the programs in the mosque

In the Islamic perspective, the message of Islam has been kept wide, not being limited to any particular subject and include all means and materials of the invitation. Islam (2019) stated that in this era of information technology, it is very easy to present the beauty and ideals of Islam to the world through the social media. It is said in the Holy Qur'an that the principles of Da;wah: "*Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious*" (16:125). In view of this verse, it can be said that the age of the present technology can be used in Islam for the sake of the claim of the era. Prophet (SAW) said: "*Convey (my teachings) to the people even if it were a single sentence*" (Sahih al-Bukhari 3461). Through the usage of social media, the Muslim political candidate may use the Facebook platform to spread the Islamic good value and deeds in the Muslim society. The selected politicians in the study for instance had shared postings of praying in the mosque and helping old folks in need which indirectly portrayed the Islamic values within them.

CONCLUSION

Mohamed and Manan (2020) claimed that Facebook's efficiency as a political communication tool can best be measured through user responses and engagement. This study concentrated on selected Selangor politicians' usage of Facebook page and did not justify on the users' response. Thus, it shall be the limitation of the study. However, the findings hope to further grasp the relevancy of Facebook as one of social media platform in politics. Using Facebook in political campaigns to attract voters is a good strategy due to the speed of information that voters receive and respond to, regardless of gender, age, and ethnicity. The persuasion element of Facebook in election needs to be further ratify as numbers of internal and external factors contributing to measure the effectiveness.

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The Impact of Service Innovation on Passenger Satisfaction in Dubai Metro

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ABSTRACT

The metro systems have witnessed a significant growth and development over recent decades due to the advancement in innovated technologies in transport industries. Dubai metro is a result of the tremendous development in the United Arab Emirates. However, metro service operations have become challenging, especially in urban areas that are characterized with dynamics increase of population so that passenger satisfaction could be a difficult objective to obtain. While the particular mechanisms by which service innovation influences passenger satisfaction have not been well investigated in the literature, especially in the case of Dubai metro. To that, studying passenger satisfaction allows for the identification of areas that require attention and improvement, leading to more efficient and effective metro transportation systems. Therefore, the aim of this paper is to highlight the role of service innovation on passenger satisfaction in Dubai metro. A study on Dubai metro is based on the perspective of disruptive innovation theory to help this company to attain high level of passenger satisfaction due service innovation. The analysis of literature reveals a substantial relationship between service innovation in metro transport sector and passenger satisfaction. the researching in passenger satisfaction is critical for the development of public transport in general and metro systems in particular because it provides valuable insights into the needs and preferences of commuters. By understanding what makes passengers satisfied, transport authorities can make informed decisions to improve the quality of services, enhance overall customer experience, and ultimately increase ridership.

Keywords: Service Innovation, Passenger Satisfaction, Metro Systems

INTRODUCTION

For decades, public transport networks are critical components of big cities since they enable spatial mobility for at least half of a city's population who cannot use private transport (Petrov & Petrova, 2021). Public transport is also an important component that acts as the lifeblood for economic, social, political, and demographic mobility. It expands with and responds to the development of economies and societies (Nasution et al., 2020). Indeed, it is now universally recognized that developing countries try to reduce the dependence on cars to reduce the effect of climate changes, environmental problems, noise, accidents, and air contamination (Borhan et al., 2019). One of the essential steps in ensuring sustainability and green cities is providing good public transport networks and modern metros which offer a high quality and affordable alternative for citizens. With the rapid advancement in technologies in the current era, organizations cannot succeed solely based on their expertise and talented workforce; they must also be innovative in order to satisfy the customers, this fact applies to transport companies. In boarder sense, organizations that continue to use innovation will be able to react to challenges from outside the organization more quickly and effectively than others who do not focus on innovation. To that end, fostering service innovation should be a priority goal for public organizations (Gustafsson et al., 2020). This scenario applies on metro companies seeking passengers' satisfaction and strive to keep their reputation clear from criticism. Unfortunately, the investment and speedy development of metros by governments is not always focusing on innovation in service but mostly on service quality (Ibrahim et al., 2020). Service innovations challenge existing offerings and business models, shape existing markets, and create new ones. Over the last decade, academic works in services offered by organizations, especially in public and government sector has shown increasing interest in the concept of service innovation and should by now have reached maturity in this topic and establish a strong theoretical basis. However, there is no coherent theoretical framework that captures all the facets of service innovation and shift this concept forward. To that end researchers must evaluate the key assumptions of what an innovation is (Gustafsson et al., 2020), especially in rail transportation domain. Countries that seek prosperity for its people attempt to provide all types of transport in the cities, while the quality of metro service take the biggest share of interest and funds in developing countries like United Arab Emirates (UAE) as well as developed countries, e.g., US, European countries, China, and Japan. The satisfaction of passengers in these countries is a priority. Thus, passenger satisfaction is a hot topic in countries like UAE, while service innovation and service quality need more research, especially with the advancements in technology and innovation in metro systems. However, we need to know more about the impact of service innovation on people using metros in their daily life, while the attributes of service quality that contribute to their satisfaction on the transport service also important (Gustafsson et al., 2020). Hence, these topics and scenarios will be discussed in this study to understand how service innovation in public transport (i.e., metros) influence passengers' satisfaction in Dubai.

DUBAI METRO

Following the re-organization of the United Arab Emirates in 1971, the three primary modes of transportation have helped to shape Dubai's global identity (Keilo & Montagne, 2012). Because of its ease and transportation advancements, Dubai is regarded as one of the most modern cities in the UAE. During a period of increasing local and expatriate population, Dubai's government recognized the need to build a Metro system, as the city's road network system could cause challenges in providing efficiency for the growing population (Nassar, 2014; Keilo & Montagne, 2012). Dubai made tremendous progress in terms of economics, investment, infrastructure, and population, but these gains were occasionally delayed by the city's growing population, a problem shared by most industrialized and developing cities throughout the world. To alleviate traffic congestion caused by the city's growing population, world-class infrastructure was suggested, which would upgrade and transform the current location into a metropolitan city. As a result, in July 2005, the government established the Dubai Rapid Link to carry out the design plan (Narayanaswami, 2017). The Dubai Metro opened on September 9, 2009 (Bobley, 2016; Acuto, 2010), at a time when the Dubai Metro was critical in restoring Dubai's image in the aftermath of the global financial crisis (Keilo & Montagne, 2012).

The Dubai Metro is now a world-class infrastructure that connects individuals within the city (Kamarudeen et al, 2018). Dubai Metro has grown tremendously in the three years it has been in operation. Maintaining business excellence has been fundamental to defining the activities undertaken by this corporation to manage market competition. Today, Dubai Metro faces severe rivalry for market share in the UAE from a range of other industry competitors. As a result, Dubai Metro's management has been keen on implementing various quality management systems in order to ensure that it maintains high quality transportation service, for example, ISO 9000:2008 is one such model that has benefited this company's current success. This strategy has aided in establishing quality on the company's procedures, ensuring that Dubai Metro reaches the highest level of customer satisfaction. The notion starts with defining customers' demands and ends with market customer satisfaction. It describes what activities management should take to ensure that the firm's productivity satisfies passenger expectations (Parahoo et al., 2018).

According to the UAE Roads and Transport Authority (RTA), the number of Dubai Metro users has surpassed two billion since the metro's inaugural public inauguration on September 9, 2009. The Red Line transported 1.342 billion passengers, while the Green Line transported 673.531 million. Furthermore, the Dubai Metro has a 99.7% on-time performance rate, above international safety norms and demonstrating high operational efficiency (Alarabiya News, 2023). The Dubai Metro's continued growth and success illustrates Dubai's commitment to providing commuters with safe and dependable transportation. The average daily traffic on the Dubai Metro surpassed 616,000 in 2022, indicating that the RTA's efforts to increase public transit utilization have been successful. This achievement also reflects a positive shift in the community's attitude toward public transportation, as residents have acknowledged the benefits of smoother travel as well as lower fuel and vehicle maintenance costs (Saundalkar, 2023). Figure 1 shows passenger growth per year since 2009.

Figure 1**:** Metro passenger growth over the years (Saundalkar, 2023)

The Dubai metro's quality is acceptable; for example, seating capacity exceeds 142 seats, with a maximum capacity of 897 passengers in a single voyage. Furthermore, on an average day, Dubai Metro can transport 1.2 million passengers. As of 2016, the Dubai metro service had over 830 million riders, which equates to 329,365 riders per day, 13,723 riders per hour, 229 riders per minute, and 3.8 riders per second (Tesorero, 2016). The Dubai metro network now consists of 47 stations divided into two zones: Red Line and Green Line, with a total track length of more than 75 kilometers. The red line serves 29 stations along a 52.1-kilometer track, while the green line serves 18 stations along a 23-kilometer track. According to Shahbandari (2017), the red line is currently being extended to include 8 additional stations across a 15-kilometer track length connecting the EXPO 2020 site in order to build a supportive infrastructure for the upcoming EXPO 2020. Furthermore, the RTA provides feeder bus services for passengers who are unable to complete their route using the Dubai metro. To summarize, a well-functioning public transportation system not only promotes the growth of the city, but it also helps to reduce pollution and traffic congestion.

To summarize, a well-functioning metro system is critical to the transportation infrastructure of a city. It not only provides inhabitants with a convenient and effective form of transportation, but it also helps to reduce traffic congestion and air pollution. Furthermore, as it improves accessibility and connection inside the city, a well-functioning metro system can help to economic growth by attracting businesses and tourists.

LITERATURE REVIEW

SERVICE INNOVATION

Today, innovation become part of the strategies of success and growth in the market. In various ways, such as market share, revenue, economic growth, and organizational profit, innovation methods play a key part in the creation and development of the services given by companies. The innovation strategy, which specifies where, when, and what type of innovation is necessary to be implemented, is now one of the most significant components of corporate planning (Gemici & Alpkan, 2015). The development and implementation of new ideas, strategies, and procedures that improve the value and quality of services given to clients is referred to as service innovation (Pasquale et al., 2016; Ahmad et al., 2022; Lee et al., 2022). It entails the development of new service offerings as well as the enhancement of existing services (Jaskyte & Liedtka, 2022). At the moment, adopting new ways is the greatest strategy to provide exceptional customer experiences (Wang et al., 2023). In this context, service innovation refers to a wide variety of actions, such as the introduction of new technology, the redesign of service delivery procedures, and the incorporation of customer input to constantly improve service offerings (Lee et al., 2022). Furthermore, service innovation entails the creation and implementation of strategies to satisfy changing customer wants and preferences. This can entail customizing services to meet the needs of specific customers (Anna & Emma, 2019), as well as exploring new markets and target segments (Buccieri et al., 2023). Furthermore, to ensure seamless service delivery and customer satisfaction, service innovation necessitates a significant emphasis on collaboration and partnerships with external stakeholders such as suppliers, distributors, and other service providers. To that end, service innovation is critical for firms seeking customer pleasure and wishing to remain competitive in today's dynamic and ever-changing business market (Soto Setzke et al., 2023).

Service innovation in transportation firms refers to the development and implementation of new ideas, methods, and technology to improve the entire customer experience and the efficiency of transportation services (Gómez-Ortega et al., 2023). It comprises the introduction of new services, procedures, or business models that have the potential to change the way transportation companies operate and interact with their customers (Pasquale et al., 2016). Service innovation in the transportation business focuses on creating value for both the transportation firm and the passengers by providing distinctive and differentiated services that meet their evolving needs and preferences. One example of transportation service innovation is the emergence of ride-sharing applications such as Uber and Lyft, which have changed the way customers hail and pay for rides (Rhee et al., 2023). In addition, the implementation of real-time tracking systems and mobile ticketing solutions has made it easier for clients to plan their excursions and use transportation services while on the go (Agarwal et al., 2023). These technological advancements not only improve the comfort and accessibility of transportation services, but also aid in the reduction of traffic congestion and carbon emissions, making them more sustainable (Schroten et al., 2020). According to the Web of Science (WOS), the scholarly literature on the deployment of smart technologies in public transportation has grown exponentially over the last five years (2018-2022) (Brakewood & Watkins 2019, Drabicki et al. 2021). In recent years, transportation businesses have prioritized service innovation as a means of differentiating themselves in a highly competitive industry (Lopez et al. 2021). The introduction of ride-sharing systems, which have transformed the way consumers hail and pay for rides, is one example of service innovation (Ingvardson et al. 2018). Apart from making transportation booking more convenient and efficient, these platforms also include features such as driver ratings and cashless transactions. This has significantly improved user satisfaction and experience (Alade & Edelenbos, 2020).

It is evident that service innovation is an important factor for the success in service organizations like metros (Arfat et al. 2022). For example, research conducted by YuSheng and Ibrahim (2019) proves that service innovation has a positive effect customer satisfaction, and customer loyalty which in turn raise the degree of happiness among the customers who benefit from the service. Furthermore, some transportation firms have begun to provide personalized travel packages, which allow consumers to tailor their itineraries and select from a selection of activities and lodgings. This trend responds to the increased demand for one-of-a-kind and personalized experiences by providing tourists greater control and flexibility over their journeys. In line with this argument, Romero et al. (2022) stated that personalized travel packages added value of a customized transit app for metropolitan bus trips. This innovated apps boosts customer satisfaction and loyalty by making people feel appreciated and catered to throughout their travel experience (Gómez-Ortega et al., 2023). Other studies analyze innovation linked to the improvement of factors that can be considered subjective (Duleba & Moslem, 2019), along with the development of techniques and policies based on the planning, design, and operation of transport systems (Alonso et al. 2018; Alkharabsheh et al. 2021; Gutiérrez et al. 2021). In brief, service innovation is crucial in determining the service quality of transportation enterprises. These companies can distinguish themselves from competition by constantly seeking for methods to develop and enhance their products (Solano et al. 2021). As a result, transportation companies can use service innovation to detect and address difficulties in their service delivery, ensuring that clients receive efficient, dependable, and convenient transportation options (Schot & Steinmueller, 2018). In other words, service innovation not only enhances overall service quality, but it also fosters a favorable brand image and increases passenger happiness (Meelen et al., 2019). As a result, transportation companies like metros can establish strong customer connections and a reputation for excellence by consistently listening to consumer feedback and taking proactive steps to improve their services.

PASSENGER SATISFACTION

Passengers are the essence of every mode of transportation, thus providing a high level of service is the best way to attract and retain them. Every transportation business strives to improve public rail and metro passenger satisfaction (Ibrahim et al., 2019). Passenger satisfaction with public transportation is the deciding element in attracting new and retaining existing passengers (Javid et al., 2013; Ricardianto et al., 2021). To that aim, understanding the wants and requirements of passengers is critical in developing tools to better serve them (Bhanu, 2023). Researchers discovered several elements that influence passenger happiness, including metro quality, service quality, empathy with commuters, and fare cost (Akob et al., 2021; Javed & Wu, 2020; Simanjuntak 2021). A survey of the literature suggests numerous techniques that metro firms can apply to improve passenger satisfaction (Gemici & Alpkan, 2015, for example, increasing the general cleanliness and maintenance of metro stations and trains is critical). Passengers value a clean and well-maintained environment since it contributes to their comfort and overall experience (Saw et al., 2020). Furthermore, providing accurate and real-time information on train schedules, delays, and any disruptions is critical for keeping passengers informed and reducing frustration (Brakewood & Watkins, 2019). According to reports (Díez-Mesa et al., 2018), metro businesses' service quality has a significant impact on passenger satisfaction. When passengers are content with the service they receive, it reflects well on the overall quality of the service given. This relationship between passenger satisfaction and service quality is critical for transportation companies because it affects their reputation, customer loyalty, and, ultimately, their success (Ekwiriyaton & Hamra, 2022). Ensuring high levels of passenger satisfaction can lead to improved customer loyalty, since satisfied customers are more likely to choose the same service provider for their future travel needs (Esmailpour et al., 2022). Low passenger satisfaction, on the other hand, can have a negative impact on service quality, resulting in decreased customer retention and a tarnished company image. As a result, consistently evaluating and enhancing passenger satisfaction is critical for firms in the transportation industry to thrive and remain competitive (Grujičić et al., 2014; Harahap et al., 2021). In summary, passenger satisfaction research is crucial for the development of public transportation since it provides vital insights into commuter requirements and preferences. Understanding what makes passengers satisfied allows transportation authorities to make informed decisions to improve service quality, improve overall customer experience, and eventually boost ridership. According to the literature analysis in Table 1, evaluating passenger satisfaction allows for the identification of areas that require attention and improvement, resulting in more efficient and effective public transportation systems.

Table 1: Key findings in passenger satisfaction in transport companies

Authors	Transport	Country	Variables	Findings
Abenoza et al., 2017	Rural motorist commuters	Sweden	Travel satisfaction Public transport	Three critical attributes-customer interface, operation, network, and journey time-that should be given priority by stakeholders are found by contrasting satisfaction with the significance of each quality-of-service feature.
Aydin et al., 2015	Rail	Turkey	Customer satisfaction	To analyse customer satisfaction levels, statistical analysis, fuzzy analytic hierarchy process, trapezoidal fuzzy sets, and Choquet integral are combined.
Bharadwaj et al., 2020	Metro rail	India	Service quality, Commuters' satisfaction, Organizational image	The primary element influencing commuter happiness is their friendliness, followed by factors such as dependability, certainty, safety, and security.
Chen, 2008	Airplane	Taiwan	Service quality, perceived value, satisfaction, behavioural intentions	Passengers' behavioural intentions are found to be directly influenced by perceived value and overall pleasure.
Das et al., 2013	Monorail	Malaysia	Consumer satisfaction	Waiting area and escalator down, seats given in the train, comfort while boarding train, additional coach and routes to other destinations, parking and public transportation in the surrounding region do not meet the requirement to boost job performance.
De Oña & De Oña, 2015	Metro and bus	Spain	Service quality, public transport, customer satisfaction surveys	Offer an insightful and thorough analysis of the main concerns surrounding the assessment of service quality in the public transportation industry.
De Oña et al., 2016	Light rail transit (LRT)	Spain	Service quality, customer satisfaction	Passengers' perceptions of the quality of LRT service and their happiness with the service have the greatest influence on their behavioural intentions.
Eboli & Mazzulla, 2009	Bus	Italy	Customer Satisfaction, Transit Service	Compared to the judgments on perceived quality (degree of

Authors	Transport	Country	Variables	Findings
			Quality	satisfaction), the passenger assessments on predicted quality (rating of importance) are substantially more uniform.
Esmailpour, et al., 2022	Bus	Iran	Public transport, Service quality, customer satisfaction and loyalty	Evaluating the COVID-19 pandemic's moderating impact on customer loyalty and offering predictions about future public transportation usage
Giao, 2021	Airplane	Vietnam	Customer satisfaction, Domestic service, Service quality	In order of decreasing significance, the following six indicators of domestic service quality on Vietnam Airlines may be measured: boarding/deplaning/baggage, check-in, in-flight services, reservation, aircraft, and flight crew. They are all directly linked to customer satisfaction.
Ibrahim et al., 2020	Railway	Malaysia	Public transport, Service quality, User satisfaction	If the quality of this essential mode of transportation is to be improved, give useful information to politicians, researchers, and service providers on which service elements are most worth looking at.
Javid et al., 2013	Wagon	Pakistan	Public transportation, Para-transit, Commuters' satisfaction, Service quality	Enhancing the wagon service quality in accordance with the preferences and levels of satisfaction of various forms of transportation
Jou et al., 2023	Bus	Philippines	Service quality, Customer satisfaction	Supplying a sustainable public bus transportation system can also aid in identifying the important and non-important elements that contribute to raising the standard of service and raising customer satisfaction levels for bus companies across the globe.
Kökalan & Tutan, 2021	Rail	N/A	Passenger satisfaction, public transportation	The demonstration of the readiness for implementation of the passenger satisfaction measure for public transportation
Kumar, 2021	Metro Rail	India	Consumer satisfaction	Most consumers are quite pleased with Hyderabad Metro's convenience offerings.
Laisak et al., 2021	Bus	Malaysia	Service quality, Customers' satisfaction	The characteristics of service quality - empathy, assurance, and responsibility - had a noteworthy impact on consumers' satisfaction.
Ni et al., 2020	N/A	China	Passenger satisfaction, public transport	Public transportation companies may focus on three primary components of service characteristics when developing a satisfaction promotion strategy: convenience, safety, and comfort.
Ojo et al., 2014	Bus	Ghana	Service quality, Customer satisfaction, public transport	Moreover, half of the traits were dissatisfied by respondents.

Authors	Transport	Country	Variables	Findings
Ong et al., 2022	Light Rail Transit	Malaysia	Service quality, Customer satisfaction	Enhance Malaysia's public transportation system, considering that service quality is a key driver of customer satisfaction.
Pasharibu et al., 2018	N/A	Indonesia	Price, Service quality, Trust, Customer satisfaction, Online transportation	Price does not considerably affect consumer satisfaction; instead, service quality and trust have a large impact.
Saeidi et al., 2020	Metro	N/A	Service quality, Passenger satisfaction	The latent factors of service quality had a considerable impact on passenger satisfaction.
Sahraei et al., 2023	Metro	Iran	Customer satisfaction	Transit managers should give careful consideration to the quality of service provided by public transportation.
Saw et al., 2020	Metro	Malaysia	Public transport, Passenger satisfaction	Security, safety, and comfort, as well as infrastructure quality and ticket-buying facilities, are three important elements in determining passenger satisfaction.
Shamsudin et al., 2020	Bus	Malaysia	Service quality, Customer satisfaction, public transport	In terms of customer satisfaction, tangibles and reliability are important, but the other three dimensions are not supported.
Stuart et al., 2000	Subway	USA	Customer Satisfaction	Several factors directly affect satisfaction, while other ones do so through intermediary variables.
Tran et al., 2023	Bus	Vietnam	Passengers' satisfaction, Service quality	Habit was a major predictor, although most demographics were not important.
Xue & Chen, 2019	Metro	China	Service quality, Passenger satisfaction, Passenger loyalty	Passenger loyalty and satisfaction are significantly positively impacted by service quality.

THE IMPACT OF SERVICE INNOVATION ON PASSENGER SATISFACTION
SERVICE INNOVATION AND PASSENGER SATISFACTION

Service innovation and passenger satisfaction are two concepts are linked to each other in the ever-evolving world of transportation. As technology advances and customer expectations rise, transportation companies are constantly seeking new ways to improve their services and enhance passenger satisfaction. Whether it is through the introduction of new amenities, the implementation of innovative technologies, or the adoption of customer-centric approaches, service innovation plays a crucial role in ensuring that passengers have a positive and enjoyable experience throughout their journey. For example, Xu et al. (2020) applied a hybrid method to measure the total effect of each service component in Beijing metro in China on overall passenger satisfaction using a total number of passengers 8,011 as the sample of their study, they found the components of service quality have a significant effect on passengers' satisfaction, e.g., security check and waiting for boarding have the greatest effect on the overall satisfaction. The literature shows lots of academic works that confirm the impact of service innovation on passenger satisfaction in public transport domain, e.g., the result of a study conducted by Chen et al. (2015) showed that customer value was influenced by customer satisfaction and service innovation. In this regard, Shamsudin et al. (2023) referred to understanding passengers' satisfaction and loyalty towards ridesharing services. In the same context, Zahra (2023) reported that the effect of e-service quality as the implementation of public service innovation on customer satisfaction and its impact to customer engagement. These findings reveal that service innovation plays a crucial role in shaping passenger satisfaction. By constantly introducing new and improved services, transportation providers are able to enhance the overall travel experience for passengers. These innovations can range from the introduction of state-of-the-art entertainment systems, to personalized in-board services, to streamlined and efficient transit processes. Each of these advancements not only meets the evolving needs and expectations of passengers but also adds value to their journey, ultimately leading to higher levels of satisfaction among the passengers.

In the same context, Etale and Akpi (2022) carried out with a view to provide a clear-cut understanding of the concept and principles of customer satisfaction, as it relates to service innovation of transportation in Indonesia. Service innovation was used as the independent variable to ascertain the nature and strength of the relationship of its dimensions which were selected to be technological innovation, and service process innovation, and their relationship with customer satisfaction. The findings of their study pointed to a significant positive relationship between the two variables and informed the study to recommend that: firms should strive to innovate on their service to match the dynamic needs of the customers; and firms should constantly improve on the service processes to become more efficient and effective. In line with aforementioned findings, Gui and Wu (2020) reported that customized passenger transport service through innovated tools gained positive awareness within the vast majority of passengers, and it had a bright future in the field of road transportation markets. Likewise, Rahaju et al. (2020) fostering public service innovation in bus service improves the accessibility of public transportation which enhanced passengers' satisfaction. While Yudhanto and Nurjaman (2022) found that public service innovation through the implementation of the e-boarding pass system on long distance trains contributed to passenger satisfaction. It is evident that innovation in public transport plays an important role in shaping passenger satisfaction. With the ever-evolving needs and demands of passengers, it is essential for transportation authorities to constantly innovate and improve their services. By introducing new technologies, implementing efficient systems, and enhancing the overall passenger experience, public transport such as metros can become more convenient, reliable, and enjoyable for its users. Ultimately, by prioritizing innovation, metro transport authorities can create a more efficient, user-friendly, and sustainable transportation system that meets the evolving needs of passengers.

CONCLUSIONS

The public transit service such as metro usage relies significantly upon passengers' satisfaction of its service quality. Therefore, the influence of service innovation in Metro systems need to be studying from passenger perspectives to ensure that those who are using Dubai Metro are pleased with the serviced and satisfied, all these factors will ensure sustainable development in metro systems not only in Dubai but also in other Emirates. To that end, investing in and maintaining a well-functioning metro infrastructure is critical for constructing sustainable and liveable cities, allowing Dubai Metro to focus on service innovation to increase passenger satisfaction and stay ahead of the competition. Dubai Metro can provide passengers with a seamless and efficient travel experience by constantly improving their technology and services. This might involve adding smart ticketing systems, real-time train timetable updates, and eco-friendly efforts such as energy-efficient trains. By prioritizing innovation, Dubai Metro can not only fulfil the changing requirements of its citizens, but also establish itself as a world-class transportation system that other cities may emulate.

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Rethinking International Humanitarianism and Humanitarian Diplomacy

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ABSTRACT

In Malaysian context, the words 'humanitarian' and 'humanitarianism' regularly elicits images of NGOs and non-profit organizations doing charity and humanitarian works locally and abroad. Even in global context, such perception is pervasive among large segments of societies. However, a sizeable volume of literature suggests that there is a much greater and wider scope of humanitarianism that has been actively playing out for decades. Nevertheless, such greater form of humanitarianism has consistently slipped past the wider public attention. This article seeks to expand the knowledge and meaning of 'international humanitarianism' by exploring a recent phenomenon known as 'humanitarian diplomacy' vis á vis traditional diplomacy. The paper explores how both forms of diplomacies become intertwined and even complementary under a state's international relations with other state and non-state actors. Preliminary findings yielded three inferences. First, the findings suggest that the concept of humanitarian diplomacy as an instrument that supports foreign policy and national interest has long existed and intersected with non-state humanitarianism championed by international NGOs. Second, the findings also suggest that the United Nations as a 'world government' and most influential multilateral institution has played an active role in elevating the concept of 'sovereign humanitarianism' via the doctrine of 'responsibility to protect' (R2P) which Malaysia, along with other superpowers and middle powers contributed immensely via mobilization of humanitarian and military resources. Third, 'humanitarian diplomacy' (HD) has grown more complex than what was inferred by previous researchers. This new form of statescraftmanship combines knowledge and practice from two previously unrelated disciplines; apolitical humanitarianism and political diplomacy. Thus, both political and non-political interests simultaneously influence various decisions and outcomes in sovereign humanitarianism, and this has brought challenges in maintaining synergy and minimize conflicting interests via pragmatic collaborations. This pragmatic arrangement has somewhat 'stabilized' the operationalization of 'humanitarian diplomacy' whose agents and participants came from both state diplomats and non-state humanitarian practitioners. They had been working together to fulfil a more diversified set of objectives for a wider set of beneficiaries than the original target groups of traditional humanitarianism. Thus, humanitarian diplomacy can be understood as 'the ideals and efforts to alleviate human suffering by pooling state and non-state resources under a greater working fraternity which consists of 'international humanitarian order.

Keywords: sovereign humanitarianism, political humanitarianism, state-sponsored humanitarianism, humanitarian diplomacy, multilateralism, bilateralism, pragmatism, altruism

INTRODUCTION

Götz, Norbert; Brewis, Georgina; Werther, Steffen (2020) stated that 'humanitarianism' can be defined as an active belief in the value of human life, whereby humans practice benevolent treatment and provide assistance to other humans, in order to better humanity for moral, altruistic and logical reasons. Humanitarianism is today primarily understood as voluntary emergency aid in a transnational context, but it overlaps with human rights advocacy, actions taken by governments, development assistance, and domestic philanthropy (Götz, Norbert; Brewis, Georgina; Werther, Steffen). While Henry Radice, a London School of Economics' PhD graduate (2010) stated in his thesis that David P. Forsythe, a veteran observer of international humanitarianism, defined it simply as "the transnational concern to help persons in exceptional distress".

Nevertheless, scholars of international relations have consistently asserted that the belief and definition of 'humanitarianism' has grown exponentially sophisticated over the years both in scope and complexity. Exploring the works of Professor Hugo Slim (2003) et al, it became increasingly clear there has been serious search for the ideal meaning of humanitarian principles and for the most befitting identity of humanitarian practitioners. Compassion and altruism which used to be the raison d'etre for humanitarian actions has become increasingly crossbred with, or in some cases, replaced by state-donors underlying interests and political expediencies. This preliminary hypothesis raises some pertinent questions. Has state-diplomacy hijacked humanitarianism and corrupted its benign origins in pursuit of national interest via foreign policy objectives? Or is the transition and transformation of humanitarianism from a universal act of kindness into an increasingly sophisticated state craftsmanship resulted out of an urgent need to adapt into the dynamics of contemporary global affairs?

METHODOLOGY

This study solely employed qualitative research methodology consisted of detailed literature and documentary analysis, respondent interviews and observations on recorded lectures available on open-source platforms. Over 40 journal articles, thesis texts and news reports were analysed, observations from eight respondents were examined via deeply immersive interviews and notes were taken from at least three recordings of forums and discussions centred on themes that are related to this study. Each interview spanned over one-hour while each lectures and forums that were sampled runs between one to two-hours. The information gathered from thereon were used to craft an erudite understanding on what constitutes the concept of sovereign humanitarianism and humanitarian diplomacy through the progression of international humanitarianism and its intersections with traditional diplomacy and statecraft.

DISCUSSION

PRAGMATISM AND ALTRUISM: THE STRANGE MARRIAGE

Antonio De Lauri (2018) briefly explored the intricate relationship amongst state actors, non-state actors, recipients and rival factions within conflict zones where logistical and security challenges complicate access and distribution of humanitarian aids. Such intricate relationship brought about a form of 'strange marriage' between donor-centric state-sponsored humanitarianism (otherwise known as 'Wilsonian humanitarianism', after the former US' President, the late Woodrow Wilson) versus recipient-centric, value-based mould of humanitarianism (also known as 'Dunantist humanitarianism', named after the late Henry Dunant, co-founder of the international Red Cross movement). Delving further, Apodaca et al debated at length how 'pragmatism' and 'altruism', two seemingly opposing mindsets and values have become intertwined and simultaneously put to work to meet current needs of humanitarian missions.

Pragmatism is the hallmark of modern diplomacy whereas altruism is the underlying basis of genuine welfare. However, within the context of intensely competing and overlapping interests between state and non-state actors, pragmatism (as embodied by states and polities) has become increasingly indispensable and intimately correlated from planning stage, execution and completion of humanitarian missions (the original products of altruism). The states provide security and international legitimacy, pooling donations and resources which then proceed to provide diplomatic protection for non-state donors and volunteers to render humanitarian aid in disaster-afflicted zones, often located in third-world countries that are less capable to redress large-scale crisis. In carrying out such international mission and obligation, international humanitarian missions have become both multilateral and bilateral agenda requiring extensive facilitation from states' agencies and resource. Hence, the terms 'sovereign humanitarianism' and 'humanitarian diplomats' have emerged and greatly contributed to the politicization and sophistication of international humanitarianism, both as an academic subject and professional practice (Larry Minear and Hazel Smith, 2007).

HUMANITARIANISM AND STATECRAFT

In order to fully grasp the necessity and the reasons for 'marriage' between political diplomacy and humanitarian diplomacy and the seemingly fortuitous incorporation of humanitarianism as a tool of statecraft, it is important to precede this discussion with a sensible understanding of what statecraft is all about. In the realm of international relations, 'statecraft' is a broad term that roughly denotes the actions of a state regardless of the state's political or economic clout. Whereas statescraftmanship refers to the aggregated skills, decisions and actions of a state as constructed and dictated by its leadership, constituents, and national identity (Jonathan 2003, Saravanamuttu 2010). However, as international politics and scholarly debates evolve in line with globalization, modernization and sophistication of international affairs, both statecraft and statescraftmanship began to be discussed in line with categorization of states as super powers, middle powers and small powers, which are otherwise known as 'third world countries'.

For the purpose of this part in this paper, the author shall primarily draw insights from the work of Jonathan H. Ping of Adelaide University who completed a year 2003 PhD thesis on 'Middle Power Statecraft' that focused on Indonesia and Malaysia as primary subjects of study. Although the title seems to suggest that Jonathan was steering away from any form of statecraft outside of middle power sphere, the opposite is actually true. Jonathan's first chapter of the thesis extensively discussed the broad, generic, historical and contemporary meaning of 'sovereignty' and 'statecraft' applicable to any modern state actor regardless of state stratification. In his elucidation, Jonathan based his notion of state on a historic legal concept that was established following two historical event; the Treaty of Augsburg 1555 and the Peace of Westphalia 1648. Both events were touted as antecedents of a revolution that established modern concept of state and sovereignty as 'supreme legitimate authority within a territory' (Jonathan 2003 citing Philpott 1995).

Jonathan further added that *"The state as an organization solidified sufficiently during the seventeenth century to enable a valid comparative discussion of statecraft"* as in today's context of world system, interdependency, globalization and international political economy driven by the diffusion of modern capitalism and industrialization (Götz, Norbert; Brewis, Georgina; Werther, Steffen, 2020). Jonathan continued *'Statecraft is a vernacular word which originated in northern Europe to mean the 'science of government' (Anderson 1997).* Subsequent scholarly debates later included non-state actors as an important group of international constituent who matter a great deal in modern statescraftmanship. This development signifies that the term 'statecraft' has evolved to include the dealings of states with non-state actors to achieve state's objectives relating to economy, trade, security and social diffusion (Buzan 2012, Baldwin 2016).

One salient notion of statecraft that Jonathan et al pointed out was that *"there is statecraft, but the is no complete state (Devetak 1995)"* (Jonathan 2003). This political expression conveys a critical assumption that statecraft is a continuously evolving affair, both as a political practice and as an academic debate. Basically, there is neither a completion nor a conclusion of statecraft for any state because the international system and global governance (or even the absence of it), as pointed out by numerous scholars, progress through oscillation between peace and war, between diplomacy and fierce competition, and between conflict and cooperation. These dynamics creates a continuous cycle of 'construction and reconstruction of a state' that 'does not so much bring the completion of the state as constantly attempts to cancel inconveniences and threats to its maintenance'.

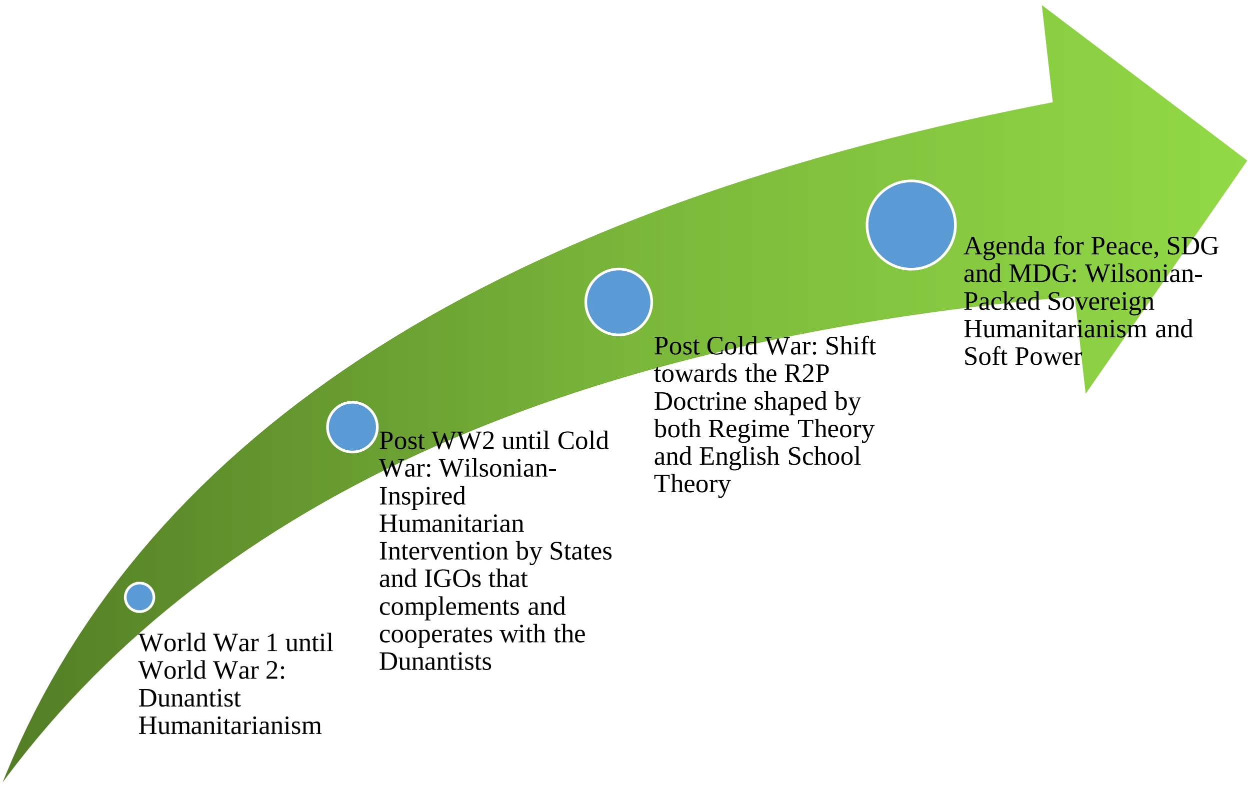
"The inability of the state to finalize its' existence within an evolving international political economy requires it to practice statecraft in order to continue as an incomplete state holding challenged sovereignty. This sovereignty has to be continually justified and defended against the predatory operation of the international states system and the existence of potential threats that may be constituted as economic, political, military or in the form of a natural disaster. The state as such is an organization that recreates itself though statecraft. Statecraft itself then can be identified as not the actions of a state, but the action of state. That is, the act of [re]creating a state" (Jonathan 2003, citing Devetak 1995).

The notion that 'statecraft perpetuates the construction and reconstruction of an incomplete state due to incessant threats and challenges unto its sovereignty' raises some pertinent questions. Like, what are of some of these threats and challenges unto a state's sovereignty? In classical, pre-Westphalian times, such threats and challenges consist of outright territorial losses of strategic importance. Today, such threats and challenges have grown more sophisticated and multi-faceted beyond a simplified territorial loss. Another important element of a modern state's survival has long emerged and added into a critical list of a state's survival and identification, that is collective, unambiguous and undivided *recognition* by the international community. 'Recognition' in today's international relation goes beyond political or territorial recognition. It also entails a complete package of international perception, prestige and acknowledgement that a particular state is *respected* as a responsible member of the international community that consistently practice good governance, protects human rights and honours all agreements, both within and outside of the state's territory.

As stated by Götz et al, 'humanitarianism' today is primarily understood as voluntary emergency aid in a transnational context, but it overlaps with human rights advocacy, actions taken by governments, development assistance, and domestic philanthropy (Götz, Norbert; Brewis, Georgina; Werther, Steffen, 2020). Following decolonization and globalization, the struggle and international cooperation to protect human life, dignity, survival, to restore and preserve peace and progress across all international member states have become a commonly embraced agenda. Each international member state had understood the international roles and responsibilities they must execute and reciprocate in this highly interconnected and globalized world.

Pursuant to this evolution in international politics, international humanitarianism has subsequently become a tool of statecraft to achieve two primary objectives. First is to 'mechanize' and 'organize' the aforementioned 'creation and recreation of a state'. Second is to peacefully fend off continuous threats and challenges unto a state's sovereignty and international recognition as a responsible member state within international community. In essence, the advent of non-traditional threats and challenges against sovereignty – globalization, diffusion of conflicts and refugee influx, proliferation of humanitarian crisis that permeates through national boundaries – all brought about a combined necessity to embrace a more versatile and less inert form of statecraft, which as this thesis author argues, should be international humanitarianism. The advent of the aforementioned non-traditional threats has also rendered traditional forms of hard power rivalry and cooperation as inadequate to be continuously relied upon as a standalone tool of statecraft.

The following progression chart depicts the evolution of international humanitarianism in international society beginning from its simpler, altruistic origins into its currently more complex and sophisticated form:



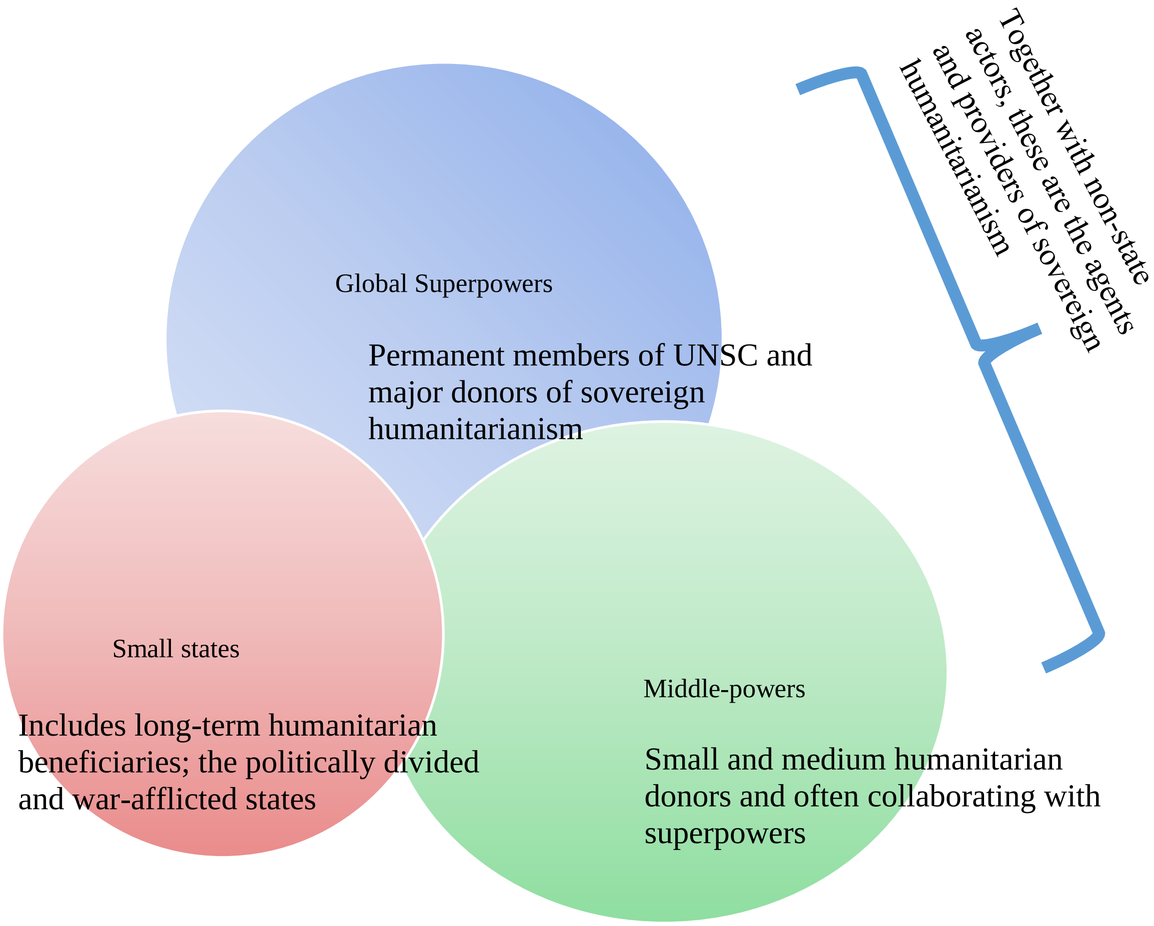
Hierarchy of States under Regime Theory and English School Theory and Why Humanitarianism matters under such hierarchy

A hierarchy of states (shown in the Venn diagram below) exists within the international political economy to indicate the relative merits and influences of individual states in relation to their capacity for, and opportunity to participate in international affairs (Jonathon H. Ping, 2003). For the purpose of this paper, the author is going to limit the 'super power' nomenclature strictly for countries that currently occupy permanent membership in the United Nations' Security Council (UNSC). Being the most powerful organ of the world government, the UNSC hold enormous influence and authority over global economy, security, sophistication and deployment of technology, international law, disbursement and mobilization of troops and humanitarian assistance, as well as conflict mediation and resolution (Mehrdad Payandeh, 2010). Focusing on the profiling of state actors in sovereign humanitarianism, there are at least two major groups and three categories of states that either shape or being shaped by the world order:

- **Global superpowers** that pioneered and mainly sponsor various IGOs; the UN, the Security Council, UN sub-organs and sub-offices. They also possess the biggest instruments of soft power, ranging from military to non-military state apparatus.

- **Middle-powers** that often cooperate with global superpowers and collaborate among themselves to achieve pragmatic balance between international obligations and preservation of national interests. Superpowers, middle-powers and non-state actors all form the *'international humanitarian provider'* group, although occasionally some members of this group may receive disaster-relief aids as and when the need arises (James E. McGinley, Louis P. Kelley and Laura M. Thurston Goodroe, 2012).

- **Small powers** that include politically divided and war-afflicted countries that are often the *long-term beneficiary* of both Dunantist and sovereign humanitarianism.



Unlike global superpowers, middle powers do not possess adequate capacity to act alone in exercising their rights and duties under international law and humanitarian order. There are plenty of examples how middle powers either collaborate among themselves or join forces with global superpowers to achieve pragmatic balance between international obligations and preservation of national interests. The UNPKOs which Malaysia and other middle-powers have been participating in over the last 61 years is a very apt and evident manifestation of such pragmatic balancing (Asmady Idris & Asri Salleh, 2016). These middle-powers compensate their lack of military might and limited global influence using 'soft power', a term that includes but not limited to traditional diplomacy, humanitarian diplomacy, international activism and economic clout (Morgenthau, Larry Miner, Barry Buzan, Martin Wight et al).

While areas of international activism and economic clout are somewhat well-understood amongst scholars, policy agents and the general public, the same cannot be said about the recent divergence of concept, practices and institutions that has occurred between traditional diplomacy and humanitarian diplomacy. Despite both instruments sharing the word ‘diplomacy’, there are far more differences than commonalities that exist between these two realms of professional practice. Both crafts are highly consensual, interactive, protective, and inclusive in scope, objectives and approach. Both are also extremely vital to safeguard the well-being of at-risk populations. However, while agents of sovereign humanitarianism enjoy legitimacy and diplomatic immunity comparable to political diplomats, the same cannot be said for non-state humanitarian practitioners, especially if they operate without political connections.

Moreover, state and sovereign diplomats’ function within a ‘‘regime’’ that is understood as a set of ‘‘social institutions comprised of mutually agreed principles, norms, rules, and decision-making procedures that govern interaction of actors in specific issue areas’’ (Larry Minear, 2007). Having had their postings vetted with the authorities in advance, they present their credentials on arrival and act on instructions from their respective governments, conveyed under specific rules of engagement and time frames and obligated with expectations of periodic and meticulous reporting. State and sovereign diplomats in a given country-in-crisis represent something of a ‘‘diplomatic fraternity’’. They undertake joint initiatives on issues – formerly political and military matters but now increasingly economic and sometimes even humanitarian – of interest to their respective governments. Such traditional diplomacy is conducted within a framework of sovereign states, with the Vienna Conventions of 1949 providing the canons of acceptable and unacceptable professional behaviour.

Competing interests between state actors, non-state actors as well as influence rivalry between various national governments and sovereign entities has further expanded the scope, nature and complexities of sovereign humanitarianism. Fortunately, such competition and complexities in international relations are no longer reflected via hard power but channelled through soft power. Since humanitarian diplomacy and international activism have been argued as core constituents of soft power (alongside traditional political diplomacy and economic clout), soft rivalries comprising of competition for stronger influence and international ‘endearment’ (a form of ‘attraction quotient’) frequently played out in this arena. Countries, both superpowers and middle powers are competing either to win over global citizens outside their traditional sphere of influence, or to appease and maintain consistent support and trust from friendly state actors. In this respect, however, superpowers and middle powers have different motivations for embarking on sovereign humanitarianism.

HUMANITARIAN DIPLOMACY AS AN INSTRUMENT OF STRATEGIC COLLABORATION AND COMPLEMENTING ROLES BETWEEN WORLD SUPERPOWERS AND MIDDLE POWERS

Despite the shared involvement in and instrumentation of sovereign humanitarianism by both superpowers and middle powers, there are notable differences in the way middle powers’ vis-à-vis superpowers’ conduct of multilateralism and bilateralism in dispensing their respective sovereign humanitarianism. Superpowers tend to embark on a full-scale, militarized form of humanitarian intervention (both multilateral and bilateral) while middle powers tend to confine multilateral humanitarian involvement more as donors and less as military providers. Middle powers do provide logistical support in multilateral humanitarianism with military outfit, but they did so at a much smaller scale than that of world superpowers’. Bilaterally, middle powers do provide extensive military-driven humanitarian intervention such as in the case of Malaysia’s over 18-years sponsorship and direct involvement as part of the International Monitoring Team (IMT) overseeing the Mindanao’s peace process in southern Philippines.

Behind the shared statescraftmanship and consistent, omnipresent collaboration between superpowers and middle-powers in the institutionalization of sovereign humanitarianism, these two groups of sovereign humanitarian providers have different reasons for venturing so. For superpowers, they needed to create a more endearing image to soften any possible antagonism that may have resulted from their past and present usage of hard power. But for middle-powers, as pointed out before, they do it out of the necessity to supplement their lack of hard power and in doing so, bolstering their attraction, their international capacity to bargain and their power of persuasion.

To the superpowers, it is the need to soften an ultra-hegemonic image that drives them into humanitarianism. Whereas for the middle-powers, they are driven by the need to augment a shortage in international influence while simultaneously counter-balancing global hegemony. In any case, both superpowers and middle-powers wanted to impart a more endearing image and a benign international profile. But for superpowers, they are mostly driven by their desire to maintain status quo of their global dominance. Herein lies the irony beneath the international cooperation in sovereign humanitarianism.

International community and IR scholars alike has always been divided by the notion of ‘global dominance’ exerted by superpowers, regardless of whether the exertion of domination is exercised via hard power or soft power. The realists and pro-globalists saw continuous exertion of domination as a necessity to prevent anarchy. Whereas liberalists, constructivists and pro-nationalists saw a paramount importance in the principle of mutual respect unto states' sovereignty and autonomy to preserve peaceful co-existence. In between these seemingly competing ideals, the middle powers are compelled to work with superpowers in the instrumentation of soft power via humanitarian assistance and disaster relief (HADR) to achieve their respective national foreign policy goals (Malaysian Defence White Paper, third print edition, 2020).

However, due to the vast disparity in outreach and resource gap between middle powers and super powers, it seems the superpowers have been able to enjoy a good head-start and a better margin of return from their soft power exploits despite the presence of inputs and collaboration from middle powers. Nonetheless, this disparity in both resources, outreach and even ideological differences did not hinder middle powers from leveraging on their limited resources to exert noticeable presence and influence in international humanitarianism as elaborated by Turkish-humanitarian researcher (Binder, 2014) and Malaysian scholars and diplomats (Saravanamuttu 2010, Ahmad Kamil Jaafar 2007, Asmady Idris & Asri Salleh, 2016).

PROLIFERATION OF HUMANITARIAN DIPLOMACY AS A PREFERRED FORM OF SOFT POWER

In contrast to its better-established traditional counterpart, humanitarian diplomacy is more improvisational and ad hoc, more opportunistic and ad hominem. The vaunted humanitarian imperative does not command enough force to move all levers of government or ad-hoc machineries. When the need to exert authority arises, non-state humanitarian institutions have limited muscle. They lack the authority and the capacity to impose economic or military sanctions, although they on occasion produce reports and field accounts that may lead to the recommendation of such sanction. Unfortunately, such reports and accounts do not carry much weight except under the gravest situation. Given such considerable lack in canonical influence, it is only natural that the non-state, non-sovereign humanitarian fraternity develop an increasingly close partnership with and reliance to their sovereign brethren.

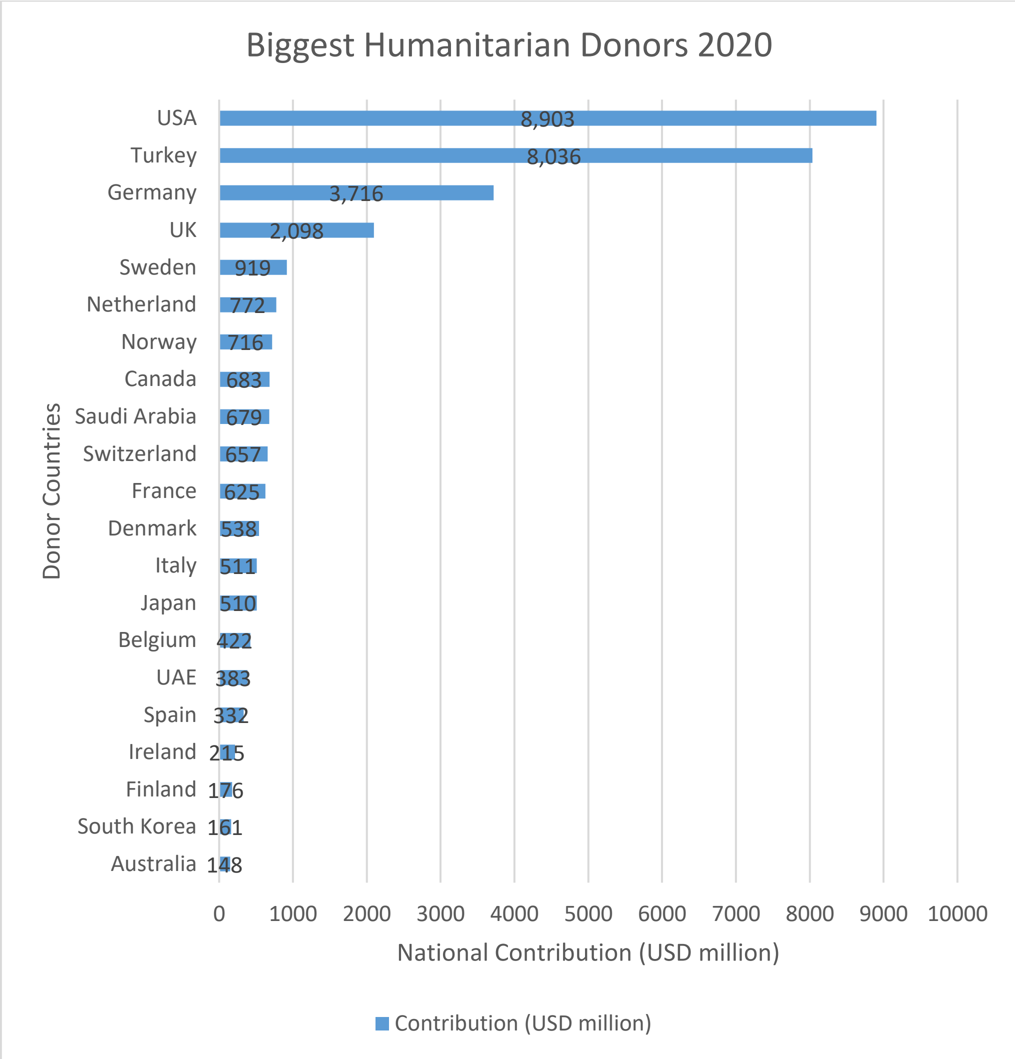
It follows a credible intuition here that 'soft power' as a tool to command international influence have limited use outside the realm of sovereign humanitarianism. Thus, the author posits that the term 'sovereign humanitarianism' should always be taken to connote any international undertaking and instrument that combines the participation of both sovereign and non-sovereign humanitarian agents. This combination is what constitutes 'humanitarian diplomacy' whereby both humanitarian activists and diplomatic officials collaborate to facilitate and deliver various forms of humanitarian aids (Miriam Ticktin, 2014). It should be noted that 'traditional diplomacy' differs from humanitarian diplomacy since this aspect of diplomacy almost exclusively deals in other state matters that do not focus on international humanitarianism.

Middle-powers, taking the cue from superpowers to pursue the same path in establishing a visible international profile have adopted soft power strategy to acquire influence, cooperation and trust amongst global and regional allies. However, middle-powers possess neither enough fiscal capacity nor adequate strength of government machinery needed to exert a potent stand-alone attempt at harnessing soft power for the aforementioned purpose. Such inadequacy has compelled middle-powers to rely heavily on strategic bilateral and multilateral collaborations to close the resource-influence gap in order to exert a counter-balancing group brokering vis-à-vis the otherwise absolute influence of the super-powers.

In any case, it cannot be emphasized further that humanitarian diplomacy as a central constituent of soft power has become an integral scheme in modern statescraftmanship in a world where disarmament and civil-military engagement has become the order of the day. Moreover, compared to the classical 'hard power', harnessing soft power via sovereign humanitarianism is clearly much more cost-efficient, less belligerent and instill far more endearing image amongst international community in favour of the sovereign humanitarian provider (the classic attraction versus coercion argument). The late USA President Dwight Eisenhower put this observation eloquently in his speech to the American Society of Newspaper Editors in April of 1953 titled 'The Chance for Peace' when he uttered the following narration:

"Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed. This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children. The cost of one modern heavy bomber is this: a modern brick school in more than 30 cities. It is two electric power plants, each serving a town of 60,000 population. It is two fine, fully equipped hospitals. It is some 50 miles of concrete highway. We pay for a single fighter plane with a half million bushels of wheat. We pay for a single destroyer with new homes that could have housed more than 8,000 people. This, I repeat, is the best way of life to be found on the road the world has been taking. This is not a way of life at all, in any true sense. Under the cloud of threatening war, it is humanity hanging from a cross of iron." (Robert Schlesinger, U.S. News & World Report, 2011).

The context of President Eisenhower's speech was his first address to the American press following the death of the Soviet Premier Joseph Stalin, a historic turning point that signified the beginning of a long but steady decline of hard power rivalry between the communist block headed by the Soviet Union versus the Western block headed by the United States of America. As the late President Eisenhower put it, America is offering 'humanitarian products' unto its citizens and to the rest of the world, and that the offering of 'humanitarian products' promises a more tangible host of benefits over arms rivalry. As the world society progressed and evolved into its current shape and form, the veins of global governance has become largely retrofitted with soft power as primary enabler and conveyor of intentions, actions and reactions across the complex web of international diplomacy. Knowing such elevated importance of soft power, the middle-powers wasted no time crafting and perfecting their respective state-level soft power strategies to make their global presence counts.



Source: Global Humanitarian Report, 2021

In middle power context, Turkey has been shown to be the single biggest middle power which contributed to the sovereign humanitarianism under the umbrella of United Nations' Office for the Coordination of Humanitarian Affairs (UN-OCHA) with total contribution almost matching that of the United States of America (Mohannad Ali, Nicolas Rost, Chiara Capozio, Otto Reichner et al). Global Humanitarian Assistance Report 2021 disclosed that throughout 2020, USA and Turkey alone contributed a total sum of USD 8,903 million (USD 8.9 billion) and USD 8,036 million (USD 8 billion) respectively for state-sponsored humanitarian relief and assistance, as reported by the Development Assistance Committee, United Nations' Office for the Coordination of Humanitarian Affairs (DAC, UN OCHA). The emergence of Turkey as a single biggest contributing middle power to the sovereign humanitarianism hypothetically supports the English School Theory's inference that 'the rest' (non-superpowers) are rising to the occasion (Barry Buzan, 2012) and that 'the rest' have the potential to match the superpowers' capacity to shape global order in the sphere of international humanitarianism (Andrea Binder, 2014).

Nonetheless, when it comes to collective assessment within the middle power humanitarian players, Turkey's huge contribution sum (comparable to the USA) is markedly an outlier rather than a representative image of the middle power group's performance. Other middle powers trailing behind Turkey in terms of sovereign humanitarian contribution and activism contributed less than half from either Turkey or the USA (source: Global Humanitarian Report 2020). However, these numbers alone do not tell a complete story on the extent of influence or the level of adoption of humanitarian level within the realm of state actors, what more non-state actors. Neither can the same numbers be used to refute or downplay the role and contribution made by other countries which did not emerge as top international humanitarian donors. Sovereign humanitarian activism after all remains very much a politicized, hence closely guarded social endeavour whose causalities and impacts are difficult to calculate or evaluate. Conducting an 'impact study' on sovereign humanitarianism at national level requires a mega scope, mega sample of research and mega resources that could only be undertaken by an international think tank or international governing organizations (IGOs).

Moreover, the sensitive nature of 'political humanitarianism' done by state actors especially in the areas of security (which intersects with traditional diplomacy) has already made this subject difficult to unravel due to various barriers of information-sharing (mainly imposed by government agencies). Thus, under such information restriction and lack of resources, many small individual researchers became inclined towards a more simplified inductive reasoning (what current author is doing) or to explore more specific themes or country (Radice 2007, Slim 2010, Binder 2014, Lauri 2018). With inductive reasoning, the author referred to the introduction chapter of Larry Minear's and Hazel Smith's book, Humanitarian Diplomacy Practitioners and Their Crafts plus the previously mentioned literatures. Preliminary findings suggest that humanitarian diplomacy, both as a professional practice (among activists and state agents) and as a 'tool of statecraft' (as demonstrated by studies pertaining to 'Wilsonian humanitarianism') has slowly arise after the end of World War 2, and proliferated significantly after the Cold War.

A plausible proposition suggests that the end of Cold War has shifted the focus of world superpowers away from arms race (hard power rivalry) towards a more benign, less belligerent form of influence rivalry. What better form of rivalry other than winning the hearts and minds of less influential states and vulnerable populations stricken by humanitarian disasters all over the world?

RISING ACTORS IN HUMANITARIAN DIPLOMACY: FAITH-BASED HUMANITARIAN MOVEMENT

Other than the Dunantist versus Wilsonian delineation of humanitarian movement, faith-based and secular-accentuated humanitarian movements had been also debated (Elizabeth Ferris, Cambridge University Press 2010, Meliha Belhi Altunisik, CHR Michelsen Institute 2019). Historically, academic discourse pertaining to value-based humanitarian organizations had been confined within the Dunantist-Wilsonian schools of thought. However, recent development has broadened such organizational category to include religion-based movements that espouse religion-inspired values and ideals. Among such values and ideals are divinely-inspired compassion, empathy, self-redemption via good deeds, borderless charity and universal acts of kindness. These values intersect and complement the existing humanitarian values espoused by both the Dunantists (humanity, impartiality, neutrality, independence, voluntary service, unity, universality) and Wilsonian ideals (collective security, open diplomacy, liberal internationalism, states-led humanitarian intervention, responsibility to protect).

Many church-based international humanitarian movements (such as World Vision International, The Salvation Army, Samaritan's Purse, Catholic Relief Service), Islamic-based humanitarian organizations (such as Islamic Relief Worldwide, International Islamic Relief Organization, Mercy Malaysia, Global Peace Mission Malaysia), as well as other religious-based humanitarian movements (such Buddha's Light International Association which recently delivered humanitarian aid to Afghanistan under collaboration with Golden Horse Digital Investment Bank and Malaysia's Ministry of Foreign Affairs) had begun to flourish. These faith-based humanitarian organizations have begun to proliferate and carved out their respective niches. Many of these faith-based humanitarian movements have patrons, members and major sponsors who happen to be important public office holders and corporate moguls. An example of such movement is Global Peace Mission Malaysia whose Chairman, Datuk Ahmad Azam Ab Rahman is currently a Malaysian Commissioner to the Permanent Human Rights Commission of the OIC cum special Humanitarian Adviser for the Malaysian Foreign Minister.

Such strong patronage and linkages between international humanitarian organizations, state actors and multilateral institutions are further enlarged and diversified due to involvements from faith-based organizations. Although secular humanitarian organizations play no small role in today's international humanitarian arena, faith-based humanitarian organizations had already preceded their secular counterparts by decades. Faith-based humanitarian organizations had existed long before international humanitarian law and the R2P doctrine was formalized as a canonical guide in international relations (Elizabeth Ferris, International Review of the Red Cross, 2005 edition). These faith-based organizations abided by religion-inspired values and ideals. Among such values and ideals are divinely-inspired compassion, empathy, self-redemption via good deeds, borderless charity and universal acts of kindness.

The faith-based humanitarian organizations were originally confined to localized beneficiaries of small population of downtrodden, marginalized and disadvantaged communities at sporadic locations. However, the advent of globalization and the spread of technology plus its negative externalities, coupled with the dramatically increasing scale and frequency of conflicts, whose combined adversities have propelled the role and significance of these faith-based humanitarian actors as a potent group of relief providers. "Government officials are now aware that the world's largest NGOs actually provide more aid than do some donor governments. NGOs are active in more countries than many governments, and they carry more credibility with taxpayers than do government aid agencies. Indeed, some individual NGOs have country programmes with larger budgets than the government ministries to which they relate." (Ian Smillie and Larry Minear, The Charity of Nations, Kumarian Press, Inc, Bloomfield, USA, 2004).

As *The Economist* (1999 edition) put it, "[t]he end of communism, the spread of democracy in poor countries, technological change and economic integration — globalisation in short — has created fertile soil for the rise of NGOs." The Union of International Associations compiles information about 75,000 organizations worldwide, which includes both international government organizations (IGOs) and their non-government counterparts (INGOs). It is estimated that approximately 1,200 new organizations are added each year. The impact of increasing governmental resources, the shift toward emergency response, the expanding role of the media in shaping humanitarian response, and the proliferation of NGOs has accentuated competition between NGOs. The emergence of new NGOs as well as GONGOs (government-organized NGOs) further expanded the niche and scope of faith-based humanitarian organizations and ideals.

Furthermore, the 9/11 terrorist attack on the USA's World Trade Centre and the subsequent 'war and terror' has fuelled more conflicts, humanitarian crisis and the inevitable response from international Islamic community who eagerly wanted to refute any form of politicized, media-driven islamophobia. By rendering immediate assistance and advocating peaceful conflict resolutions, the faith-based Islamic NGOs, often with huge government oversight, have been working collectively to overcome negative perception against the Islamic faith and Muslim community via charity and relief works. Just as Professor Hugo Slim quoting Roman Emperor Marcus Aurelius who once reminded his generals that "benevolence is a great weapon in war", modern humanitarianism and peace advocacy guided by the concept of 'rahmah' (borderless compassion) has become a potent tool to counter endless barrage of islamophobic narratives. Logically, faith-based Islamic humanitarian NGOs worldwide have maximized the utilization of such 'soft power' campaign to preserve peaceful coexistence and safeguard the interest of Islamic countries many of which happen to be members of non-aligned and middle power block.

In line with the observation put forward by Professor Barry Buzan, the previously less-influential civilization and community (muslims and other marginalized communities) are rising and asserting their influence in international affairs in various international engagements and humanitarian agenda. Sovereign humanitarian activism in collaboration with faith-based humanitarian NGOs is one of the many facets where such assertion is taking place. The Anglo-centric, Euro-centric and superpower-centric debates about competing influence are being slowly 'complemented' by the rise of international actors coming from the outside of such traditional sphere of international influence. Consequently, this emerging phenomena raises some intriguing questions: has the emergence of modern faith-based international humanitarian actors brought new contributions to both political and non-political humanitarian standards, ethics and practices? Or does this group of new players behave more as participants and less as standard-changers?

Based on current observation, the author is more inclined to suggest that the proliferation of modern faith-based international humanitarian activism has further contributed towards greater institutionalization and formalization of state and non-state relations through various political-humanitarian collaborations. However, unmediated, dishonourable politicization of sovereign humanitarianism can most likely happen in a context of unfettered collaboration between state and NGO humanitarian arms, especially in the absence of specific technical and ethical guidelines at country-level. International Humanitarian Law and international humanitarian codes of conduct under the Dunantist sect of humanitarian practitioners may have laid out general obligations and boundaries of acceptable and unacceptable behaviours unto humanitarian practitioners.

But these laws and ethics are not enough to curtail undue exploitation or 'hijacking' of any humanitarian projects by any political interests. These laws and ethics lacked the elements of 'unconditional altruism' and 'self-redemption via good deeds' as espoused by major religious faiths that propels the existence of various religious humanitarian movements. Herein lies a critical distinction between secular versus religious welfare. In secular welfare, kindness is often regarded as a form of investment for future reciprocity of tangible benefits, directly or indirectly. It is hard to justify secular kindness in total absence of any reciprocated tangible benefits or anticipated 'transactional gain', whether it is immediate or deferred. Religious welfare on the other hand emphasizes strict form of altruism where God the Almighty is the final, absolute rewarder and redeemer for all acts of kindness (and evil) done by anyone unto anybody. Thus, religious humanitarian practitioners are hypothetically more susceptible to such strict form of altruism, which is a great asset in the world of humanitarian activism.

However, a cursory examination unto the existing debates suggests that even in faith-based humanitarian organization, utmost care and due diligence can never be overlooked in handling huge sums of public donations and government sponsorship for humanitarian projects. In the end, it boils down to inner conscience of the people involved in such humanitarian projects to remain steadfast in protecting the interests of vulnerable people over anything else. Religion, after all is a paramount progenitor of ethics and inner conscience, hence, a powerful source of devotion and loyalty. Protecting life and dignity of victimized and oppressed people have long become a central tenet of religious teachings and it is no coincidence that such religious conviction has spurred the creation and proliferation of many faith-based humanitarian organizations which proved to be valuable assets for and agents of sovereign humanitarianism.

CHALLENGES IN BALANCING BETWEEN ALTRUISTIC VALUES AND POLITICAL GOALS IN SOVEREIGN HUMANITARIANISM

IN HIS SHORT, YET GROUND-BREAKING WORK 'HUMANITARIANISM WITH BORDERS', PROFESSOR HUGO SLIM (2003) OF Oxford Brookes University earlier delved into a distinct category of state-sponsored humanitarianism, which is humanitarian action by belligerent soldiers. This category of humanitarian practitioners emerges out of the doctrine of political and military expediency amongst belligerent soldiers directly embroiled in conflict zones. Slim used an example whereby in the 1995 Bosnian war, the infamous General Ratko Mladic led his army to distribute bread and chocolate to refugees sheltered in a Polish-administered camp. He did this not out of pure compassion, but as a ploy to surreptitiously isolate the men from women and children then later slaughter the men en masse (an event known today as 'Srebrenica genocide'). This vicious and barbaric manipulation of humanitarian act prompted international condemnation.

Using the context of Srebrenica genocide and arguments put forward by various humanitarian NGOs, Prof Hugo Slim debated at length on the need to put restrictions unto who should or should not be allowed to wear the proverbial mantle of 'humanitarian relief team' within conflict zones in order to curtail such unjustifiable, barbaric manipulation. Quoting Roman Emperor Marcus Aurelius who once reminded his generals that "benevolence is a great weapon in war", Slim argued that 'humanitarianism' is a potent tool that can be 'weaponized' to carry out malicious intent, as the tragic Srebrenica massacre had proven. Therefore, Slim argued that although humanitarian conscience and acts of kindness unto war victims should be universally advocated, the execution of such kindness should be left at the hands of professional humanitarian practitioners who possess no affiliation whatsoever with any side of the belligerent soldiers. Consequently, Slim proposed that by nature, the ideals of humanitarianism are borderless (due to principles of impartiality) but the implementation of humanitarian kindness should be restricted (i.e: bordered) within the circles of genuine humanitarian activists.

It is not clear how widely accepted or how narrowly confined this paradigm has become ever since Slim wrote it almost two decades ago. But his arguments and persuasive reasoning opens up more intriguing questions as to how to preserve the sincerity of state-sponsored humanitarianism and minimize suspicion amongst victims and sceptics in war zones. One thing is sure; a large number of humanitarian flotillas has been shying away from government sponsorship, even rejected any government affiliation in order to maintain principles of neutrality, impartiality and to avoid any suspicion of undue manipulation.

This would most likely pose a significant challenge in forging a strong government-humanitarian partnership that could otherwise potentially maximize the benefits and outreach of humanitarian programs. As such, policymakers and government agencies alike are compelled to tread carefully throughout crafting and executing any foreign relations strategy that employs an extensive collaboration with and mobilization of humanitarian programs. In this respect, it is highly recommended for humanitarian practitioners, researchers and bureaucrats alike (whom also includes 'diplomats' as part of government bureaucracy) to consistently engage independent humanitarian groups, step up benign humanitarian advocacies and address concerns relating to humanitarian missions abroad.

ISLAMIC HUMANITARIANISM: THE ALTRUISM WITHIN

The prime motivation and criterion of humanistic solidarism in islam is the unique concept of *ummah*, loosely translated as the 'universal muslim fraternity'. The historical concept of the *ummah* signifies an identity, a religious fraternity, a normative sense of belonging, and a universal framework for organizing the communal life of Muslim societies. On a broader scale, the operationalization of the *ummah* concept transcends geographical boundaries that often defines limits of political sovereignty (Ejaz Akram, 2007 p381). Politically speaking, the concept of *ummah* permeates national boundaries as if it almost undermines the secular concept of nation states espoused under the Westphalian system of inter-state political demarcations. This overarching understanding of *ummah* has significantly influenced various disciplines throughout Islamic history (Mohd Faridh Hafez Mhd Omara & Sharifah Hayaati Syed Ismaila, 2020). Spiritually rooted in Quranic principles, the concept of *ummah* is partially subject to interpretation in evolving social and political contexts that shape the social and political interests and behaviors of the Muslim community. Nevertheless, the primary foundation of *ummah* and the consequential empathy as well as sensitivity to intra-*ummah* suffering is epitomized in the hadith of prophet Muhammad (pbuh) that says; عَنِ النُّعْمَانِ بْنِ بَشِيرٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَعَاطُفِهِمْ وَتَرَاحُمِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى (translation: On the authority of Al-Numan bin Bashir, on the authority of the Prophet, may God's prayers and peace be upon him, that he said, "The example of the believers in their mutual love, sympathy, and compassion is like a body when it hurts." If one of his organs collapsed, and the entire body suffered from sleeplessness and fever.)

Consequently, the inseparability of Islam and humanitarianism is emphasized in the Islamic tenets which influences governance and communal norms within the sphere of Islamic adherents across every country in the world, including minority Muslims living in countries governed by non-Muslim polities. This solidarism encompasses not only traditional forms of charity but also aligns with the contemporary notion of humanitarian aid. Islam's charitable practices, such as Zakat, sadaqah, and waqf, aim to address social inequality and promote a just society irrespective of differences in race, religion, color, or status. Humanitarianism in Islam, as taught by the Prophet, extends beyond material wealth transfer between the affluent and the needy. Instead, it encompasses any act of kindness or concern for other living beings, aiming to improve their social, political, and economic conditions. Islamic humanitarianism, emphasizes a holistic approach where everyone, regardless of material wealth or social standing, has the capacity to contribute positively to society

While Muslims are strongly encouraged to practice generosity and fulfilling charitable obligations as a duty, this does not negate the importance of building resilience against poverty and disasters. A specific hadith narrated by Abu Dawud illustrates this principle. The hadith recounts an incident where a poor man approached Prophet Muhammad (PBUH) seeking alms. Rather than simply providing money, the Prophet aided the man in selling his meager possessions. With the proceeds, the Prophet assisted him in acquiring an axe, enabling the man to achieve financial self-sufficiency by selling firewood. This narrative underscores the idea that assistance should not only address immediate needs but also empower individuals to overcome poverty in the long term. This emphasis on capacity-building among disaster-stricken communities has heavily influenced the works of Islamic humanitarian organizations all over the world (Lucy V.Salek, 2014). The works of Global Peace Malaysia in Afghanistan plus the works of Malaysian Society of Love for Gaza *(Persatuan Cinta Gaza Malaysia, acronym CGM)* exemplifies the continues effort to build community resilience and capacity to regenerate following destruction of wars and genocide. These humanitarian works ranged from short-term mitigation such as distribution of packed food and winter clothing to long-term facilities such as provision and repair of schools, houses of worship, health facilities, medical treatments, secondary and tertiary education sponsorships.

In this respect, CGM has been working together with various humanitarian institutions in Gaza, Palestine with long history of relief works and capacity-building (Asmady Idris, 2012). Many of the international humanitarian practitioners had even established permanent presence via mixed-marriages with Palestinian nationals to bolster their humanitarian network and contributions. A prime example of such 'humanitarian act sealed through marriage' is the CEO of CGM, Mr Muhammad Nadir Al-Nuri Kamaruzzan who married Reem Al-Minawi, a Gazan widow and established a permanent presence with his wife, stepchildren and in-laws in Gaza (*Berita Harian*, 19th June 2016 & 9th October 2023). The altruistic acts of humanitarian works and advocacy by such Islamic humanitarian movements with strong facilitation from Islamic governments signifies the profound effects of the unique blend of Islamic political thoughts and spiritual tenets. This powerful combination spiritual, political and communitarianism catalyses a type of local and international humanitarianism that transcends secular political interests attributed to the Westphalian foundations of modern nation-states which often inhibits stronger cooperation within international Muslim *ummah* (Akram, 2007). Thankfully, the proliferation of *ummah* fraternity and solidarism has largely mitigated the effects of this secular-originating nation-state barriers of humanitarian activism by gradual absorption and assimilation humanitarian and *ummah* principles.

CONCLUSION

The subject of 'sovereign humanitarianism' and 'humanitarian diplomacy' should be given an elevated prominence while continue to be explored and expounded from both conceptual and practical perspectives. Conceptually, sovereign humanitarianism combines values of progressive statescraftmanship attributed as 'Wilsonianism' which believed that collective security, open diplomacy, liberal internationalism and states-led humanitarian intervention are important maneuvres to promote capitalism and global prosperity. Thus, it was 'Wilsonianism' that provided the impetus for state-sponsored humanitarianism as a tool of statescraftmanship. The Dunantist may staunchly defend their apolitical stance, but realities on the ground points towards the inevitable outcome that even apolitical gesture of kindness can be multiplied into greater outreach and efficiency under right partnership circumstances with state polities.

Thus, drawing from the arguments by both Dunantist and Wilsonian schools of thought in the discussion of international humanitarianism, it can be inferred that these two major humanitarian streams have a complementing role. The Dunantists presumably are the soul-keeper and preserver of pristine humanitarian values whose actions and ideological contributions have kept global humanitarianism stay as closely as possible to the original seven principles of humanitarianism; humanity, impartiality, neutrality, independence, voluntary service, unity, universality. Another equally important group of international humanitarian practitioners are the faith-based organizations, though some considered this group to be an offshoot of Dunantists.

The Wilsonians on the other hand are the pragmatic arms of global humanitarianism whose calculated actions and shifting alliances have helped free global humanitarianism from the shackles of ethical dilemmas while simultaneously allowing humanitarianism to flourish and expand beyond traditional beneficiaries. Furthermore, both Dunantist and Wilsonian humanitarianism have been radically reshaped and realigned by gradual modernization, aid politicization and globalization (Johannes Paulmann, 2013). What can't be denied at this point is that the sophistication, politicization and unorthodox collaboration between conventional and 'non-conventional diplomacy' (that is, the sovereign humanitarianism) seems to have permanently altered current and future statescraftmanship by providing a sort of international relations' leverage and a tool of amplification that was not found in the previous iteration of statescraftmanship.

In the midst of this evolution, religious-based humanitarian organizations and Islamic humanitarianism have emerged, flourished and have begun to either complement and permeate into (depending on the perception) the Westphalian-dominated strands of international humanitarianism, especially Wilsonianism. The unique fraternity of *ummah* bound by Islamic spiritual tenets and communitarian practices has provided credible counter-narrative to sentiments of islamophobia which further contributed to the synergistic voices of Islamic countries who by coincidence, are within the category of independent middle power states. From the viewpoint of international relations, this unique block of 57 OIC member states interposes an addition against superpower-dominated global unipolarism and usher a greater diversity in the ideals and practices of universal solidarism, compassion and humanism.

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Microplastics-based Water Pollution: A Review from Qur'anic Perspectives

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ABSTRACT

Microplastics-based water pollution is a rising global issue, discussed by many parties. However, the existing research rarely focuses on solving the root of the issue and suggesting solutions by introducing other alternatives to minimize the usage of plastics. Plus, the current discussion and findings focused on the physical part, ignoring human values and the spiritual elements. The negative impacts of environmental microplastics proved by laboratory research and scientific data create an urgency to propose a comprehensive approach by considering all life elements to solve the core problem. Islamic teaching emphasizes holistic discussion by positioning Qur'an as the main source of knowledge and understanding. Therefore, this research collects the Qur'anic data related to the microplastics issue and It involves hermeneutics and content analysis methods in collecting and presenting the data. At the end of the discussion, integrating revealed and non-revealed knowledge results in a holistic discussion on solving microplastic-based water pollution based on the understanding of human values mentioned in the Qur'an. The Islamic practice of living by understanding three concepts of rights, "huquq Allah," "huquq al 'ibad" and "huquq al 'alam" helps in controlling human actions to not pollute the nature-maintaining a positive ecosystem.

Keywords: *microplastics; Qur'an; Islamic science; integration of knowledge; rights*

INTRODUCTION

Environmental pollution caused by chemical pollutants has hit globally for years. The example of implications of those pollutions indirectly affects land, air, and water. The occurrence of global warming, greenhouse effects, and low-quality water sources are the impacts of climate change due to environmental pollution done by human activities. As this issue involves all nations worldwide, numerous researchers from various study areas are trying hard to seek complete solutions to control this problem. Since then, several studies with countless approaches to solving this problem from different stages, starting with building technologies to detect those pollutants (Nath et al., 2018), reduce usage alternatives (Hassan, 2018) until the degradation (Cai et al., 2019) stage of the detected chemical pollutants.

In recent years, the usage of synthetic chemical products as additives or raw products in commercial production bringing up huge concerns among global citizens. The desire in protecting the environment for future generations forces societies to create awareness to avoid more environmental destruction. However, in parallel with consumers' elevated level of demand, the production parties have no choice but to use or degrade waste that may threaten nature as the production processes end.

Over the past decade, researchers express their concern about the usage of non-biodegradable synthetic polymers especially plastics in daily used products. Lack of humanity along with human greediness and the abandonment of religious aspects become the significant reasons for environmental degradation. Hence, this research paper attempt to nuance the Islamic perspective on pollution and to highlight the solutions which are divinely guided and recognized in essence.

CURRENT SCENARIO OF WATER POLLUTION

The abundance of water in the entire universe and the ability to function as a solvent in various biological and inorganic chemical reactions remark the uniqueness of water as a universal solvent and the greenest. The hydrogen bonding and hydrophobic effects allow water to present as a stable solvent, leading to high specific heat capacity as an excellent buffer for highly exothermic reactions. Not only that, but water potential may measure through some analyses: negligible risk of environmental pollution, reusable sources, and water flexibility to use in various chemical reactions.

However, along the growth of industrial activities threaten the quality and quantity of clean water that may bring benefit to all livings on Earth. Polluted water sources affect the amount and the quality of distributed treated water in societies.

How may the presence of MPs cause water pollution? Chemical oxygen demand (COD) defines the oxygen needed to oxidize soluble and particulate organic matter in water. The presence of MPs increases the chemical oxygen demand (COD). The results of high COD levels may allow greater demand for oxygen gas, increasing the amount of oxidizable organic materials in and reducing the dissolved oxygen in the water system. It may cause anaerobic respiration, which produces a more significant amount of carbon dioxide than needed and generates low energy for the ecosystem, affecting the biotic organisms in the affected areas. On top of that, COD increases as the concentration of organic material increases. It also increases if inorganic compounds susceptible to oxidation by the oxidant (typically dichromate) are present. Water with high COD typically contains high decaying plant matter, human waste, or industrial effluent. Apart from that, the adsorbed heavy metals by environmental microplastics may increase the level of acidity of the surrounding affect the electrostatic force of water molecules (Fu et al., 2021). The low pH indicates higher management demand to supply good water for consumers.

MICROPLASTIC-BASED WATER POLLUTION AND THEIR NEGATIVE IMPACTS

It is essential to sustain water sources as it is crucial for living things. Having a decent quality water source free from toxic chemicals or contaminants requires a significant concern in building sustainable development. However, water pollution is now known as a prolonged environmental issue that demands substantial consideration from the government and society worldwide. It contributes to the occurrence of a "water crisis," reducing the quantity of clean and freshwater resources, resulting in insufficient water supply, which affects human rights. (Aniyikaiye et al., 2019). Water pollution defines as the presence of chemical, physical, or biological materials or causes that cause impairment of a specific water body in terms of some practical usage that has an aesthetic or detrimental effect on aquatic life and those who consume the water (Schweitzer & Noblet, 2018).

Pollution and contamination may differ in definition, but contaminants may also cause pollution. Pollution is the presence and or introduction of harmful and poisonous substances into the environment directly and indirectly by man. At the same time, contamination means the presence of impurities that corrupt the natural environment. Pollutant pollution can be foreign materials/substances or naturally existing contaminants from biological actions (Masindi & Muedi, 2018). Most water contaminants remain dissolved or suspended in water and may cause an ecologic response in affected organisms (Duruibe et al., 2007) through the process of bioaccumulation. Water pollution factors are groundwater pollution, atmospheric pollutants, pathogens, chemical pollutants, and sediment pollution.

The presence of environmental MPs is an emerging concern in discussing water pollution issues. They believe it affects the water system quality as it may change the physical and chemical characteristics of the affected water. Due to its small size, it is hardly noticed by the naked eyes and is easily ingested by living organisms which may cause suffocation and growth disturbance.

Over the years, researchers are still debating the definition of microplastics in determining particle sizes, textures, and chemical proportions. Microplastics (MPs), first reported by Carpenter and Smith in 1972, documented the existence of polystyrene spherules that float on the surface of coast water in the south of the New England Sea. It presents in two physical forms, one in the clear crystalline state and in an opaque white paper, which resulted from the reactions with diene rubber (Carpenter et al., 1972). The size of the small plastic particles is an average of 5mm in size, with a range diameter from 0.1 mm to 2 mm. Agreeing with that, Prata et al. (2019) define MPs as small pieces of plastics with particle sizes < 5mm and may contain contaminants that may harm living things or the environment.

In 2015, the National Institute for Public Health and the Environment, an independent agency of the Dutch research institute, presented a letter report that concludes the definition of MPs as synthetic materials in solid forms which are insoluble in water and non-degradable. It builds an understanding of what microplastics mean by their sizes and the chemical properties that may change the contact surface with MPs. Five primary concerns in discussing MPs' criteria and threshold values involve the chemical composition, solidity, average size, persistence, and the general issues addressing the cost and benefits of the study of microplastics (Verschoor, 2015). According to Frias and Nash (2019), characterising MPs based on their physicochemical features is important for providing an all-inclusive definition.

The discussion grows in determining the sources of microplastics that contaminate the water system, which involves open, surface, and groundwater. Human and industrial activities contribute to the abundance of MPs in the water system, negatively impacting the marine and aquatic environment. The sources of MPs are mainly because of the poor management of primary MPs (larger sizes plastics), as it may contribute to the disintegration of those larger molecules into small-sized plastics (Issac & Kandasubramanian, 2021). The previous record shows that an average of 21 to 42% of plastic waste in landfills reached the water system through the leaching process (Anbumani & Kakkar, 2018). Note by (Nizzetto et al., 2016) the primary source of MPs are domestic usage (including cosmetic and cleaning products), industrial manufacturing, laundry dust, car tire debris, and paint flakes.

Using microbeads and tiny pieces of polyethylene (may also be made of polypropylene and polystyrene) plastic in beauty and health products increases MPs' absorption of toxic chemical molecules in the water system. Those polymers release into the sewerage system at a mean rate of 15.2 mg per person every day (Kalčíková et al., 2017). According to Guerranti et al. (2019), microbeads studied have negligible contributions to microplastic pollution, but the threat of harming the environment remains significant and should be far from neglected. Finding alternatives to microbeads is essential, especially in personal care and cosmetic products (PCCPs). Many countries/ regions worldwide have enforced regulations by banning microbeads in PCCPs to minimize microplastic pollution in the water system (Jiang, 2018). The usage of microbeads may have little remorse for a microplastic breakdown but is significant enough to be concerned.

The physical "appearance" of plastics in environment regardless the size may affect the marine and aquatic ecosystem. News recorded on the suffocation of marine animals such as turtles due to the interaction with dumped plastic bags into ocean should be a concerning issue to encounter as it risks the number of endangered species to faster the extinction process. MPs categorize into two different types, primary and secondary MPs (Auta et al., 2017). Direct MPs are manufactured micro-sized plastics used in industrial activities, while secondary MPs result from the degradation of large-sized plastics in the environment. The categories also include discussing sources, physical characteristics, and the scale of impacts. Environmental MPs that currently threatens the marine and aquatic ecosystems commonly consist of secondary MPs that involve the degradation of large-size plastics into smaller sizes and the sources as the scheme below. It may contain two chemicals: [1] additives and polymeric raw materials and [2] chemicals absorbed from the surrounding ambiance.

ADDITIVES IN MICROPLASTICS

The usage of additives helps build stable plastic polymers to design a heavy-duty material that resists any high-pressure conditions from affecting the original structure. They may cause pollution due to their toxicity and hazardous properties (Campanale et al., 2020). Theoretically, the purpose of adding plasticizers in MPs is to increase the flexibility of pure rigid polymers. They commonly exist as low water solubility and low-volatility liquids such as phthalate esters (PAEs). They may impart flexibility, pliability, and elasticity to the plastics polymer. However, they act as endocrine disruptors, affecting human and animal reproduction upon long-term exposure (Campanale et al., 2020). On top of that, natural phenomena such as UV radiation, salinity, and turbulence (Suhrhoff & Scholz-Böttcher, 2016) drive the leaching of additives from MPs into the water environment. The scenario will pollute the water source and change the water properties (Masura et al., 2015). In a worst-case scenario, the toxicity of a substance (additive) may cause harmful effects, including DNA mutation, cancer, toxic reproductive effects, recalcitrant into the environment, capable of building up into the bodies through the food chain and disrupting hormones (Campanale et al., 2020).

MICROPLASTICS' HEAVY METALS ADSORPTION

Due to their high toxicity and carcinogenicity, water pollution from heavy metal ions is rapidly becoming a significant concern. Their presence in the water system through anthropogenic and natural sources (Ali et al., 2019). These non-biodegradable contaminants caused severe environmental and health hazards that require great concern in removing these harmful wastes from the water system (Lakherwal, 2014). Even heavy metals are usually recorded in a trace amount in the water system, but some are hazardous even at low concentrations. The harmful anthropogenic activities had allowed the concentration of heavy metals in the surrounding increase at an alarming rate and demand great concern to control (Verma, 2019). Concerning metals such as lead, mercury, nickel, cadmium, and cobalt are highly hazardous even in a small quantity. The adverse effects of long-term exposure to those metals threaten humans and living organisms in the same ecosystem. Being at the top of the food chain, humans are assumed to be more prone to serious health problems as the concentration of metals increases in the food chain (Masindi & Muedi, 2018). Thus, environmental microplastics as an excellent heavy metals adsorbent should be a significant warning to discuss to sustain the water system quality.

Previous data proved that microplastics have a greater affinity to heavy metals and have the potential to accumulate and adsorber chemical contaminants, including heavy metals, rapidly from nearby metal sources in the surrounding. It allows microplastics vectors of increased concentration of heavy metals, imposing higher risk to the affected ecosystem (Brennecke et al., 2016).

Due to its hydrophobicity and large specific surface area properties, MPs are promising adsorbents for heavy metals and organic pollutants (Fan et al., 2021). On top of that, the physicochemical, surface properties, and small particle size increase the capacity of MPs as adsorbents, too (Acosta-Coley et al., 2019; Holmes et al., 2012). The increasing acidity of contaminated water also encourages MPs' adsorption ability towards heavy metals (Zhang et al., 2020).

A high concentration of heavy metals will affect the living organisms directly and indirectly in contact with a water source. They may result from wastewater discharge or leachate from dumping areas. The calculations of target hazard quotient, hazard index, and risk of cancer on the daily intake of fish species in the experimented area (Persian Gulf) proved that consuming fishes in the targeted regions might cause health problems to consumers. Responding to the result, the fishery areas should consider the hazard and risk index before being allowed to carry out any fishing activities (Keshavarzi et al., 2018). Agree with that; researchers explain the bioaccumulation of heavy metals in aquatic animals, which may contain the non-permissible concentration of carcinogenic elements that contaminate the water ecosystem, requiring urgent actions to reduce the risk of human problems (Maurya et al., 2019). As the chemical abilities of MPs in adsorbing heavy metals, it is compulsory to discuss and measure the adverse effects on water sources and the consumers. The data may prove the presence of MPs should be an awakening issue for humans to take fast actions.

MICROPLASTICS-BASED WATER POLLUTION IN QUR'AN

Since more than 1400 years ago, Qur'an has been a book of guidance from Allah through The Messenger.

Corruption in Islam does not limit human actions that violate, discriminate, or manipulate others. Nevertheless, it includes the activities that may negatively affect other organisms, including animals and plants, which refers to deforestation, toxic waste, and synthetic chemicals (Ashtankar, 2016). Those selected verses reflect the relationship between Allah, humans, and the environment as His creations.

In general, discussing water and corruption in one analysis is significant. Corruption in Islam does not limit human actions that violate each other, discriminate, or manipulate others. Nevertheless, it includes the activities that may negatively affect other organisms, including animals and plants, which refers to deforestation, toxic waste, and synthetic chemicals (Ashtankar, 2016).

This research focuses to analyse the Qurānic verse from Surah Ar-Rum, verse 41 as the verse itself is more than enough in representing the meaning of environmental pollution including microplastic-based water pollution.
Allah says through the Qurānic verse:

ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ.

> *Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that they will return [to righteousness].* (Qurān 30:41).

Referring to tafsir Ibn Kathir, Zayd bin Rafi' said that: (Evil has appeared) "The rain is withheld from the land, followed by famine, and it is withheld from the sea, adversely affecting the animals which live in it." According to al-Mawdudiy, mischief has appeared in the land and the sea on account of men's doings that He (Allah) may make them taste some of their (evil) works. From both referrals, it may conclude that the current world currently faces the effects of pollution because of the human actions that harm nature.

The word فسد in the verse refers to bringing less benefit, lesser than what it is supposed. It can be seen through the shortage of clean water supply which may cause three main problems [1] reduction of drinking water sources, [2] destruction to the marine and aquatic ecosystems and [3] disturbance to the growth of animals and plants.

As Allah said in the preceding verse, the damage that happens on Earth and in the ocean is due to human acts that lack control or restrain themselves from endangering nature. Global climate change, natural catastrophes, and a lack of water supply are the consequences that the globe will experience if pollution concerns are not addressed sooner, including disease transmission (Al-Zuhaili, 2013; Al-Sa'adi, 2000). It has the most negative impacts with the least amount of gain from the Earth.

Lack of agricultural productivity, mortality and diminished rain became a big worldwide hazard because of disobedience and injustice. To remedy the problem, the Creator instructs human to follow Allah's commandments. Although Allah established other species' civilization far behind human society, this does not give people free rein to do as they like.

THE VIRTUE OF UNDERSTANDING ISLAMIC GUIDELINES AS SOLUTIONS

As human beings, protecting the environment is one of our humanity's duties to ensure a stable and happy life for all creatures. Conserving resources by reducing the usage of non-renewable resources, for sustainable development may help in maintaining ecological balance and saving the natural habitat and ecosystems. Reducing the industrial demand for limited resources may function as a pushing factor for humans to find alternatives to avoid running out of resources. On the other hand, preserving nature is about protecting current resource to ensure that it reaches future generation.

Islam provides ethical guidelines for humans to practice the right values when having interactions with the environment. There is no doubt that the destruction of the components of the environment, the killing of terrestrial and marine animals, the air, water, and air pollution, cutting down trees and destroying plants for non-public interest, and everything that leads to the destruction and contamination of life, spoil it. God Almighty forbade us and warned us of its dire consequences and grave consequences. These previous texts make it clear to us beyond any doubt that humans have a hand in polluting and sabotaging the environment and disrupting life in it. If a person were to adhere to the law of God and his method, he would be right in the matter of man and the order of his environment and avoid many of the environmental problems that it suffers from today, such as the depletion, and waste and disruption of its resources. It is warned centuries ago in the noble Qur'an that destruction such as extreme natural disasters may occur as the result of the destruction caused by human actions. Neglecting Allah's rules will avoid humans to taste the benefits of Allah's creations for stability and continuity of life.

Amazingly, Allah placed a measured quantity of the environmental resources, resulting in equilibrium between the number of organisms and the provided resources. It means the total demands of natural resources match the supplies, implying the theory of environmental balance in the ecosystem. Environmental balance or ecological balance is a theory that proposes the stable balance in the quantity of each species in the ecosystem, in which varied species coexist at the same time creating a balance of ecosystem diversity and can get disturbed by the sudden death of species, natural disasters and human-made causes. The natural cycles such as the water cycle, hydrogen cycle and nitrogen cycle keep the ecosystem balance.

The purpose of understanding Islamic guidelines based on Tawhidic epistemology is to improve the Islamic civilization and human community inclusively. It does not limit to only Muslim practice but to non-Muslims too. The universal characteristics of Islamic teaching allow the principle to hold by any individuals for the sake to hold justice for all living and non-living entities. Islam promotes the development of knowledge it does not cross the humanity limits. In understanding the virtue of Islamic guidelines, the humanity limits resemble the three rights that need to be protected as a human being. To have good practice as an individual, three basic rights need to be protected ever since to act in this life.

HUQUQULLAH

As the creator of the whole universe and all creations, Allah has the absolute right to create and is free from any external instructions or guidelines to follow. The ultimate power that Allah has should be respected by humans to follow His rules and obligate without any excuses. The natural occurrences (*sunnatullah*) are the immutable constants of Allah's systems. Every creation, moving and living in fulfilling their absolute servitude by following Allah's commands with the purpose of their creations. However, humans are given chances to choose between good and bad deeds as they are given mindfulness to think and analyze the consequences of their actions. Plus, human is denoted as the caliph of the world and accountable with all their doings, good or bad.

It relates to the Qur'anic verse (65:12) where Allah ask human to appreciate the extend of Allah's knowledge and reflect to comprehend His ultimate power and greatness. By acknowledging the power of God, humans should realize the state of the powerless as one of Allah's creations but obey all His guidance and rules.

ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًۢا

It is Allah Who has created seven heavens and of the earth and the like thereof. His command descends between them, that you may know that Allah has power over all things and that Allah surrounds all things with (His) knowledge. (Qur'an 65:12)

HUQUQ AL 'IBAD

As human beings, humans should know their role and understand the relationship between God, humans, and other creations. Appointed as the leader of the world never entitle men to do as they please by threatening other creations. Conscious or unconscious, humans should acknowledge their weaknesses that cannot independently be living without the help of other creatures. As simple as humans need animals and plants as the sources of food and need water to drink-to promise living continuity. In return, it is unfair basis for men to practice continuous actions that are known to threaten other lives.

The conversation between Allah and His angels as stated in the Qur'an, 2:30 explained Allah's wisdom by creating humans and appointing them to be a leader on Earth. Even being warned that they will only be creating chaos and evil on Earth, Allah knows best the purpose of the His creations and serving His creations with His complete rules and guidelines.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةًۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allah) said: "I know that which you do not know." (Qur'an 2:30).

HUQUQ AL A'LAM

The purpose of nature's creation is for humans and other living to take maximum benefit for a harmonious life. Hence, Allah directs humans to protect the environment to ensure that the important purpose of environmental creations may benefit others until the end day.

Qur'an clearly says that human beings (believers) should realize that they are accountable for all deeds, good or bad. The beliefs on Judgement Day should remind humans that the consequences of all actions are real. As God's vicegerents, humans will be asked for even the most minor actions (Ahmadon et al., 2014) as revealed in this verse:

وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ. فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ

So, whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it. (Qur'an 99: 7-8).

CONCLUSION

In conclusion, the presence of environmental microplastics is a concerning issue that rises because of ignorance of the negative impacts of technology usage. The ability of microplastics in polluting nature through their additive contents and their potential to adsorb heavy metals threaten the elements in the food chain including humans as the end consumers. Based on the Qur'anic research, the notion of understanding the Islamic guidelines, referring to three basic rights, *huququllah*, *huquq al-'ibad* and *huquq al-a'lam* that need to be protected by human beings may be able to create awareness and fundamentals to build a strong principle to not pollute the water system by the presence of microplastics.

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The Effect of Banking Automation Perception on Customer Satisfaction in The Banking Sector of UAE

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ABSTRACT

Today, automation is becoming an integral part of banking services all around the world. The modern banking is increasingly relying on automation to improve customer service and gather feedback via automated techniques. The literature reported lots of evidence on the great advantages of automation for banks and how it improves customer satisfaction. However, banking automation could raise job insecurity among the employees of the banks and increase the fear to downsize due to redundancy of workforce which may affect their behavior with customers and reduces their satisfaction. Prior studies did not provide an evidence on how to maintain customer satisfaction high due to automated banking service while keeping a low level of job insecurity, particularly in the UAE banking industry. Therefore, the aim of this paper is identifying the impact of banking automation perception of bank staff on customer satisfaction in the United Arab Emirates (UAE). The finding of this study showed that the banking industry is embracing automation to improve overall performance and satisfy the customers. The adoption of automation in the banking sector in UAE has helped banks reduce overall costs while improving client satisfaction. Employees who develop a positive perception on banking automation as a tool that improves their ability to serve clients effectively should contribute to higher levels of customer satisfaction but there is a concern on job security. Therefore, understanding and managing employee perception of banking automation is critical for banks to provide great client experiences and preserve the human resources from downsizing and lay-offs.

Keywords: Banking automation Perception, Customer Satisfaction, Financial Services

INTRODUCTION

Automation has grown into an essential component of financial services all around the world. As automation help banks by providing automatic completion of banking functions with the assistance of AI and machines. It is increasingly being used in modern banking to improve customer service and generate feedback from the customers (Lu et al., 2020). Additionally, it has assisted banks in lowering overall operational costs while enhancing client satisfaction. To that end automation has revolutionized financial services substantially in recent decades due to rapid advancements in information technology. While the introduction of new technologies to the market, such as smart phones, pave the way for automation via mobile apps that deliver automated banking services at any time during the day (Glover, 2021). Despite the numerous benefits of banking automation, the reports revealed undesirable outcomes such as job insecurity among the employees of the bank. According to a study by Boston Consulting Group in 2022, more adopting of automated banking services has raised the anxiety of bank employees, who are concerned that automation will eliminate their work or at least shifting their jobs. This consequence has negatively affected the behavior of workforce in the banking sector, especially those who are in direct touch with the customers (Batiz-Lazo et al., 2022; Masad et al., 2023). However, automation remain the favorite strategy for almost all banks at the present time all over the world. Automated technology improvement cannot be isolated from competitiveness among banking; so that they must deploy the best automated systems in the financial market. Doing so will attract loyal customers by delivering services that are comfortable, convenient, and satisfying (Rigawa & Afriyeni (2019). Based on these arguments, this paper will highlight the importance of banking automation in UAE banks and analyze the relationship between the perception of employees of the bank towards automation on customer satisfaction, while considering the impact of banking automation on job insecurity. The outcome of this study will provide an in-depth analysis about these questions and highlight the reality of automation in the UAE banking sector.

BANKING AUTOMATION

Automation is a technique or system for executing or regulating automated tools' processes with electronic devices in order to reduce the need of human interfere (Dietzmann *et al.*, 2023). The mechanical creation and use of equipment paired with automated surveillance systems is referred to as automation. Automation has changed the financial and banking industries on a global scale (Singh, 2023). Banking automation refers to tasks performed by automated teller without direct interfere by a bank's employee so that financial transactions are completely automated (Villar & Khan, 2021). Automation is the product of the third industrial revolution, which refers to the transition from analog electronic and mechanical devices then to the digital technology as for today (Aulia & Tampubolon, 2022). The adoption of automated banking allows the teller to focus on high-value duties, while also providing the customer with a smooth, satisfactory banking service. AI, robotic systems, the Internet of Things, and cloud computing enable smarter decision-making in digital operations, all these technologies are the product of fourth industrial revolution. To that end, banking automation, involve a wide spectrum of AI applications and cognitive computing technology to automate most processes at the bank (Madakam *et al.*, 2022).
There are three forms of automation: (1) fixed automation, (2) programmable automation, and (3) flexible automation. All these forms helped banks to serve the customers in shorted time and efficiently, e.g., banking automation reinforces existing cybersecurity and identity protection protocols for financial transactions while adding extra processes as needed. Moreover, automated banks can freeze compromised accounts in seconds and expedite human steps to simplify fraud investigations (Singh, 2023). Although revolution of information technology in recent years provided many new opportunities, the workforce all over the world were not prepared for it (Yunos, 2019). Automation also includes the replacement of human labor with techniques or systems that automatically govern processes as the foundation for the development and use of instruments derived from technological breakthroughs, which are used in all industries, including banks (Saidakhmedovna, 2023). FinTech companies for example is a significant result of banking automation through the combination of financial services with digitalization (Aulia & Tampubolon, 2022). Banking automation may not be fully automated, e.g., some bank provides a single off-site banker available via FaceTime to answer queries. These banking automation examples show a few automation operations, but automation revolutionize the way banks does business without limits (Oberle, 2023).

Almost all banks in the UAE adopted automation on a large scale to serve their customers. The adoption of automated financial service helped the banks in the UAE to enhance the communications with their clients and improve bank performance. The advancements in robotic technology in the financial market motivate banks in the UAE to integrate automation technology into their present and future plans (Kothari & Seetharaman, 2022). For example, in Dubai the role of automation, e.g., ATM's and other forms of electronic banking services, reduces to a large extent the role played by human or bank tellers in connection with simple banking functions like withdrawals or deposits. While complicated transactions such as opening accounts and helping customers to manage multiple transactions continued to be performed by tellers. Hence, the role of employees remain important and has a fair influence on customer satisfaction (Shedid, 2019). Nevertheless, the rapid advancement of technologies for financial service may automate these services for the customers and completely eliminate the role of employees. In sum, banking automation decreases human errors and the time required to execute these processes, maximizing cost savings and making clients grateful for these advantages. Banking automation has become one of the most accessible and economical ways for clients, thanks to significant advancements in information technology and artificial intelligence. However, there is a gap in the literature concerning the impact of automation on customer satisfaction while keeping a low level of job insecurity, particularly in the UAE banking industry. As a result, the purpose of this study is to investigate the interrelationships between these variables and to give recommendations for future research in this domain.

THE CHALLENGES OF BANKING AUTOMATION

The challenges of automation has been threatening jobs for decades, beginning with repetitive work in the manufacturing, industrial, and even agricultural sectors. In the banking industry, automation has exacerbated widespread job security concerns and raises the fears among employees worldwide on their jobs. According to a study by Boston Consulting Group and Bayt.com in 2022, more adopting of automated banking services has raised the anxiety of bank employees, who are concerned that automation will eliminate their work or at least shifting their jobs. This consequence has negatively affected the behavior of workforce in the banking sector, especially those who are in direct touch with the customers (Batiz-Lazo et al., 2022; Masad et al., 2023). While the workforce around the world today faces increasing uncertainty due to transformative technological changes. As such stability and predictability have been replaced by job insecurity (Karumban *et al.*, 2023; Nazareno & Schiff, 2021). According to PwC research, one-third of all jobs will be at risk of being automated by the mid-2030s as shown in Figure-1. Individuals with a low level of education are the most vulnerable workforce segment. Anxiety about job losses caused by increased machine use has existed for centuries. With each breakthrough, someone is livelihood or quality of life was jeopardized indefinitely.

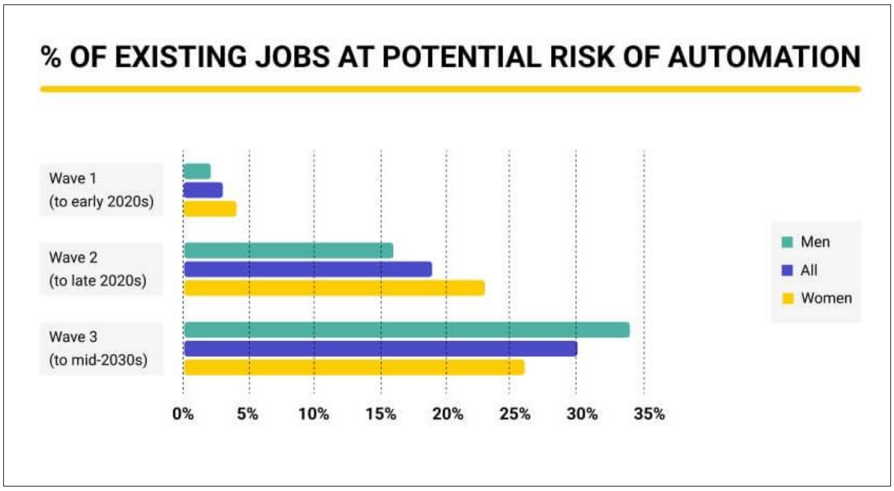

Figure-1: The percentage of wave of risks on jobs due to automation

Despite these reports, the study of McKinsey Global Institute predicts that this automation in this region will accelerate between the present time and 2030 with 45 percent of existing work in the Middle East potentially being automated. At the same time, countries in the Middle East region are also poised to enjoy growth and increased productivity if artificial intelligence (AI) and automation are embraced and the workforce is prepared with the right skill sets to take advantage of this transformation. However, this analysis forecasts that employment in the Middle East region is more likely to be displaced by automation. More than 60 percent of workforce in some industries such as services, government, administration, manufacturing, and even construction could see their jobs terminated by automation. Those working in service sectors where less human interaction is necessary like banks will face a high degree of job insecurity, while other industries that needs a considerable human interaction, including the entertainment, arts, recreation, education, and healthcare will see a slower shift of job towards automation and less dramatic replacement with machines (Jan *et al.*, 2018). while few occupations are fully automatable, 60 percent of all occupations have at least 30 percent technically automatable activities as shown in Figure-2.

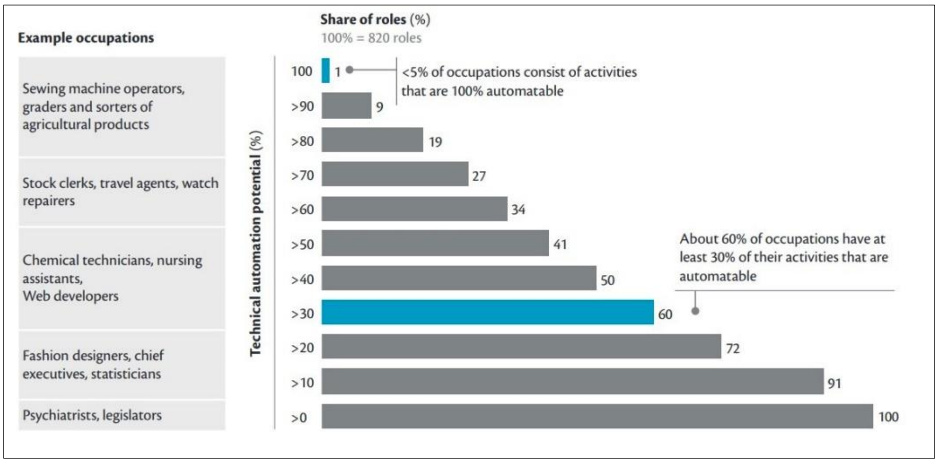

Figure-2: Automation potential based on demonstrated technology of occupation titles in 6 Middle East countries (McKinsey Global Institute analysis)

It is evident that, the businesses and service organizations in the Middle East region have quickly adapted to technological progress, which has aided bank customers and financial providers by cutting the cost of operations through automation (Bandara *et al.*, 2019), all these factors contributed to job insecurity in UAE. The 2021 Cigna 360 Wellbeing Survey, the UAE labor among the most stressed in the world, the survey also revealed that about 50% of UAE workers confirm hob insecurity and have expressed interest in changing their job in the very near future, compared to the global average of 31%. The previous arguments show that automation become part of the banking industry around the world, the banking industry is embracing automation to improve overall work performance, as well as helping the banks to reduce overall operational costs while enhancing customer satisfaction. It has also been observed that, as technology advances, the banking sector anticipates accepting more automated procedures in the future. But in contrary, the adoption of automation increased the anxiety among the employees of banks, today automation through AI and machines is one of the reasons for leaving the jobs in banks due to high degree of job insecurity. the impact of automation employment cannot be ignored (Katz *et al.*, 2021; Lima *et al.*, 2021; Nazareno & Schiff, 2021). The escalating concerns have been reported that automation would eliminate the majority of jobs of banks in the near future on a global scale (Vermeulen *et al.*, 2018; Ramos *et al.*, 2022; Mondolo, 2022). As a result, the aim of this research is to determine how banking automation promote customer satisfaction and control job insecurity in UAE. In other words, while automation in the workplace is likely to enhance the satisfaction of banks' customers, automation is likely to cause a significant shift in employment in the near future., and to understand whether automation may create more jobs than it terminates, or shifting the occupational role of workforce and lead to truculence in job mobility inside UAE banks.

LITERATURE REVIEW

AUTOMATION PERCEPTION

The perception of employees towards banking automation can vary greatly depending on their individual experiences and perspectives. Some employees may perceive automation as a threat to their job security, fearing that machines will replace human workers and render their skills obsolete (Boustani, 2022). Others, however, may embrace automation as a way to streamline processes, increase efficiency, and free up their time for more value-added tasks (Kitsios et al., 2021). Additionally, employees who have seen the benefits of banking automation may feel more empowered and competent in their roles. They recognize that automation can provide benefits and eliminate monotonous activities, allowing them to concentrate on more strategic and creative parts of their work (Rogers, 2003; Kaur, 2015). Those that are reluctant to change, on the other hand, may see automation as a disturbance and struggle to adapt to new technologies. Employee perceptions of banking automation are clearly influenced by a combination of job security worries, past experiences, and desire to accept technology improvements.

Employees' perceptions of banking automation vary tremendously based on their personal experiences and opinions. Some employees may perceive automation as a threat to their job security, believing that machines and technology would replace them and render them obsolete (Batiz-Lazo et al., 2022; Masad et al., 2023). Tellers, for example, who are used to manually processing transactions and engaging with customers may be concerned about the increased usage of self-service kiosks and online banking platforms. These tellers may be concerned that their skills and knowledge would no longer be appreciated or required, potentially resulting in job cuts or downsizing (Karumban et al., 2023; Nazareno & Schiff, 2021). Employees who embrace automation, on the other hand, may see it as an opportunity to improve their talents and take on more strategic jobs inside the bank, such as financial advisors or technology specialists. Understanding the impact of technology on the workforce requires investigating employee attitudes regarding banking automation. The banking business has seen major changes in the way operations are performed as a result of improvements in automation and artificial intelligence (Eneizan et al. 2018). However, the success and acceptance of these technical developments are strongly dependent on the perceptions and attitudes of the people who interface directly with these automated systems. Organizations can identify potential problems and possibilities in introducing automation by studying their perspectives, and build plans to enable a smooth transition for both staff and customers (Murari & Tater, 2014). Certain characteristics, such as relative benefit, employee convenience, operational efficiency, and technical support, can be utilized to assess employees' perceptions of automated banking services (Kaur & Ali, 2021).

CUSTOMER SATISFACTION

Customer satisfaction is an assessment of how well an organization's services or goods meet or exceed the expectations of its customers. Pre-evaluation of the product and service and satisfying that assessment with expectations are the major factors that contribute to customer satisfaction (Lovelock & Wirtz, 2011). As a result, firms are expected to provide attractive goods and services that will lead to customer satisfaction (Anyadighibe et al., 2022). Customer satisfaction is also described as the alignment of prior and post experience with a specific product or service. Banks that want to stay in the financial industry and attract loyal clients must keep customer satisfaction at an all-time high. As a result, banks who care about their clients will frequently ask them if they are satisfied or delighted with their service when conducting satisfaction surveys. Customer satisfaction is enhanced by contentment and joy, yet dissatisfaction happens when customers are not satisfied and delighted (Anyadighibe et al., 2022). More evidence supports that customer satisfaction in banking industry is linked to automation, e.g., Iberahim et al. (2016) investigated the link between ATM dependability and responsiveness, customer satisfaction, and service enhancement factors. Malaysian researchers have conducted research. The findings demonstrated that three dimensions of service quality, namely stability, dependability, and punctuality, maximize customer satisfaction (Feng et al., 2021). Likewise, Furthermore, Ling et al. 2016 investigated the factors that influence customer satisfaction in Malaysia. The findings of their study revealed that service quality, privacy and security, content and web design, speed, and accessibility all have an impact on customer satisfaction (Feng et al., 2021). If performance exceeds the anticipated rate, the comprehended quality will be above the satisfactory rate; so, customer satisfaction appears (Hussain et al., 2015). The banking business in the UAE has changed dramatically in terms of the services it offers to its consumers. Because customer satisfaction is dependent on customer perceived service quality, which automation brings to UAE banks, customers believe in the efficiency of automated banking services (Jham, 2019). Banks in the UAE are increasingly relying on fully automated banking to improve client satisfaction as banks and financial institutions engage in automation (Almasafri, 2022). The fact is seen in the widespread deployment of financial technology for the competitiveness and performance of UAE banks (Dwivedi et al.,2021). Furthermore, Emirates NBD is an example of a company that uses a humanoid robot named Pepper to communicate with consumers in both English and Arabic in order to better understand the market's demands and provide suitable advice, hence enhancing customer satisfaction (Dwivedi et al., 2021). Delivering cutting-edge quality services through technology in the banking industry boosts client satisfaction and retention (Anjalika & Priyanath, 2018). To that aim, automated banking services assist UAE banks in maintaining their competitiveness and increasing consumer satisfaction. Table-1, summarize the findings from previous studies on the importance of customer satisfaction in the banking sector.

Table 1: Summary of reviewed articles on customer satifaction

Authors	Objectives	Findings
Shahid Iqbal et al. 2018	Customer happiness, loyalty, and behavioral intentions are being investigated.	Understanding consumer attitudes and providing crucial insights in the literature in service marketing research
Sharma & Sharma, 2019	Investigating consumer satisfaction, loyalty, and behavioral intentions	Creating a deeper understanding of users compared to using mobile Banking, and increasing capability and smart design of applications
Chandra, 2023	Checking the current level of service quality of ATMs in Malaysian banks.	Helping the managers to improve automated services
Asadi et al. 2017	Using the TAM- DTM to address the knowledge gap in customers' perspectives for the adoption of cloud computing in the banking sector	Providing a paradigm of innovation for future research. Customer relationship management, human resource management, and financial management are all priorities.
Ayo et al. 2016	Providing a model for banking user behavior	Confirmation of the importance of service characteristics on customer satisfaction
Ling et al. 2016	Search and determine factors affecting customer satisfaction with internet banking	Helping banking providers to increase customer satisfaction
Ahmed et al. 2010	A critical review of previous researchers' studies	Increased client satisfaction progressively rising income and decreasing costs
Casalo et al. 2008	Investigating the role of satisfaction using a structural equation questionnaire	Increasing the usability of the influencer website to improve customer satisfaction
Mbukanma et al. 2020	Providing a framework of bank products and services knowledge towards improved customer electronic banking (e-banking)	By providing a complete framework, we can assist banks and their management in educating their consumers and bridging current knowledge gaps.
Shanmugam et al. 2014	Examining the elements that influence technology acceptability in the mobile banking framework	Increasing user satisfaction with system and mobile banking usage

The review of literature reveals certain gaps related to the role of automation in the financial market, whereas the previous studies did not provide an evidence or empirical reports about the impact of automation on customer satisfaction while maintaining job insecurity at low level, especially in the banking sector. In addition, to the present the literature did not report evidence to the interrelationship between banking automation and customer satisfaction from the perspective of job insecurity, especially in UAE banking sector. Therefore, further academic work is required to fill the gap in the literature and provide new evidence why customer satisfaction is not only influences by the automated banking service, but the impact of automation could have a negative effect on employment rate and thus raise job insecurity, which in turn affect customer satisfaction.

THE RELATIONSHIP BETWEEN BANKING AUTOMATION PERCEPTION AND CUSTOMER SATISFACTION

The literature reveals lots of reports on the relationship between banking automation and customer satisfaction in the banking sector. For example, Zouari and Abdelhedi (2021) found a positive and substantial association between the main aspects of Islamic banks' automated customer service quality and customer satisfaction. Similarly, Aslam et al. (2019) investigated the impact of automated teller machine (ATM) service quality on customer satisfaction and customer loyalty in Pakistani banks. Banking is no exception to the trend of innovation through automated banking services. Whether it is a private or public sector bank, technological advancement is opening up new paths of achievement. Innovative banking instruments resulted in automated financial transactions and other banking services in the banking business. Working in public sector banks is changing nowadays, and clients are sensing the surge of innovation through banking automation (Sharma, 2022). Likewise, Ijeoma et al. (2020) investigated the impact of electronic banking on customer satisfaction in commercial banks in the same environment. Their research found a link between automated banking services including ATMs and mobile banking and client satisfaction at United Bank for Africa. Similarly, the impact of automated banking on customer satisfaction in Nepalese commercial banks has been documented (Joshi, 2019). Furthermore, process automation has been shown to have a substantial impact on competitiveness in Kenyan commercial banks due to increased customer satisfaction (Kemunto & Kagiri, 2018). Similarly, Lu et al. (2020) stated that the use of automation has enhanced banking productivity, acquiring and retaining customers, improving statistics, introducing fresh solutions, and increasing customer satisfaction.

Customer satisfaction is critical in shaping the quality of service in a firm, such as one in the banking industry. When banks try to attract and keep clients, the default is to add technology services, even though recent research has revealed that bank tellers have the greatest impact on total customer satisfaction (Christina et al., 2022). In this regard, the study of Aulia and Tampubolon (2022) discovered that after the bank implemented automation service facilities, customer satisfaction in the usage of BCA bank in Indonesia increased. In conclusion, employee impression of banking automation can have a major impact on client satisfaction. When employees perceive automation as a threat to their jobs or a barrier to providing personalized customer service, it can create a negative climate that harms the entire customer experience. Employees who accept automation as a tool for improving their capacity to service clients efficiently and effectively may enjoy better levels of customer satisfaction. Understanding and managing staff perceptions of banking automation is therefore crucial for banks to provide excellent customer service while maintaining a competitive edge in the sector. After effectively managing staff perceptions of automation, a bank, for example, can integrate chatbots into their customer assistance system. Employee regard chatbots as a useful tool that handles simple inquiries, allowing them to focus on more complex customer concerns and provide specialized assistance when needed. This not only enhances productivity and reduces client wait times, but it also empowers employees to give exceptional service, which leads to higher customer satisfaction and loyalty.

CONCLUSIONS

The concepts of banking automation and customer satisfaction have been analyzed in this paper, and the relationship between them have been identified and discussed. According to the literature review, the banking industry is embracing automation in order to improve overall performance and please clients. The implementation of automation in the banking sector has assisted banks in lowering overall costs while increasing customer satisfaction. It has also been discovered that the advancement of automation has negative implications such as job insecurity. This circumstance has had a negative impact on the behavior of bank personnel, particularly those who have direct contact with consumers. As more automated financial services are implemented, so is the worry of bank personnel, who are anxious that automation may remove or shift their employment. While workplace automation and digitalization are projected to increase further, automation is unlikely to result in a large shift in employment in the near future, but more layoffs are highly anticipated. Government policy may encourage automation while also preparing people for the change in order for them to keep their jobs by learning more about banking tasks. In conclusion, prior research and reports provide a broad overview of the influence of automation on the banking business. This paper confirmed the significant benefits of automation for banks and how it enhances customer satisfaction. The research also finds that banking automation has lowered employee work pressure while potentially increasing job instability. However, prior studies did not provide an evidence on how to maintain customer satisfaction high due to automated banking service while keeping a low level of job insecurity, particularly in the UAE banking industry. Therefore, future studies should investigate these relationships from various perspective to provide a bigger picture on the reality of banking automation in the UAE.

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The Impact of Exposure to Traumatic Narrative: The Lived Experience of Malaysian Counsellors

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ABSTRACT

Attentively listening to the clients' narratives and witnessing their suffering can be emotionally draining for counsellors. Counsellors may start adopting their clients' thoughts and carrying their emotions, which can affect their belief systems. While the impact of counsellors being exposed to traumatic narratives has been extensively studied in Western countries, this psychological issue has received less attention in Malaysia. This study aims to describe Malaysian counsellors' experiences with clients' traumatic narratives and the psychological impact of such encounters. Seven Malaysian experienced public service counsellors participated in this study. In-depth, semi-structured individual interviews were conducted with them. The interviews were transcribed verbatim and thematically analysed. The results revealed two main themes: the experience of traumatic narrative exposure and the psychological impact. Overall, the participants shared their experiences of working with traumatic cases that involved death and serious injuries to the victims. They also discussed both the positive and negative psychological impacts of these encounters on themselves. The counsellors emphasized that having the knowledge, skills, and supportive supervisors played crucial roles in helping them navigate these challenges. The study underscores the importance of equipping counsellors with specialized training and education on how to handle traumatic narrative exposures effectively, including the need for professional development programs that focus on psychological trauma care and strategies for maintaining counsellors' mental well-being. These findings could also contribute to the development of policies and guidelines within the Malaysian counselling profession, offering extensive guidelines for self-care, setting limits on caseloads involving traumatic narratives, and defining best practices for managing such cases.

Keywords: traumatic narrative, Malaysian counsellor, psychological impact

INTRODUCTION

As a part of helping professionals, counsellors encounter various types of cases and issues including sexual offense, natural disasters, chronic illness, and violence that leave the clients emotional scars, decrease their daily functioning, and challenge their skills to overcome the issues (Sadler-Gerhardt & Stevenson, 2012; Mohd Zaliridzal et al., 2018). Encountering traumatic clients, listening to their traumatic narratives, and witnessing the suffering they endured may deprive the counsellors psychologically, thereby causing them to experience anxiety, depression, and post-traumatic stress (Huan-Tang et al., 2017, Water, 2018; Ng & Wan Marzuki, 2017). While listening to the traumatic narratives of the clients, counsellors actively interpret the meaning of the experience from the clients' perspectives to deeply comprehend the clients' emotions, behavioural reactions, and thoughts, thereby empathic responses could be delivered to build a therapeutic relationship (Clark & Simpson, 2013).

Nevertheless, being empathic may also cause the counsellors to adopt the clients' way of thinking and carry away their emotions and worries, impacting the counsellors' belief system particularly related to meaning and purpose in life and spiritual beliefs (Figley & Ludick, 2017; Ng & Wan Marzuki, 2017; Dyarman, 2019). As a result, counsellors have the potential to endure post-traumatic stress symptoms like the clients (Davis, 2017). In extreme cases, counsellors may experience losing trust in their skills and professional experience, impeding their function as professional psychological providers to their clients (Jett, 2015).

In Western counterparts, the impact of traumatic narrative exposure among counsellors has caught the interest of many scholars. Tran (2017) in his study found natural disasters and interpersonal crises including domestic violence, sexual abuse, and other criminal behaviours cause psychological impacts on both the client and counsellor. His study was supported by White (2016) who found chronic illness is part of life experience which result in psychological trauma to the individual client and counsellor who is attached to the client through intervention session. Witnessing the long-suffering impact on the client due to the traumatic incidents triggers the counsellor's emotions, leading to an emotional burden to provide the best intervention that could possibly reduce the emotional pain (Water, 2018). These studies contribute to the development of formal training to strengthen the counsellors' self-care strategies to mitigate the impact.

Nevertheless, in the Malaysian context, the psychological issue attributable to the exposure to traumatic narratives among counsellors is less likely to be studied (Ng and Wan Marzuki, 2017). The existing studies mostly focused on the issues of burnout due to the working environment and work burden in education settings, involving counselling teachers and novice counsellors in school settings, prompting a knowledge gap (Voon et al., 2017). This caught the interest of researchers to explore this interesting phenomenon through scientific research, inspiring the implementation of this study. Hence, this study was conducted to address the impact of exposure to traumatic narratives among Malaysian counsellors who daily attend to clients with traumatic experiences. It aims to describe the pure lived experience of Malaysian counsellors attending traumatic clients during crisis intervention sessions and how the traumatic narratives impacted the counsellors. The findings of this study were expected to shed light on the post-traumatic stress issues among Malaysian counsellors particularly those who are involved in crisis work, thereby proper knowledge and guidance could be transmitted to prepare the counsellors and novice counsellors to encounter the drawbacks of crisis work's nature.

METHODOLOGY

This section provides information on the related procedures of this current study including the procedure in research design determination, participants' selection, data collection, data analysis, and ethical considerations. Each procedure was separately reported in a different subheading under this section.

RESEARCH DESIGN

The interest in discovering the pure experiences of Malaysian counsellors encouraged researchers to choose the qualitative design in conducting this study. The qualitative design allows researchers to focus on the natural setting of the studied phenomenon and perform inductive analysis (Woods, 2006). Underscoring the prominence of attaining the pure essence of the counsellors' experience in traumatic narrative exposure, researchers decided to employ a descriptive phenomenological approach in conducting this study. This approach urges researchers to go to the natural setting of the selected research participants to explore the experience themselves and to comprehend the experience from the participants' perspectives and interpreted meanings, thereby preserving the purity of the experience (Christensen et al., 2017). In this study, researchers aimed to describe the experience of exposure to traumatic narratives through crisis work among Malaysian counsellors. Exploring the lived experience of the counsellors was found to be the best way to gain such comprehension, leading to the decision to employ the descriptive phenomenological approach.

RESEARCH PARTICIPANTS

Research participants were selected through a non-probability sampling method when random sampling was found to be impossible to ensure the participants have specific experiences in handling traumatic cases in natural settings of crisis work. Therefore, non-probability sampling was chosen. To confirm the participants can represent the targeted population and provide rich information, inclusion criteria were set up (Showkat & Parveen, 2017; Palinkas et al., 2013; Vehovar, et al., 2016; Etikan & Bala, 2017). The inclusion criteria encompass 1) participants are certified as registered counsellors by the Malaysian Board of Counsellors, 2) serve in public service settings, 3) have working experience in prison settings, mental health settings, social welfare settings, or law enforcement settings, and 4) have at least three years of concurrent working experience in the related settings. To select suitable candidates, researchers formally contacted an officer from the Malaysian Public Service Department through a verbal call and an official email for assistance. The officer provided a list of names of their officers who suited the inclusion criteria. From the list, seven participants showed interest and readiness to participate in this study. One participant comes from a prison setting, one from a mental health setting, one from a law enforcement setting, and the rest four participants from social welfare settings. Throughout this study, all participants were referred to by pseudonyms to keep their identity and confidentiality.

DATA COLLECTION

This study employed individual in-depth semi-structured interviews for each participant. The interview was found to be the common method in descriptive phenomenology to observe the participants' perceptions regarding their past experiences that are impossible to replicate (Merriam, 2009; Langdridge, 2007). A set of interview protocols was prepared and validated before the interview took place. After receiving official approval from the participants' organization, researchers contacted the participants to set the date and the mode of the interview session. Researchers also briefly explain the process and the procedures of the interview including the informed consent form, the audio and video recording of the session, the participant's autonomy to withdraw from the session at any point and avoid answering certain questions, and the participant's confidentiality rights. All participants showed agreement to commit to the process and procedures. They also gave consent to use their data for thesis and journal publication. Overall, eight interview sessions were conducted between one and a half hours to two hours. The interview sessions took place in the form of face-to-face mode and virtual mode depending on the preference of the participants. During the process, researchers as much as possible ensured they complied with the bracketing attitude that becomes a prominent attitude in phenomenological research. All the theoretical knowledge, professional experience, personal perception, and expectations were set aside to preserve the purity of the participants' experiences.

DATA ANALYSIS

The interview data then were transcribed verbatim. The verbatims then were used in the data analysis process. Researchers used a software application to thematically analyse the data. Thorough reading with the bracketing attitude was applied to identify the meaning units and construct the general structure of the experience (Giorgi et al., 2017). In conducting the analysis, researchers were carefully aware to comply with the bracketing principle by setting aside theoretical knowledge, professional experience, personal perception, and expectations. This was essential to ensure researchers report only the pure lived experience of the participants from the participants' perspectives and refrain researchers from imposing their personal or professional perceptions.

ETHICAL CONSIDERATION

Involving human subjects in research increases high concern about ethical considerations. In this study, researchers took precautionary steps to comprehend the participants regarding the contents of the informed consent form, confidentiality, and their right to receive non-judgmental treatment during the research process. The participants were also provided with a reflective form to reflect their experience during the interview process. The form was also used to identify any psychological issues prior to recalling the traumatic narratives of their clients. As for now, all participants reflected their satisfaction with the chance to contribute their experience to this study. They showed no sign of emotional disturbances after their sharing.

RESULT

The findings of this study were thematized into two main themes: 1) the experience of traumatic narrative exposure, and 2) the psychological impact. There are two sub-themes under the theme of the experience of traumatic narrative exposure which reflects the timelines of the experience namely: 1) experienced counsellor, and 2) novice counsellor. No further sub-theme emerges under the theme of the impact.

THE EXPERIENCE OF TRAUMATIC NARRATIVE EXPOSURE

The thematic analysis reveals that Malaysian counsellors are prompted to consider certain types of cases as their unforgettable moments while dealing with clients in crisis intervention sessions. The cases were thematized based on the state of experience at the encounter time. Two categories reflect the state of experience: 1) Experienced counsellor and 2) novice counselor. Although the participants recalled the experience in different timelines, the cases share similar patterns in terms of their impacts on clients such as death, and serious injuries. The following subsection describes the details of their experience based on the themes.

EXPERIENCED COUNSELLOR

Based on the analysis, Zudi, Ram, and Arul were found to share their experience in encountering traumatic cases when they were already an experienced counsellor. Experienced counsellor indicates the participants completed their three-year probation period from their appointment date. Their experiences were described in the form of descriptive reports as the following.

Zudi recalled his experience in dealing with a death row inmate when he was working as a professional counsellor in a prison institution. He met the inmate twice, a day before he underwent his death sentence. First, he met him during his meeting with his family members. He met him again for the second time at night a few hours before the death sentence took place. He remembered most of the moments he encountered during the night session. He went inside the cell compartment with a religious teacher. He took a chair and sat in front of him. The only barrier between them was just the cell. He could talk and touch him. During the meeting, the inmate told him that he did not commit the murder, a crime that he was charged with. He told Zudi to inform others that he was innocent when anyone asked him about the case. Zudi was very touched by the meeting. He felt attached to the inmate. He mentioned he can only lend his ears to listen to him. He had no authority to change anything regarding his fate. Zudi admitted that he went home with a mixture of emotions. He performed repentance prayer and asked God's forgiveness for the inmate. The next rainy Friday morning, he realized the inmate was hanged to death. He can no longer see him alive. He went to his office with a heavy feeling. It was so melancholic. But he believes the rain signifies the blessing from God to the inmate. Zudi took several days to overcome his feelings and now he still remembers the moment he had with him.

Ram encountered his most unforgettable domestic violence case when a woman with three little kids came to his office with bleeding on her head. He was already an experienced counsellor back then. Her husband punched the woman in her head using a meat-cut knife. Ram described he still could see the fresh blood coming out from her head. He was very shocked to see the woman's condition. He never encountered such a situation before. He thought she was supposed to be in the hospital after seeing her serious injuries. But she was in his office with her three children. Despite his confusion, Ram decided to treat the wound first before he could provide further aid to the woman.

When Arul was asked about his most unforgettable case, he immediately recalled his female patient. She was admitted to the hospital due to her serious health condition after she burned herself in an attempt to end her life. She was frustrated with her daughter who planned to marry a man she did not agree with. She decided to burn herself to end her life. Nevertheless, she survived the incident with serious burning injuries. The doctor confirmed she had no hope of surviving longer. Arul then was assigned to provide crisis intervention as she was emotionally unstable. She was sedated but still had consciousness. Arul described the patient's face and body became swollen due to the burn. She regrated her did. Arul tried to comfort her. He repeatedly taught her to confess words of witness (Shahadah) and repent wholeheartedly to God during their forty-five-minute sessions. When Arul reached his office room and was preparing his case note, he received a call informing the death of his patient. He attributed the situation of receiving the call to break the news of his patient's death as a scary moment.

NOVICE COUNSELLOR

Lai, Wince, Anju, and Dil revealed their experience in encountering traumatic cases when they were still a novice counsellor. Novice counsellor indicates they were still in the first three years of their services. The pattern of the cases includes sexual offense and unexpected death. The detail of their experiences is as follows.

Lai revisited her encounter with an illegal woman immigrant who was saved by the police and was placed at a shelter. She was still a freshie back then. The woman was detained in a building and sexually abused by her employer. The employer also did not pay her salary and did not allow her to go out of the place. She was then saved by police when she threw a note at a man who passed by her place. Lai stated the woman kept crying when she was in the shelter and during their meeting. She felt sorry for the woman and questioned her fate. Lai kept thinking about how badly she was treated by her employer. Consequently, she could not help the client much. She felt uneasy and anxious every time she encountered her for a crisis intervention session. The situation lasted for several months until Lai could get rid of her impacted thoughts.

Wince also recalled his experience while he was a freshie. He was assigned to provide crisis intervention to a family who witnessed the murder of their other family members. The murderer was the son of the family. He killed his father and his younger sister. He cut off his father's head and brought it to some other place. His mother and another younger sister survived the incident. They witnessed the tragic incident that happened in their family. Wince visited the place. He still could see all the traces. He managed to conduct proper crisis intervention although he claimed he did not know what to do at first.

Anju took a deep breath when she began to recall her unforgettable crisis case. She was a trainee counsellor back then when she underwent her practical in a public hospital. During her first week of training, she encountered a full-term pregnant young mother with her little daughter. She brought her daughter to the hospital after she complained for having pain while urinating. The child told her mother that her father did something bad to her. The doctor then confirmed the trace of penetration on the child's private part. The mother was shocked and very traumatized. She never thought her husband would do that to their daughter. Anju cried when she encountered the situation. She could not control her emotions and started to question the situation. She felt so sorry for the little girl.

Dil recalled her encounter during crisis work involving a shipwreck tragedy. She was still a freshie at that time. The incident happened a few weeks before the Chinese New Year. A group of school students underwent Dragon Boat training at a beach. All the students drowned. Some of them survived and some others did not. Dil was assigned to provide crisis intervention and psychological support to the survivors and the victims' families. She recalled the melancholic moment when some of the family members waited for their children with the hope of good news. The family members were crying and refused to eat. They seemed restless and very worried. The situation became much sadder when the bodies of the victims were found. But Dil could maintain her calmness during her encounter.

THE PSYCHOLOGICAL IMPACT

The second main theme is the psychological impact. The experiences have a psychological impact on the participants. Despite the negative impact, the experiences also inspire professional growth in the participants. Every participant shared a unique perspective related to their experience. Their experiences were described in the following

Zudi disclosed he felt nervous, scared, and excited at the same time when he got the chance to see the death row inmate for the final time. He regarded his encounter as a precious experience that he could learn something from it. He was carried away by his emotions after he realized the inmate passed away. He wondered about how the funeral ceremony went for him and he kept praying everything went well. He mentioned he felt relief after the religious teacher told him everything went smoothly. But he still carried away his attached emotion to the inmate and kept recalling their last meeting. As an experienced counsellor, Zudi reported using various proactive ways to overcome his triggered emotions such as getting opinions from experienced colleagues, sharing emotions with his wife and other close family members, and listening to religious talks. He managed to overcome his overwhelmed emotions and started his routine as usual, three days after that. He regarded the experience as the most precious one, providing him with valuable lessons about life.

Unlike Zudi, Lai had a longer psychological impact after encountering the immigrant worker. She disclosed she was very new in crisis work and had little knowledge and skills to handle such a case. Moreover, she deeply felt sorry for the client and started to question her fate. She could not accept the evil that the woman encountered. She felt very hard for her to handle the case. She did not have any idea how to help her. Every time she met the client, she felt nervous and guilty for not being able to help her. She considered her inability as her fault and her weakness. She thought of withdrawing the case. But she felt the act showed she was irresponsible. Hence, she kept meeting her with a pounding and guilty heart, listening to her story. Lai did not have any colleagues to share her emotions as she was the only counsellor in her institution. She also did not receive a guide from her leader. She realized she had to think by herself. She remembered her lecturer during her study reminded her not to carry away the case at home as it would affect her personal life. But she was unable to practice it at that time. The situation prolonged for two months until Lai got ideas that changed the situation. When Lai was asked about her perception of encountering a similar type of case nowadays, she firmly stated with her years of experience, training, knowledge, and skills, she is ready for that.

Ram was already an experienced counsellor during his encounter with the wounded client. He admitted he was shocked by her situation. He described the client's empty gaze on him brought a challenge to him. He perceived that the client was thinking he was unable to help her but she had no choice but to go anywhere else. He then questioned himself on what he should do for the client. He realized he was on overwhelming emotions, and he was supposed to be calm. He took a few minutes to release his emotions before he finally approached the client. He started to apologize to the client and genuinely stated that he was shocked seeing her condition. Ram then asked for the client's agreement to treat her wound first before he started to talk about her issues and the client agreed with him. Ram conducted several intervention sessions with the client, and he was satisfied to see the growth of the client after the incident.

Despite his fresh experience in crisis work, Wince was able to control his emotions during his encounter with a murder case. Wince gained benefits from his previous working experience as a counsellor in a non-government organization. He stated he learned to create a boundary between working life and personal life from his senior colleague in the institution. For Wince, the client's problem belongs to the client. As a human, he felt to help the client at his best although it is beyond his job scope. But his senior made him realize that he might not be able to help every client the same way. Otherwise, it will become a burden for him. Wince held this principle when he joined the public setting. Thus, he did not carry away his attached emotion to the clients. He felt nervous and did not know what he should do while meeting the survivors. Luckily, he had a supportive leader who guided him in his work. The leader informed him about the procedures he should do when he arrived there. Although at first, he felt scared, he became more confident after he started doing his task. He also managed to report for the case with the aid and guidance of his leader after he went back to his office.

Arul, as an experienced counsellor during his encounter with the client, was already equipped with the knowledge and skill to handle such cases through continuous chances of professional training when he joined the service. He was sad when he received the call informing the death of the patient. He perceived the feelings during the moment as indescribable, but he could manage his emotions. He also mentioned that he set in his mind that he no longer had time for grieving because he must be prepared to attend to other patients. He did a case report to release his emotion when he felt he could not attend to another client after the breaking news. He also started to plan for crisis intervention to be given to the family of the demise client. He was very familiar with his task and the procedures to complete the task. Arul however admitted that the case made him reflect on how he would face his death fate in the future. The reflection brings him a positive perception of life.

As a novice counsellor back then, Anju was affected emotionally. She felt attached to the client and the victim and felt sorry for them. Anju had a lot of questions about the fate of the victim. She felt the man had betrayed his wife's and his daughter's trust. To Anju, he was supposed not to treat his daughter like that. Anju was crying during her encounter with the victim's mother. Luckily, Anju had a supportive supervisor. He made her calm and moved to an action plan to help the client. Anju saw the client stops crying when the supervisor asked her about her next action, giving Anju an insight that she was supposed not to be carried away by her emotion. Instead, she must be the source of calmness for the client. She realized her limitations and the improvement that she needed to make. After she went back home, she was crying again but she learned a valuable lesson. She realized she needed to be the provider as her supervisor did. She bounced back with the courage to be a provider to her clients the next day.

Dil was also a newcomer in public service during her encounter. She described the situation during the rescue as very sad. The victims' families were waiting for their children to be saved alive. They were in intense grief when the bodies of the victims were brought to them. Dil expressed she was very sad to witness the cries of the victims' families. However, she was able to control her emotions. Luckily, she was not alone during the crisis work as she was in a group with her other colleagues. She said most of her colleagues perceived her as very calm during her encounter with the victims' families in the tragic incident. Nevertheless, she frankly said deep in her heart, she felt very sad for them. She can manage her emotions because she had undergone training for crisis intervention a few weeks before the incident. She claimed she gained a lot of benefits from the course, preparing her to face the real situation in crisis work. Dil also gave her opinion that a counsellor must have proper training before deciding to serve in crisis work because the situation may become very tragic, thereby affecting the counselor psychologically in a terrible way.

DISCUSSION

The findings of this study revealed the experience of traumatic narrative exposure among Malaysian counsellors and how the experiences impact them. Most of the participants revisited the experiences they encountered during their first few years in crisis work and some of them tended to revisit the experiences they encountered after they were already experienced counsellors. Three prominent points can be highlighted from the findings: 1) Experienced counsellors are affected psychologically by the death of their clients while novice counsellors are affected by a sexual crime involving their clients, 2) knowledge and skill in crisis work are essential to mitigate the psychological impact of traumatic narrative exposure, and 3) supportive supervisor plays an important role in guiding novice counsellors to deal with traumatic cases.

The first point indicates experienced counsellors are affected psychologically when they encounter the death of their clients even though they are already experienced counsellors. Meanwhile, novice counsellors have been affected by sexual crimes involving their clients. The attachment between the counsellor and the client in the therapeutic relationship increases empathy in the counsellor, leading to emotional remorse when the client passes away. However, as experienced counsellors, they managed to overcome the feelings and recognize a psychological boundary to gradually mitigate the feelings. Recognizing the psychological boundary helps counsellors to prevent psychological impact (Coaston, 2017). Novice counsellors otherwise reflect a high level of worry about the clients who encounter sexual offenses and incorporate clients' trauma reactions and problems into their own (Corey, 2005; Bartikova et al., 2020).

Therefore, sufficient knowledge and skill are highly crucial to be delivered to novice counsellors before and after they are deployed to a crisis work setting. This is the second prominent key point based on the findings. In the current study, knowledge and skills were found to serve as guidance for both experienced and novice counsellors. Novice counsellors who underwent formal courses or experiential training in crisis work were found to be more resilient to encountering traumatic cases. This finding aligns with a recent study that reported counsellors who undergo training show higher confidence in practicing their counselling skills (Levy & Lemberger-Truelove, 2021). Acquisition of knowledge and skills also increases counsellors' professional competencies to protect themselves from the psychological impact of exposure to traumatic narratives daily (Pearlman & Ian, 1995).

The findings of this study also discovered supportive supervisor plays an important role in guiding novice counsellors to deal with traumatic cases. Novice counsellors who received guidance from their supervisors were found to be less affected by the traumatic cases and narratives they were exposed to. Previous studies also highlighted supportive supervisors serve as a secure base for novice counsellors to get enthusiastic feedback to improve their clinical skills, develop their professional identities and coping strategies, and increase work performance and well-being (Russo, 2020; Sacheti, 2020; Jethi, 2020).

In sum, both experienced and novice counsellors have the potential to be affected by their clients' traumatic narratives, especially in the case that involves clients' death. However, professional knowledge and skills help counsellors to overcome the psychological impact. These knowledge and skills are attained through years of practice in the crisis work field, formal training courses, and experiential training. In addition, supportive supervisors serve as one of the prominent figures in guiding novice counsellors to perform tasks in crisis work and overcome their triggered emotions due to exposure to traumatic narratives on a daily basis.

CONCLUSION

This study illuminates the complexities of counsellor experiences when confronted with traumatic narratives in the Malaysian context. It underscores the need for comprehensive training and educational initiatives to equip counsellors with the necessary tools to navigate the emotional challenges of their profession. Moreover, the supportive role of supervisors emerges as a critical factor in ensuring counsellors' well-being and competence. By attending to these various facets, the counselling profession in Malaysia can progress towards more efficient and robust practices, which will ultimately be advantageous for both practitioners and their clients. It is expected the findings of this study may support advanced professional development programs for Malaysian counsellors, focusing on psychological trauma care and strategies for maintaining counsellors' mental well-being. It is also hoped this study could contribute to the development of policies and guidelines within the Malaysian counselling profession, offering extensive guidelines for self-care, setting limits on caseloads involving traumatic narratives, and defining best practices for managing such cases.

For future replication, it is important to address several limitations of this study. First, this research focused exclusively on the experiences of traumatic exposure among Malaysian public service counsellors in specific work settings, which limits its generalizability to the broader population of Malaysian public service counsellors. Additionally, we did not delve into the specific details of how counsellors navigate the challenges associated with traumatic narrative exposure, resulting in a knowledge gap regarding their self-care strategies, particularly during their personal time. Therefore, future research should aim to address these limitations and incorporate a more diverse range of perspectives.

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The Impact of Leadership Excellence on Business Performance in Qatari Companies

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ABSTRACT

In a fast-paced world, the primary responsibility of leaders is to achieve extraordinary business performance. This paper aims to identify the key excellence leadership enablers (ELEs) that can enhance the performance of Qatari companies. Three crucial excellence leadership enablers contributing to business performance are vision and mission, ethics and values, and an agile orientation. Both theorists and practitioners have acknowledged the significant impact of leadership on business performance. The dimensions of (ELEs)are still need some discussion and enrichment. However, this paper aims to discuss those dimensions and provide critical results to practitioners in the market.

Keywords: Business performance, Excellence leadership

INTRODUCTION

One of the utmost goals of leadership level, CEOs, or their watchers, in the organization is achieving the desired results for the shareholders. These results translate into financial and non-financial performance. Therefore, achieving performance is one of the main roles at the C-suite level in organizations. In the context of Qatar, the vision of 2030 aimed to create a sustainable economy dependent on non-hydrocarbon products. In addition to that, 51 companies are listed companies in the Qatari stock market. More than 110 closed ownership companies and the remaining SMEs constitute the main leverage and the majority in the Qatari economy. Moreover, with the amazing organizing of the FIFA World Cup 2022, entrepreneurs will start heading to Qatar and establishing projects. This will push existing projects into intense competition, which will lead Qatari projects to adapt practices in order to sustain themselves in the market.

This paper aimed to measure the effect of leadership on the performance of Qatari companies. Leaders should have traits such as drive appetite and risk tolerance that make them more successful and capable of dealing with mishaps. This paper will investigate the leadership recipe from the lens of business excellence models and its impact on performance. Leadership excellence is one of the trends that is supported and navigated by the European Foundation for Quality Management (EFQM) and The Malcolm Baldrige National Quality Award (MBNQA). This paper will extract leadership excellence from these two models. These measures are (1) mission and vision, (2) ethics and values (3) agile orientation and strategy.

C-suite levels should play a great role in achieving the performance of businesses, whether financial or non-financial. According to the QDB report (2020), Qatar's GDP composition shows a deliberate move towards reducing reliance on the oil and gas sector and developing a more diversified economy. Although oil and gas activities still make up the largest portion of the GDP at 32.6% in the fourth quarter of 2019 (compared to 52.5% in 2014), other sectors have become increasingly important in the country's economy. However, there is a scarcity of studies that reflect the role of leaders in achieving business performance (Wang & Li, 2022). There are claims that EFQM, as one of the excellence models, did not provide leaders with a recipe for leading business, especially in times of crisis (Abrokwah-Larbi, 2023). At the same time, there is a need to discuss to what extent excellent leadership achieves a quick recovery as decisive and transformational leadership (Wang & Li, 2022). At the same time, there is a scarcity of discussing leadership from the lens of business excellence in the Qatari market (Tarí.etal,2023).

According to the research gap, this paper is seeking answers to the following questions:

1. What are the effects of strategy on the performance of the Qatari businesses?
2. What is the nature of the relationship between agile leadership and the performance of the Qatari businesses?
3. What is the impact of ethics on the performance of the Qatari businesses?
4. To what extent does the mission and vision relationship between leadership excellence and the performance of the Qatari businesses?

The main research objective of this paper is to examine the interrelationships among leadership excellence and business performance in Qatari companies. The specific research objectives that will further guide this paper are presented as follows:

1. To investigate the effects of strategy on the performance of the Qatari businesses.
2. To examine the relationship between agile leadership and the performance of the Qatari businesses.
3. To examine the relationship between ethics and values on the performance of Qatari businesses.
4. To explore the effect of mission and vision on the performance of the Qatari businesses

LITERATURE REVIEW

BUSINESS PERFORMANCE

Business performance is an important aspect of management that has received significant attention in the literature as a method of evaluating an organization's success (Baig.etal,2021). Business performance is measured by a number of criteria that stakeholders can gauge and evaluate the progress of the business. From the stakeholders 'point of view, these criteria constitute the desirable outcomes that a business attempts to achieve during a certain period of time. Performance measures are used to assess the extent to which companies surpass their industry counterparts, including factors such as the duration for which they can maintain their competitive advantage over rivals.

On a wider scale, performance is a quantitative representation of a company's financial well-being, operational endurance, and strategic standing. These measures provide valuable insights into a company's overall performance and help evaluate its success within the indicators, the use of key financial ratios as performance measures enables firms to effectively manage the conversion of inputs into outputs and track their progress towards achieving their goals. These measures foster accountability and provide valuable insights that assist in redefining and adjusting the company's strategy. By analysing and interpreting these ratios, firms can make informed decisions, identify areas for improvement, and align their actions with their objectives to drive success (Markman, &Venzin,2014).

In the literature, traditional measures (financial) and untraditional measures (nonfinancial) are used for analysing business performance. The financial measures are profitability, market share, return on capital (ROC), return on sales (ROS), return on investment (ROE), and sales growth are used for measuring the progress of an organization (Tseng, 2010; Deb.et al,2023). Those financial measures are widely acknowledged to be important in determining the performance of business organizations; however, their main flaw is that they only reflect the outcomes of previous managerial decisions and do not reflect any actions taken by the organization to improve its performance in the future (Hristov.et al,2019). In addition to that, financial measures have some limitations such as focusing on short-term measurements like revenue and budget instead of long-term performance goals like customer satisfaction, company procedures and employee competency, and product or service superiority. As a result, financial measures are insufficient for assessing the success of modern corporate operations; however, both financial and nonfinancial performance metrics should be included in this paper to measure business performance (Abrokwah-Larbi,2023).

On the other hand, non-financial dimensions are also highlighted in the literature (Al-Tit, 2017; Tariq, 2016; Maltz.et al., 2013) mentioned a number of non-financial measures such as product quality, product innovation, process innovation, and customer perspective. In addition, Tjahjadi et al., 2022, added some measures for customer retention, cost efficiency, and employee cooperation. In addition to that business image, business growth, customer loyalty, and product service innovativeness are also included (Ahmed & Ismail, 2023). The balance scorecard methodology introduced by Kaplan and Norton (1992) is a genius administration tool that combined both measures financial and non-financial. It is widely acknowledged as a prominent technique for assessing organizational performance (Mehralian et al., 2017). Therefore, this paper will discuss the four measures of performance that are profitability, sales growth, market share, and Image.

LEADERSHIP PRACTICES

Leadership is a topic of interest to both theorists and practitioners in literature. The significance of leadership stems from its ability to strike a balance between planned aims and emergent viewpoints (Santos et. al., 2018). Many researchers have emphasized the concept that "leaders are not born but made." This argument emphasized that leaders could make a difference if they continue to develop their leadership skills and talents to lead properly. This assumption prompts the conversation to focus on the primary traits of leaders. According to Ralph (1948), leadership is more than just a combination of merits. It does, however, emphasize the development of a harmonious work team capable of achieving corporate goals. To fulfil these objectives effectively, a leader must possess attributes such as intelligence, awareness, the capacity to motivate others, responsibility, taking initiative, perseverance, and self-confidence. It should also be mentioned that leadership is not limited to these characteristics but should be converted into actual achievement on the ground. According to the same author, a leader's success in one task and failure in another is extremely natural, and this will drive the discussion to define leadership styles, as described in the study (Meng et al., 2012).

There are three types of leadership styles: behaviour leadership, situational leadership, and transformational leadership. and charismatic leadership and all have a positive impact on performance (Osseo-Asare et al., 2005; Kassim, 2023). The behaviour approach is all about focusing on practices, and the effects they have on managerial performance. The ability of a leader to diversify his leadership styles is dependent on the situation, according to the situational approach. In terms of the transformational strategy, this approach encourages and inspires the team to innovate and develop new ways to grow and improve a company's route to future success. Over the last few decades, the world has witnessed the birth of leadership excellence. The second section will elaborate on this notion and its measures.

LEADERSHIP EXCELLENCE

The concept of leadership excellence (LEX) started spreading during the period of excellence era. In practice, business excellence becomes the watchword for companies that are looking for superior performance, sustainability, and resilience. Therefore, over 100 business excellence models are accepted and used as a tool for improvement (Talwar, 2011). The Malcolm Baldrige National Quality Award (MBNQA), the European Foundation for Quality Management (EFQM), and the Deming Prize are the only three well-known models.

Business excellence is viewed as the catalyst that promotes transformation in today's businesses. The term "excellence" has been defined and explained in many ways in the literature. (LEX) is considered one of the excellence model criteria that take part in directing the organization to the future (Kanji,2008). All excellence models discussed the dimension of " leadership" and its measures. This paper will investigate "leadership excellence" that listed in the two main excellence models (MBNQA) and (EFQM) (Rahman.et al., 2018; Jankal & Jankalová, 2020; Jabnoun, 2019; Metaxas et al., 2019). The foundation and measures of LEX were developed (Kanji et al., 2001; Kanji, 2008). These measures include establishing and sharing the values, developing and communicating the vision, defining the mission, selecting and implementing a strategy, and managing other operational key issues within the organization.

Santos et al., 2018) indicated 3 measures of LEX corporate governance, work processes, and analysing performance. From another angle, Williams (2021) indicated three strategies of LEX for enhancing continuous improvement, leadership engagement, employee engagement, standardization, and training. Djordjevic et al., (2020) added other criteria of LEX which are planning, establishing vision and values, and building successful business relationships. According to the MBNQA, LEX focuses on how an organization's senior leaders created and sustained that organization.

The criterion also examines the governance structures and looks at how it addresses its ethical, legal, and community responsibilities' clarifying that LEX is the process of developing and facilitating an organization's mission and vision, values and systems required for sustainable success. According to Pungeršek et al., (2022), five dimensions measure leadership excellence; mission, vision, and values, motivation and commitment, managing improvement system, and stakeholders' interaction and integration. (LEX) was defined by EFQM, as the way that people are involved in the organization and take responsibility for their decisions. Both EFQM models 2013 and 2020 claimed mission, values and culture, vision, and strategy to improve companies' results (Tarí et al., 2023).

RESEARCH CONCEPTUAL FRAMEWORK

Figure 1 below illustrates the direct relationship between variables of the same relationship in the presence of a mediator. The independent variable in the current study is leadership excellence and the dependent variable is continuous improvement. The study proposes that mediation affects the organizational learning between the independent variables and the dependent variable

RESEARCH PHYPOTHESES

1. There are positive relations between strategy on the performance of the Qatari businesses.
2. There are positive relations between agile leadership and the performance of the Qatari businesses.
3. There are positive relations between ethics and values on the performance of the Qatari businesses.
4. There are positive relations between mission and vison on the performance of the Qatari businesses

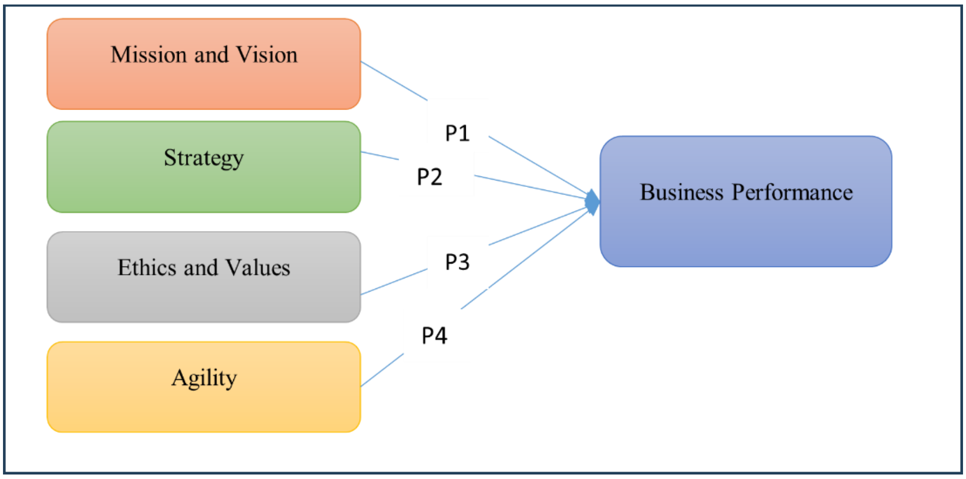

Figure 1: Research Framework

CONCLUSION

The objective of this study was to establish a connection between various dimensions of leadership excellence, such as vision and mission, ethics and values, agile orientation and strategy, and business performance. After conducting a literature review, this paper aims to contribute by emphasizing three key elements of leadership excellence and their influence on business performance. To gain more insights, it is recommended to empirically examine this framework in the Qatari market and other markets in MENAT region for future research.

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Social Enterprise: Solution For Poverty Alleviation from the Perspective of Youth Social Enterprise

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ABSTRACT

For many years, alleviating poverty has been an issue addressed by public interventions, international development organizations, social enterprises, social businesses, and non-governmental organizations (NGOs). This study aims to define the "social" in social entrepreneurship (SE) by looking at its motivation, value creation and challenges of youth social entrepreneurs in developing their social enterprises. It is essential to ensure the sustainability of social enterprise and hence to continuously provide value and assistance to the beneficiaries and solve social problems. This study employed a qualitative method by conducting an in-depth interview with the founder of youth social enterprises in Malaysia. Overall, this study provides insight into the process, motivations, determination, and challenges of youth social entrepreneurs working with the beneficiaries and communities. The findings may help social entrepreneurs, government, and social enterprises have more responsive and impactful solutions, further strengthening the drive for social entrepreneurship, thus benefiting the community economy and local communities.

Keywords: Beneficiaries, Youth Social Enterprise, Qualitative Poverty Alleviation.

INTRODUCTION

Social entrepreneurship has intertwined between the private and the government the movement emerged in the 1980s in Europe and the United States and later spread to other countries in the world (Bidet & Defourny, 2019; Defourny & Nyssens, 2008). Social enterprise is not a new phenomenon that has evolved around the world because of improving the well-being of the global community. This condition also allows the social enterprise to contribute to the community through the aims it has established. Most countries now explore the concept of social enterprise, which is related to the third sector and the non-profit sector (NPO) (Defourny, 2014).

Social enterprise is an economic model that focuses on both economic and social outcomes (Heinecke & Mayer, 2012). This concept is also the outcome of people's actions that entail them being a part of a community or organization that has similar wants or aims to them. Social enterprises were incorporated in the 2030 Sustainable Development Agenda and the 17 Sustainable Development Goals in 2015, to accomplish their objectives through their contributions (Lafont-Torio et al., 2023). Social companies have two primary features when it comes to implementation: social and scalable innovation (Ratten & Leitão, 2022).

Sahasranamam et al., (2023) highlighted that many social entrepreneurs began with no prior knowledge or experience in the field of social entrepreneurship. However, social entrepreneurs understand their social missions allowing them to grow and learn from their social networks to accomplish the necessary change. Social enterprises, on the other hand, are incapable of bringing about social transformation on their own. They rely on policies to help them develop and demand government aid (Abdul Kadir & Mhd Sarif, 2016)while the government on the other hand requires assistance in societal changes and innovation.

Malaysia is still in the early stage of social entrepreneurship (MaGIC, 2015; MaGIC Social Entrepreneurship, 2016) at the same time the Malaysia Global Creativity and Innovation Centre was created in 2014. Before that, a glimpse of social enterprise can be seen with the incorporation of cooperation in Malaysia before 2014. But what makes a social enterprise in Malaysia, it must be a registered entity, yet many still have not registered their business entity. In 2019, the British Council Malaysia published The State of Social Enterprise in Malaysia in collaboration with Tendemic. According to the report, there were 20,749 social enterprises in Malaysia, which include Micro, Small and Medium Enterprises (MSMEs), Non-Governmental Organisations (NGOs), and Cooperatives (British Council Malaysia, 2019). However, data by Malaysia Global Innovation and Creativity Centre (MaGIC), now known as Mranti, there were only 465 social companies founded in Malaysia as of October 2022, and only 48 of those were accredited (MaGIC, 2022). The actual number of social enterprises in Malaysia is contradictory and not what the government planned to achieve.

The Malaysian government launched the 12th Malaysia Plan in September 2021 to take a more sustainable approach to nation-building. Through institutionalization, the government attempted to embrace the role of social enterprises. Through this collaboration, both the government and social enterprises can empower poor communities to sustain their livelihoods and act as social enterprise beneficiaries. The current household poverty rate is RM2,208, while the hardcore poor pay RM1,169 per household (Economic Planning Unit, 2021)Currently, Malaysian social enterprises address social concerns with the United Nations Sustainable Development Goals (UNSDG) and the Shared Prosperity Vision 2030 (SPV2030) (MEDAC, 2022; Sarawak Digital Economy Corporation (SDEC), 2021). Malaysia's social enterprises have the purpose of social inclusion, education for all, social equality, protection of victims of violence, healthcare for all, cultural and heritage preservation, access to water and sanitation, environment preservation, climate action, affordable housing, and food sufficiency.

In the current Social Entrepreneurship Action Framework (SEMy 2030), social enterprise is defined as a registered entity under a written law in Malaysia, purpose-driven, and has a financially viable business model that addresses social and environmental challenges, aiming to achieve positive impacts to its beneficiaries and to the economy. the definition aligned with the global characteristics of a social enterprise. The Malaysian government has also identified 16 groups of beneficiaries which comprise children, the elderly, persons with disabilities, victims, domestic violence victims, offenders under community services, victims of human trafficking, disadvantaged youths, indigenous people, persons with addictions, ex-convicts, undocumented persons, poor and hardcore poor individuals, and vulnerable families (single mother or single father)(MEDAC, 2022).

Social beneficiary contribution can be identified as one of the key stakeholders in a social enterprise. Social enterprises resolved problems, added value, and made changes through innovative activities. Malaysia targeted 1,000 social businesses by the year 2018 when the first social enterprise plan Malaysia was announced by the former prime minister in 2015 (MaGIC, 2015), but Malaysia only attained half of that number by 2022. While in 2022, a new target of 5,000 was set to be met by 2025 (MEDAC, 2022). The CEO of MaGIC, now known as Mranti, once stated that one of the criteria for improving the Malaysian social entrepreneurship ecosystem is to address the skills deficit (Shim, 2020). Currently, social enterprise is being taught at colleges as part of the curriculum (Othman & Ab Wahid, 2014). Some participants in the various social entrepreneurship programs were successful in branding themselves as a social enterprise, while others were just getting started. As a result, there is an urgent need to investigate social initiatives and social enterprise among Malaysian youth. This is to ensure a sustainable pool of social enterprises in building the whole ecosystem of social entrepreneurship in Malaysia on poverty alleviation.

LITERATURE REVIEW

Social entrepreneurship is a combination of social missions and commercial operations for economic development that also focus on giving social value (Mair & Martí, 2006). The term "social" refers to projects that benefit others (Ebrashi, 2013). In general, social entrepreneurship differs from profit-driven commercial enterprise (Choi et al., 2020). Bill Drayton launched Ashoka, which has paved the way for social enterprise all over the world (Defourny, 2007). In 1976, Professor Yunus, a Nobel Prize laureate, established Grameen Bank, which focuses on banking for the poor, in Bangladesh, and developed a different idea of socialness through social enterprise. (Yunus et al. (2010) define social entrepreneurship as humanistic capitalism that focuses on developing human needs in novel ways and profitably.

The process of social entrepreneurship includes the search, evaluation, and exploitation of opportunities (Shane & Venkataraman, 2000). The process will be intertwined with profit-generating operations. Social businesses, on the other hand, focus on solving social problems while the profits earned are reinvested back into the business, while investors merely receive their money back with no dividend (Yunus et al., 2010). The similarities between social entrepreneurship and social business are that they both focus on solving social problems, which is also regarded as the economy's third sector after government and corporate.

SOCIAL ENTREPRENEURSHIP AS A CAREER

In Malaysia, there have been encouraging improvements in social entrepreneurship, with young social entrepreneurs transitioning from the corporate to the social sectors, or from commercial organizations to social enterprises (MaGIC, 2015). In a study done by the British Council Malaysia, 36% of Malaysian social entrepreneurs are between the ages of 31 and 40. While youth social entrepreneurs aged 18-25 accounted for only 7% of the total, social enterprises aged 26-30 accounted for 12% (British Council Malaysia, 2019). As a result, there is a need to increase the number of social entrepreneurs among youth. Many social enterprises were created in 2016, immediately after the social enterprise roadmap 2015-2018 was introduced in 2015. Those interested in social entrepreneurship should have a solid foundation in entrepreneurial skills to ensure the success of their social enterprise. In transforming the world, every entrepreneur must have entrepreneurial skills (Al Mamun et al., 2019).

MOTIVATION DRIVEN

Personal experience is a key consideration when deciding on a career as a social entrepreneur. Hussain et al. (2022), discussed that personal experiences allow the informants to recognize, comprehend, and commit to specific concerns related to their social enterprise. Education, the nature of one's employment, life events, and social networks have all been highlighted as motivators for people to become social entrepreneurs. Haugh (2005) defined opportunity identification in the community as an early stage in which one or more persons examine opportunities originating from personal experience, implicit knowledge, intuition, environmental forces, social change, or market failure. According to (Faiz & Astrox, n.d.; Henry et al., 2022; Samsudin et al., 2022), the process of developing possibilities for social entrepreneurs is a personal experience that can bring motivation, inspiration, or a source of unhappiness in building a new strategy. According to the findings of their study, relevant experience is frequently ineffective in new domains, such as social entrepreneurial activities. Three major elements influence people to become social entrepreneurs. The first element is on crisis or incident that prompts change; while the second element focuses on self-esteem; and the third element is through the parental influence during childhood. According to (Lumpkin & Bacq, 2019)D, the influence of early socialization among family members, friends, and even associations may be the reason why an individual becomes a social entrepreneur.

SOCIAL ENTREPRENEURSHIP PROGRAMMES

Malaysia, through the Institut Keusahawanan Negara (INSKEN), has aggressively launched training to teach Malaysians about social enterprise. Kursus Asas Keusahawanan Sosial (KAKSE) is the name of the program. Petronas, Standard Chartered, and Malaysian Green Technology and Climate Change Corporation (MGTC) have developed incubators and programs to foster more social enterprises in Malaysia. To inculcate social enterprise from the early stages, many programs have been initiated in universities for example Enactus (Ab Wahid et al., 2017), SeLFY, Duta Jauhar (Rashid et al., 2018). Several graduates initiate their social enterprises from what they had experienced during their undergraduate studies. The latest edition is through MyHarapan Youth Trust Foundation which collaborated with the Ministry of Youth and Sports Malaysia to organize Social Entrepreneurship for Rural Youth (SERY). SERY is a structured training program that aims to develop the potential of youth in the field of social entrepreneurship, with a focus on empowering youth to contribute to socioeconomic development and rural communities. In assisting the youth, the program tabulated the modules which include training, coaching, and mentoring sessions.

METHODOLOGY

This study employed a basic qualitative approach to gather and analyze data (Merriam, 2009). The researcher is the primary tool for data collection and analysis in qualitative research. An interview guide was developed to conduct in-depth interviews, which provided an opportunity to investigate the problems confronting young social entrepreneurs.

Informants were chosen from the MaGIC alumni listing which is available to the public. Through the internet search, the study only focuses on social entrepreneurs who are at the age of 22-40 years old. Classification of youth in Malaysia is at 15-40 years (United Nations Children's Fund Malaysia Country Office, 2018) The social enterprises selected in this study run enterprises with products or service offerings to support their social mission. Detailed information related to the period of operation, social impacts, beneficiaries, type of business, curriculum experience, and operation is described in Table 1.

Table 1: Informant Profile

Name	**Age**	**Place**	**Curriculum Experience**	**Type of Business**	**Beneficiaries**	**No of years involved**	**Social Impact**
Alvin	31	Penang	0	Partnership	Shelter Home and Homeless	6	Food Waste (Waste Management)
Ema	30	Penang	Enactus (3)	Partnership	Single mother	5 years after undergraduate	Poverty eradication
Farid	29	Penang/ Tanzania	Enactus (4), SeLFY	Partnership	Single mother and young graduates	4 years after undergraduate	Youth Development * Women empowerment
Musa	28	Johor	Enactus (2) Duta Jauhar	Enterprise	B40 families	4 years after undergraduate	Waste Management
Ali	28	Kelantan	Enactus (3)	Enterprise	B40 Families	5 years after undergraduate	Waste Management
Alice	31	Penang	AIESEC (2)	Partnership	Pensioners	7 years after undergraduate	Education & Aging Society

Data saturation was reached after six informant interviews; in other words, there was data repetition but no new information. According to(Merriam Sharan, 2016), data saturation is the point at which the researcher realizes there will be no fresh information, insights, or comprehension.

DATA GATHERING AND ANALYSIS

The researcher met with the informants after selecting and contacting participants and before the actual interview session to introduce ourselves and build a relationship so that we could learn about the informants' social entrepreneurship activities (Merriam Sharan, 2016). This was done to establish familiarity or rapport with the informants so that they would feel more at ease offering information during the real interview sessions.

The six informants in this study were all actively involved in social enterprises or social businesses. They were between the ages of 28 to 31. Four informants had more than five years of social entrepreneurial experience, while the remainder had four years.

Aliases were utilized to conceal the informants' identities. The interviewees were drawn from a variety of social impact sectors, including youth development, waste management, education, and aging society and poverty eradication, youth development, and health care. The profiles of the six informants in this investigation are summarized in per above table. The difficulties emerged from the interview: adjusting to life and work as a social entrepreneur, and not receiving support from family.

RESULTS AND DISCUSSION

Getting used to the life and work of a social entrepreneur. The informants saw acclimating to the life and job of a social entrepreneur after quitting a previous career as a challenge. Ema's readiness to give up her previous abundant lifestyle to become a social entrepreneur was motivated by a personal reason: *"I made the decision myself to strip away everything that I had." I quit my job at a multinational company with a lucrative payslip and decided to be a changemaker".*

Farid on the other hand quit working in the government sector to continue his passion. *"My routine was sitting on my desk and crunching numbers and doing analysis daily. "I missed my uni days when I enjoyed helping others with projects that I assisted. I made a U-turned. It was a hard decision to make but, I do not want to have mental health issues like what my colleague had."*

Even though Ali comes from a business background, he faces a hurdle in adjusting to life and a career as a social entrepreneur: *"As a social entrepreneur, I must comprehend the B40s who have a lot of issues. They have personal issues; therefore, I have to understand them. At the same time, I must ensure that social enterprise is sustainable. It's not simple to adjust because, before this, I ran my business like my parents did. Profit is important."*

BENEFICIARIES AS TARGETED GROUP TO ASSIST

As a result of the interview conducted, the researcher developed the category as the type of community that needs to be assisted. The informant mentioned six target groups for aid in the interpretation: owners of shelter homes, single mothers, women of B40, families of B40, young graduates, and pensioners.

Alvin is the social entrepreneur who gets edible food and cuts down the wastage of food by selling it at a discount price to people. On top of that, Alvin also did charity by providing food collected from café and bakeries to selected shelter homes and homeless people.

Ema supports single mothers by providing them with e-commerce training. The single mothers then sell beauty products through online platforms, and they generate their income from zero to RM1700 monthly after several months of monitoring and coaching.

Farid has a passion for helping others. Farid helps single mothers and young graduates through sewing skills to generate income. Farid teaches them to sew unused materials and upcycle them into bags and household products. Farid started his venture in Penang in 2019 and later replicated the project in Tanzania in 2022.

Musa focuses his social enterprise on collecting waste food to do fertilizer and using cooking oil to create fragrant lemongrass fly repellent. Musa started his venture in Muar and later replicated the same project in Batu Pahat. The B40 families collected used cooking oils and food waste as their side income before creating the new product.

Ali used to be an entrepreneur. Many families in his area were affected by dengue fever. He saw the root cause of it as many of them threw used cooking oil at their drainage causing clog. He later collaborates with a company that collects used cooking oil and makes the family of B40 collect used cooking oil and pay them RM2 per kilo collected. In a month, Ali managed to save approximately 8,000 to 10,000 kilos which the people collected from household and food vendors.

Alice once did her internship in Bangladesh exploring social business in an aging society. Many pensioners have skills, but they are left alone at home doing nothing. Therefore, she got hold of several pensioners who had skills and later connected them with companies. This is to make the pensioners use their time in a good way and put their loneliness aside. On top of that, the pensioners acted to educate young graduates on skills such as English communication, electrical and wiring, and call centre. The pensioners were paid from RM800 to RM1200 monthly for their expertise and they worked on part-time basis.

SOCIAL RETURN ERADICATING POVERTY

Through community development, the social enterprises were able to achieve social impact. They indirectly contribute to the eradication of poverty in the communities they serve. Four key topics emerged from the study: creating job opportunities, giving training skills, generating money, and increasing present income.

CONCLUSION

The goal of this study is to look into ways to alleviate poverty through youth social enterprises. Through diverse social innovations, young social enterprises attempt to alleviate social problems by focusing on vulnerable areas, alleviating poverty, developing youth, and conserving the environment.

More youth empowerment to champion social enterprise is desperately needed as many young social entrepreneurs are currently working in poverty reduction, however, their concentration is mainly on waste management and women empowerment. There are numerous objectives under SDG2030 that they must identify and capture to assist the government as the third sector since Malaysia must attain 5,000 social enterprises by 2025. As a result, INSKEN and the Ministry of Entrepreneur and Cooperative Development (MEDAC) should collaborate with universities to identify social innovation ideas from youth-led programs and then incubate and mentor them. This is to ensure that positive ideas are instilled for the benefit of the entire nation.

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Analisis Bibliomatrik Kajian Hak Kebebasan Beragama di Malaysia Berdasarkan Perlembagaan Persekutuan Malaysia Dalam Pangkalan Data Scopus

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ABSTRAK

Isu hak kebebasan beragama (HKB) tidak asing lagi dalam bidang kajian di Malaysia. HKB di Malaysia terikat dengan Perlembagaan Persekutuan Malaysia yang dijamin bagi setiap warganya. Namun terdapat perbezaan pentafsiran HKB dari konteks antarabangsa dan menurut undang-undang Malaysia yang meletakkan Islam sebagai agama persekutuan. Hal ini menyebabkan Malaysia dilaporkan sebagai negara yang mendiskriminasi HKB untuk rakyatnya. Kajian ini bertujuan untuk menganalisis beberapa kajian lepas yang telah diterbitkan berkaitan HKB di Malaysia dengan menggunakan metodologi analisis bibliomatrik. Oleh itu, kajian telah membuat carian menggunakan kata kunci (("religious freedom" OR "freedom of religion" OR "freedom of faith" OR "religious liberty" OR "right to worship" OR "freedom of religious practice" OR "freedom of religious expression" OR "religious toleration" OR "spiritual liberty") AND (Malaysia OR "Malaysia constitution" OR "federal constitution of Malaysia" OR "Malaysia law" OR "legal Malaysia")) di pengkalan data Scopus. Hasil kajian mendapati sebanyak 74 dokumen telah diperolehi. Tambahan lagi, analisis telah dikelaskan kepada 7 kategori iaitu, (1) Jenis penerbitan, (2) Bidang kajian, (3) Tahun penerbitan, (4) Nama penulis, (5) Jurnal penerbitan, (6) Afiliasi penulis, dan (7) negara. Walaupun tumpuan penerbitan tentang HKB di Malaysia adalah di jurnal-jurnal antarabangsa atau bukan jurnal tempatan, HKB di Malaysia masih menjadi antara bidang kajian yang signifikan dalam kalangan ahli akademik di Malaysia. Oleh yang demikian, pada masa akan datang, kajian tentang HKB di Malaysia akan terus menjadi tema penting dalam penerbitan artikel atau lain-lain di pengkalan data yang diindeks oleh Scopus.

Kata kunci: Hak kebebasan beragama, Perlembagaan, Malaysia, analisis bibliomatrik, Scopus

PENGENALAN

Hak kebebasan beragama (HKB) di Malaysia telah termaktub di dalam Perkara 11 (1) Perlembagaan Persekutuan. Oleh itu, setiap rakyat Malaysia telah diberi jaminan untuk menganut, mengamalkan dan menyebarkan agama masing-masing tertakluk kepada Fasal (4) (Lembaga Penyelidikan Undang-Undang, 2012). HKB yang terkandung dalam Perlembagaan juga selari dengan ajaran Islam sebagai agama Persekutuan. Namun terdapat perbezaan pentafsiran HKB di dalam Perlembagaan dengan Deklarasi Hak Asasi Manusia Sejagat (UDHR) (United Nations General Assembly, 1948) yang bersifat sekular (Helwa & Jasri, 2013);(Faridah & Rohizan, 2014) dan mutlak. HKB di Malaysia dianggap mendiskriminasi warganya. Oleh itu, menurut laman sesawang *US Comission on International Religious Freedom* (USCIRF), HKB di Malaysia menunjukkan tren yang negatif (USCIRF, 2023).

Antara isu yang sering menjadi perhatian di Malaysia dan seringkali menimbulkan kontroversi berkaitan HKB adalah isu murtad (Siti Zubaidah & Muhamad Zahiri 2016) . Selain itu, isu penggunaan kalimah Allah juga semakin hangat di mana kerajaan mengambil keputusan untuk menarik semula rayuan keputusan Mahkamah Tinggi memutuskan penganut agama Kristian boleh menggunakan kalimah 'Allah' dan tiga perkataan Arab lain dalam penerbitan bahan agama mereka bagi tujuan Pendidikan (Noor Azlida, 2023). Isu lain yang turut menjadi kontroversi di Malaysia ialah isu keluar Islam dan murtad. Sebagai contoh seorang wanita Islam yang mendakwa tidak pernah mengamalkan ajaran Islam dibenarkan oleh ibunya untuk memilih agama namun akhirnya permohonan tersebut ditolak oleh mahkamah (Hidir Reduan, 2023) Bukan itu sahaja, isu lain yang sering menjadi tumpuan juga ialah isu hak penyebaran agama bukan Islam (Malaysiakini, 2019), kebebasan melakukan dosa dan menghina Islam (Malaysiakini, 2021), dialog dan toleransi agama (Bernama, 2022) dan sebagainya.

Hal ini menunjukkan, setiap tahun isu HKB menjadi perdebatan hangat di Malaysia. Artikel ini menggunakan kaedah analisis bibliomatrik untuk mendapatkan tren penerbitan isu HKB yang diterbitkan dari tahun1991 hingga 2023. Hasil analisis mendapati terdapat 7 kategori daripada carian di pangkalan data Scopus iaitu jenis penerbitan, bidang kajian, tahun penerbitan, nama penulis, jurnal penerbitan, afiliasi penulis, dan negara.

METODOLOGI KAJIAN

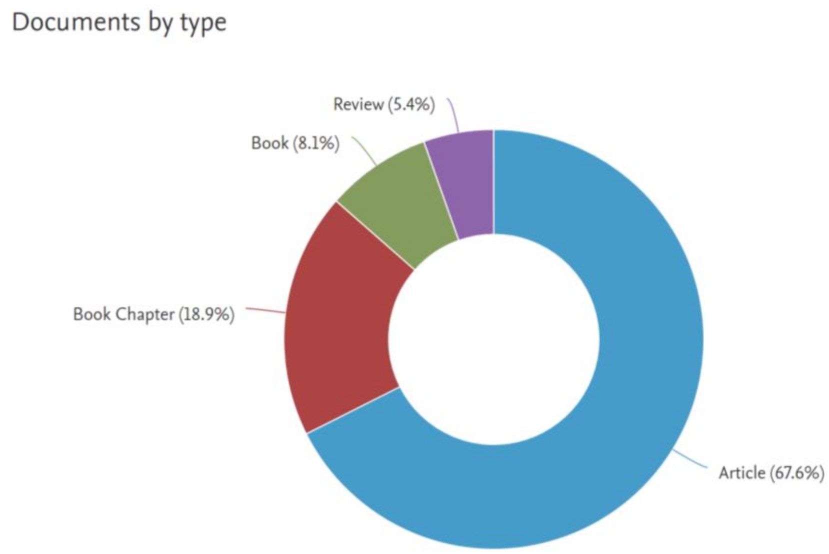
Kajian ini menggunakan kaedah analisis bibliomatrik di pangkalan data Scopus. Pengkalan data Scopus digunakan bagi kajian ini kerana ia merupakan antara pangkalan data abstrak dan petikan terbesar dengan liputan global dan serantau yang luas bagi jurnal saintifik, prosiding, dan buku. Data dari Scopus juga menggunakan data berkualiti tinggi yang diindeks melalui penilaian yang ketat. Oleh itu, kebolehpercayaan Scopus telah membuatkannya menjadi sumber data bibliometrik untuk menganalisis sebuah kajian (Baas et al., 2020). Hasil kajian juga mendapati penggunaan pangkalan data Scopus memudahkan penganalisaan data kerana kata kunci yang digunakan menghasilkan data yang telah dikelaskan kepada kategori tertentu beserta jumlah dan peratus. Data yang dihasilkan dipersembahkan dalam bentuk carta dan graf.

Langkah carian di Scopus dalam artikel ini menggunakan kata kunci dan *Boolean operators* "and" dan "or" untuk menyambungkan kata kunci tersebut (Khurshid et al., 2021). Hasil carian yang diperolehi tidak menggunakan sebarang tapisan dan telah berjaya mengeluarkan sebanyak 74 dokumen penerbitan. Kata kunci yang diggunakan ialah TITLE-ABS-KEY (("religious freedom" OR "freedom of religion" OR "freedom of faith" OR "religious liberty" OR "right to worship" OR "freedom of religious practice" OR "freedom of religious expression" OR "religious toleration" OR "spiritual liberty") AND (Malaysia OR "Malaysia constitution" OR "federal constitution of Malaysia" OR "Malaysia law" OR "legal Malaysia")).

Data dianalisis berdasarkan jenis penerbitan, bidang kajian, tahun penerbitan, nama penulis, jurnal penerbit, afiliasi penulis, dan negara. Carian kata kunci telah menghasilkan carta dan graf yang menunjukkan jumlah serta peratusan setiap kategori.

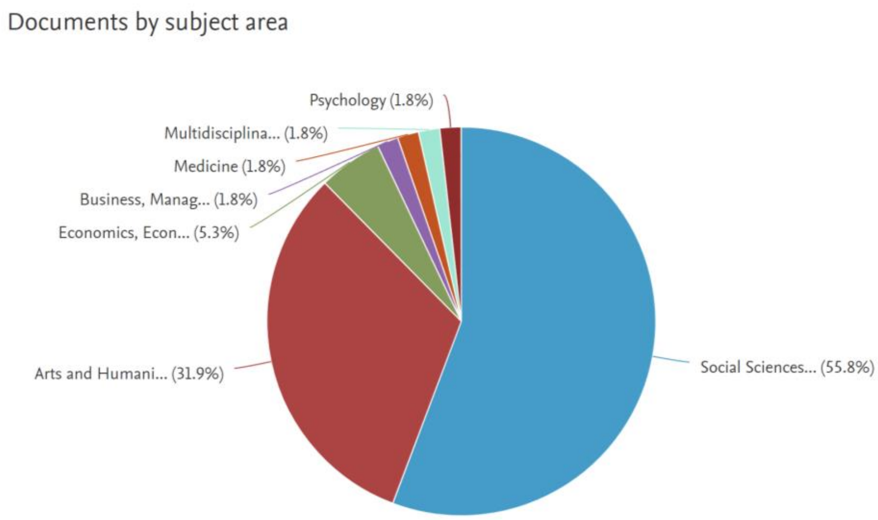
DAPATAN KAJIAN

Hasil pencarian artikel di pengkalan data Scopus dengan menggunakan kata kunci yang telah dinyatakan di atas, sebanyak 74 penerbitan telah diperolehi.



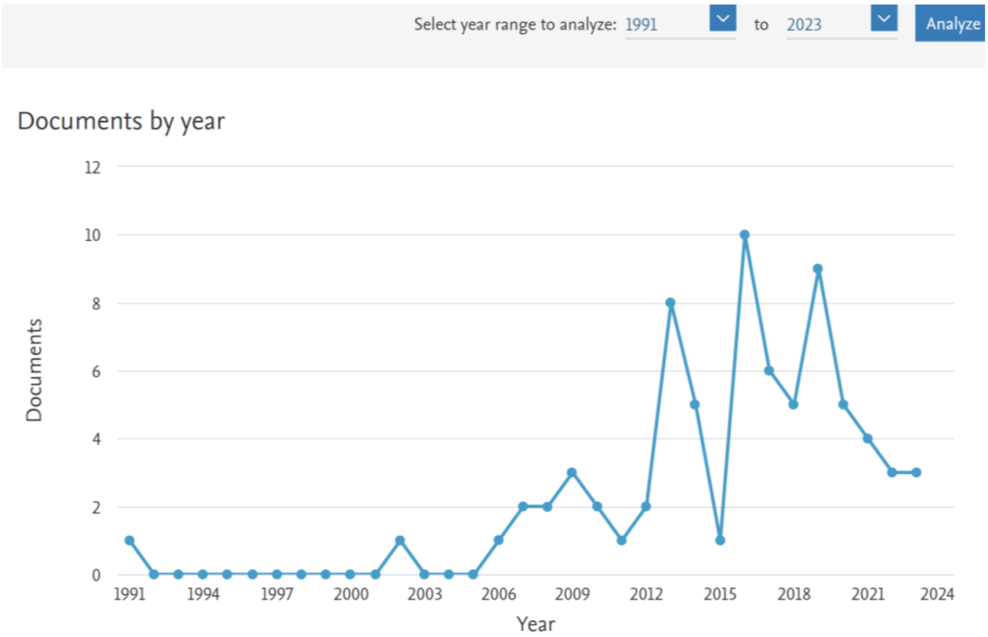
Rajah 1: Peratus penerbitan mengikut jenis penerbitan.

Rajah 1 menunjukkan peratus penerbitan yang diperolehi berdasarkan jenis penerbitan. Kajian mendapati penerbitan tertinggi berkaitan HKB di Malaysia adalam dalam bentuk artikel iaitu sebanyak 67.6% berbanding penerbitan lain iaitu bab dalam buku (18.9%), buku (8.1%) dan sorotan (5.4%).



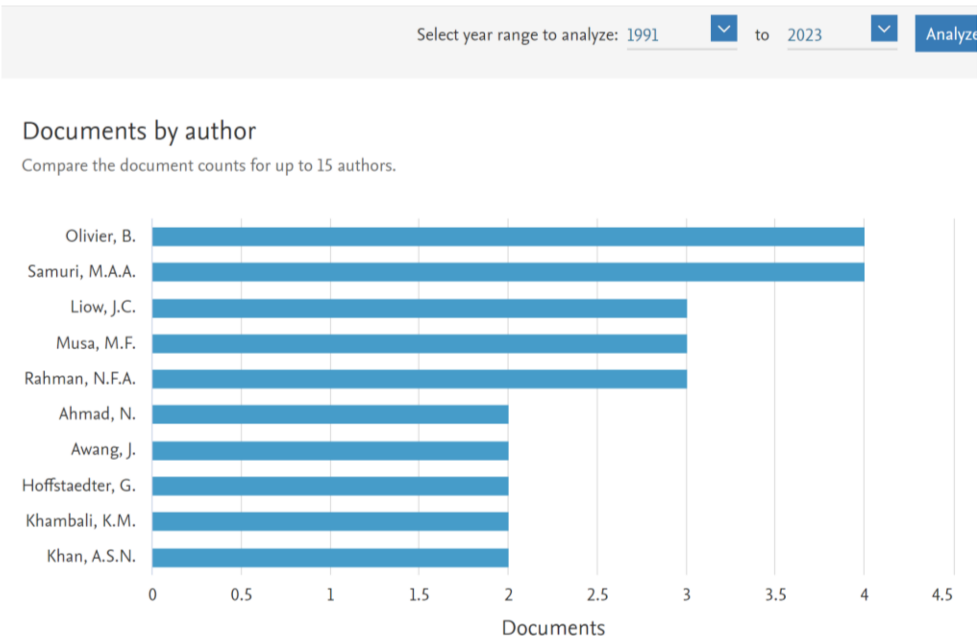
Rajah 2: Peratus penerbitan mengikut bidang kajian

Rajah 2 pula menunjukkan peratus penerbitan yang diperolehi berdasarkan bidang kajian. Analisis mendapati bidang yang paling banyak menjalankan kajian berkaitan isu HKB di Malaysia ialah bidang Sains Sosial iaitu sebanyak 55.8 % diikuti bidang Seni dan Kemanusiaan (31.9%). Bidang lain yang mempunyai peratus terendah termasuklah bidang Psikologi, Multidisiplin, Perubatan dan Pengurusan, Perniagaan masing masing sebanyak 1.8%.



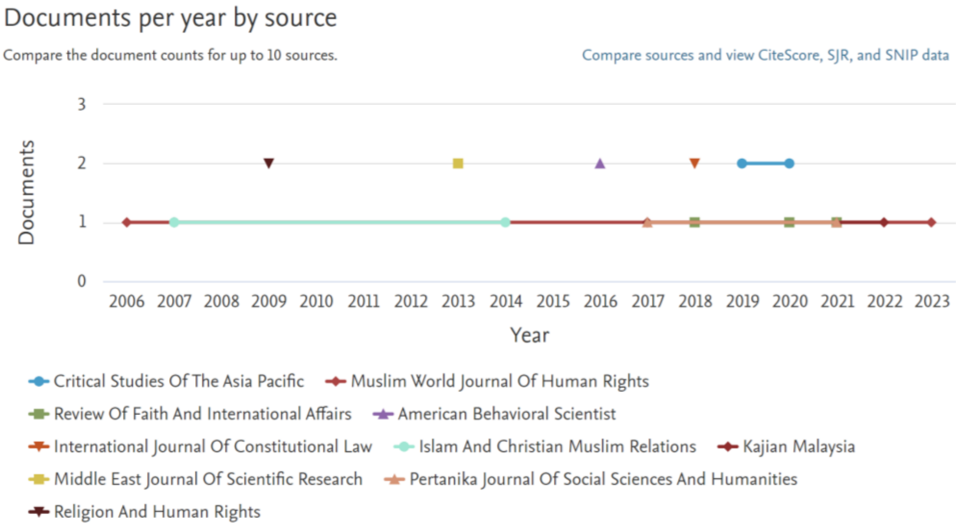
Graf 1: Jumlah penerbitan mengikut tahun

Graf 1 menunjukkan perubahan jumlah penerbitan berkaitan HKB di Malaysia mengikut tahun dari 1991 hingga 2023. Ini menunjukkan kajian yang dijalankan berkenaan HKB di Malaysia semakin meningkat walaupun bermula dengan perlahan. Fasa permulaan dapat dilihat antara 1991 hingga 2005 yang menunjukkan jumlah penerbitan yang paling sedikit. Peningkatan penerbitan bermula pada tahun 2006. Manakala terdapat peningkatan dan pengurangan yang signifikan bermula pada tahun 2012 hingga 2019. Jumlah penerbitan tertinggi yang dihasilkan adalah pada tahun 2016 iaitu sebanyak 10 penerbitan.



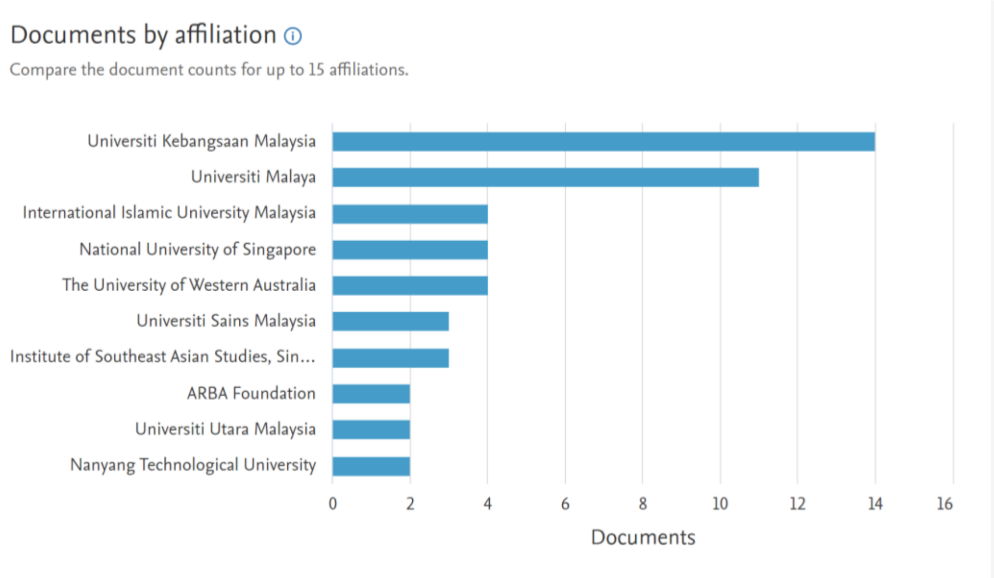
Graf 2: Jumlah penerbitan mengikut nama penulis

Jumlah penulis yang menghasilkan kajian berkaitan HKB adalah sebanyak 103 orang penulis. Graf 2 menunjukkan antara 10 orang penulis tersebut. Penulis yang paling banyak menghasilkan kajian berkaitan HKB ialah Olivier, B. dan Samuri, M.A.A. iaitu masing masing telah menerbitkan sebanyak 4 kajian. Terdapat 3 orang penulis yang telah menghasilkan 3 kajian iaitu Liow, J.C., Musa, M.F., dan Rahman, N.F.A. Manakalah 5 penulis lain telah menghasilkan sebanyak 2 kajian. Sebanyak 13 penulis yang tidak dipaparkan di graf masing-masing menerbitkan sebanyak 2 kajian. Manakala 80 penulis lain masing-masing menerbitkan sebanyak 1 kajian.



Graf 3: Jumlah penerbitan mengikut jurnal penerbitan

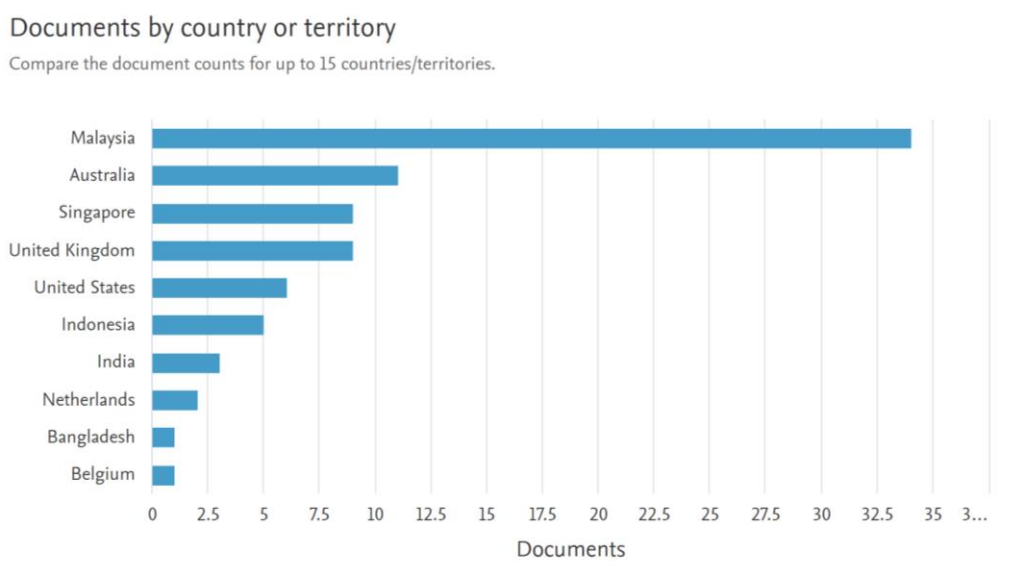
3Jumlah jurnal penerbitan yang diperolehi adalah sebanyak 43 buah jurnal. Graf 3 menunjukkan 10 buah jurnal yang telah menerbitkan kajian berkaitan HKB sejak tahun 2006 hingga 2023. Jurnal yang paling banyak menerbitkan kajian berkaitan HKB ialah *Critical Studies of The Asia Pacific* dengan jumlah kajian sebanyak 4 penerbitan. Seterusnya diikuti dengan *Muslim World Journal of Human Rights* dan *Review of Faith and International Affairs* yang masing-masing menerbitkan sebanyak 3 kajian. 7 jurnal termasuk *American Behavioral Scientist*, *International Journal of Constitutional Law, Islam and Christian Muslim Relations, Kajian Malaysia, Middle East Journal of Scientific Research, Pertanika Journal of Social Sciences and Humanities* dan *Religion and Human Rights* masing-masing menerbitkan sebanyak 2 kajian. Terdapat dua jurnal yang tidak terdapat di Graf 3 yang juga menerbitkan sebanyak 2 kajian. Manakala 31 jurnal lain masing-masing menerbitkan sebanyak 1 kajian.



Graf 4: Penerbitan mengikut affiliasi penulis

Jumlah afiliasi penulis yang diperolehi daripada analisis ini adalah sebanyak 65. Graf 4 menunjukkan 10 afiliasi penulis. Bilangan penulis yang paling banyak menghasilkan kajian ialah dari Universiti Kebangsaan Malaysia (UKM) iaitu sebanyak 14 kajian, diikuti Universiti Malaya (UM) iaitu sebanyak 11 kajian. Penulis dari Universiti Islam Antarabangsa

Malaysia (UIAM), National University of Singapore dan The University of Western Australia masing masing manghasilkan sebanyak 4 kajian. Manakala jumlah terendah iaitu sebanyak 2 kajian telah dihasilkan oleh penulis dari ARBA Foundation, Universiti Utara Malaysia (UUM) dan Nanyang Technological University. Sebanyak 11 afiliasi yang tidak dipaparkan masing-masing telah menerbitkan sebanyak 2 kajian dan 44 afiliasi lain telah menerbitkan sebanyak 1 kajian.



Graf 5: Jumlah penerbitan mengikut negara

Jumlah negara yang telah menerbitkan kajian berkaitan HKB adalah sebanyak 15 buah negara. Graf 5 menunjukkan 10 negara yang telah menghasilkan penerbitan berkaitan HKB. Malaysia telah menghasilkan kajian tertinggi berkaitan HKB di Malaysia dengan jumlah 34 kajian, diikuti Australia sebanyak 11 kajian, Singapura dan United Kingdom masing-masing menghasilkan 9 kajian, United States 6 kajian dan Indonesia sebanyak 5 kajian. Manakala penerbitan terendah iaitu Belgium sebanyak 1 kajian. 5 negara lain yang tidak dipaparkan di graf masing-masing menghasilkan 1 kajian.

PERBINCANGAN

Hasil dari analisis bibliomatrik ini menunjukkan penerbitan tentang HKB di Malaysia sudah bermula sejak awal tahun 90-an lagi dan masih menjadi topik kajian sehingga ke hari ini. Selain itu, jenis penerbitan berkaitan HKB boleh dipelbagaikan lagi agar tidak tertumpu kepada artikel sahaja. Oleh itu, bentuk-bentuk penulisan lain seperti bab dalam buku, buku dan sorotan boleh dijadikan bentuk penulisan akademik para penyelidik.

Selain itu, kajian mendapati penerbitan di Scopus tentang HKB didominasi oleh bidang Sains Sosial dan Kemanusiaan. Hal ini kerana HKB merupakan perbincangan utama dalam kedua-dua bidang tersebut. Namun demikian, perbincangan HKB dalam bidang Kemanusiaan boleh dipertingkatkan lagi melalui perbincangan HKB menurut perspektif Islam. Hal ini kerana Islam merupakan agama Persekutuan seperti yang termaktub di dalam Perkara (3) Perlembagaan Persekutuan.

Bukan itu sahaja, penerbitan tentang HKB di jurnal-jurnal Scopus telah mendapat perhatian utama dalam kalangan penyelidik terutamanya bermula selepas era millenium (tahun 2000). Angka penerbitan selepas itu ada naik turunnya dan telah mencecah angka paling tinggi pada tahun 2016 dengan angka penerbitan sebanyak 10 kajian. Oleh itu, penerbitan tentang HKB dijangka akan terus berjalan pada masa akan datang.

Walaupun penulisan HKB di Malaysia didominasi oleh penulis Malaysia namun terdapat 2 pengkaji bukan warga negara Malaysia Olivier, B daripada The University of Western Australia dan Liow J.C. daripada Nanyang University yang mempunyai 4 penerbitan berkaitan HKB di Scopus. Oleh itu, pengkaji-pengkaji dari Malaysia perlu giat melakukan penulisan dan penerbitan artikel di jurnal Scopus. Hal ini dilihat dapat membantu menaikkan mutu kajian dan memberi gambaran yang lebih jelas tentang tren kajian berkaitan HKB di Malaysia. Perkara ini juga dapat membantu memberi kefahaman tentang situasi dan pengamalan HKB di Malaysia kepada masyarakat tempatan dan antarabangsa.

Jurnal yang paling banyak menghasilkan kajian berkaitan HKB merupakan jurnal antarabangsa. Namun, terdapat dua jurnal dari Malaysia yang turut menerbitkan kajian berkaitan HKB iaitu *Kajian Malaysia* dan *Pertanika Journal of Sciences and Humanities* yang masing-masing telah menerbitkan 2 artikel. Manakala, selebihnya telah diterbitkan oleh jurnal antarabangsa yang lain.

Dalam pada itu, afiliasi penulis majoritinya daripada universiti-universiti Malaysia iaitu UKM, UM dan UIAM dan ia menjadikan penulisan HKB di Malaysia didominasi oleh artikel daripada Malaysia dan diikuti oleh Australia. Hal ini menunjukkan penulis dari Malaysia lebih mempunyai kepakaran berkaitan isu HKB yang berlaku di Malaysia.

KESIMPULAN

Berdasarkan dapatan kajian dan perbincangan analisis biblomatrik ini, penerbitan berkaitan HKB di pangkalan data Scopus yang menggunakan kata kunci berkaitan HKB berjumlah 74 dari tahun 1991 hingga 2023. Penerbitan berkaitan HKB ini dapat dibahagikan kepada 7 kategori iaitu jenis penerbitan, bidang kajian, tahun penerbitan, nama penulis, jurnal penerbitan, afiliasi penulis, dan negara. Penerbitan dapat dilihat mengalami peningkatan dan penurunan dari tahun ke tahun. Penerbitan tertinggi ialah dalam bentuk artikel (67.6%). Selain itu, bidang Sains Sosial telah menghasilkan penerbitan tertinggi sebanyak 55%. Sementara itu, penerbitan tentang HKB yang tertinggi ialah pada tahun 2016 iaitu sebanyak 10 kajian. Tambahan pula, penulis yang paling banyak menghasilkan kajian ialah Bob Olivier dari Australia dan Mohd Al-Adib Samuri dari Malaysia iaitu sebanyak 4 artikel setiap seorang. *Critical Studies Of The Asia Pacific* telah menjadi jurnal paling banyak menerbitkan kajian iaitu sebanyak 4 kajian. Afiliasi penulis tertinggi ialah dari Universiti Kebangsaan Malaysia (UKM) iaitu sebanyak 14 afiliasi dan negara terbanyak menerbitkan kajian berkaitan HKB ialah Malaysia (34).

Kajian berkaitan HKB di Malaysia perlu lebih giat diterbitkan di Scopus supaya analisis bibliomatrik ini dapat diteruskan pada masa akan datang bagi melihat tren dari semasa ke semasa. Kajian ini juga mempunyai keterbatasan dalam melakukan penilaian dan kekurangan dari sudut kemahiran penggunaan pangkalan data Scopus. Oleh itu, penambahbaikan perlu dibuat pada masa akan datang tentang kaedah penggunaan kata kunci, *Boolean operators, wildcards* dan sebagainya supaya hasil kajian lebih terperinci dan kemas.

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Kesignifikan *Qiraat* Jamak dalam Pengajian Qiraat: Satu Sorotan Literatur

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ABSTRAK

Jam' al-Qiraat (menghimpun banyak bacaan) merupakan salah satu kaedah yang terdapat dalam pengajian Qiraat. Kaedah ini dilaksanakan ketika sesi pengajaran dan pembelajaran (PdP) subjek Qiraat Amali berlansung. Qiraat Amali adalah subjek yang ditawarkan dalam bidang pengajian Qiraat dan bertujuan untuk melatih para pelajar membaca ayat al-Quran dengan berqiraat secara praktikal. Sejak zaman Rasulullah SAW, al-Quran telah dibaca mengikut satu riwayat sahaja. Oleh kerana Ilmu Qiraat semakin berkembang dengan baik, maka kaedah jamak diperkenalkan untuk memudahkan para pembaca al-Quran. Kertas kajian ini bertujuan untuk mengenalpasti kepentingan Qiraat Jamak dalam pengajian Qiraat Amali serta kaedah-kaedah yang digunakan dalam PdP. Kajian ini menggunakan pendekatan kualitatif dengan menggunakan metode dokumentasi kandungan daripada penulisan ilmiah seperti buku, jurnal, kertas persidangan dan lain-lain yang berkaitan. Hasil kajian mendapati, kaedah jamak yang digunakan berbeza mengikut gaya penyampaian oleh para pensyarah. Antara kaedah yang diaplikasikan dalam proses pembelajaran subjek Qiraat Amali adalah kaedah jama' bil ayat dan bil waqf. Bagi menjaga kesinambungan ilmu Qiraat, keharusan mengamalkan kaedah jamak hanya secara bertalaqqi sahaja. Justeru, ilmu penting ini perlu dipelajari oleh individu yang menceburi bidang pengajian Qiraat. Bahkan ia merupakan kemahiran yang perlu dikuasai dalam mempraktikkan bacaan al-Quran secara berqiraat.

Kata Kunci: Signifikan, Qiraat jama', Pengajian Qiraat

PENDAHULUAN

Al-Quran telah diturunkan kepada Rasulullah SAW dengan pelbagai kaedah bacaan yang berbeza. Hal ini telah dirakamkan dalam sebuah hadis yang bermaksud ''Sesungguhnya al-Quran itu diturunkan dalam bentuk tujuh huruf, oleh itu bacalah al-Quran apa yang senang darinya.'' (al-Bukhari, 2016). Kepelbagaian kaedah bacaan al-Quran ini dibincangkan dalam satu ilmu yang dinamakan sebagai ilmu *Qiraat*. Ilmu *Qiraat* merupakan satu ilmu yang membicarakan tentang cara-cara bacaan al-Quran atau kepelbagaian penyebutan bacaan al-Quran yang mana ianya diriwayatkan daripada Nabi S.A.W. disamping menyandarkan kepada periwayatnya iaitu imam *Qiraat*. Selain itu, terdapat juga cabang ilmu lain dalam Ilmu *Qiraat* seperti *Qiraat* jamak.

Qiraat jamak merupakan salah satu kaedah bacaan yang terdapat dalam pengajian *Qiraat.* Ia merupakan kaedah yang diaplikasikan untuk menghimpunkan bacaan lebih daripada satu *riwayat* dalam satu bacaan ayat al-Quran dengan syarat-syarat tertentu (Al-Dawsari, 2008). Sebelum kemunculan kaedah jamak, semua bacaan al-Quran beserta *Qiraat* hanya dipelajari dan dibaca secara *ifrad* sahaja iaitu bacaan terhad mengikut metode bacaan imam-imam *Qiraat* yang tertentu. Dalam erti kata yang lain, al-Quran dibaca dengan satu persatu manhaj oleh seorang imam bermula daripada surah al-Fatihah sehingga surah al-Nas (Ibn al-Jazari, 1980). Kemunculan awal *Qiraat* jamak dalam satu mushaf berlaku pada kurun kelima dan telah digagaskan oleh Imam Abu Amru al-Dani dan al-Ahwazi serta imam-imam lain.

Menurut bahasa jamak bermaksud menghimpun atau mengumpul sesuatu dengan mendekatkannya antara satu sama lain (Ahmad Rida, 1958). Dari istilah pula, jamak bererti pengulangan bahagian-bahagian tertentu dalam bacaan untuk menyempurnakan bentuk-bentuk bacaan bagi setiap riwayat dengan penuh teliti serta menepati syarat-syaratnya. Hukum asal bagi qiraat jama' adalah harus (Ibn al-Jazari, 1980). Selain itu, kaedah jama' ini baru muncul sekitar pertengahan kurun kelima hijrah semasa zaman Abu Amr Uthman Said Al-Dani (Ibn al-Jazari, 1980).

Sehubungan dengan itu, dalam artikel ini penulis akan memfokuskan terhadap kesignifikan Qiraat jamak dalam pengajian *Qiraat* pada masa kini. Lebih-lebih lagi ia salah satu ilmu yang perlu dikuasai dalam bidang *Qiraat*. Justeru, penulis akan mengupas kepentinganya terhadap pembelajaran masa kini yang diaplikasikan dalam proses pembelajaran dan pengajaran (PdP) subjek tatbiq al-Qiraat. Kesemua perincian ini sebagai maklumat awal penulis dalam rangka untuk meneruskan kajian dengan lebih mendalam.

KAJIAN LITERATUR

Penulisan mengenai qiraat jamak telah dilakukan oleh Wan Mohd Al Hafiz Wan Mustapa et al. (2020) yang berjudul "Qiraat Jamak: Antara Kemahiran Qari dan Kesesuaian Zaman". Penulisan ini berfokuskan kepada pengenalan qiraat jamak daripada aspek definisi, perkembangan, faktor, syarat qiraat jamak, keistimewaan serta kelemahan dan hukum mempelajari qiraat jamak. Setelah diteliti dengan lebih mendalam berdasarkan hujah-hujah dan realiti hari ini, keharusan membaca al-Quran dengan kaedah Jamak hanya ketika *talaqqi* sahaja. Maka hal ini sangat bersesuaian untuk digunakan bagi mempraktikkan bacaan al-Quran ketika sesi pembelajaran subjek *Tatbiq Qiraat.*

Kajian seterusnya dilakukan oleh Muhammad Syafee Salihin Hasan et al. (2021) dengan tajuk "Kaedah Pengajaran Qiraat Amali Atas Talian Dalam Kalangan Pensyarah Institut Pengajian Tinggi Malaysia". Penulisan ini meninjau kaedah pengajaran Qiraat Amali yang digunakan secara atas talian. Hasil kajian mendapati, pelbagai aplikasi dan medium pengajaran yang digunakan ketika sesi pembelajaran Qiraat seperti video call melalui aplikasi whatsApp dan penggunaan aplikasi google meet. Seterusnya melalui medium ini, setiap pelajar akan membaca al-Quran secara jamak. Para pelajar akan diberikan penerangan awal oleh tenaga pengajar mengenai khilaf Qiraat yang terdapat dalam suatu ayat serta susunan bacaan imam-imam tertentu mengikut susunan yang betul. Selain itu, kajian ini juga menjelaskan kebanyakkan pelajar hanya menguasai ilmu qiraat daripada aspek teori sahaja berbanding praktikal yang mana mereka tidak menguasai dan memahami kaedah menyusun jamak sepuluh imam dengan baik. Justeru, melalui medium pengajaran atas talian ini diharap dapat membantu meningkatkan penguasaan para pelajar.

Mukhlis Mustaffa (2021) turut membincangkan dalam penulisannya yang bertajuk Wacana Ilmu Tahrirat Dalam Pengajian Al-Qiraat: Analisis Terhadap Metodologi Ibn Al-Jazari dalam Kitab Al-Nashr dengan menyingkap sejarah kemunculan Ilmu Tahrirat serta perkaitannya dengan sistem talaqqi dan mushafahah sama ada secara Ifrad ataupun Jamak. Kesan daripada keharusan manhaj ini, maka berlakulah percampuran antara turuq-turuq dan wajah-wajah pada bacaan. Oleh itu, satu garis panduan diperlukan untuk menyusun semula susur galur yang sahih antara riwayat dan bertujuan untuk mengelak daripada berlakunya pertindanan pada riwayat. Hasilnya, perkembangan ilmu Tahrirat saling berkaitan dengan kaedah Qiraat Jamak.

Ahmad Mujahideen Yusoff et al. (2021) dalam kajiannya telah mengupas dengan lebih mendalam mengenai faktor-faktor yang mempengaruhi penguasaan pengajian ilmu qiraat dengan menumpukan skop kajian di Maahad Tahfiz Al-Quran Wal Qiraat MAIK. Kupasannya sangat menarik apabila faktor-faktor tersebut difokuskan kepada pengetahuan tentang pengenalan ilmu qiraat, penguasaan kitab-kitab qiraat dalam bahasa arab, penguasaan Matan Syatibiyyah, penguasaan Usul Qiraat serta penguasaan bacaan surah al-Baqarah dengan tujuh qiraat secara melihat mushaf dan tanpa melihat mushaf. Hasil kajian mendapati penguasaan bacaan al-Baqarah dengan tujuh qiraat berada pada tahap yang sederhana tinggi.

Wan Ismail Abdul Halim (2018) dalam tesis sarjananya yang berjudul "Tahap penguasaan *Qiraat* Tujuh dalam kalangan pelajar Diploma Qiraat dan Tarannum Kolej Islam Antarabangsa Sultan Ismail Petra" juga telah membincangkan penguasaan para pelajar terhadap qiraat tujuh kepada empat aspek. Penulis telah menggariskan kaedah jama' sebagai salah satu aspek penguasaan *Qiraat* tujuh yang perlu diberi penekanan. Berdasarkan soalan yang telah dibina bagi melihat penguasaan pelajar terhadap *Qiraat* jamak. rumusan yang diperolehi, tahap penguasaan kaedah jama' dalam kalangan pelajar Diploma secara keseluruhannya berada pada tahap lemah. Selain itu, beliau juga telah mengemukan kesalahan yang dilakukan dalam mengaplikasikan kaedah jamak.

METODOLOGI

Artikel ini menggunakan pendekatan kualitatif sebagai metodologi kajian. Kajian kualitatif mempunyai ciri data yang unik dan berbeza dengan kajian kuantitatif. Data kualitatif yang diperolehi melibatkan temubual, pemerhatian, dan analisis dokumen. Justeru, bagi melengkapkan kajian ini, penulis menggunakan metode dokumentasi kandungan daripada penulisan ilmiah seperti buku, jurnal, kertas persidangan dan lain-lain yang berkaitan dengan kajian.

HASIL DAN PERBINCANGAN

PERKEMBANGAN

Kemunculan awal kaedah ini bermula sekitar pertengahan kurun kelima hijrah iaitu pada zaman Abu 'Amr 'Uthman b. Sa'id al-Dhani (Rida Ali Darwish, 2010). Sejak daripada itu, kaedah jamak mula dikenali dan dipelajari sehingga kini. Sebelum munculnya kaedah ini, semua bacaan al-Quran secara ber*qiraat* hanya dipelajari dan dibaca dengan menggunakan kaedah *ifrad* iaitu bacaan al-Quran mengikut metode bacaan imam-imam qiraat yang tertentu (Al-Dawsari, 2008). Hal ini telah dijelaskan oleh Imam Ibn al-Jazari dalam kitabnya;

'Sesungguhnya, sseseorang individu akan bertalaqqi bermula dengan satu bacaan atau qiraat dengan seorang guru sehinggalah ke jumlah tertentu mengikut kemampuan masing-masing. Setiap bacaan mestilah sekali khatam. Mereka tidak menghimpun pelbagai bacaan dalam sekali khatam. Begitulah konsep talaqqi setiap qiraat pada kurun terdahulu sehinggalah kep pertengahan kurun kelima hijrah iaitu zaman Imam al-Dani, Imam al-ahwazi, Imam al-Huzaili dan semua yang sezaman dengan mereka'.

Tambahan pula, proses pembelajaran *qiraat* pada zaman itu mestilah melalui sistem *talaqqi dan mushafahah* iaitu mempelajari bacaan al-Quran secara berguru (Abd al-Salam al-Muqbil al-Majidi, 2000). Ekoran daripada itu, para penuntut ilmu *qiraat* berasa sukar untuk ber*talaqqi* bag*i* setiap riwayat dengan sekali khatam. Lebih-lebih lagi, proses *talaqqi* mengambil masa yang lama bagi setiap riwayat. Hal ini telah menyebabkan mereka berasa putus asa dan lemah semangat terhadap pengajian ilmu *Qiraat*. Justeru, bagi menangani situasi ini, para ulama telah bersetuju dan bersependapat untuk mencipta kaedah jamak dengan syarat-syarat tertentu bagi mempercepat dan memendekkan tempoh *talaqqi.*

Selepas kaedah jamak dibenarkan dalam proses *talaqqi* wujud pula satu ilmu lain yang lebih terperinci iaitu Ilmu Tahrirat. Ilmu ini adalah untuk memelihara bacaan al-Quran dan sebagai garis panduan khusus kepada bacaan jamak. Hal ini kerana, bacaan jamak telah menjadi punca kepada berlakunya pertindanan dan percampuran antara riwayat serta bacaan. Justeru, Ilmu Tahrirat dicipta bagi menangani permasalahan tersebut, menerangkan bentuk-bentuk bacaan yang dibolehkan mengikut aturan Riwayat serta menjelaskan bacaan yang dilarang dan tiada dalam periwayatan. Maka lengkaplah kaedah jamak dengan wujudnya Ilmu Tahrirat

Melihat kepada perkembangan tersebut, jelaslah ilmu *Qiraat* terus tersebar dan berkembang sehingga kini khususnya di Malayisa. Hal ini dapat dilihat, apabila pelbagai institusi pendidikan di setiap peringkat telah menawarkan subjek dan kursus dalam bidang Qiraat. Tambahan pula, silibus pengajian yang dipelajari dirangka dan disusun sesuai mengikut peringkat berdasarkan kurikulum *Qiraat* yang diamalkan pada zaman Rasulullah SAW. Penawaran subjek seperti Qiraat Amali membolehkan para pelajar melatih diri membaca al-quran dengan berqiraat secara praktikal dengan menggunakan kaedah jamak. Justeru, kaedah jamak bersesuaian digunakan dalam proses pembelajaran dan pengajaran *Qiraa*t kini.

PELAKSANAAN KAEDAH JAMAK

Setelah kurun kelima, para ulama telah menetapkan bahawa seseorang yang membaca al-Quran *Qiraat* secara jamak hendaklah sekurang-kurangnya mengkhatamkan bacaan secara *ifrad* terlebih dahulu dan seterusnya diikuti dengan menyempurnakan bacaan *Qiraat* secara jamak (Rida Ali Darwish, 2010). Selain itu, terdapat empat syarat yang telah ditetapkan untuk membaca *Qiraat* secara jamak seperti menjaga tempat *waqaf* (berhenti), menjaga tempat *ibtida'* (permulaan bacaan), sebaik-baik pelaksanaan dari segi tajwid, sebutan huruf, dan lain-lain, serta tiada pertindanan, percampuran antara bacaan atau riwayat (al-Jazari, 2000). Oleh itu, setiap pembaca al-Quran *Qiraat* dengan menggunakan kaedah jamak perlu mematuhi syarat-syarat yang telah ditetapkan supaya tidak berlaku kesalahan dalam bacaan al-Quran. Di samping itu, para ulama telah membahagikan kaedah jamak kepada empat mazhab iaitu, Jam' bil Huruf, Jam' bil Waqf, Jam' bil Tawafiq dan Jam' bil Ayat (Rida Ali Darwish, 2010). Kesemua mazhab ini mempunyai panduan yang berbeza dalam membaca al-Quran *Qiraat* secara jamak namun tetap menepati syarat yang telah ditetapkan pada awalnya. Rentetan daripada itu, pelaksanaan *Qiraat* jamak diteruskan melalui pembelajaran secara formal dan mestilah dilaksanakan secara ber*talaqqi*. Melihat kepada penawaran subjek dalam pengajian *Qiraat* kini, terdapat pelbagai kaedah yang digunakan semasa sesi PdP dalam memberi kefahaman dan penguasaan terhadap pelajar. Antaranya adalah para pensyarah menerangkan manhaj bacaan setiap imam, menyusun bacaan jamak mengikut tertib sepuluh imam, memberikan bacaan contoh serta mendegar bacaan dalam kalangan pelajar (Muhammad Syafee Salihin Hasan et al. 2021).

Bertitik tolak daripada itu, para penuntut ilmu *Qiraat* dapat melatih kemahiran bacaan al-Quran secara jamak.

Berdasarkan penelitian penulis, kaedah Jam' bil Waqf menjadi pilihan pembaca dan diamalkan oleh penulis sendiri ketika ber*talaqqi* bersama guru. Tambahan pula, kaedah Jam' bil Waqf telah dipilih oleh Imam Ibn al-Jazari. Menurut beliau lagi dalam kitabnya, kaedah Jam' bil Waqf adalah seorang pembaca memulakan satu bacaan al-Quran dan membacanya sehingga ke tempat waqaf yang sesuai. Kemudian pembaca megulangi ayat tersebut dengan memilih bacaan daripada perawi imam *Qiraat* yang lain pula mengikut turutan imam dengan syarat bacaan tersebut masih belum termasuk di dalam bacaan pertama. Begitulah berlansungnya bacaan seterusnya sehingga selesai semua perbezaan dibaca dan disempurnakan.

KESIGNIFIKAN QIRAAT JAMAK

Pengajian *Qiraat* yang semakin berkembang telah disambut baik oleh para penuntut ilmu. Oleh itu, setelah meneliti dengan mendalam, *Jam' al-Qiraat* merupakan satu kesenian yang terdapat dalam al-Quran. Ia juga adalah satu kaedah yang penting untuk dipelajari dan dikuasai. Melalui kaedah ini, para pelajar dapat mengasah kemahiran kendiri dan melatih diri untuk mahir dalam bidang ini. Selain itu, pembelajaran menggunakan kaedah ini lebih menjimatkan dan memendekkan tempoh masa *talaqqi*. Oleh itu, bertepatanlah diaplikasikan semasa sesi PdP subjek Qiraat Amali yang memperuntukkan tempoh masa tertentu. Seterusnya, menghimpunkan bacaan atau membaca dengan kaedah jamak ini harus dilaksanakan semasa bert*alaqqi* sahaja. Hal ini bertepatan dengan pandangan jumhur ulama yang dan ia diterima dan dipegang oleh Imam al-Jazari (Al-Qabah 1999). Justeru, keharusan ini bagi menjaga kesinambungan penuntut ilmu dalam ber*talaqqi* al-Quran Qiraat. Selain itu, kemerosotan bilangan penuntut ilmu *Qiraat* pada waktu itu telah menimbulkan kebimbangan para ulama. Jika tidak diharuskan *Qiraat* jamak semasa *talaqqi* dikhuatiri tiada lagi golongan yang dapat meguasai kepelbagaian ilmu *Qiraat* dan lenyaplah ilmu ini daripada dada manusia.

KESIMPULAN

Hakikatnya, menjadi tanggungjawab bagi seseorang penuntut ilmu dalam pengajian *Qiraat* untuk mendalami dan menguasai kaedah Jam' al-Qiraat dengan baik. Adalah menjadi kerugian yang besar sekiranya para penuntut ilmu *Qiraat* tidak dapat memahami dan menguasai kaedah ini. Hal ini kerana, penguasaan ilmu *Qiraat* bukanlah bergantung kepada teori semata-mata akan tetapi mestilah melalui bacaan al-Quran secara praktikal. Kefahaman dan penguasan yang baik akan membantu melatih diri dalam membaca bacaan al-Quran *Qiraat* dengan sempurna. Oleh itu, penulisan ini menyimpulkan bahawa pengajian *Qiraat* secara teori mahupun praktikal saling berkaitan antara satu sama lain. Lebih-lebih lagi kaedah jamak yang menjadi panduan semasa pelaksanaan subjek Qiraat Amali. Tuntasnya, penguasaan terhadap kaedah jamak dalam mengapilkasiknnya terhadap bacaan al-quran mestilah dikuasai dengan baik supaya tidak berlaku sebarang pertindihan riwayat atau bacaan.

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Corruption Perception Index (CPI)- Satu Tinjauan Awal Di Malaysia

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ABSTRAK

Indeks Persepsi Rasuah adalah penilaian dan kajian yang dijalankan hingga menghasilkan sebuah laporan yang di laksanakan oleh Transparency International yang merupakan sebuah badan bukan kerajaan (NGO) bertaraf antarabangsa. Indeks ini atau lebih dikenali dengan singkatannya iaitu CPI (Corruption Perception Index) adalah tertumpu kepada persepsi responden berikutan pengalaman mereka dalam berurusan dengan sektor awam sebuah Negara.Walaubagaimanapun, dapat dilihat kedudukan CPI Malaysia bermula pada tahun 2017 pada kedudukan 62 yang tidak stabil.Pada tahun 2021, Malaysia sekali lagi berada ditempat ke 62 daripada 180 negara dengan skor 48 mata. Secara keseluruhan, penilaian dari CPI meliputi dari sektor-sektor yang penting seperti kerajaan, perniagaan dan sektor swasta, dan juga dari perspektif pengurusan kewangan dan perolehan. Pada tahun 2021, Malaysia sekali lagi berada ditempat ke 62 daripada 180 negara dengan skor 48 mata.Pelaksanaan artikel ini dengan menggunakan kaedah literature review iaitu memerhati dan mengkaji secara perspektif pembinaan sosial, khususnya melalui kaedah ini digunakan untuk mendapatkan gambaran tentang skor CPI dari tahun ke tahun. Satu tinjauan awal dalam kajian ini dilaksanakan bagi meneliti secara terperinci penilaian Indeks Persepsi Rasuah di Malaysia dari segi pencapaian CPI di Malaysia. Dapatan kajian dapat disediakan secara keseluruhan bagi melihat kajian-kajian lepas berkenaan pencapaian CPI sama ada dalam kedudukan yang lebih baik atau tidak stabil hingga memberi kesan terhadap sesebuah negara.

Kata kunci : Rasuah, Skor Indeks Persepsi Rasuah, Pendekatan Kualitatif

PENDAHULUAN

Menurut (Liviu,, Simona, , & Andreea , 2019) Persepsi Rasuah adalah penunjuk rasuah di seluruh dunia yang dikira dengan mengklasifikasikan negara mengikut tahap rasuah sektor awam negara. Indeks ini ialah indeks komposit yang diterbitkan sejak 1995 dan mewakili tahap rasuah yang dilihat, ditentukan oleh penilaian pakar dan tinjauan pendapat. Ia meletakkan negara pada skala dari 0 hingga 100, indeks yang lebih rendah pada ini mencerminkan tahap rasuah yang lebih tinggi, dan semakin tinggi indeks, semakin rendah tahap rasuah. Indeks ini dinilai berdasarkan faktor seperti pandangan pakar dan tinjauan pendapat. Sebagi contoh pengiraan berdasarkan pada skala 0 hingga 100, di mana skor 0 menunjukkan tahap rasuah yang tinggi dan skor 100 menunjukkan tahap rasuah yang rendah. Indeks Persepsi Rasuah (CPI) kekal sebagai ukuran yang paling berpengaruh terhadap kesesatan rasuah di negara-negara. Walau bagaimanapun, yang mengiringi pengaruh ini adalah kritikan sengit terhadap metodologi dan kesan tidak produktif terhadap keupayaan negara membangun untuk menarik pelaburan asing yang penting dan bantuan pembangunan.Tujuan CPI adalah untuk menyediakan data tentang persepsi rasuah di peringkat global, pencapaian CPI Malaysia dan penambahbaikkan CPI di Malaysia

LATAR BELAKANG

Indeks Persepsi Rasuah (CPI) akan kekal berpengaruh untuk penyelidikan, menentukan destinasi pelaburan dan memberitahu negara mana yang paling memerlukan sumber anti-rasuah. Walau bagaimanapun, ia juga kekal sebagai ukuran yang banyak dikritik. Kritikan utama ialah indeks itu mungkin tidak adil kepada negara membangun yang kurang berprestasi. Terutama dipersoalkan ialah rasional untuk menentukan kedudukan negara pada skala rasuah memandangkan implikasi reputasi bagi negara di pangkalan indeks. Jelas sekali bahawa Indeks Persepsi Rasuah ini hanya khusus kepada isu persepsi tahap rasuah sesebuah negara di mana kedudukan sesebuah negara akan disenaraikan mengikut skor yang diperoleh dan bukannya berdasarkan realiti sebenar tahap rasuah di negara terbabit.Malaysia berada di kedudukan ke-61 dalam Indeks Persepsi Rasuah (CPI) 2022 yang dikeluarkan oleh Transparency International (TI) daripada keseluruhan 180 buah negara yang dinilai berbanding tangga ke-62 pada 2021. Manakala, kedudukan skor Malaysia tahun 2022 ini berganjak satu mata daripada 48 mata pada tahun 2021 kepada 47 mata pada tahun 2022. Peralihan ini adalah sebanyak enam mata secara akumulatif sejak tiga tahun yang lalu bemula pada tahun 2020 hingga terkini. Merujuk kepada penerangan Presiden TI-Malaysia, Dr. Muhammad Mohan yang diumumkan keputusan CPI, terdapat dua faktor utama yang menyumbang kepada penurunan skor.Merujuk kepada penerangan Presiden TI-Malaysia, Dr. Muhammad Mohan yang diumumkan keputusan CPI, terdapat dua faktor utama yang menyumbang kepada penurunan skor. Faktor yang pertama adalah kurangnya kesungguhan dalam iltizam politik (*political will*) bagi memerangi rasuah berdasarkan kepada pelaksanaan Pelan Anti Rasuah Nasional 2019-2023 (NACP) yang perlahan, kegagalan tata kelola berulang kali biarpun pendedahan berterusan dibuat oleh Ketua Audit Negara, kurangnya tindakan ke atas penjawat awam yang menyalahguna jawatan, pelancaran pakej ransangan Covid-19 tanpa melalui proses perbahasan dan penelitian di Parlimen, isu lebihan kos dalam perolehan berskala mega serta isu pelantikan ketua syarikat berkaitan kerajaan (GLC) atau syarikat pelaburan berkaitan kerajaan(GLIC) yang kurang berkelayakan. Seterusnya faktor kedua adalah melibatkan kelewatan reformasi institusi (*institutional reforms*) sebagaimana terlihat dalam aspek pembangunan Rang Undang-Undang (RUU) Pembiayaan Politik, RUU Perolehan Kerajaan, pindaan kepada Akta Perlindungan Pemberi Maklumat 2010, RUU Suruhanjaya Bebas Aduan dan Salah Laku Polis (IPCMC) serta kurangnya kemahuan politik untuk memperkasakan SPRM sebagai institusi antirasuah yang bebas dan berkesan Hal ini menunjukkan bahawa pandangan-pandangan menyentuh aspek pentadbiran awam, pemerkasaan undang-undang tata kelola dan pemerkasaan serta kebebasan SPRM (kewangan, keanggotaan, mandat). Selain itu, penambahbaikan melibatkan inisiatif-inisiatif NACP yang sedang diterajui dan dilaksanakan oleh pelbagai kementerian, jabatan dan agensi kerajaan dengan proses libat urus berterusan membabitkan pelbagai pemegang taruh dalaman serta luaran. Dalam Rancangan Malaysia Ke-12 (RMK-12), kerajaan turut menerima CPI sebagai asas pengukuran tata kelola baik sesebuah negara dan telah menetapkan sasaran penambahbaikan kedudukan Malaysia dalam CPI 2025.

Justeru, satu tinjauan awal CPI dalam kajian ini bertujuaan melihat dan meneliti tentang persepsi rasuah di peringkat global, pencapaian CPI Malaysia dan penambahbaikkan CPI di Malaysia. Dalam kajian ini, data dikumpul melalui sorotan kajian lepas *(Literature Review)* dengan di bahagikan kepada beberapa bahagian berlandaskan kepada objektif kajian serta permasalahan kajian. Penilaian atau skor kajian berbentuk laporan secara tahun dari pihak Transparency International memberi kesan kepada negara terutama dalam sektor ekonomi.

DEFINISI INDEKS PERSEPSI RASUAH

Definisi bagi kajian yang dijalankan oleh (Zouaoui, Al Qudah,, & Ben-Arab, , 2017) menyatakan bahawa Indeks Persepsi Rasuah CPI ialah indeks komposit dengan mengambil kira tinjauan yang mencerminkan persepsi ahli perniagaan,ahli akademik, penganalisis negara dan orang awam, termasuk pemastautin dan bukan pemastautin. Manakala menurut (Lee, Khoo Chai, 2010) menyatakan indeks persepsi rasuah yang telah dikeluarkan oleh Transparency International (TI), sebuah badan bukan Kerajaan (NGO) yang berpangkalan di Berlin, Jerman sejak dari tahun 1995. Indeks ini hanya mengkhususkan kepada isu persepsi tahap rasuah sesebuah negara di mana kedudukan sesebuah negara akan disenaraikan mengikut skor yang diperoleh dan bukannya berdasarkan realiti sebenar tahap rasuah di negara terbabit. Merujuk kata-kata (Allison, Timipere, 2021) CPI ialah pengukuran rentas negara tahunan utama Transparency International bagi rasuah. Indeks ini berdasarkan tinjauan persepsi pakar perniagaan dalam kira-kira 180 negara dan wilayah.Secara amnya, definisi Indeks Persepsi Rasuah merujuk kepada kenyataan (Mohan, Dr Muhammad, 2023) adalah Indeks agregat (sehingga 13 sumber data berbeza) global (180 negara/wilayah) meninjau persepsi (pakar/ahli perniagaan) mengenai rasuah (penyalahgunaan kuasa untuk keuntungan peribadi) dalam sektor awam (pegawai dan institusi awam). Berikutan itu, ia berfokus kepada urus tadbir Negara dalam mencegah rasuah secara berkesan.

INDEKS PERSEPSI RASUAH DI PERINGKAT GLOBAL

Terdapat beberapa faktor yang menyebabkan tercetusnya skor dalam penilaian Indeks Persepsi Rasuah menurun di Malaysia termasuk beberapa negera lain. Kajian meneliti penilaian CPI bagaimana diambil kira dan terdapat perbezaan kepada negara-negara lain. Menurut kajian yang dijalankan oleh (Lambsdorff, Prof. Dr. Johann Graf, 2005) adalah untuk menyediakan data persepsi meluas tentang rasuah dalam negara. Pengenalan CPI dalam kajian tersebut ialah indeks komposit, menggunakan kaji selidik ahli perniagaan dan penilaian oleh penganalisis negara. Berbeza dengan penilaian dengan Malaysia. Ia sumber yang boleh dipercayai menggunakan pelbagai kerangka persampelan dan metodologi yang berbeza. Persepsi ini meningkatkan pemahaman tentang tahap rasuah yang sebenar dari satu negara ke satu negara. Kajian itu juga menyatakan data yang diperolehi tidak berat sebelah dan menjadi sukar diperoleh hingga menimbulkan persoalan bermasalah berkenaan dengan kesahihan. Justeru, kajian ini fokus kepada tinjauan antarabangsa mengenai sama ada persepsi ini berfungsi sebagai kaedah yang paling boleh dipercayai hingga dapat menyusun ranking negara. Penilaian yang dijalankan melalui responden daripada negara membangun bahagian barat seperti Amerika Utara dan Eropah Barat, disokong oleh rangkaian wartawan tempatan. Kumpulan kedua sumber adalah persepsi kepada penduduk yang bukan pemastautin, tetapi responden ini sebahagian besarnya daripada negara jiran. Kumpulan sumber ketiga, iaitu IMD, PERC, UNECA dan WEF, mengumpulkan penilaian yang dibuat oleh pemastautin berkenaan dengan prestasi negara asal. Pendekatan ini memastikan bahawa, pertama, piawaian etika yang konsisten digunakan dalam penilaian semua negara, kedua, bahawa hanya negara tersebut dinilai di mana pengalaman dan pandangan budaya mencukupi tersedia dan, ketiga, bahawa pandangan responden dari negara kurang maju diwakili dengan baik. Kekuatan CPI adalah berdasarkan konsep bahawa sumber gabungan data menjadi satu indeks meningkatkan keboleh percayaan setiap individu seperti tahun-tahun sebelumnya, CPI 2005 termasuk semua negara yang sekurang-kurangnya tiga sumber telah tersedia. Idea menggabungkan data ialah ketidak kepastian satu sumber boleh diimbangi oleh kemasukan sekurang-kurangnya dua sumber lain. Secara keseluruhan,CPI adalah penilaian yang kukuh tetapi menjadi keraguan dalan skor penilaian bagi persepsi tahap rasuah bagaimana, terdapat perbezaan penilaian.

Dalam kajian (Ulman, Simona Roxana, 2013) menyatakan rasuah adalah salah satu masalah berterusan masyarakat selama bertahun-tahun dan ia menjejaskan kredibiliti institusi awam ketua kerajaan di hadapan rakyat dan negara lain yang berkaitan. Di seluruh dunia, semua negara bercerita tentang rasuah dan jelas yang dapat diperhatikan melalui Indeks Persepsi Rasuah, tidak ada negara yang mempunyai skor maksimum yang menunjukkan bahawa sesebuah negara itu bersih sepenuhnya. Kesan isu rasuah sangat ketara dimana institusi awam mempengaruhi dan menjejaskan hasil ekonomi hingga menjadi penurunan daya saing negara. Sebaliknya, tujuan kajian ini adalah untuk menganalisis sama ada rasuah dipengaruhi oleh daya saing negara dan untuk menunjukkan sifat pengaruh. Kajian ini bahawa dasar pencegahan rasuah juga harus lebih menumpukan kepada peningkatan daya saing nasional sesebuah negara. Ia menunjukkan bahawa gabungan yang kukuh wujud antara Indeks Daya Saing Global dan Indeks Persepsi Rasuah, dengan variasi pembolehubah GCI menjelaskan 74.3% variasi CPI. Dapatan kajian terhasil melalui Ujian Korelasi Peringkat dan regresi yang dilakukan untuk semua negara (106) yang termasuk dalam analisis. Penyelidikkan ini dengan menggunakan dua indeks iaitu Indeks Daya Saing Global 2012-2013 (GCI) dan Indeks Persepsi Rasuah 2012 (CPI), di mana GCI ialah pembolehubah tidak bersandar dan CPI adalah yang bersandar. Kedua-dua indeks diukur, mendedahkan korelasi positif, bermakna secara purata pandangan rasuah adalah berkaitan dengan tahap daya saing negara. Dalam erti kata lain, negara yang dinilai berdaya saing tinggi dianggap kurang berkemungkinan penglibatan rasuah atau negara mempunyai kadar daya saing negara kecil dianggap lebih banyak rasuah. Keputusan ini menunjukkan bahawa tumpuan dasar harus diletakkan pada hasil ekonomi. Apabila hasil ekonomi adalah positif dan memuaskan, persepsi rasuah juga bertambah baik dan akibat negatifnya diperbaiki. Kesimpulannya, taraf hidup, kadar guna tenaga, produktiviti, keseimbangan komersil, daya tarikan negara, keupayaan pelaksanaan objektif, fleksibiliti dan keupayaan mengekalkan pertumbuhan yang mentakrifkan konsep daya saing negara adalah penentu langsung persepsi rasuah.

Pada kajian (Ferdy Firmansyah, 2021)merupakan negara jian sebelah Malaysia. Boleh dikatakan hangat isu rasuah di Negara tersebut. Dalam kehidupan bernegara, rasuah tidak boleh dipisahkan. Peranan institusi politik dan kematangan demokrasi adalah sangat besar dalam membasmi rasuah, pakatan sulit dan nepotisme. Dalam kajian ini menggunakan data sekunder, dengan menggunakan Indeks Demokrasi Indonesia (IDI) dan Indeks Perspektif Anti Korupsi (Indeks Persepsi Anti-Korupsi/IPEK) yang bersumber dari Badan Pusat Statistik Indonesia. Pemprosesan data menggunakan analisis statistik regresi berbilang linear. Indeks Demokrasi Indonesia terdiri daripada pembolehubah peranan DPRD, peranan parti politik, peranan birokrasi pemerintah daerah dan peranan badan kehakiman yang bebas. Kajian ini memperhalusi dasar antirasuah yang berkuat kuasa, untuk mempertimbangkan dapatan kajian yang dipengaruhi oleh daya saing negara. Negara-negara yang mempunyai daya saing nasional yang rendah dilihat lebih banyak rasuah. Oleh itu, untuk menangani rasuah secara berkesan, adalah penting untuk memberi tumpuan kepada peningkatan daya saing negara. Ini boleh dicapai dengan meningkatkan taraf hidup, kadar guna tenaga, produktiviti, keseimbangan komersial, daya tarikan negara, pelaksanaan objektif, fleksibiliti, dan keupayaan untuk mengekalkan pertumbuhan. Oleh itu, kajian telah mengutamakan faktor-faktor ini dan melaksanakan dasar yang menggalakkan ketelusan, akauntabiliti, integriti dan keadilan, negara boleh berusaha untuk mengurangkan rasuah dan kesan negatifnya terhadap kesejahteraan ekonomi dan sosial. Selain itu, adalah penting untuk mengukuhkan institusi awam dan imej mereka dalam kalangan rakyat dan negara lain untuk meningkatkan kredibiliti dan kepercayaan. Penyelidikan seterusnya adalah (Lusi Susanti ; Muhammad Husaini;, 2023) kajian yang dijalankan bertujuan untuk menganalisis hubungan antara indeks persepsi rasuah, eksport barangan dan perkhidmatan, dan kadar pengangguran terhadap pertumbuhan ekonomi di 9 negara ASEAN. Kajian ini menggunakan data panel dari 2016-2020 di 9 negara ASEAN. Pembolehubah yang digunakan ialah pertumbuhan ekonomi dengan indeks pembolehubah bebas persepsi rasuah, eksport barangan dan perkhidmatan, dan kadar pengangguran. Berdasarkan keputusan regresi, pembolehubah indeks persepsi rasuah tidak memberi kesan kepada pertumbuhan ekonomi di 9 negara ASEAN. Manakala eksport barangan dan perkhidmatan yang berubah-ubah memberi kesan positif dan signifikan terhadap pertumbuhan ekonomi di 9 negara ASEAN dan pembolehubah kadar pengangguran mempunyai kesan negatif dan signifikan terhadap pertumbuhan ekonomi di 9 negara ASEAN.

Menurut (lopa & David M. Chalmers) yang menyatakan rasuah merangkumi pelbagai bidang termasuk amalan rasuah dan manipulasi dalam bidang kepentingan awam dan ekonomi. Istilah ini diambil daripada definisi bahawa "manipulasi kewangan merugikan ekonomi dan pelaku jenayah sering dicap sebagai perasuah." (Widana, 2010). *Transparency International* menyifatkan rasuah sebagai penyalahgunaan kuasa yang diamanahkan tetapi digunakan untuk kepentingan peribadi. Kesan Indeks Persepsi Rasuah terhadap pertumbuhan ekonomi bagi sembilan Negara ASEAN Berdasarkan hasil penilaian, didapati tidak memberi kesan kepada pertumbuhan ekonomi di sembilan negara ASEAN. Menurut (Swalehan & Standel, 2007) hubungan antara rasuah dan pertumbuhan ekonomi bergantung kepada sejauh mana ekonomi sesebuah negara itu bebas. Terdapat negara yang mempunyai banyak dasar sehingga kebebasan ekonomi mereka rendah. Kesimpulan Daripada hasil didapati, disimpulkan bahawa eksport barangan dan perkhidmatan dan kadar pengangguran mempunyai korelasi yang ketara dengan pertumbuhan ekonomi di sembilan negara ASEAN pada tahap keyakinan 95 peratus. Sementara itu, pembolehubah indeks persepsi rasuah tidak mempunyai korelasi yang signifikan dengan pertumbuhan ekonomi di sembilan negara pada tahap keyakinan 0.05 atau 95%. Berdasarkan hasil kajian, kerajaan dijangka terus meningkatkan pertumbuhan eksport bagi mendapatkan pertukaran asing yang boleh digunakan sebagai pembiayaan pembangunan dan peningkatan pertumbuhan ekonomi.

Kesimpulannya, penelitian indeks persepsi rasuah dengan merujuk beberapa artikel dan kajian lepas mendapati bahawa pelbagai bentuk atau kajian yang dilaksanakan oleh beberapa negara untuk memperkukuhkan CPI agar memberi gambaran dan kesan yang positif. Usaha serta langkah penambahbaikkan yang dilaksanakan sukar untuk dinilai oleh pihak penilai berikutan kadar rasuah sesebuah negara masih tinggi. Walaubagaimanapun, setiap negara mempunyai kepelbagaian tersendiri dalam membenteras isu rasuah selari dengan jenayah-jenayah yang lain. Oleh itu, pihak penilai yang melaksanakan CPI perlu melihat semula segmen atau kategori apa yang dinlai agar ia tidak memberi kesan terhadap negara.

PENCAPAIAN INDEKS PERSEPSI RASUAH

Pengukuran atau penilaian yang diambil kira mengikut skala yang telag ditetapkan. Namun indeks ini dinilai berdasarkan skor "0" bermakna amalan rasuah sangat tinggi dan skor 100 dipertimbangkan sebagai bebas rasuah. Presiden *Transparency International* Malaysia, Datuk Akhbar Satar, berkata kemajuan yang dicacat Malaysia dari segi kedudukan dan skor membabitkan persepsi rasuah itu adalah hasil maklum balas kaji selidik lapan sumber yang dijalankan dalam tempoh 24 bulan lalu. Kaji selidik daripada lapan sumber itu membabitkan maklum balas persepsi rasuah daripada pakar dan ahli perniagaan dalam sektor awam. Setiap tahun pelaporan CPI akan dikemukakan. Dalam jangka masa 10 tahun terdapat skor yang dilihat baik dan dalam jangka masa 5 tahun ini skor CPI menjadi tidak stabil di Malaysia. Pelbagai usaha yang dilaksanakan kerajaan beberapa tahun ini dalam menangani rasuah membuahkan hasil dengan menyaksikan persepsi terhadap rasuah semakin pulih dari tahun ke tahun. Walaubagaimanapun, skor CPI dalam 5 tahun kebelakangan ini tidak memberi keputusan yang baik atau lebih baik.

Merujuk dapatan dari (Mohd Koharuddin, 2012) satu kajian yang memperakukan bahawa rasuah dalam agensi kerajaan adalah tinggi dengan 31.6 peratus daripada responden melaporkan wujudnya amalan rasuah di tempat kerja. Keadaan ini juga menyebabkan kedudukan Malaysia dalam *Transparency International Corruption Perceptions Index* (CPI) dalam kedudukan 37 dengan *score* 5.2 pada tahun 2003. Keadaan ini tidak jauh berbeza dengan apa yang telah dicapai pada tahun 1995 dan 1996 masing-masing sekitar 5.28 dan 5.32. Kedudukan negara ini semakin merosot kepada kedudukan 39, bagi negara yang paling banyak rasuah di dunia pada tahun 2005. Kejatuhan kedudukan ini berterusan dan bertambah buruk kepada kedudukan 44 pada tahun 2006 dari 163 negara. Pada tahun 2006 score negara ini ialah 5.0 kejatuhan dari 5.1 tahun sebelumnya. Malaysia dalam Pelan Integriti Negara telah meletakkan matlamat bagi mendapatkan *score* 6.5 peratus pada 2008. Bagaimanapun jika dilihat trend pencapaian negara, angka ini sesuatu yang sukar untuk dicapai. Pada tahun 2008 matlamat bagi mencapai *score* yang lebih baik tidak dicapai sebaliknya berada pada tahap yang sama. Lebih membimbangkan lagi score negara ini menjunam kepada di bawah 5.0 iaitu kepada 4.5 pada tahun 2009, dan terus jatuh ke 4.4 pada tahun 2010. Kedudukan negara juga merudum dari tangga ke 44 pada tahun 2008 ke tangga 56 bagi dua tahun berturut-turut iaitu tahun 2009 dan 2010. Kedudukan negara kita setaraf dengan Namibia dan Turkey yang mendapat score 4.4 pada tahun 2010. Malahan negara Afrika Selatan dan Kuwait lebih baik kedudukannya berbanding negara kita pada tahun 2010 dengan kedudukan di tangga 54. Keadaan yang telah sedia buruk masih tidak dapat diperbaiki lagi apabila kedudukan terbaru bagi tahun 2011 makin menjunam ke tangga 60. Malahan skor 4.3 untuk tahun 2011 merupakan pencapaian terendah dalam sejarah negara ini sejak terlibat dengan Indeks Persepsi Rasuah pada tahun 1997. Kedudukan negara yang makin memburuk bagi pencapaian CPI ini mencerminkan wujudnya masalah rasuah yang agak serius di negara ini.

Rasuah adalah gejala yang masih berlaku di Malaysia dan kedudukan Malaysia dalam indeks persepsi rasuah merupakan gambaran persepsi orang asing yang berkhidmat di Malaysia. Menurut Sulaiman (2005), walaupun tanggapan tersebut mungkin terdedah kepada bias dan tidak tepat, tetapi petunjuk tersebut adala persepsi yang diberi oleh orang asing kepada negara dan masyarakat Malaysia. Menurut Robbins (2006) persepsi adalah penting kerana persepsi menentukan bagaimana seseorang individu bertindak terhadap individu atau objek yang ditanggapinya. Sehubungan itu persepsi orang asing itu mampu mempengaruhi prestasi ekonomi dan kemajuan negara, terutama dalam era globalisasi yang dikatakan belum memuaskan (Sulaiman 2005). Fakta ini menunjukkan masyarakat Malaysia (termasuk organisasi perniagaan) sedang berhadapan dengan masalah etika dan integriti. Dalam konteks yang lebih luas, agen-agen yang gagal bertindak dan berkelakuan secara beretika akan mendatangkan malapetaka yang besar kepada nasib sesebuah negara dan tamadun. Justeru, isu mengenai perlakuan etika agen-agen pembangunan wajar diselidiki bagi melihat pengaruhnya kepada situasi pembangunan tempatan.

Merujuk (Mo, Pak Hung, 2021) yang menjelaskan peranan rasuah dalam pertumbuhan ekonomi dengan menyediakan penganggar kuantitatif akibat rasuah ke atas pertumbuhan dan kepentingannya terhadap saluran perubahan. Kajian rasuah beliau adalah tertumpu ke atas 54 buah negara yang terdapat dalam Corruption Perception Index (CPI). Dengan menggunakan penganggar kuasa dua terkecil (OLS), beliau mendapati dengan peningkatan 1% tingkat rasuah akan mengurangkan kadar pertumbuhan ekonomi dalam lingkungan 0.72%. Dalam perkataan lain ialah, dengan peningkatan satu unit dalam indeks persepsi rasuah akan mengakibatkan kadar pertumbuhan ekonomi menurun sebanyak 0.545 mata peratus. Apa yang paling penting dalam saluran yang mempengaruhi pertumbuhan ekonomi ialah ketidakstabilan politik, yang mana sebanyak 53% jumlah yang mempengaruhi dalam pertumbuhan ekonomi. Beliau juga mendapati rasuah boleh mengurangkan tingkat modal insan dan perkongsian pelaburan persendirian.

Berdasarkan kajian (Megat Ayop & Abd Halim, 2016) bahawa Indeks Persepsi Rasuah Malaysia 2007 menunjukkan tahap persepsi indeks 6.76 daripada 10. Angka ini dapat dianggap lebih baik berbanding Corruption Perception Index 2007 yang dikeluarkan oleh Transparency International (TI) dengan skor 5.10 daripada 10 mata penuh. Berbeza dengan kajian TI yagn mengambil kira persepsi pedagang dan peniaga luar, kajian yang dilakukan oleh IIM hanya meliputi pengalaman dan persepsi masyarakat Malaysia sahaja. Skor yang diperoleh melalui kajian IIM secara umumnya memperlihatkan bahawa kualiti perhidmatan awam di Malaysia adalah baik. Sasaran pertama dalam Pelan Integriti Nasional (PIN) adalah mengurangkan gejala rasuah, penyelewengan, dan salahguna kuasa. Bagi mengukur prestasi pencapaian sasaran ini, PIN telah menggunakan ukuran tanda aras antarabangsa dan juga tanda aras dalam negeri. Tanda aras antarabangsa yang digunakan ialah skordalam indeks persepsi rasuah yang digubal oleh TI (2003-2009). Matlamat yang hendak dicapai pada ketika itu adalah untuk menaikkan skor 5.2 mata yang diperoleh Malaysia pada tahun 2003 kepada sekurang-kurangnya 6.5 mata menjelang tahun 2008 serta mengubah kedudukan ke-37 daripada 133 kepada sekurang-kurangnya kedudukan ke-30. Secara sepintas lalu, skor yang diperoleh Malaysia dari tahun berikutnya (2004) sehingga tahun 2009 menunjukkan penurunan. Justeru, jika diukur menggunakan indeks persepsi rasuah TI, PIN jelas tidak mencapai sasarannya, malah mencatatkan penurunan yang ketara.

CADANGAN PENAMBAHBAIKKAN INDEKS PERSEPSI RASUAH

Kajian ini meneliti dan mendapati pelbagai cadangan dalam penambahbaikkan terhadap dasar yang digunakan untuk membaiki skor Indeks Persepsi Rasuah .yang dapat disesuaikan dengan situasi di Malaysia. Pemarkahan atau skor CPI dikeluarkan secara tahunan, ia memberi peranan penting tertumpu kepada isu rasuah. Skor dari penilaian CPI sangat berpengaruh dalam penyelidikan dengan mendapati punca rasuah dan juga keberhasilannya digunakan secara meluas bagi langkah memerangi rasuah dan usaha pencegahan rasuah. Pelbagai usaha oleh pihak kerajaan bagi membaiki skor CPI. Merujuk kepada (Jabatan Audit Negara, 2022) bahawa telah membangunkan Pelan Pencegahan Rasuah Organisasi (OACP) bagi tahun 2023-2025 sebagai sebahagian daripada komitmen dalam mencegah rasuah. Pelan ini memfokuskan kepada dua bidang utama iaitu pengauditan dan pengurusan kewangan dan pentadbiran. Pelan ini termasuk dengan meningkatkan ketelusan, integriti, dan akauntabiliti dalam JAN dan mengurangkan risiko rasuah. Pelan tersebut akan disemak dan dikemas kini secara berkala untuk memastikan keberkesanannya. Selain itu, polisi anti-rasuah di Malaysia juga melibatkan agensi luar seperti Suruhanjaya Pencegahan Rasuah Malaysia (SPRM) dan Jabatan Perdana Menteri. Dengan adanya Pelan Antirasuah JAN 2023-2025 ini, diharapkan dapat menjadi medium kawalan dalam melaksanakan fungsi penubuhannya dan menjadikan Malaysia sebagai negara bebas rasuah. Merujuk kepada risalah Bahagian Pemeriksaan Dan Perundingan Suruhanjaya Pencegahan Rasuah Malaysia bahawa Pelan Antirasuah Perkhidmatan Oleh SPRM Organisasi (OACP), (SPRM, n.d.) ia merupakan dokumen dasar antirasuah di peringkat organisasi yang bertujuan untuk menangani permasalahan dan kelemahan *governans,* integriti dan antirasuah dalam organisasi. Ia juga bertindak sebagai panduan bagi semua agensi Kerajaan dan entiti berkaitan dalam membangunkan Pelan Antirasuah Organisasi (OACP) masing- masing. Sehubungan itu, pentingnya polisi CPI dalam mengukur serta memantau perkembangan dalam usaha pencegahan rasuah di Malaysia. Dengan mengetahui persepsi masyarakat terhadap rasuah, pihak berkuasa dapat mengambil langkah-langkah yang diperlukan untuk meningkatkan transparansi, integriti, dan akauntabiliti dalam pemerintahan. Lebih berkesan sekiranya cadangan penambahbaikkan terhadap dasar yang digunakan polisi CPI dapat disesuaikan antaranya pertama adalah melibatkan lebih banyak responden dari berbagai lapisan masyarakat dan melibatkan lebih banyak responden, persepsi terhadap rasuah dapat mencerminkan keadaan sebenar di negara ini. Seterusnya, menyelidik faktor penyebab rasuah selain dari mengukur persepsi, CPI juga harus menyelidiki faktor-faktor yang menyebabkan rasuah di Malaysia. Hal ini akan membantu dalam pemerintah dan lembaga terkait bagi merancang strategi yang lebih efektif untuk memerangi rasuah. Yang ketiga penilaian CPI dapat diperluas dengan memperluas tangkapan melibatkan lebih banyak aspek rasuah, seperti rasuah di sektor swasta, atau di sektor kehakiman. Dengan memperluas tangkapan tersebut, penilaian CPI dapat memberikan gambaran yang lebih komprehensif tentang isu rasuah di Malaysia. Selain itu, penting untuk meningkatkan ketulusan dalam metodologi yang digunakan untuk pengiraan CPI. Dengan memberikan informasi yang lebih mendalam tentang bagaimana pengiraan, Dengan penglibatan pelbagai institusi dan pihak berkepentingan bahawa pengumpulan dan analisis data. Impaknya, lebih banyak pihak, akan wujud perspektif yang lebih luas dan pemahaman yang lebih baik tentang rasuah di Malaysia. Terakhir adalah dengan meningkatkan pemantauan dan pelaporan CPI dapat meningkatkan pemantauan dan pelaporan terkait dengan tindakan pencegahan dan penanggulangan rasuah yang diambil oleh pemerintah dan lembaga berkaitan. Ini akan memungkinkan evaluasi yang lebih baik terhadap upaya yang dilakukan dan memberikan dasar untuk perbaikan lebih lanjut. Dengan melaksanakan cadangan-cadangan ini, diharapkan CPI dapat menjadi alat yang lebih efektif dalam memerangi rasuah di Malaysia. Seterusnya penambaikkan merujuk kepada (RMK12, n.d.), kerajaan turut menerima CPI sebagai asas pengukuran tata kelola baik sesebuah negara dan telah menetapkan sasaran penambahbaikan kedudukan Malaysia dalam CPI 2025. Jika sasaran ini dijadikan Key Performance Indeks (KPI) di semua peringkat kementerian, jabatan dan agensi secara `*shared responsibility*', saya percaya Malaysia boleh mencapai kedudukan CPI yang jauh lebih baik.

Selanjutnya, usaha yang dilaksanakan adalah dengan membangunkan indeks tata kelola nasional seperti Malaysian Governans Indeks (MGI), (Mampu, n.d.) yang bersifat *"evidence and outcome-based"* bagi mengukur tata kelola negara. Pelaksanaan membangunkan indeks tata kelola nasional seperti Malaysian Governans Indeks (MGI) yang bersifat "evidence and outcome-based" bagi mengukur tata kelola negara. Pada tahun 2019 Mesyuarat Jawatankuasa Pemodenan dan Pendigitalan Sektor Awam (JPPSA) Bil 2/2019 telah bersetuju dengan cadangan Mekanisme Pengukuran Prestasi Sektor Awam iaitu Indeks Prestasi Kerajaan Malaysia (MyGPI) bagi menggantikan Sistem Penarafan Bintang (SSR) dalam menilai prestasi agensi sektor awam. Tujuaan MyGPI menilai prestasi agensi dalam konteks pengurusan organisasi dan pendigitalan perkhidmatan melalui tadbir urus yang baik ke arah pembaharuan sektor awam dan menyumbang kepada peningkatan imej dan kedudukan negara di peringkat global. Hal ini bagi mengurangkan risiko penjawat awam terlibat dengan Rasuah.

Salah satu langkah *preemptive* yang dilaksanakan kerajaan ialah mengetatkan prosedur kerjasama dengan syarikat swasta bagi mengelak amalan rasuah antara pihak swasta dan kerajaan. Langkah pertama yang diambil oleh kerajaan Malaysia ialah meminda Akta Suruhanjaya Pencegahan Rasuah Malaysia 2018 (Pindaan SPRM) dengan memperkenalkan seksyen 17 MACCA 2009, iaitu peruntukan yang secara khusus mengenakan liabiliti ke atas organisasi komersial untuk rasuah yang dilakukan oleh orang yang berkaitan dengan ia. Peruntukan itu menuntut setiap pengurusan peringkat atasan syarikat untuk mematuhi sepenuhnya undang-undang yang terpakai dan keperluan kawal selia mengenai antirasuah. Untuk mematuhi Akta Suruhanjaya Pencegahan Rasuah Malaysia 2018 ini, Integriti bersedia membantu anda dalam menubuhkan Sistem Pengurusan Anti Rasuah anda sendiri. Integriti juga akan memberikan sokongan untuk pelaksanaan piawaian ABMS. Merujuk kepada laman seswang (SIRIM, n.d.) mengenai Sistem Pengurusan Anti-Sogokan ISO 37001 (ABMS) merupakan usaha yang masih dilaksanakan oleh pihak Kerajaan. Sistem Pengurusan Anti-Sogokan ISO 37001 (ABMS) direka untuk membantu syarikat mencegah, mengesan dan bertindak balas terhadap insiden rasuah. Piawaian ini juga termasuk pematuhan kepada undang-undang, peraturan dan komitmen sukarela yang lain. Pensijilan itu termasuk keperluan dan panduan untuk mewujudkan, melaksanakan, mengekalkan dan menambah baik sistem pengurusan anti-rasuah. Ia adalah piawaian sejagat yang digunakan untuk organisasi dari sebarang saiz atau sektor, sama ada secara bebas atau disepadukan ke dalam sistem pengurusan.

PENUTUP

Kesimpulanya sorotan kajian lepas dalam penelitian tinjauan awal bagi Indeks Persepsi Rausah bahawa meneliti bagaimana, negara membangun melaksanakan sesuatu perancangan bagi menambahbaikkan dan mengekalkan skor CPI di peringkat global. Daya persaingan dari negara-negara maju juga menekankan sektor ekonomi memainkan peranan yang penting dalam memajukan sebuah negara. Bagi negara membangun bahawa pentingnya CPI ini adalah menjaga nama baik negara dan menstabilkan ekonomi negara. Penilaian kajian lepas berkaitan pencapaian skor CPI sukar untuk memperjelaskan kerana tiada keputusan yang lebih baik secara berterusan. Kemungkinan kajian yang dilaksanakan masih ada pergolakkan dalam pentadbiran negara terutama isu politik. Di Malaysia, pelbagai penambahbaikkan yang dilaksanakan bagi membenteras isu rasuah. Walaubagaimanapun, masih mendapat skor CPI yang kurang memberansangkan. Sehubungan dengan itu, pelaksanaan Malaysia berhubung Pelan Antirasuah OACP 2023 hingga 2025 dapat membantu mengurangkan kadar rasuah di Malaysia dan mampu mempunyai skor CPI yang baik perlu membuat pemantauan secara berterusan agar memberi keberkesanan yang positif. Di samping mengukuhkan nilai tradisi seperti integriti, kesaksamaan dan kebolehpercayaan, perkhidmatan awam juga akan meningkatkan fleksibiliti dan inovasi dalam perkhidmatan serta keupayaan membuat banyak perubahan dengan lebih pantas. Perkhidmatan awam akan melalui tranformasi secara komprehensif dengan memperbaiki struktur yang tegar dan memansuhkan pertindanan proses, menggalakkan inovasi dan keterbukaan serta mempercepat kepantasan bertindak dan penyampaian perkhidmatan.

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Keperluan Pembangunan Model Kognisis Kanak- Kanak Berasaskan Sirah Nabawiyah Bagi Pendidikan Prasekolah Di Malaysia.

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ABSTRAK

Pendidikan awal kanak-kanak, penting dalam menentukan hala tuju kehidupan mereka pada masa akan datang. Dasar Asuhan dan Didikan Awal Kanak-kanak Kebangsaan menekankan perkembangan yang holistik bagi semua kanak-kanak dari segi intelek, rohani, emosi dan jasmani. Ia menjadi asas kukuh kepada pembangunan potensi kanak-kanak berlandaskan acuan Malaysia. Artikel ini membincangkan keperluan pembangunan model kognisi kanak- kanak yang berasaskan sirah nabawiyah bagi pendidikan prasekolah, berdasarkan kenyataan Kementerian Pendidikan Malaysia berkaitan pelaksanaan "modul penghayatan hadis 40 imam nawawi". Selain itu, kajian yang melibatkan pendidikan awal kanak-kanak di malaysia juga masih terhad. Oleh itu, kajian ini diharapkan dapat mengisi kesenjangan dalam pendidikan awal kanak-kanak. Objektif kajian ini adalah untuk meninjau keperluan model perkembangan kognisi kanak-kanak berdasarkan sirah nabawiyah, kepentingan membangunkan model kognisi berdasarkan sirah nabawiyah dan kebolehgunaan model yang dibina. Kajian ini berbentuk kajian perpustakaan di mana pengumpulan maklumat melalui sumber buku dan jurnal berkaitan pendidikan awal kanak-kanak di Malaysia. Hasil dapatan kajian menunjukan, kajian pembangunan model kognisi kanak-kanak berasaskan sirah nabawiyah bagi pendidikan prasekolah di Malaysia perlu dibangunkan bagi meningkatkan perkembangan kognisi murid prasekolah dan seterusnya dapat diperkenalkan dalam kurikulum latihan di Institut Pendidikan Guru (IPG) dan Universiti Awam (UA) untuk pendidikan awal kanak-kanak.

Kata kunci: Perkembangan Kognisi, Pendidikan Awal Kanak-Kanak, keperluan pembangunan model.

PENGENALAN

Artikel ini membincangkan keperluan bagi membangunkan model kognisi kanak-kanak berasaskan sirah nabawiyah bagi pendidikan prasekolah di Malaysia bagi melahir generasi yang berjaya di dunia dan akhirat dalam ruangan pendidikan prasekolah. Pepatah Arab ada mengatakan jika ingin melihat generasi masa hadapan, lihatlah golongan kanak-kanak sekarang. Menurut Noor Azizi Ismail dan Syamsul Bahri Andi Galigo, (2010) usaha membentuk seorang insan yang berguna di dunia dan akhirat, pendidikan yang berkesan adalah bermula daripada didikan awal kanak-kanak, kerana pendidikan awal kanak-kanak merupakan asas kepada pembinaan sesuatu bangsa.

Pada era globalisasi kini, masyarakat menjadi semakin ghairah mengejar kemajuan dalam kehidupan selaras dengan hasrat negara. Dalam keghairahan tersebut, masyarakat menjadi lalai dan terleka dengan tuntutan agama atau disiplin ilmu yang berteraskan keagamaan. Hal yang sama berlaku dalam bidang pendidikan. Justeru, pendidikan yang seimbang dari segi intelek dan kerohanian perlu disemai seawal usia kanak-kanak lagi agar dapat melahirkan insan yang bukan sahaja tinggi inteleknya bahkan berakhlak mulia serta mampu menghadapi cabaran globalisasi.

Nabi Muhammad SAW seorang pendidik yang agung bagi umat Islam yang perlu dicontohi dalam proses pendidikan sesebuah generasi. Selain al-Quran, Hadis Nabi Muhammad SAW merupakan sumber utama umat Islam bagi membentuk personaliti seorang muslim yang terbaik (Mohd Shukri 2020). Oleh yang demikian, pelbagai usaha telah dilakukan oleh umat Islam sejak dari zaman para Sahabat RA. begitu juga pada zaman tabien dan tabie' tabien (Mohd Aizul, Roshimah bt Shamsudin 2020). mereka telah menjaga hadis dan ilmu hadis sehinggalah ke hari ini untuk menghimpunkan kedua-dua sumber utama ini, menjaganya dengan rapi seterusnya menyampaikan kepada generasi seterusnya sehinggalah sampai ke umat Islam hari ini.

Keperluan umat Islam kembali kepada panduan Nabi Muhammad Islam dalam mencorak kehidupan mereka merupakan suatu yang amat penting dan wajib dititikberatkan oleh semua peringkat lapisan masyarkat. Oleh itu, artikel ini mengkhususkan keperluan pembangunan model kognisi pendidikan awal kanak-kanak di prasekolah sebagai satu batu asas bagi pembinaan generasi yang unggul dan mencapai perkembangan yang menyeluruh dari segi rohani dan jasmani berdasarkan sirah nabawiyah sebagai panduan.

KAEDAH PENYELIDIKAN

Metodologi kajian ini menggunakan kaedah kajian perpustakaan dan sumber artikel ini diambil daripada buku ilmiah, penulisan akademik, tesis, dan jurnal.

SOROTAN KAJIAN

Menurut Nachiappan, S. (2015). Pendidikan Awal kanak-kanak membantu kejayaan kanak-kanak di sekolah dan kehidupan masa hadapan mereka. Pada peringkat awal ini, kanak-kanak lebih mudah dilentur dan dibentuk peribadi dan inteleknya. Pada ketika ini, pembelajaran awal sepatutnya dimulakan untuk membantu mereka mencapai perkembangan yang menyeluruh dari segi rohani dan jasmani. Kanak-kanak pada usia satu hingga empat tahun sudah boleh didedahkan kepada proses pembelajaran pada peringkat awal yang mampu memberi kesan positif kepada tumbesarannya. Pada usia ini otak kanak-kanak seperti span yang mampu menyerap apa sahaja dengan cepat dari persekitarannya.

Selain itu, menurut pakar psikologi MacNaughton, (2005), personaliti kanak-kanak sudah terbentuk sebelum usia mereka mencapai lima tahun. Pengalaman awal dan persekitaran di mana kanak-kanak dibesarkan adalah faktor utama yang mencorakkan personaliti mereka. Oleh itu, jika ibu bapa inginkan anak-anak mereka mempunyai personaliti yang baik dan mulia, positif dalam perhubungan dan pengurusan diri, berdaya maju, bijak berkomunikasi serta pandai menyesuaikan diri dalam apa sahaja keadaan, maka berikanlah kepada mereka pendidikan dan pengalaman awal yang berkualiti.

Pendidikan prasekolah yang merupakan peringkat awal proses pembelajaran amat penting kerana pengalaman di prasekolah dapat memberi persediaan yang boleh membekalkan kanak-kanak dengan kemahiran, keyakinan diri dan sentiasa mempunyai sikap yang positif terhadap individu lain tanpa ada kecenderungan (bias) negatif terhadap yang lain.

Pendidikan prasekolah juga diakui boleh memberi kesan positif seperti sabda Rasulullah s.a.w. bahawa "Kanak-kanak mula bercahaya akalnya pada umur lima tahun...." Ini jelas menunjukkan kanak-kanak telah mempunyai keupayaan untuk menerima sebarang pengetahuan yang diajarkan bermula pada umur lima tahun. Malaysia sebagai salah sebuah negara yang membangun dengan pesat tidak ketinggalan dalam menentukan pendidikan yang diberikan kepada kanak-kanak sebagai pendidikan yang berkualiti. Berdasarkan kepentingan yang telah dikemukan maka, benarlah usaha Kementerian Pendidikan Malaysia bagi mewujudkan prasekolah disetiap sekolah sejak 1992.

Menurut kenyataan media Kementerian Pendidikan Malaysia pada 25 ogos 2023, yang menyatakan Kementerian Pendidikan Malaysia (KPM) akan memulakan pelaksanaan Modul Penghayatan Hadis 40 Imam Nawawi di sekolah bertujuan untuk memupuk semangat ihsan, kasih sayang dan untuk memperkasakan kefahaman agama dalam kalangan guru dan murid beragama Islam. Inisiatif ini diharapkan mampu melahirkan generasi Anak yang Baik lagi Cerdik seterusnya mengangkat Karamah Insaniah berdasarkan tiga (3) elemen utama iaitu adab, akhlak dan integriti. Pelaksanaan Modul Penghayatan Hadis 40 Imam Nawawi disasarkan kepada guru dan murid beragama Islam sahaja. Program secara rintis pelaksanaan Modul Penghayatan Hadis 40 Imam Nawawi melibatkan guru dan murid beragama Islam di 61 buah Sekolah Menengah Kebangsaan Agama (SMKA) dan 228 buah Sekolah Agama Bantuan Kerajaan (SABK) seluruh negara. KPM sentiasa berusaha menerapkan nilai-nilai murni yang merangkumi elemen perpaduan, silang budaya, kepelbagaian agama dan saling menghormati antara kaum dalam setiap inisiatif yang dilaksanakan di institusi-institusi pendidikan bawah kelolaannya. Modul tersebut akan mula dilaksanakan di Sekolah Menengah Kebangsaan Agama (SMKA) dan Sekolah Agama Bantuan Kerajaan (SABK), sebelum diedarkan ke sekolah-sekolah di bawah KPM tahun 2024. Selari dengan saranan

Kementerian Pendidikan Malaysia, modul Penghayatan Hadis 40 Imam Nawawi juga dapat membantu guru melaksanakan aktiviti pengukuhan dalam dan luar bilik darjah dan tidak terhad kepada sekadar membaca hadis sahaja. Oleh itu, terdapat keperluan dalam pembangunan model kognisi kanak-kanak bagi pendidikan prasekolah kerana Modul Penghayatan Hadis 40 Imam Nawawi akan disebar luaskan kepada semua peringkat sekolah pada tahun 2024 termasuklah pendidikan sekolah rendah dan prasekolah namun, menurut Suppiah Nachiappan (2015), pendidikan awal kanak-kanak berbeza dengan pendidikan arus perdana kerana ia harus disesuaikan dengan umur dan kehendak kanak-kanak.

Dalam Islam, pendidikan merupakan suatu asas yang sangat penting dalam kehidupan seorang muslim dan telah diberikan penekanan sejak dalam kandungan lagi. Menurut al-Attas (1992) pengertian Pendidikan dalam Islam adalah usaha yang dilakukan oleh pendidik terhadap anak didik untuk pengenalan dan pengakuan tempat-tempat yang benar dari segala sesuatu dari aturan penciptaan sehingga membimbing mereka ke arah kebaikan. Manakala tujuan kepada pendidikan dalam Islam pula adalah untuk membangunkan dan membentuk manusia yang mempraktiskan pendidikan berdasarkan nilai-nilai yang terkandung dalam al-Quran dan hadis Nabi SAW (Thoha, C.1996). Menurut Muhammad Ikram (2022), perubahan kepada seorang muslim yang seimbang hanya dapat dilakukan melalui pendidikan. Mustard (2009), pula mengatakan bahawa perkembangan kanak-kanak merupakan bahagian perkembangan yang paling penting di dalam kehidupan seseorang individu dan corak pemikiran kanak-kanak mula terbentuk pada usia setahun melalui interaksi antara genetik dan pengaruh persekitaran yang dilalui oleh mereka. Justeru, Pendidikan awal kanak-kanak adalah menjadi satu keperluan untuk diberikan penekanan bagi melahirkan muslim yang bukan sahaja mampu memahami dan mengamalkan ajaran Islam yang sebenar, tetapi juga mampu untuk menghadapi cabaran globalisasi. Penekanan pendidikan awal kanak-kanak dalam Islam adalah bermula dari dalam kandungan ibu sehingga kanak-kanak berumur enam tahun (Nordin, N., & Hajazi, M. Z.). Dan ia dikategorikan kepada dua tahap iaitu tahap sebelum lahir dan tahap sesudah lahir. Manakala bagi tahap sesudah lahir pula, telah dibahagikan kepada dua tahap, iaitu tahap awal kelahirkan hingga usia mencapai tiga tahun dan seteruskan dari umur tiga tahun hingga mencapai usia enam tahun (Mustard, J. 2009). Dan menurut Pertubuhan Kebangsaan bagi Pendidikan Kanak-Kanak Muda (The National Association for The Education of Young Children; NAEYC, 2011), pendidikan awal kanak-kanak (early childhood education) merujuk kepada segala program pendidikan yang memberi layanan, asuhan dan bimbingan kepada kanak-kanak sejak lahir hingga ke umur lapan tahun. Masalah Yang Dihadapi Oleh Kanak-Kanak Islam Dewasa ini, kita dikejutkan dengan pelbagai masalah keruntuhan sosial dan akhlak dalam pelbagai lapisan masyarakat termasuklah dalam kalangan kanak-kanak. Terdapat pelbagai faktor yang menjadi punca kepada masalah ini antaranya kegagalan proses pembesaran dan pendidikan disamping faktor pengaruh budaya luar dan kesan hiburan dalam kehidupan. Hal ini adalah kerana, sifat dan karakter seseorang individu sangat bergantung kepada proses pembesaran dan pendidikan yang telah dilalui pada peringkat kanak-kanak Sulaiman, A., Noh, N. C., & Jamsari, E. A. (2020). Selain itu, faktor sikap ibubapa yang kurang peka terhadap permasalahan dalam pendidikan anak-anak menyebabkan mereka mendidik anak-anak dengan kasar dan telah menimbulkan perasaan takut dalam diri anak-anak. Tindakan ini bukan sahaja merenggangkan hubungan antara anak dan ibu bapa malah ia menyebabkan proses perkembangan anak-anak itu tidak berlangsung dalam keadaan yang baik (Abdullah, 2009). Situasi ibubapa bekerjaya yang meletakkan tanggungjawab menjaga, mengasuh dan memberi pendidikan kepada orang lain atau pengasuh serta guru di taska mahupun tadika menyebabkan ada segelintir anak-anak gagal untuk mendapat pendidikan yang sewajarnya terutamanya dalam menjadikan ibu bapa mereka sebagai contoh dalam proses pembentukan tingkah laku dan keperibadian diri mereka. Dan menurut Noor Azizi Ismail dan Syamsul Bahri Andi Galigo (2010), masalah keruntuhan akhlak ini mampu diselesaikan sekiranya anak-anak diberikan pendidikan agama yang sesuai. Khadijah (2017), menyatakan bahawa pemberian stimulasi pendidikan adalah hal yang sangat penting, bentuk stimulasi yang diberikan haruslah dengan cara yang tepat sesuai dengan tingkat perkembangannya. Pengkaji yakin bahawa sekiranya pendidikan awal kanak-kanak ditikberat dengan baik, nescaya masalah remaja yang semakin meruncing pada hari dapat dikurangkan (Muhamad Zaki dll. 2023).

Menurut kajian Suppiah Nachiappan (2015), di Malaysia masih kurang kajian prasekolah yang menjadikan kanak-kanak sebagai sampel, berbeza dengan negara luar yang memberikan penekanan kepada pendidikan awal kanak-kanak. Walaupun demikian, terdapat pelbagai pertubuhan badan bukan kerajaan (NGO) di Malaysia yang berusaha untuk memperjuangkan kepentingan kanak-kanak dan memastikan akses pendidikan kepada semua. Hal ini selaras dengan Akta Kanak-Kanak (2006) yang mementingkan pendidikan berkualiti dan inklusif. Namun, di dalam agama Islam terdapat banyak himpunan hadis tentang gaya pendidikan Rasulullah yang terdapat dalam kitab hadis dan sirah (Awang Yahya Ibrahim, 2004). Laporan Kementerian Pendidikan Malaysia melalui pemeriksaan pengajaran di kelas prasekolah pada tahun 2013 dan 2012 mendapati bahawa terdapat guru prasekolah kurang memahami isi kandungan kurikulum prasekolah. Keadaan ini menyebabkan guru-guru tersebut tidak mampu memberikan penerangan yang jelas tentang pengetahuan, kemahiran, nilai, dan konsep pembelajaran (Chee, J et al, 2018). Ini menunjukkan bahawa guru prasekolah kurang pendedahan dan kekurangan rujukan yang diperlukan sebagai panduan dalam pengajaran dan pembelajaran di dalam bilik darjah. Kurikulum Pendidikan Awal Kanak-Kanak (PAKK) bukanlah hanya untuk mengajar kanak-kanak membaca, menulis, dan mengira semata-mata. Yang lebih penting, kurikulum ini perlu dirangka untuk mengembangkan potensi kanak-kanak dalam semua aspek pertumbuhan diri mereka secara menyeluruh dan seimbang. Bahagian Pembangunan Kurikulum (BPK) Kementerian Pendidikan Malaysia telah menerbitkan Siri Panduan Guru Prasekolah sebagai panduan kurikulum yang dikenali sebagai Modul Pendidikan Islam sejak diperkenalkannya Kurikulum Standard Prasekolah Kebangsaan (KSPK) pada tahun 2010. Namun, kandungan modul tersebut lebih berfokus pada pencapaian Standard Pembelajaran yang ditetapkan dalam KSPK yang bertujuan untuk kanak-kanak berusia lima dan enam tahun. Modul tersebut tidak mengkhususkan aspek perkembangan kognisi kanak-kanak menurut perspektif Islam yang sepatutnya diterapkan sejak usia dini. Oleh itu, penting untuk mengembangkan model pendidikan prasekolah yang menyeluruh yang mengambil kira perkembangan kognisi kanak-kanak. Model ini harus mengintegrasikan nilai-nilai dan ajaran Islam dalam pembelajaran awal kanak-kanak, dan memberikan panduan yang lebih spesifik kepada guru prasekolah dalam meningkatkan pemahaman dan pengajaran yang berorientasi pada perkembangan kognitif kanak-kanak sejak usia dini.

Bagi memastikan perkembangan kognisi murid prasekolah dapat berkembang dengan baik, satu model berkaitan kognisi pendidikan awal kanak-kanak yang berkesan perlu dibentuk. Pembentukan model perkembangan kognisi prasekolah berasaskan sirah nabawiyah akan menambah pengetahuan kepada guru prasekolah supaya dapat menyedia pengajaran bermakna dan mampu mengembangkan potensi dan kognisi kanak-kanak.

RUMUSAN DAN PERBINCANGAN

Kajian ini meliputi mengembangkan kognisi kanak-kanak yang dapat digunakan dalam pengajaran dan pemudahcaraan prasekolah, mengikut Kurikulum Standard Prasekolah Kebangsaan (KSPK). Tujuannya adalah untuk memperkembangkan potensi kanak-kanak secara menyeluruh dan bersepadu dalam aspek jasmani, emosi, rohani, intelek, dan sosial melalui persekitaran pembelajaran yang selamat dan aktiviti yang menyeronokkan, kreatif, dan bermakna. Hal ini bertujuan untuk meningkatkan kemahiran, membina keyakinan, dan membentuk konsep kendiri yang positif pada kanak-kanak dalam persekitaran sedia ada dan bersedia menghadapi cabaran dan tanggungjawab di sekolah rendah kelak. Produk kajian ini dijangka memberi impak kepada pelbagai pihak sama ada dari segi pembangunan kurikulum, perkembangan ilmu dan perkembangan kognisi kanak-kanak.

Dari aspek akademik, pengembangan ilmu pengetahuan mengenai kognisi kanak-kanak yang mengintegrasi teori perkembangan kognisi kanak-kanak dan sirah annabawiyah, dapat memperkembangkan sirah nabawiyah dan hadis dalam sudut perkembangan kognisi kanak-kanak. Selain itu, berupaya mengubah amalan guru prasekolah dalam pengajaran dan pemudahcaraan terhadap murid prasekolah. Kementerian Pendidikan Malaysia melalui Bahagian Pembangunan Kurikulum dapat menjadikan kajian ini sebagai rujukan untuk memperkasa Kurikulum Standard Prasekolah Kebangsaan (KSPK), menjadikan model ini sebagai panduan untuk meningkatkan kualiti perkembangan kognisi murid prasekolah.

Dari aspek praktikal pula, Institut Pendidikan Guru (IPG) dapat menggunakan model ini sebagai nilai tambah dalam silibus pengkhususan prasekolah bagi guru pelatih. Selain itu, Jabatan Kemajuan Islam Malaysia (JAKIM) dapat menyebarluas model ini sebagai inovasi pendidikan keluarga islam dalam mendidik kanak-kanak ke arah perkembangan kognisi yang lebih menyeluruh dan menujukan bahawa islam itu syumul termasuklah dalam perkembangan kognisi kanak-kanak.

Kementerian Pembangunan, Wanita Dan Masyarakat boleh menggunakan model ini sebagai medium penyebaran kepentingan kognisi kanak-kanak kepada setiap individu dan institusi kekeluargaan. Pihak sekolah dapat menggunakan model ini sebagai panduan untuk mengembangkan kognisi murid prasekolah.

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Peranan Media Sosial dalam Membina Komuniti Islam dan Mempromosikan Nilai-nilai Islam

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ABSTRAK

Media sosial adalah aplikasi mudah alih yang menjadi medium perhubungan yang mana penggunaannya yang sangat meluas dalam kalangan masyarakat dipelbagai peringkat usia pada zaman kini. Dalam pada itu, komuniti Islam boleh dibangunkan dan nilai-nilai Islam mampu dipromosikan melalui penggunaan media sosial yang merupakan medium yang sangat efektif. Oleh hal yang demikian, media sosial boleh digunakan untuk memupuk komunikasi antara umat Islam di seluruh dunia, menyebarkan pengetahuan dan ajaran Islam, dan meningkatkan kesedaran tentang isu-isu penting yang dihadapi oleh komuniti Islam. Kajian ini adalah untuk mengkaji peranan media sosial dalam membina komuniti Islam dan mempromosikan nilai-nilai Islam. Disamping itu, kajian ini adalah untuk mengenal pasti cabaran dan peluang menggunakan media sosial untuk penyebaran Islam. Kajian ini menggunakan metod kualitatif iaitu melalui kajian secara kepustakaan. Hasil dapatan kajian dapat memberikan pendedahan yang jelas kepada pertubuhan Islam, individu mahupun ulama yang berminat menggunakan media sosial sebagai medium dalam membina komuniti Islam dan mempromosi nilai-nilai Islam. Seterusnya, hasil kajian juga relevan kepada individu yang berminat untuk mengetahui lebih lanjut mengenai peranan media sosial dalam komuniti Islam.

Kata kunci: Peranan, cabaran dan peluang, media sosial, komuniti Islam, nilai-nilai Islam.

PENDAHULUAN

Kini, kehidupan kita lebih tertumpu kepada media sosial, dan masyarakat Islam juga tidak terkecuali menghadapi situasi ini. Dalam pada itu, umat Islam menggunakan pelbagai jenis laman media sosial seperti Facebook, Instagram, TikTok dan YouTube sebagai medium untuk berkomunikasi antara satu sama lain, bertukar maklumat dan menjadi sumber kepada diri mereka tentang ajaran Islam. Sementara itu, untuk mengukuhkan komuniti Islam dan memupuk nilai-nilai Islam, media sosial boleh menjadi medium yang sangat penting. Hal ini demikian kerana, media sosial menawarkan kepada umat Islam peluang untuk berinteraksi dan mewujudkan ikatan antara satu sama lain disamping memudahkan komuniti Islam berkongsi maklumat tentang Islam serta dapat menyebarkan prinsip-prinsip Islam.

Menurut Omar et al. (2015) mendapati bahawa media sosial memberi kesan positif kepada identiti Islam dan pembinaan masyarakat. Hal ini disebabkan oleh penemuan kajian menunjukkan hubungan yang kuat antara penerimaan masyarakat terhadap mesej dakwah dan elemen penglibatan media sosial. Oleh sebab itu, mesej dakwah lebih cenderung untuk disampaikan kepada masyarakat melalui media sosial. Jelaslah bahawa penerimaan orang ramai terhadap penggunaan media sosial untuk penyebaran dakwah bergantung kepada tahap keyakinan mereka tentang kebenaran mesej tersebut. Justeru itu, memandangkan media sosial boleh menjangkau komuniti selagi mereka mempunyai akses internet, maka medium media sosial digunakan sebagai platform untuk penyebaran mesej dakwah.

Seterusnya, media sosial digunakan untuk menyebarkan kefahaman kepada nilai-nilai Islam. Selari menurut kajian Mohd Azlan et al. (2020) menerangkan bahawa kefahaman mengenai Islam dapat ditingkatkan melalui penggunaan media sosial serta organisasi Islam dapat menjadikan media sosial sebagai medium untuk meluaskan penyebaran dakwah ke seluruh dunia. Hal ini disebabkan oleh terdapatnya umat Islam yang berkongsi pengalaman dan perspektif mereka di media sosial yang mempamerkan nilai-nilai Islam. Disamping, wujudnya organisasi Islam yang berusaha untuk mempromosi Islam dimata dunia melalui media sosial. Oleh itu, dapat diteliti bahawa komuniti Islam menerima baik bahawa media sosial boleh digunakan oleh sesiapa sahaja untuk berdakwah dalam menyebarkan nilai-nilai Islam.

Namun demikian, adalah penting untuk kita kenali cabarannya walaupun media sosial mempunyai potensi yang sangat berkesan untuk mengukuhkan komuniti Islam dan penyebaran nilai-nilai Islam. Oleh sebab itu, potensi kepada penyebaran maklumat palsu adalah salah satu halangan utama. Menurut S. Mokhtar et al. (2021) menjelaskan bahawa terdapat individu-individu yang menyebarkan maklumat yang palsu mengenai Islam melalui media sosial yang mana menjadi cabaran kepada pendakwah pada zaman kini untuk menangkis situasi ini supaya bertepatan dengan ajaran Islam yang benar. Disamping itu, didapati bahawa penyebaran maklumat palsu yang pantas di media sosial mengatasi penyebaran maklumat yang benar yang mana menyebabkan orang ramai lebih mudah untuk mempercayainya kerana lambakan maklumat palsu lebih tinggi berbanding yang benar (H. Mokhtar et al., 2023). Oleh itu, maklumat palsu atau tidak tepat kerap disebarkan dimedia sosial khususnya maklumat berkenaan agama Islam. Justeru itu, menjadi kepentingan kepada kita untuk menyemak ketepatan maklumat yang sedia ada yang didapati dimedia sosial sebelum berkongsi dengan mengenal pasti statusnya dahulu.

Dalam pada itu, media sosial menyediakan pelbagai faedah kepada masyarakat walaupun terdapat kelemahannya. Oleh yang demikian, menggunakan media sosial adalah suatu potensi untuk berhubung dengan orang ramai. Menurut Islam (2019) menyatakan bahawa media sosial adalah medium yang baik untuk mengakses kepada komuniti yang lebih luas apabila berkaitan dengan komunikasi awam. Dengan itu, orang yang mungkin tidak terdedah kepada pengetahuan Islam boleh mendapat manfaat daripada platform media sosial. Justifikasinya, menurut Rusli (2013) menyebut bahawa penerimaan dan penggunaan media sosial untuk berdakwah bukan sahaja menyebarkan Islam dalam kalangan komuniti Islam malah, mampu menarik komuniti yang bukan beragama Islam dalam memahami Islam dengan baik. Oleh itu, pendekatan ini dapat mengelakkan daripada timbulnya salah faham terhadap penyampaian kefahaman terhadap Islam dalam semua lapisan masyarakat sama ada yang beragama Islam atau sebaliknya. Oleh itu, media sosial yang dimanfaatkan menyediakan pelbagai faedah untuk memperkukuhkan komuniti Islam serta menyebarkan nilai-nilai Islam.

KAJIAN KEPUSTAKAAN

PERANAN MEDIA SOSIAL DALAM MEMBINA KOMUNITI ISLAM DAN MEMPROMOSIKAN NILAI-NILAI ISLAM

Media sosial berpotensi dalam menjadi medium yang sangat bermanfaat dalam membentuk komuniti Islam dan menyebarkan nilai-nilai Islam dalam pelbagai cara. Sementara itu, media sosial dapat membantu umat Islam berinteraksi dan membentuk ikatan antara satu sama lain. Hal ini demikian kerana tanpa mengira waktu dan jarak, media sosial membantu dalam penyebaran dakwah dan membolehkan pengguna berkomunikasi antara satu sama lain (Mohamed Mokhtar & Hj. Hassan, 2021). Disamping itu, menurut Hidayaturrahman & Putra, (2020) menyebut bahawa media sosial juga digunakan oleh para pendakwah untuk berinteraksi dalam organisasi mereka mahupun organisasi lain dengan berkongsi mesej agama secara meluas sama ada secara peribadi atau berkumpulan. Oleh itu, tidak mengira lokasi mereka berada, umat Islam mampu berkomunikasi dengan mudah melalui platform media sosial yang mana boleh menyumbang kepada kesedaran sebagai ahli masyarakat. Dengan itu, media sosial boleh digunakan sebagai medium perhubungan antara organisasi Islam serta mewujudkan rangkaian kenalan.

Disamping itu, penyebaran ilmu dan maklumat yang berkaitan dengan Islam boleh dibantu oleh melalui penggunaan media sosial. Hal ini demikian kerana terdapat pelbagai pihak yang menggunakan platform media sosial sebagai alat untuk penyebaran informasi mengenai Islam. Menurut Ab Kadir et al. (2017) menerangkan bahawa media sosial menyediakan kemudahan untuk menyebarkan maklumat, mengemas kini maklumat, aktiviti pendidikan, dan mampu untuk berkomunikasi seperti membalas komen atau pertanyaan daripada pengguna media sosial yang lain. Begitu juga, pada zaman kini, ilmuan Islam dapat meneroka tentang Islam dengan mudah melalui media sosial walaupun dari rumah mereka dan menyampaikan maklumat kepada orang lain (Sule & Abdulkareem, 2020). Dengan berbuat demikian, perkara ini dapat memudahkan dalam menyampaikan didikan kepada umat Islam mengenai informasi terkini yang bersangkut paut dengan masyarakat Islam.

Seterusnya, nilai-nilai Islam boleh disebarkan melalui media sosial. Hal ini menunjukkan nilai-nilai Islam seperti keadilan, toleransi dan kemanusiaan. Menurut Mubarok et al. (2022) menerangkan bahawa dakwah berdasarkan nilai-nilai Islam dapat dikongsikan melalui media sosial secara kreatif dengan pelbagai pendekatan. Disamping itu, menurut Zakariya & Mohamad (2013) menjelaskan bahawa pengguna media sosial sepatutnya mempromosikan dan menyebarkan nilai-nilai Islam agar dapat memperjuangkan agama Islam didalam masyarakat. Oleh yang demikian, maklumat yang disebarkan dapat menyangkal perkara yang tidak diingini kepada agama Islam seperti prasangka buruk dan sebagainya. Justeru itu, masyarakat secara amnya akan mengenali Islam dengan pandangan yang baik melalui prinsip-prinsip Islam yang menerapkan nilai-nilai yang baik.

Disamping itu, penghasilan dan penyebaran informasi yang berunsur Islamik yang menarik dan informatif melalui media sosial adalah satu kaedah yang sangat efektif. Hal ini kerana pelbagai bentuk pendekatan yang menarik boleh diketengahkan melalui media sosial dalam menyampaikan maklumat berkenaan dengan Islam seperti artikel Islamik, video, dan unsur pertandingan. Selari menurut hasil kajian Younas et al. (2020) mendapati bahawa media sosial merupakan platform yang efektif dalam menyampaikan info dakwah disebabkan terdapatnya unsur-unsur pendekatan yang pelbagai yang mana memudahkan mereka membiasakan diri untuk mempraktikkan dalam kehidupan. Oleh yang demikian, media sosial berfungsi sangat efektif dalam menarik minat umat Islam untuk mengamalkan ajaran Islam melalui penyebaran maklumat-maklumat yang baik.

Selain itu, memanfaatkan media sosial untuk berinteraksi dan membantu umat Islam yang lain adalah suatu pendekatan bagi mengukuhkan komuniti Islam dan penyebaran nilai-nilai Islam. Menurut Sulaiman et al. (2022) menjelaskan bahawa terdapat ramai ilmuan Islam memanfaatkan media sosial untuk menjelaskan kefahaman agama serta membetulkan kefahaman dan memupuk semangat kemasyarakatan dengan berinteraksi dengan orang ramai. Tambahan pula, menurut Nik Lah et al. (2014) menerangkan bahawa masyarakat Islam dapat menerima info pencerahan dan kefahaman yang terperinci terhadap sesuatu permasalahan agama Islam melalui jawapan yang disediakan dimedia sosial. Dengan berbuat demikian, umat Islam dapat membina hubungan yang utuh disamping menggalakkan wujudnya interaksi antara satu sama lain.

Dalam pada itu, nilai dan prinsip Islam juga boleh ditonjolkan melalui media sosial dengan cara mempamerkan hal ehwal semasa dan terkini. Hal ini selari dengan kajian Puspita & Suciati (2020) yang menyatakan remaja kini lebih cenderung untuk mengikuti perkembangan semasa melalui media sosial. Hal ini menunjukkan ramai dalam kalangan remaja mendapatkan info untuk dijadikan sebagai sumber maklumat terkini. Begitu juga, dengan kewujudan media sosial, dakwah pada masa kini mula dimanfaatkan melalui platform media sosial supaya dakwah yang disampaikan relevan dengan situasi semasa yang berlaku dalam kalangan masyarakat (Hikmawati & Farida, 2021). Oleh itu, umat Islam mampu memperkenalkan kepada dunia nilai-nilai Islam dengan menggunakan media sosial untuk berhadapan dengan pelbagai isu.

CABARAN DAN PELUANG MENGGUNAKAN MEDIA SOSIAL UNTUK PENYEBARAN ISLAM

Walaupun media sosial memiliki pelbagai kelebihan untuk menyebarkan Islam, namun terdapat juga beberapa halangan tertentu yang perlu diatasi. Dalam pada itu, menurut Zubair et al. (2019) menerangkan bahawa terdapat akaun palsu dimedia sosial yang memanipulasi akaun original untuk menyebarkan maklumat yang palsu. Sebagai contoh, terdapat penyebaran maklumat mengenai tanggapan yang salah tentang umat Islam dan khabar angin palsu tentang pemimpin Islam disebarkan dimedia sosial (Islam, 2019). Dengan itu, umat Islam perlulah bersikap lebih kritis terhadap maklumat yang mereka dapati dilaman media sosial dan mengesahkannya terlebih dahulu sebelum berkongsi.

Selain itu, ucapan yang berunsur kebencian boleh disebarkan dan masyarakat boleh diganggu dan dibuli melalui media sosial. Oleh sebab itu, menurut Mathew et al. (2019) terdapatnya peningkatan yang ketara terhadap penyebaran ucapan kebencian dalam masyarakat walaupun terdapatnya usaha yang telah diambil oleh pihak kerajaan untuk menangani isu tersebut. Begitu juga menurut Elsherief et al. (2018) menyatakan media sosial telah menjadi tumpuan pihak-pihak tertentu yang berunsurkan antisosial yang mana mereka menyebarkan gangguan atas talian, penyalahgunaan, buli siber, dan ucapan kebencian. Justeru itu, semua pihak mestilah mengambil cakna terhadap perkara ini sekali gus membuat laporan kepada pihak yang sepatutnya untuk menangani permasalahan ini.

Dalam pada itu, masyarakat boleh terjebak dengan ketagihan terhadap media sosial. Kesannya, ketagihan ini bukan sahaja menggunakan masa tanpa kawalan terhadap media sosial, namun situasi ini akan membawa kepada situasi-situasi yang lebih buruk kepada masyarakat. Berdasarkan kajian oleh Abdul Aziz et al. (2021) mendapati bahawa remaja yang terjebak dengan ketagihan mengalami impikasi yang diingini seperti kesihatan mental terganggu, dipengaruhi berita palsu, dan terlibat dengan unsur-unsur hasutan daripada pihak-pihak yang tidak bertanggungjawab. Oleh yang demikian, masyarakat sepatutnya berusaha dalam mengubah sikap diri masing-masing supaya bijak dalam menangani ketagihan kepada penggunaan media sosial disamping bijak dalam mengurus dan mengatur masa dalam kehidupan seharian.

Namun demikian, media sosial menyediakan beberapa potensi untuk mempromosikan Islam walaupun terdapat kelemahannya yang tersendiri. Oleh hal yang demikian, adalah wajar untuk menyebarkan maklumat tentang Islam kepada semua lapisan masyarakat melalui media sosial. Bertepatan berdasarkan kajian Abdul Wahab et al. (2019) menerangkan pendekatan dakwah melalui media sosial adalah medium yang berkesan disebabkan penyampaiannya adalah menyeluruh kepada masyarakat tidak mengira masa dan tempat. Justeru itu, pendekatan dakwah kepada pelbagai latar belakang masyarakat terutamanya kepada golongan muda yang merupakan pengguna media sosial yang ramai adalah penting supaya platform yang dimanfaatkan dapat digunakan sepenuhnya.

Tambahan pula, media sosial mampu menyediakan ruang untuk pembinaan hubungan erat walaupun terdapat perbezaan dari aspek agama dan budaya. Hal ini disebabkan menurut Abd Rahman et al. (2019) menyatakan hubungan antara masyarakat yang berbilang agama dan budaya dapat disatukan melalui media sosial diatas faktor perkongsian yang meluas mengenai informasi berkaitan agama, budaya, adat resam yang membawa kepada saling memahami dan menghormati serta menjaga batas sensitiviti masing-masing. Disamping itu, menurut Mior Kamarulbaid et al. (2015) menjelaskan bahawa jalinan hubungan antara etnik yang berbeza mampu diketengahkan melalui komunikasi melalui media sosial. Justeru itu, umat Islam seharusnya menggalakkan persefahaman melalui komunikasi menggunakan media sosial untuk berkongsi pengalaman dan kepercayaan kepada penganut agama lain.

Lain daripada itu, media sosial memberi peluang dalam pemerkasaan komuniti Islam dengan menyuarakan fahaman berdasarkan ajaran Islam. Menurut Johari et al. (2010) menerangkan bahawa komuniti Islam seharusnya menjadikan Islam sebagai asas dalam menggunakan media sosial supaya sentiasa berkongsi perkara-perkara positif yang dapat meningkatkan keperibadian akhlak dan menjaga kemurnian akidah. Dengan berbuat demikian, umat Islam boleh menggunakan media sosial untuk menonjolkan nilai-nilai Islam sekali gus menghilangkan persepsi palsu terhadap agaam Islam.

METODOLOGI

Artikel ini menggunakan pendekatan kajian kualitatif. Menurut Creswell & Creswell (2023) mentakrifkan bahawa kajian kualitatif adalah kaedah untuk menyiasat dan memahami makna yang diberikan oleh individu atau kumpulan kepada isu sosial atau manusia. Begitu juga menurut Fraenkel et al. (2023) menerangkan bahawa kajian kualitatif sering digunakan untuk menerangkan penyiasatan terhadap kualiti interaksi, peristiwa, senario atau sumber. Begitu juga menurut Merriam & Tisdell (2016) menjelaskan tujuan kajian kualitatif adalah untuk lebih memahami cara orang membuat hubungan dengan kehidupan mereka, untuk menggariskan proses membuat makna dan bukannya hasil atau produk, dan untuk memberikan penerangan tentang cara individu melihat pengalaman mereka.

Seterusnya reka bentuk kajian ini menggunakan kaedah analisis kandungan. Menurut Jasmi (2021) menerangkan bahawa analisis dokumen ialah pengasingan teknik yang digunakan untuk mengumpul data penyelidikan daripada analisis kandungan, yang merupakan tafsiran adil terhadap komunikasi bertulis, lisan atau visual. Oleh yang demikian, penyelidik melaksanakan analisis dokumen mengikut prosedur yang ditetapkan. Maka, dokumen-dokumen seperti artikel, laporan dan prosiding dianalisis untuk mendapatkan data selari dengan objektif kajian iaitu untuk mengkaji peranan media sosial dalam membina komuniti Islam dan mempromosikan nilai-nilai Islam serta untuk mengenal pasti cabaran dan peluang menggunakan media sosial untuk penyebaran Islam. Justeru itu, penemuan daripada hasil analisis dokumen yang dijalankan, penyelidik akan mengaplikasikan kaedah secara deskriptif dan induktif.

HASIL DAN PERBINCANGAN

Kajian ini meneroka untuk melihat bagaimana peranan media sosial membantu dalam membina komuniti Islam dan menyebarkan nilai-nilai Islam. Menurut kajian mendapati bahawa media sosial memainkan peranan dalam memupuk semangat kemasyarakatan dalam kalangan umat Islam dengan memberi ruang kepada mereka untuk berinteraksi dan mengeratkan hubungan antara satu sama lain. Disamping itu, media sosial berperanan untuk menyediakan platform yang menggalakkan perbicangan dan perkongsian ilmu dan maklumat mengenai Islam sekali gus dapat memartabatkan nilai-nilai Islam. Seterusnya, kajian mendapati bahawa umat Islam pelbagai kesukaran yang menjadi cabaran dalam menggunakan media sosial seperti penyebaran maklumat palsu, kata-kata yang mempunyai unsur kebencian, dan isu ketagihan terhadap penggunaan media sosial. Namun demikian, kajian mendapati umat Islam mempunyai beberapa peluang untuk menyebarkan Islam dimedia sosial. Antaranya adalah seperti menjadi medium yang efektif dalam penyebaran dakwah kepada Islam, membina hubungan yang erat walaupun berbeza latar belakang dan memperkukuhkan komuniti umat Islam.

Dapatan kajian mendapati wujudnya peranan yang signifikan terhadap penggunaan media sosial dalam komuniti Islam. Hal ini demikian kerana, berdasarkan kajian-kajian yang lepas didapati bahawa media sosial boleh digunakan untuk membina hubungan, menyebarkan maklumat, dan berkongsi tentang nilai-nilai Islam. Oleh itu, dengan memfokuskan kepada peranan penggunaan media sosial dalam komuniti Islam, dapatan kajian turut meluaskan maklumat mengenai kepelbagaian peranan yang penting supaya memberikan gambaran yang jelas dan tepat terhadap maklumat yang diperincikan. Disamping itu, melalui dapatan kajian, terdapat beberapa implikasi yang disandarkan kepada komuniti Islam. Pertamanya adalah terdapat hujah yang menunjukkan bahawa media sosial memainkan peranan yang penting dalam memperkukuhkan komuniti Islam dan menonjolkan nilai-nilai Islam. Seterusnya, umat Islam disyorkan untuk menggunakan media sosial secara bertanggungjawab dan mengenal pasti dari sudut kekurangannya. Begitu juga, dicadangkan untuk umat Islam supaya memanfaatkan sepenuhnya platform media sosial untuk mempromosikan Islam.

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Keberkesanan Pendekatan Model Intervensi Kepada Pesakit Dysarthria Untuk Membaca Al-Quran

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ABSTRAK

Surah al-Fatihah adalah rukun solat. Jika bacaan itu salah sama ada secara sengaja atau tidak sengaja, solat menjadi tidak sah. Bagi kecacatan bisu, mereka akan menggunakan bahasa isyarat untuk membaca al - Quran. Bagi pesakit Dysarthria, apakah usaha yang ingin dilakukan untuk membantu mereka. Setakat ini usaha dalam kalangan umat Islam adalah sedikit untuk menjadikan bacaan pesakit ini dapat mengurangkan kesalahan bacaan surah al-Fatihah dalam solat. Usaha melalui penulisan ini adalah satu-satunya yang akan mewakili lebih 1.9 juta umat Islam di dunia. Imbasan MRI boleh digunakan untuk mengesan pergerakan lidah semasa bercakap. Pendekatan MRI wajar digunakan oleh umat Islam untuk mengajar membaca al-Quran dengan tepat. Lebih-lebih lagi kepada pesakit yang mengalami gangguan saraf ketika bercakap. Oleh kerana terdapat 10 daripada 17 pecahan di mana huruf hijaiyyah Arab keluar dari lidah, adalah penting untuk membuat MRI imej lidah tentang bacaan al-Fatihah. Adalah penting untuk menjelaskan kedudukan tepat yang boleh dilihat akibat daripada pesakit Dysarthria dan sesiapa sahaja yang memerlukan pergerakan visual lidah di dalam mulut ketika membaca al-Quran. Objektif kajian adalah untuk meneliti sejauh mana model baru MRI dapat minimum kesalahan pesakit Dysarthria ketika membaca ayat. Tujuan penulisan juga adalah untuk meminimumkan tempoh pengajaran dan teknik pertuturan dan hanya melihat gambar dengan jelas dan tepat melalui imbasan MRI. Model ini memerlukan kajian ke atas pesakit yang mengalami masalah saraf lidah seperti disatrhria dengan menjalankan tinjauan lapangan terhadap model. Ini merupakan perubahan baru dalam ilmu penulisan yang mengintegrasikan ilmu Naqli dan Aqli. Penyelesaian jangkaan ditemui dalam pembangunan model ini diharap pesakit yang memerlukan kaedah bacaan dengan cara yang sesuai mendapat manfaat daripadanya. Oleh itu, ia membuat sumbangan penulisan terbesar kepada dunia Islam dalam urusan ibadah dan menjadikan inovasi yang boleh diterima oleh semua.

PENGENALAN

Surah Al-Fatihah adalah rukun solat. Bagi pesakit Dysarthria, apakah usaha yang ingin dilakukan untuk membantu mereka. Setakat ini usaha dalam kalangan umat Islam adalah sedikit untuk menjadikan bacaan pesakit ini dapat mengurangkan kesalahan bacaan surah Al-Fatihah dalam solat. Usaha melalui penulisan ini adalah satu-satunya yang akan mewakili lebih 1.9 juta umat Islam di dunia. Imbasan MRI boleh digunakan untuk mengesan pergerakan lidah semasa bercakap.

Pendekatan MRI wajar digunakan oleh umat Islam untuk mengajar membaca Al-Quran dengan tepat. Lebih-lebih lagi kepada pesakit yang mengalami gangguan saraf ketika bercakap. Oleh kerana terdapat 10 daripada 17 pecahan di mana huruf hijaiyyah Arab keluar dari lidah, adalah penting untuk membuat MRI imej lidah tentang bacaan Al-Fatihah. Walau bagaimanapun berdasarkan hitungan yang dilakukan oleh penulis hanya terdapat 21 huruf sahaja daripada 28 huruf hijaiyyah yang terdapat dalam surah Al-Fatihah. Huruf-hurufnya ialah ب ت ح د ذ ر س ص ض ط ع غ ق ك ل م ن و ه ء ى. Manakala 7 huruf yang tidak ada ialah ث. ج خ ز ش ظ ف Adalah penting untuk menjelaskan kedudukan tepat yang boleh dilihat akibat daripada pesakit Dysarthria dan sesiapa sahaja yang memerlukan pergerakan visual lidah di dalam mulut ketika membaca Al-Quran.

Model ini memerlukan kajian ke atas pesakit yang mengalami masalah saraf lidah seperti disatrhria dengan menjalankan tinjauan lapangan terhadap model. Ini merupakan perubahan baru dalam ilmu Penulisan yang mengintegrasikan ilmu Naqli dan Aqli. Penyelesaian jangkaan ditemui dalam pembangunan model ini diharap pesakit yang memerlukan kaedah bacaan dengan cara yang sesuai mendapat manfaat daripadanya. Oleh itu, ia membuat sumbangan penulisan terbesar kepada dunia Islam dalam urusan ibadah dan menjadikan inovasi yang boleh diterima oleh semua.

LATAR BELAKANG KAJIAN

Bahasa sebagai instrument komunikasi berperanan dalam menyampaikan pesan dari penutur kepada pendengar. Kompetensi kebahasaan yang berada pada tataran mental kemudian diartikulasikan melalui organ bicara. Proses artikulasi bahasa melibatkan sistem yang sangat kompleks dan melibatkan berbagai organ pada tubuh manusia. Gangguan atau kerusakan pada organ bicara dapat menyebabkan terganggunya komunikasi normal.

Dysarthria adalah gangguan motorik yang diakibatkan oleh lesi pada otak di daerah yang bertanggung jawab untuk perencanaan, eksekusi, dan pengendalian gerakan otot yang diperlukan untuk berbicara. Dysarthria umumnya ditemukan pada orang yang pernah mengalami stroke, tumor, dan penyakit degenerative seperti parkinson. Orang yang mengalami Dysarthria biasanya mengalami serak atau parau, bahkan tidak dapat berbicara sama sekali. Penderita biasanya berbicara perlahan, tidak jelas, dan sulit dimengerti karena kesalahan artikulasi konsonan. Indikasi lain Dysarthria biasanya penderita berbicara melalui hidung dan seperti bergumam. Namun demikian, gejala ini tergantung pada lokasi dan kadar kerosakan sistem saraf. Jadi dengan kajian ini diharapakan agar pesakit Dysarthria dapat melihat paparan imej yang menunjukkan kedudukan lidah semasa membaca Al-Quran dan diharapkan supaya bacaannya adalah lebih baik daripada sebelumnya.

PERMASALAHAN KAJIAN

Dysarthria berlaku apabila otot yang kita gunakan untuk bercakap lemah atau sukar dikawal. Dysarthria sering menyebabkan pertuturan kabur atau lambat yang sukar difahami. Menurut Zulfadli Lubis (2021) merumuskan faktor kesukaran seseorang membaca dan belajar Al-Quran ialah kerana kecacatan fizikal pada lidah kerana ia merupakan indikator internal penting ketika membaca Al-Quran.

Untuk mengatasinya, pengajaran yang menunjukkan kedudukan lidah dilakukan dengan melihat imej bergambar, melihat pergerakan bibir atau mendengar guru. Kaedah tradisional ini merupakan cara mudah untuk mendapatkan pelajar menyebutnya dengan betul semasa membaca Al-Quran. Tetapi cara ini mengakibatkan banyak batasan seperti melibatkan kekeliruan untuk menentukan kedudukan lidah kerana tidak dapat melihat dengan jelas dan mengambil masa yang lama untuk menerangkannya secara t

erperinci. Selain itu, masalah guru membetulkan bacaan murid kerana tidak dapat melihat kedudukan lidah murid.

Surah Al-Fatihah adalah rukun dalam solat. Namun begitu terdapat hadis mengenai keringanan bagi menyokong pembacaan yang ditutur oleh mereka yang sukar menyebut ayat-ayat Al-Quran iaitu:

"Daripada Aisyah, Rasulullah S.A.W bersabda:
الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ
Maksudnya: Seorang yang mahir dalam membaca Al-Quran bersama al-Safarah al-Kiram al-Bararah dan bagi yang membaca Al-Quran namun tersangkut-sangkut dan berasa susah buatnya maka untuknya itu dua ganjaran. Riwayat Muslim (798) & Ibn Majah (3779).

Oleh itu, adalah amat penting untuk mengatasinya walaupun terdapat kesukaran untuk menyebutnya dengan tepat tetapi kajian ini akan mengkaji sejauh mana imej lidah membantu pesakit dan meningkatkan keyakinan mereka menjadikan Al-Quran satu subjek yang menarik dan sangat mudah dipelajari.

OBJEKTIF KAJIAN

1. Menentukan keberkesanan rakaman imej MRI sebagai satu cara intervensi kepada pesakit Dysathria menentukan kedudukan lidah dengan tepat ketika membaca surah Al-Fatihah.
2. Menjalankan kajian terhadap mutu bacaan Surah Al-Fatihah dalam kalangan pesakit gangguan saraf lidah seperti Dysarthria selepas menggunakan rakaman imej MRI.
3. Untuk menambah baik rakaman imej MRI sebagai strategi rawatan untuk Dysarthria sebagai tambahan dan alternatif.

MATLAMAT KAJIAN

Dysarthria boleh menjejaskan keseluruhan kemahiran komunikasi, kefahaman pertuturan, dan keupayaan individu untuk mengambil bahagian dan berinteraksi dalam situasi kehidupan seharian (Abeer Muneer Altaher et al., 2019). Individu yang mengalami dysarthria mempunyai masalah dengan kekuatan, kelajuan, kelantangan, kualiti vokal, nada, kawalan nafas, nada, jarak, dan kestabilan pertuturan (Green JR et.al., 2013). Kajian terkini telah mengenal pasti ketidakupayaan untuk menghasilkan pertuturan oleh individu yang mengalami dysarthria disertai dengan kekurangan fungsi kognitif(GreenJet.al.,2002). Jadi dengan kajian ini diharapkan dapat memudahkan pesakit Dysarthria untuk membaca ayat Al-Quran terutama surah Al-Fatihah.

KEPENTINGAN KAJIAN

Kajian ini bertujuan untuk mengetahui sejauh mana penerimaan pesakit Dysarthria terhadap pendekatan imej MRI yang dilaksanakan oleh penulis. Penerimaan mereka dapat diketahui dengan melihat kepada keberkesanannya dalam mengurangkan kesalahan membaca Al-Quran. Di atas kesedaran itulah, pengkaji merasakan bahawa pengkajian secara menyeluruh (walaupun tidak sempurna) haruslah dilakukan bagi tujuan melihat keberkesanan kepada pesakit ini.

Kajian ini dilakukan memandangkan banyak kepentingan yang akan didapati hasil daripada penemuannya antaranya:

1. Kepentingan kajian kepada pihak universiti, semoga Pengkaji selepas ini dapat melakukan kajian yang lebih mendalam dalam rangka membantu pihak pengurusan universiti membentuk budaya membaca Al-Quran kepada semua lapisan masyarakat di dalam dan luar negara dengan hasil Penulisan.
2. Kepentingan kajian kepada pihak Institut Sains Islam dan Fakulti Perubatan USIM, semoga dapatan kajian tentang keberkesanan MRI dapat dijadikan panduan untuk meningkatkan lagi prestasi Penulisan sains Islam yang bakal dilaksanakan.
3. Kepentingan kajian kepada masyarakat, semoga dapatan kajian terhadap masalah pembacaan pesakit Dysarthria dapat membantu masyarakat menyelesaikan masalah kebuntuan kaedah pengajaran dan pembelajaran khusus.
4. Kepentingan kajian kepada ibu bapa, semoga dapatan kajian mengenai keberkesanan model MRI boleh dijadikan panduan ibu bapa agar dapat mengenalpasti kaedah alternatif terhadap anak-anak mereka yang mengidap penyakit ini.

DEFINISI TAJUK

Tajuk bagi tesis ini ialah : "Keberkesanan Rakaman Imej MRI Sebagai Intervensi Kepada Pesakit Dyasthria Untuk Membaca Surah Al-Fatihah". Oleh itu penulis akan huraikan beberapa istilah penting yang terdapat dalam tajuk ini:

MRI: Pengimejan resonans magnetik (MRI) adalah pemeriksaan yang menggunakan medan magnet dan gelombang radio untuk menghasilkan gambaran imej organ dan struktur dalam badan. Bahagian badan yang diperiksa diletakkan ke dalam mesin khas yang mengandungi magnet yang kuat. Pemeriksaan tidak menggunakan radiasi (X-ray) dan tidak invasif. Pemeriksaan dilakukan oleh Juru X-ray. Imej ditafsirkan oleh pakar radiologi.

Dyasthria: Dysarthria adalah gangguan pertuturan yang berlaku kerana kelemahan otot. Gangguan pertuturan motor seperti dysarthria berpunca daripada kerosakan pada sistem saraf. Banyak keadaan neuromuskular (penyakit yang menjejaskan saraf yang mengawal otot tertentu) boleh mengakibatkan dysarthria. Dalam dysarthria, otot yang digunakan untuk bercakap menjadi rosak, lumpuh atau lemah.

ULASAN KAJIAN LEPAS

Sebagaimana dikettahui umum, sorotan literatur adalah satu proses rujukan dan kupasan secara terperinci terhadap kajian-kajian yang lepas yang ada kaitannya dengan kajian yang hendak dibuat. Ia tidak lain adalah sebagai kaedah mengenalpasti samada kajian yang hendak dibuat telah dilakukan oleh pengkaji yang lain atau belum. Ia juga bertujuan membantu pengkaji mengenalpasti kehendak tajuk dan masalah serta penyelidikan mana yang sesuai dijadikan rujukan dan contoh.

Sepanjang pengamatan penulis, tidak terjumpa kajian-kajian yang dibuat terhadap tajuk ini. Ada beberapa kajian yang telah dibuat tetapi hanya mengfokuskan kepada pertuturan sahaja seperti:

1. Tajuk kajian iaitu : "Gangguan Berbahasa Tataran Fonologis Pada Tuturan Penderita Stroke Iskemik: Kajian Psikolinguistik"

Gangguan berbahasa (language disorders) jauh lebih kompleks dibandingkan gangguan wicara (speech disorders). Gangguan berbahasa dalam istilah medis disebut afasia. Penderita akan mengalami kesulitan berkomunikasi serta cenderung gagal dalam menerapkan kemampuan berbahasa. Imbasnya, penderita gangguan ini akan mengalami deviasi atau penyimpangan linguistis. Penelitian ini bertujuan untuk mengklasifikasikan dan mendeskripsikan gangguan berbahasa yang dialami pasien stroke iskemik. Gejala yang paling tampak pada penderita stroke iskemik sangat khas, yakni penyimpangan tataran fonologis. Dengan menggunakan metode deskriptif-kualitatif kajian ini menempatkan subjek penderita gangguan hemisfer kiri, di mana bagian tersebut dalam kajian neurolinguitik memiliki fungsi sebagai pengolah kemampuan linguistik seseorang, seperti fonologis, morfologis, sintaksis, dan semantis. Data penelitian ini berupa tuturan seorang subjek penelitian yang mengalami stroke iskemik. Pengumpulan data dilakukan dengan teknik observasi, rekam, catat, wawancara dan elitasi menggunakan media gambar dan daftar pertanyaan. Hasil penelitian ini menunjukkan bahwa terjadi penyimpangan tataran fonologis, antara lain (1) penghilangan atau penyederhanaan fonem, (2) penggantian fonem, dan (3) ketidakberaturan pada tuturan penderita stroke iskemik. Sehingga dapat disimpulkan bahwa gangguan berbahasa tataran fonologis merupakan bentuk kesalahan dan/atau penyimpangan yang terjadi pada seseorang penderita stroke iskemik yang disebabkan oleh kerusakan lesi kortikal di otak kiri, tepatnya di daerah broca, yang mengkhususkan diri dalam tugas-tugas pemroduksian bahasa.

2. Tajuk kajian : "Kecerdasan Verbal Dalam Perspektif Al-Qur'an."

Banyaknya kes kegagalan komunikasi verbal yang tak terhitung jumlahnya dan pelanggaran etika dalam hampir semua lini bidang kehidupan menunjukkan bahwa permasalahan ini tidak bisa diremehkan begitu saja, permasalahan yang bersumber dari kegagalan komunikasi verbal mendorong penulis untuk mengkaji dan mencari petunjuk melalui pemahaman al-Qur"an yang menerangkan tentang kecerdasan dalam berkomunikasi secara verbal.

3. Tajuk kajian : "Masalah Komunilasi Lisan Dalam Kalangan Pesakit Neuro Di Kelantan."

Kajian ini bertujuan untuk mengenalpasti pasti masalah berbahasa dan kesukaran yang dihadapi pesakit Neuro semasa berkomunikasi lisan.

Di samping itu ada beberapa artikel yang menyokong penggunaan MRI dalam rawatan berkaitan pertuturan:

1. "Pengimejan resonans magnetik berfungsi digunakan untuk menyetempatkan pengaktifan yang dikaitkan dengan menuturkan perkataan tunggal (garis dasar: mendengar perkataan)"
2. "Kemajuan terkini dalam pengimejan resonans magnetik masa nyata (RT-MRI) telah memungkinkan untuk mengkaji anatomi dan gerakan dinamik saluran vokal semasa penghasilan pertuturan dengan terperinci. Banyaknya data yang kaya tentang artikulasi pertuturan yang disediakan oleh teknik pengimejan perubatan memberikan peluang baharu untuk sains pertuturan, linguistik, Penulisan klinikal dan teknologi serta pembangunan aplikasi"

SKOP KAJIAN

Maksud skop kajian ialah had kajian yang bertujuan untuk mendapatkan gambaran yang lebih jelas mengenai situasi masalah bagi memudahkan sesuatu kajian dibuat dengan skop yang lebih kecil tetapi bersifat mendalam. Skop kajian atau ruang lingkup kajian ini akan memberi tumpuan kepada beberapa perkara utama yang menjadi sandaran kepada kajian ini iaitu:

1. Tempat Kajian

Secara keseluruhannya tempat kajian adalah bertempat di Klinik Pertuturan HUSM Kubang Kerian Kelantan

2. Sampel Kajian

Persampela kajian yang digunakan ialah persampelan bertujuan yang merujuk kepada sekumpulan subjek yang mempunyai ciri-ciri tertentu untuk dipilih sebagai responden kajian. Kajian hanya tertumpu pada surah Al-Fatihah dan makhraj-makhraj huruf terutama makhraj lidah kerana ia melibatkan pertuturan. Kajian ini hanya dijalankan dijalankan kepada 10 orang pesakit Dysathria yang telah melalui proses rawatan di Klinik Pertuturan HUSM Kubang Kerian Kelantan.

c)Aspek Kajian

Fokus yang akan diberikan maka dapatan kajian ini akan mendapat maklum balas yang tertentu sahaja dan pendapat yang mungkin berbeza setelah mereka melihat rakaman MRI imej tersebut. Hal ini demikian kerana pesakit-pesakit ini kesemuanya mempunyai pengalaman yang berbeza dari segi tempoh menghidapi penyakit Dysarthria. Dapatan kajian ini juga bergantung kepada kejujuran maklum balas respon terhadap semua soalan dan penyataan yang dikemukan dalam temubual. Penulis mendapat sedikit kesukaran dalam memperoleh maklumat yang jitu dan jujur serta dipercayai dalam beberapa item kerana terdapat para responden bimbang maklumat yang diberi akan mendedahkan kelemahan mereka.

METODOLOGI PENULISAN

Penulisan yang baik ialah penulisan yang mempunyai metode-metode serta pendekatan tersendiri yang mampu menarik pembaca untuk meneliti serta mengkaji sesuatu bahan kajian. Dalam usaha untuk mendapatkan data-data bagi kajian ini, penulis menumpukan kepada kajian dalaman atau kajian perpustakaan dengan mengumpulkan data tersebut melalui buku-buku, jurnal-jurnal, dan lain-lain.
Untuk tujuan ini, penulis telah menggunakan empat perpustakaan utama sebagai tempat rujukan dan mendapatkan bahan-bahan kajian iaitu Perpustakaan Tun Sri lanang, Universiti Kebangsaan Malaysia, Perpustakaan Utama Universiti Malaya, Perpustakaan Pusat Islam dan Perpustakaan Universiti Islam Antarabangsa dan Perpustakaan Usim. Justeru, ia akan dijalankan dengan berpandukan metode-metode seperti berikut :

1. Metode Penentuan Subjek

Metode penentuan subjek bagi kajian ini ialah apa yang berkaitan dengan keberkesanan mesin MRI terhadap pesakit Dysarthria. Di dalam menjalankan Penulisan mengenai tajuk ini, penulis akan menggunakan buku-buku sains yang berkaitan dengan penyakit Dysarthria dan kajian-kajian yang berkaitan dengan penyakit Dysarthria dan buku-buku ilmiah yang berkaitan dengan tajuk yang akan penulis kaji nanti sebagai subjek utama Penulisan. Penggunaan metode ini adalah bertujuan untuk memperolehi maklumat yang tulen dari sumber-sumber yang premier bagi menjelaskan objektif-objektif kajian yang telah ditetapkan.

2. Metode Pengumpulan Data

Disebabkan kajian ini merupakan kajian perpustakaan, justeru ia akan dimula dengan bahan atau data yang diperolehi melalui Penulisan bahan-bahan bertulis atau dokumen yang akan dilakukan di perpustakaan, terutamanya dalam melengkapkan bab pertama, kedua dan ketiga. Pengkaji akan memperolehi maklumat-maklumat yang berkaitan dengan Dyashtria ini daripada buku-buku ilmiah, jurnal akademik, hasil Penulisan ilmyah dan sebagainya.

Terdapat satu sahaja metode yang penulis gunakan di bawah metode pengumpulan data. Metode tersebut adalah seperti berikut:

Metode Deskriptif

Metode ini digunakan dengan secara meluas dalam kajian ini bermula dari bab dua hingga bab ketiga.

3. Metode Analisis Data

Aplikasi kaedah analisis data merupakan satu disiplin yang penting dalam sesuatu kajian atau Penulisan. Ia bertujuan untuk menjelaskan cara bagaimana sesuatu data yang dikumpul, sama ada bersifat kualitatif maupun kuantitatif dapat diolah dan dianalisis, yang seterusnya mampu menjawab persoalan kajian serta mencapai objektif yang digariskan. Justeru, penulis akan menganalisiskannya dalam bentuk penulisan ilmiyah secara teratur, kemas dan rapi. Untuk itu, penulis menggunakan metode-metode seperti berikut:

i. Metod Induktif

Ia merupakan satu cara membuat kesimpulan daripada beberapa data yang dianalisis yang bersifat khusus untuk mencari dan mendapatkan kesimpulan yang bersifat umum. Penganalisisan telah dibuat berdasarkan data-data yang diperolehi melalui pandangan dan tafsiran pakar-pakar kesihatanndan doctor. Rumusan dan cadangan kemudiannya dibuat hasil daripada penganalisisan terhadap huraian dan pandangan tersebut.

ii) Metod Deduktif

Ia merupakan satu cara membuat kesimpulan dengan berpijak daripada dalil-dalil yang bersifat umum untuk dijadikan dasar bagi mencari kesimpulan yang bersifat khusus.

Tetapi kajian ini lebih menggunakan Model Komunikasi Lasswell (1948). Model ini menekankan proses komunikasi dan fungsinya dalam masyarakat, berbanding model komunikasi lain yang hanya menekankan empat elemen utama. Lasswell menekankan lima elemen utama dalam proses keberkesanan komunikasi, iaitu (1) komunikator; (2) mesej; (3) saluran, (4) penerima; dan (5) kesan.

Aktiviti
i. Penyediaan bahan kajian dan mengenal pasti subjek
ii. Dapatkan nasihat daripada ahli terapi. Latihan dan pengajaran makhraj oleh Qari Al-Quran . Pengesahan bacaan oleh pakar tajwid Al-Quran
iii. Rakaman imej imbasan MRI di makmal
iv. Paten Penulisan. Jurnal penerbitan.

KERANGKA KAJIAN

1. Takrifan model intervensi iaitu rakaman MRI yang telah disediakan oleh kumpulan Penulisan .
2. Pesakit Dysarthria yang dikenal pasti oleh pegawai perubatan dari Hospital Universit Sains Malaysia, Kubang Kerian.
3. Bacaan Al-Quran yang dimaksudkan ialah sebutan huruf-huruf hijaiyyah dan bacaan surah Al-Fatihah yang menjadi rukun dalam solat.

JANGKAAN HASIL KAJIAN

Melalui hasil kajian akan dapat membantu para qari dan tenaga pengajar dalam bidang Al-Quran untuk menunujukkan imej penyebutan huruf Al-Quran secara lebih tepat dan dapat membantu pesakit Dyasthria untuk membaca Al-Quran dengan lebih baik. Hasil Penulisan ini juga akan menyumbang dalam memenuhi hasrat kerajaan dalam pendidikan negara melalui Rancangan Pembangunan Pendidikan Malaysia. Objektif utama Pendidikan 2030 adalah untuk memastikan pendidikan berkualiti inklusif dan saksama serta menggalakkan peluang pembelajaran sepanjang hayat untuk semua. Pelan Tindakan ini bertujuan untuk memastikan semua rakyat mendapat peluang pendidikan dari segi akses, ekuiti dan kualiti.

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Pandangan E.F. Schumacher Terhadap Perkembangan Teknologi Moden: Satu Tinjauan Awal

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ABSTRAK

Semenjak Revolusi Industri yang pertama, teknologi dan hasil daya cipta telah berkembang daripada penghasilan mesin yang digunakan dalam industri perkilangan sehingga kepada penciptaan Artificial Intelligence (AI) pada hari ini. Perkembangan ini telah memberi banyak kemudahan kepada manusia dalam kehidupan seharian mereka. Pada masa yang sama terdapat juga kesan buruk daripada perkembangan tersebut yang berkaitan kefalsafahan dan kegunaan. Salah seorang daripada tokoh pemikir Barat, E.F. Schumacher telah memberi reaksi terhadap kesan buruk tersebut melalui bukunya yang terkenal iaitu Small is Beautiful. Kajian ini bertujuan untuk meninjau pandangan tokoh E.F. Schumacher terhadap sains dan teknologi bagi mengenal pasti kesan negatif daripada perkembangan tersebut. Metode yang digunakan dalam kajian ini adalah kualitatif deskriptif berdasarkan kajian perpustakaan. Kajian mendapati E.F. Schumacher telah mengkritik kefahaman masyarakat moden terhadap teknologi yang telah mengikis nilai-nilai kemanusiaan sehingga mengangkat sains dan teknologi melebihi daripada yang sepatutnya. Diharapkan kajian ini dapat memberikan kefahaman yang lebih tepat terhadap perkembangan teknologi melalui kritikan yang diberikan oleh tokoh ini.

Kata Kunci: E.F. Schumacher, Teknologi, Tinjauan Awal

PENDAHULUAN

Sains adalah asas dan enjin disebalik tabir sesuatu teknologi. Segala perkembangan teknologi yang terhasil terdiri dari pelbagai bentuk seperti telefon pintar, komputer, perkakasan elektrik, persenjataan moden, kenderaan dan sebagainya adalah dimulai dari teori-teori sains yang kemas. Seringkali perkara ini disalah fahami oleh masyarakat dengan kefahaman bahawa sains dan teknologi ini adalah dua perkara yang tidak mempunyai perkaitan (Cemil Akdogan, 2008). Hal ini kerana sains adalah idea yang terselindung bergerak secara abstrak manakala teknologi pula terzahir dengan menghasilkan produk-produk yang meningkatkan standard kehidupan manusia.

Perkembangan ilmu sains telah berjaya menghasilkan pelbagai bentuk teknologi yang memberi manfaat dalam pelbagai bidang termasuk ekonomi, pendidikan dan kehidupan seharian. Bermula daripada revolusi industri yang pertama pada kurun ke-18 sehingga revolusi industri keempat, telah banyak produk yang terhasil daripada perkembangan tersebut sehingga memunculkan teknologi seperti *artificial intelligence.* Kepesatan penghasilan produk teknologi menjadi pemangkin utama kepada kekuatan ekonomi, pendidikan dan gaya hidup di sesebuah negara. Hal ini terbukti apabila revolusi industri pertama telah memunculkan sektor perkilangan yang dibina untuk mengeluarkan mesin-mesin yang digunakan dalam sektor pertanian dan ketenteraan.

LATAR BELAKANG E.F. SCHUMACHER

Ernst Friedrich Schumacher telah dilahirkan pada 16 Ogos 1911 di Bonn, Jerman. Beliau adalah seorang pakar ekonomi British yang telah memperkenalkan konsep "*intermediate technology"* dan "*small is beautiful"*. E.F. Schumacher telah melanjutkan pelajarannya di University of Oxford dan Columbia University. Beliau dan isterinya menetap di England pada tahun 1937. E.F. Schumacher juga dikenali sebagai seorang penulis yang prolifik. Buku tulisannya yang paling berpengaruh bernama "Small is Beautiful", membincangkan perihal ekonomi, masyarakat dan persekitaran. Beliau juga mengkritik kapitalisme yang meningkatkan kos sara hidup dan merosotkan kebudayaan.

Daripada tahun 1950 hingga 1970, Schumacher menjadi penasihat kepada industri arang negara Britain. Dalam pada itu, beliau memperjuangkan untuk meneruskan pembuatan arang British dan dalam masa yang sama menekankan aspek pemuliharaan walaupun ketika itu minyak di Timur Tengah sedang berlebihan dan tenaga nuklear sedang berkembang. Walau bagaimanapun, beliau tidak bersetuju dengan penghasilan tenaga nuklear kerana pada pandangannya terdapat masalah pelupusan sisa yang sukar dikawal dari penghasilan tersebut. Schumacher telah membeli sebuah rumah berkeluasan 4.5 ekar pada tahun 1950 dan mula berkebun. Beliau kemudian menjadi ahli sebuah persatuan bernama *Soil Association* dan kemudian menjadi presiden persatuan pada tahun 1970.

Pada tahun 1955, Schumacher telah mengadakan satu lawatan ke Burma (hari ini dikenali sebagai Myanmar) sebagai seorang perunding ekonomi. Beliau menyimpulkan bahawa sesuatu negara miskin itu mungkin sedar bahawa dengan menggunakan teknologi yang lebih maju akan dapat meningkatkan lagi produktiviti mereka, akan tetapi segala kemajuan tersebut mungkin dapat meningkatkan hanya sedikit sahaja kadar pekerjaan. Oleh itu, beliau menerangkan bahawa konsep "*intermediate technology"* adalah bersesuaian dalam perkara ini. Dalam konsep ini, peralatan-peralatan yang ringkas dan praktikal, mesin-mesin dan sistem kejuruteraan asas adalah lebih diutamakan kerana perkara-perkara yang tersebut itu bersifat mesra ekonomi dan mampu milik oleh para petani dan penduduk luar bandar yang kurang bernasib baik. Ianya bukan sahaja mampu dibeli, bahkan mampu juga untuk dihasilkan sendiri.

Konsep ini yang mana lebih fokus kepada manusia berbanding mesin, adalah lebih mesra alam persekitaran dan cara hidup tradisional. Akan tetapi, harus dinyatakan bahawa, konsep ini juga mengikut keperluan masing-masing negara dan tidak membuta tuli menolak kemajuan, misalnya mentol lampu jimat tenaga, mentol yang bersumber tenaga solar dan alatan lain yang efisien juga digunakan. Keberadaan beliau di Burma inilah yang menjadi titik tolak kepada beliau dalam menghasilkan buku-buku dan tulisan-tulisan yang berpengaruh dalam masyarakat. Pada 4 September 1977, Schumacher telah diserang sakit jantung ketika sedang melakukan jelajah syarahan di Switzerland dan meninggal dunia pada usia 66 tahun.

TINJAUAN AWAL PANDANGAN E.F. SCHUMACHER TERHADAP PERKEMBANGAN TEKNOLOGI MODEN

Teknologi adalah suatu alat yang digunakan oleh manusia bagi tujuan tertentu dalam kehidupan mereka. Sebagai sebuah alat, ia adalah bersifat neutral tanpa memiliki sebarang nilai (*value*) sama ada baik atau buruk. Manusia yang mengembangkan dan menggunakan teknologi tersebut adalah orang yang bertanggungjawab meletakkan nilai pada alat yang digunakan. Sesuatu alat teknologi yang dihasilkan sudah pasti dicipta dan digunakan atas tujuan tertentu. Teknologi yang dikembangkan tanpa batasan dan terkawal pula akan membawa kepada kesan yang negatif kepada kehidupan manusia. Perkara ini ditegaskan oleh E.F. Schumacher (1975) bahawa:

> *"The modern world has been shaped by its metaphysics, which has shaped its education, which in turn has brought forth its science and technology. So, without going back to metaphysics and education, we can say that the modern world has been shaped by technology. It tumbles from crisis to crisis; on all sides there are prophecies of disaster and, indeed, visible signs of breakdown."*

Beliau berpendapat bahawa kunci bagi menjejaki masalah yang timbul akibat daripada perkembangan teknologi moden adalah melalui penelitian terhadap falsafah moden yang berkembang sepanjang tiga dekad kebelakangan ini yang menjadi dasar bagi kefahaman mereka terhadap metafizik seterusnya memberi kesan kepada pendidikan. Bahkan, perkembangan falsafah moden ini juga menjadi punca kepada krisis dalam aspek lain seperti ekonomi, sosial dan politik. E.F. Schumacher tidak bersendirian dalam perkara ini kerana ahli falsafah terkenal di Barat seperti Mortimer J. Adler (1985) turut menyebutkan kesan negatif yang timbul sebagai suatu kesan daripada perkembangan falsafah moden:

> *"Those serious consequences not only pervade contemporary philosophical thought, but also manifest themselves in popular misconceptions widely prevalent today. They all tend in the same direction. They affect our understanding of ourselves, our lives, our institutions, and our experience. They mislead our action as well as becloud our thought."*

Teknologi yang merupakan hanya sebuah alat akan mempunyai nilai apabila ia dikembangkan dan digunakan oleh manusia bagi tujuan tertentu kerana "ilmu sains dan teknologi itu samalah sifatnya dengan pisau tadi: insanlah yang memperalatkannya nescaya menjadi 'baik' atau 'buruk'" (Al-Attas, 2019). Manakala sesuatu nilai yang terkandung dalam tujuan tersebut adalah berlandaskan kepada pemikiran manusia yang terlibat dalam mengembangkan teknologi dan menggunakannya. Pemikiran manusia pula sudah pasti di corak dan di warnai oleh kefahaman mereka terhadap hakikat-realiti alam ini berdasarkan ilmu yang dimilikinya seperti yang disebutkan oleh pemikir Muslim moden, Muhammad Iqbal (2006) "*But his life and the onward march of his spirit depend on the establishment of connexions with the reality that confronts him. It is knowledge that establishes these connexions, and knowledge is sense-perception elaborated by understanding".*

Walaupun perkembangan falsafah di Barat telah berjaya membawa kepada perkembangan ilmu sains seterusnya menghasilkan teknologi moden yang serba canggih namun kecelaruan falsafah yang membelakangi perkembangan tersebut turut membutakan manusia moden sehingga mereka tidak mengetahui tujuan yang sebenar dan jelas dalam melakukan sesuatu perkara. Realiti keadaan seperti ini disebutkan oleh Jose Ortega y Gasset (1984) bahawa:

> *"For instance, throughout the world people are engaged in freenetic activity, drugging themselves with inauthentic hyperactivity in order to fill the vacuum of not knowing what to do…. The same is happening at the other extreme, at the opposite pole from politics: the physicist, faced with a similar situation in his discipline, doesn't know what to do in physics; nor the mathematician what to do in mathematics".*

E.F. Schumacher (1975) berpandangan bahawa teknologi moden yang pada hakikatnya adalah alat yang dicipta dan dikembangkan oleh manusia telah mula berkembang mengikut prinsip dan undang-undangnya sendiri tanpa terkawal. Keadaan ini berbeza dengan manusia atau hidupan lain di dunia ini yang mempunyai fitrah atau hakikat (*nature*) tersendiri yang berfungsi untuk menyatakan had dan tujuan ciptaannya. Fitrah tersebut akan mewujudkan kestabilan diri kerana ia meletakkan hakikat bagi kemampuan dan keupayaan bagi diri manusia dan hidupan lain. Seumpama seekor gajah yang mempunyai kekuatan yang luar biasa namun ia tidak boleh dimanfaatkan untuk memanjat sebuah pokok kerana ia mempunyai kemampuan yang tertentu. Namun berbeza dengan teknologi yang berkembang tanpa mempunyai batas dan tujuan yang jelas seperti yang dinyatakan oleh E.F. Schumacher (1975):

> *"Not so with technology, or perhaps I should say: not so with man dominated by technology and specialisation. Technology recognises no self-limiting principle - in terms, for instance, of size, speed and violance."*

Perkembangan teknologi yang tidak terkawal tanpa tujuan dan batas seperti yang dijangkakan oleh E.F. Schumacher jelas membawa kepada pelbagai kesan negatif kepada pemikiran dan gaya hidup manusia pada hari ini. Sebagai contoh, penciptaan kecerdasan buatan (*artificial intelligence*) yang pada zahirnya tampak seperti memudahkan pelbagai urusan manusia dan membuktikan keterhadapan (*advancement*) teknologi moden namun hakikatnya kesan buruk yang muncul adalah lebih besar seperti berlakunya pengurangan tenaga kerja manusia, meledaknya informasi tanpa sumber yang sahih dan lain-lain. Perkembangan falsafah dan sains moden yang terlalu menghadkan kajian terhadap perkara yang fizikal dan zahir sahaja turut bertanggungjawab terhadap krisis ini kerana manusia hanya memikirkan manfaat dan kepentingan yang bersifat luaran serta sementara sahaja. Dalam mengkritik keterbatasan metode yang dihadkan oleh ilmu sains moden ini, E.F. Schumacher turut menulis sebuah buku yang berjudul "A Guide for the Perplexed" yang membincangkan tahap kewujudan (*the level of beings*) bagi alam ini.

PENUTUP

Perkembangan teknologi moden yang berasaskan ilmu sains adalah suatu proses yang tidak dapat dihalang kerana ia melibatkan sektor ekonomi, perindustrian, ketenteraan dan politik. Namun, kritikan terhadap perkembangan ini yang dilontarkan oleh pemikir Barat seperti E.F. Schumacher yang merupakan individu yang membesar dan menyaksikan sendiri perkembangan tersebut haruslah diambil perhatian. Sebahagian besar krisis dan jangkaan yang telah disebut oleh beliau adalah sangat jelas berlaku ketika ini. Peringatan dan kritikan daripada beliau mestilah dikaji lebih mendalam agar perkembangan teknologi boleh dikawal dan diawasi mengikut neraca serta prinsip yang sebenar tanpa menafikan sebahagian besar kebaikan yang dapat dinikmati daripada hasil teknologi moden sekarang ini.

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Penilaian Pelaksanaan Kursus Elektif Teras Linguistk Terapan untuk Siswa Guru Bukan Opsyen di Institut Pendidikan Guru (IPG)

AMAT TAROP SUMO
IPG Kampus Ilmu Khas

ABSTRAK

Kajian ini bertujuan untuk menilai pelaksanaan kursus elektif teras Linguistik Terapan di IPG bagi Program Ijazah Sarjana Muda Perguruan (PISMP). Kajian ini menilai keberkesanan kursus Linguistik Terapan kepada siswa guru bukan opsyen Bahasa Melayu (BM yangmengambil elektif teras BM sebagai subjek minor. Permasalahan kajian berfokuskan hasil pembelajaran dan isi kandungan, sumber fizikal, sumber manusia, dan pedagogi kursus Linguistk Terapan. Teori yang mendasari kajian ini ialah Teori Model Pelaksanaan Kurikulum manakala Model Penilaian Stufflebeam 1971, iaitu Context-Input-Process-Product (CIPP) telah digunakan dalam kajian ini. Penilaian kursus ini terhadap siswa guru dilihat dalam dimensi konteks, input, proses dan produk. Kaedah kuantitatif dengan menggunakan tinjauan soal selidik telah digunakan bagi mendapatkan data daripada siswa guru. Data kuantitatif diperoleh melalui soal selidik daripada 119 orang siswa guru selepas kajian rintis dijalankan. Analisis data menggunakan perisian IBM SPSS versi 26.0. Dapatan kajian menunjukkan bahawa penilaian kursus elektif teras Linguistik Terapan memberikan impak yang positif dalam aspek konteks, input, proses, dan produk terhadap siswa guru. Melalui kajian ini juga didapati bahawa kursus Linguistik Terapan amat wajar diambil oleh siswa guru sebagai subjek elektif kerana dapat memberikan nilai tambah dari segi pengetahuan dan kemahiran tatabahasa. Elemen penting dalam kajian ini memperoleh min yang tinggi, iaitu hasil pembelajaran dan isi kandungan (min=4.63, sp=0.42), sumber fizikal (min=4.50, sp=0.44, sumber manusia (min=4.57, sp=0.50), dan pedagogi (min=4.52, sp = 0.49). Min yang tinggi didapati memberikan impak yang sangat baik kepada siswa guru yang mengambil kursus ini. Rumusan daripada kajian ini ialah kursus elektif teras Linguistik Terapan haruslah sentiasa dinilai dari semasa ke semasa supaya sentiasa relevan dengan perkembangan semasa bagi melahirkan siswa guru yang berdaya saing dan kompeten.

Kata kunci: elektif teras, impak, kursus, relevan, siswa guru

PENDAHULUAN

Kualiti sesuatu kursus dapat dikenal pasti melalui penilaian yang dijalankan. Kursus yang berkualiti dapat menentukan sistem pendidikan itu bermutu tinggi dan dapat mengenal pasti kelemahan sesuatu kursus pendidikan. Mohd Huzaimi Abdul Manap et al. (2020), menjelaskan bahawa sesuatu program pendidikan bermutu tinggi dapat dinilai berdasarkan kekuatan dan kelemahan kursus yang ditawarkan. Kursus yang berkesan dapat memberikan nilai yang bermakna terhadap perkembangan program pendidikan agar matlamat yang ingin dicapai dalam Falsafah Pendidikan Kebangsaan membuahkan hasil. Hal ini selari dengan pandangan Rohana et al. (2019) yang mengatakan kursus pendidikan merupakan komponen penting untuk memastikan keberkesanan kursus akademik yang dilaksanakan dan perlu menjadikan falsafah pendidikan sebagai teras kepada perencanaannya.

Pelaksanaan kursus juga merupakan satu proses untuk mengesahkan dan memberikan nilai pada sesuatu kursus supaya dapat dijalankan dengan berkesan. Hal ini selari dengan pandangan Nor Asimah (2019) yang mengatakan bahawa kursus pendidikan yang berkesan dapat memberikan panduan kepada pemegang taruh untuk mengatasi dan memperbaik kekurangan yang wujud dalam sesuatu kursus. Mohd Aizat Abu Hassan et al. (2018) berpendapat kursus yang baik dapat memberikan nilai tambah kepada individu yang mengikuti kursus tersebut.

Kursus yang dirancang oleh sesebuah institusi perlulah dilaksanakan secara sistematik agar kursus tersebut dapat memberikan impak yang besar kepada individu yang terlibat. Sehubuingan dengan itu, Rossi et al. (2018) mengatakan bahawa kursus yang dijalankan bertujuan untuk memberikan jawapan kepada persoalan tentang matlamat kursus pendidikan dan faedah kursus tersebut. Dalam hal ini, Vasugi Shamugam et al. (2021), menjelaskan bahawa untuk melaksanakan sesuatu kursus aspek yang perlu diberikan penekanan ialah proses pelaksanaan kursus supaya memberikan impak positif kepada mereka yang mengikutinya. Oleh itu, sesuatu kursus harus diperhalusi kesesuaiannya dengan kehendak semasa agar terus relevan (Olive, 2005, Ornstein et al., 2009, Nor Asimah Zakaria, 2019 & Mazni Muhammad, 2022).

Kajian ini berbeza dengan kajian penilaian yang lain kerana kajian ini memberikan penekanan terhadap impak kursus Linguistik Terapan terhadap siswa guru bukan opsyen Bahasa Melayu. Kajian seumpama ini kurang diketengahkan oleh mana-mana pengkaji.

PENILAIAN KURSUS

Penilaian sesuatu kursus dinilai berasaskan proses pelaksanaannya dari segi struktur dan kandungan kursus yang dikelolakan oleh institusi pendidikan supaya objektif pendidikan dapat dicapai. Pelaksanaan kursus pendidikan yang baik dapat membangunkan dan meningkatkan potensi serta kualiti guru. Keberkesanan pelaksanaan kursus ditentukan oleh faktor pelaksanaan yang sistematik dan berterusan untuk meningkatkan kecekapan dan keberkesanan tugas guru (Abu Bakar Nordin dan Ikhsan Othman, 2008, Ornstein dan Hunkins, 2013 & Abdul Ghafar Don et al., 2015).

Kandungan kursus yang diorganisasikan dan diasimilasikan dengan baik dapat melancarkan proses pelaksanaan kursus. Kemampuan siswa guru memahami kehendak kandungan kursus sangat dituntut supaya pelaksanaan kursus memberikan impak positif kepada siswa guru. Menurut Ayu Rahmini Hia et al. (2022), kandungan kursus yang terperinci membantu guru yang mengikuti kursus perguruan memperoleh maklumat berkenaan kursus dengan tepat dan boleh dipercayai. Seterusnya, kejayaan guru menterjemahkan kandungan kursus dalam situasi sebenar, iaitu semasa PdP berlangsung di dalam bilik darjah menunjukkan bahawa pelaksanaan kursus memberikan impak yang positif. Kajian Muhammad Fawiz dan Zulkifli (2018) mendapati bahawa kursus latihan yang berkualiti adalah bersifat dinamik kerana dapat mengubah corak pengajaran guru.

Penilaian kursus amat penting demi memastikan kursus yang dibangunkan berupaya mencapai matlamat pendidikan dan terjamin dari segi kualitinya mengikut perubahan sistem pendidikan. Melalui penilaian, maklumat tentang pengetahuan, pemahaman, kemampuan, dan sikap individu berkaitan dengan kursus dapat diperoleh (Syed Kamaruzaman Syed Ali et al., 2018). Dalam kajian ini, penilaian yang ditekankan adalah dalam aspek kesesuaian kursus mengikut peredaran masa dan zaman. Hal ini dikatakan demikian kerana zaman sentiasa berubah. Oleh itu, kursus juga harus berubah agar segala matlamat yang disasarkan dapat dicapai.

Dalam kajian ini, penilaian kursus elektif teras Linguistik Terapan akan dikaitkan dengan hasil pembelajaran dan isi kandungan, sumber fizikal, sumber manusia dan pedagogi. Dalam hal ini, Azizi Jaafar (2019) menyatakan bahawa ciri-ciri kursus yang berkualiti ialah kursus tersebut dapat berfungsi dalam jangka masa yang panjang, memiliki koheren, bersifat dinamik dan sentiasa relevan untuk beradaptasi dengan perubahan pendidikan demi menghasilkan guru yang berdaya saing dan berupaya menyesuaikan diri dengan apa-apa juga keadaan.

KURIKULUM LINGUISTIK TERAPAN BAHASA MELAYU

Kod kursus ini ialah BMMB3023 yang mempunyai tiga jam nilai kredit dan mula dipelajari oleh siswa guru pada semester satu pengajian. Kursus ini menghuraikan konsep Linguistik Terapan dan sifat bahasa, bidang morfologi bahasa Melayu yang terdiri daripada bentuk kata, proses pembentukan kata dan golongan kata, bidang sintaksis bahasa Melayu yang terdiri daripada frasa, klausa dan ayat. Hasil pembelajaran bagi kursus ini ialah menjelaskan bentuk dan proses pembentukan kata dan golongan kata, menghuraikan fungsi frasa dan klausa, menghubung kait konsep Transformasi Generatif dan menganalisis pelbagai ayat tunggal dan ayat majmuk. Strategi pengajaran dan pembelajaran ialah kuliah dan tutorial (perbincangan dan pembentangan kumpulan) manakala kaedah pentaksiran kursus ini ialah 60% kerja kursus dan 40% peperiksaan akhir.

PENYATAAN MASALAH

Kursus elektif teras Bahasa Melayu, khususnya kursus Linguistik Terapan Bahasa Melayu perlu dikemas kini dari semasa ke semasa untuk memastikan hasil pembelajaran dan isi kandungan kursus selari dengan siswa guru bukan opsyen yang mengambil kursus tersebut. Siswa guru didapati kurang jelas tentang hasil pembelajaran dan isi kandungan kursus kerana mereka bukan opsyen Bahasa Melayu dan kursus ini baharu bagi mereka. Dalam hal ini, Zedda, Bernardelli dan Maran (2017) menyatakan bahawa untuk memastikan siswa guru jelas dengan isi kandungan kursus dan memperoleh kepuasan dalam pembelajaran, hasil pembelajaran perlulah dinilai. Namun begitu, sejak kursus elektif teras Linguistik Terapan Bahasa Melayu diperkenalkan pada tahun 2015 kurang kajian tentang impak hasil pembelajaran dan isi kandungan terhadap siswa guru dijalankan. Penyataan ini disokong oleh Muhamad Hafizan dan Anuar 2017) yang menyatakan bahawa pengetahuan isi kandungan merupakan suatu pengetahuan yang unik dan penting bagi sescorang yang bergelar guru. Oleh itu, adalah wajar kajian ini dijalankan kerana hasil pembelajaran dan isi kandungan merupakan konteks penting dalam pelaksanaan kursus elektif teras Linguistik Terapan Bahasa Melayu di IPG.

Sumber fizikal seperti sumber pengajaran merupakan input penting untuk memastikan pelaksanaan kursus elektif teras Linguistik Terapan Bahasa Melayu berjalan dengan lancar dan mengikut perubahan semasa. Namun, masalah sumber fizikal yang kurang mencukupi boleh menjejaskan pelaksanaan kursus ini. Merujuk kajian Alizah Lambri dan Zamri Mahamod (2019), dalam konteks pembelajaran berpusatkan pelajar, selain kaedah pengajaran, sumber pengajaran dan pembelajaran juga merupakan aspek yang penting dalam proses pengajaran dan pembelajaran (P&P).

Untuk menilai pelaksanaan kursus Linguistik Terapan Bahasa Melayu dalam proses pembelajaran pula sumber manusia menjadi medium yang penting untuk menyampaikan maklumat dan ilmu kepada siswa guru. Kekurangan sumber manusia, iaitu pensyarah untuk mengajarkan kursus Linguistik Terapan Bahasa Melayu kepada siswa guru boleh menjejaskan kualiti siswa guru bukan opsyen Bahasa Melayu. Keupayaan sumber manusia harus dinilai dalam proses pengajaran dan pembelajaran supaya produk yang akan dihasilkan adalah selari dengan matlamat kursus yang dibangunkan.

Siswa guru bukan opsyen Bahasa Melayu yang kurang pengetahuan tentang pedagogi Bahasa Melayu boleh menjejaskan pembelajaran mereka. Hal ini disebabkan oleh mereka lebih terdedah dengan pedagogi subjek opsyen. Merujuk pendapat Azizi Jaafar (2019), penilaian kursus dari segi pedagogi akan menentukan sama ada kursus itu mencapai tahap keperluan seperti yang dikehendaki dalam kursus tersebut atau sebaliknya. Oleh hal yang demikian aspek pedagogi dalam kajian ini perlu dinilai untuk melihat implikasi kursus Linguistik Terapan Bahasa Melayu kepada siswa guru bukan opsyen Bahasa Melayu.

Secara keseluruhannya, kajian ini amat berbeza dengan kajian-kajian penilaian kursus yang lain kerana kajian ini memfokuskan kursus elektif teras Bahasa Melayu iaitu Linguistik Terapan Bahasa Melayu. Keunikan kajian ini terletak pada fokus utama kajian, iaitu siswa guru bukan opsyen Bahasa Melayu.

OBJEKTIF KAJIAN

Objektif kajian ini adalah untuk:

1. mengenal pasti impak hasil pembelajaran dan isi kandungan kursus elektif teras Linguistik Terapan Bahasa Melayu terhadap siswa guru bukan opsyen Bahasa Melayu dari segi konteks.
2. menganalisis impak sumber fizikal kursus elektif teras Linguistik Terapan Bahasa Melayu terhadap siswa guru bukan opsyen Bahasa Melayu dari segi input.
3. menilai impak sumber manusia kursus elektif teras Linguistik Terapan Bahasa Melayu terhadap siswa guru bukan opsyen dari segi proses.
4. menilai impak pedagogi kursus elektif teras Linguistik Terapan Bahasa Melayu terhadap siswa guru bukan opsyen dari segi produk

PERSOALAN KAJIAN

1. Apakah impak hasil pembelajaran dan isi kandungan kursus elektif teras Linguistik Terapan Bahasa Melayu terhadap siswa guru bukan opsyen Bahasa Melayu dari segi konteks?
2. Apakah impak sumber fizikal kursus elektif teras Linguistik Terapan Bahasa Melayu terhadap siswa guru bukan opsyen Bahasa Melayu dari segi input?
3. Apakah impak sumber manusia kursus elektif teras Linguistik Terapan Bahasa Melayu terhadap siswa guru bukan opsyen dari segi proses?
4. Apakah impak pedagogi kursus elektif teras Linguistik Terapan Bahasa Melayu terhadap siswa guru bukan opsyen dari segi produk?

KAJIAN LITERATUR

Fetus dan Kurumeh (2015) mengatakan bahawa pelaksanaan penilaian kurikulum adalah merangkumi jumlah aktiviti dan pengalaman pembelajaran yang dialami oleh pelajar dengan bimbingan sekolah. Akinoglu (2017) mengaitkan penilaian pelaksanaan kursus dengan elemen asas dalam sistem pendidikan yang merangkumi standard yang diharapkan untuk dicapai oleh seseorang pelajar. Kedua-dua penyataan ini adalah selaras dengan kajian yang dilakukan oleh Nor Hayati dan Bani Hidayat (2017). Kajian tersebut telah menjelaskan bahawa penilaian pelaksanaan kursus merupakan satu mekanisme yang dilaksanakan untuk pelbagai tujuan dan mengisi pelbagai keperluan. Hasil kajian telah berjaya mengetengahkan beberapa fungsi penilaian kursus dan mengemukakan beberapa model dalam penilaian kursus. Dalam hal ini, Barnes dan Olsan (1985) berpendapat pelaksanaan kursus adalah lebih penting berbanding kursus yang didokumentasikan.

Reformasi dalam dunia pendidikan akan berlaku dengan adanya penilaian pelaksanaan kurikulum selari dan bersesuaian dengan kehendak dan tuntutan negara. Begitu juga dengan perkembangan kurikulum di Malaysia yang bermula dengan Kurikulum Lama Sekolah Rendah (KLSR) dan Kurikulum Lama Sekolah Menengah (KLSM). Kemudian diganti dengan Kurikulum Baru Sekolah Rendah (KBSR) dan Kurikulum Baru Sekolah Menengah dan hari ini KPM telah memperkenalkan Kurikulum Standard Sekolah Rendah (KSSR) dan Kurikulum Standard Sekolah Menengah (KSSM). Sehubungan dengan itu, kursus di IPG turut mengalami perubahan yang ketara sejak mula ditubuhkan hingga sekarang. Siti Julaeha (2019) menyatakan bahawa penilaian boleh dilihat dari perspektif setiap komponen pembentukannya iaitu penilaian matlamat dan objektif, penilaian kandungan dan pengalaman pembelajaran, penilaian penyusunan dan reka bentuk, dan penilaian. Menurut Briggs et al. (2012), usaha untuk meningkatkan kualiti kurikulum mesti dilakukan supaya kejayaan pembelajaran dapat dicapai.

Dedek, Badrun dan Samsul (2018) telah menjalankan kajian membangunkan instrumen untuk menilai kursus tempatan yang telah dibangunkan oleh pihak kerajaan Indonesia. Kajian tersebut menilai pelaksanaan kursus tempatan dalam kalangan pelajar. Dapatan kajian menunjukkan bahawa kursus tempatan yang dibangunkan oleh kerajaan sesuai digunakan mengikut keunikan tempatan atau wilayah. Kajian ini selari dengan pandangan Abdulrasyid Hassan et al. (2020), yang menyatakan bahawa kajian susulan sering digunakan dalam bidang pendidikan terutama sekali bagi tujuan menilai keberkesanan pelaksanaan sesuatu kursus. Kajian perlu dibuat bagi menyelidiki kesesuaian kursus sama ada menepati kehendak masyarakat dan negara. Mohd Syaubari Othman dan Ahmad Yunus Kassim (2017) pula berpendapat pelaksanaan penilaian kursus merupakan proses lanjutan daripada pengukuran yang lengkap. Penilaian akan melibatkan integrasi maklumat daripada pelbagai sumber termasuk ujian dan pentaksiran yang lain.

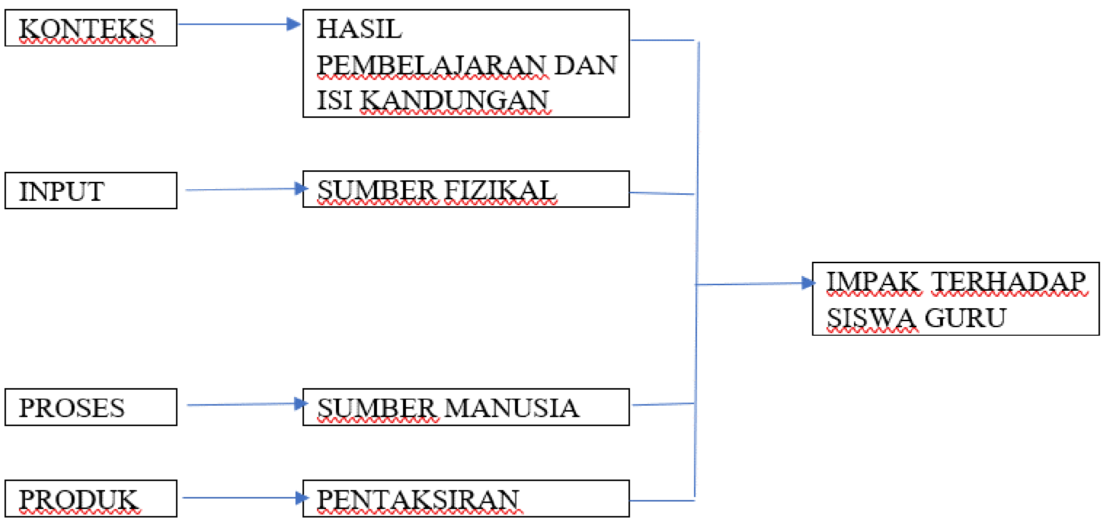
TEORI DAN MODEL

Kajian ini berlandasrkan Teori Model Pelaksanaan Kurikulum yang diperkenalkan oleh Saylor et al. (1981). Teori ini menekankan pelaksanaan kurikulum pada peringkat asas, iaitu bermula dengan objektif kurikulum, reka bentuk kurikulum, pelaksanaan kurikulum, dan penilaian kurikulum. Teori ini amat selari dengan Model CIPP yang menjadi asas utama pembentukan kerangka konseptual kajian-ini. Model CIPP dipelopori oleh Daniel L. Stufflebeam yang mula dibentuk pada tahun 1971. Tujuan model ini adalah untuk memenuhi kehendak penilaian yang berorientasikan objektif. Konsep penilaian yang dikemukakan oleh Stufflebeam ialah penilaian seharusnya menjadi sains pengumpulan maklumat untuk membuat keputusan. Penilai bertanggungjawab mengumpul data, merancang, menganalisis dan menyediakan maklumat untuk memilh tindakan alternatif dan membuat laporan. Model CIPP Stufflebeam ini mengalami beberapa siri kemas kini iaitu pada tahun 1985 dikemas kini oleh Stufflebeam dan Shinkfield. Seterusnya, dikemas kini Stufflebeam pada tahun 2003 dan sekali lagi dikemaskinikan oleh Stufflebeam dan Shinkfield pada tahun 2007. Model ini berasaskan empat dimensi penilaian, iaitu penitatan konteks, penialan input, penilaian proses dan penilaian produk. Merurut Stufflebeam dan Shinkfield (2007) model CIPP merupakan satu model yang komprehensif untuk melaksanakan penilaian terhadap sesuatu kursus supaya dapat membuat keputusan yang sewajarnya terhadap pelaksanaan sesuatu kursus pendidikan.

KERANGKA KONSEPTUAL KAJIAN

Kerangka konseptual kajian dibina berdasarkan model CIPP Stufflebeam 1971. Model CIPP dipelopori oleh Daniel L. Stufflebeam yang mula dibentuk pada tahun 1971. Tujuan model ini adalah untuk memenuhi kehendak penilaian yang berorientasikan objektif. Menurut Stufflebeam (1971) model penilaian CIPP diambil daripada akronim CIPP iaitu penilaian context (konteks), penilaian input (input), penilaian process (proses) dan penilaian product (produk). Penilaian konteks bermaksud menyediakan objektif iaitu apa yang hendak dilakukan dan apa konteksnya. Seterusnya, penilaian input pula memberikan maklumat berkaitan dengan kekuatan dan kelemahan dalam aspek pembinaan strategi-strategi alternatif yang akan dipilih dan distrukturkan bagi mencapai objektif yang telah ditetapkan. Sementara itu, penilaian proses akan membekalkan maklumat untuk memantau strategi atau prosedur yang dijalankan agar kekuatan dan kelemahan program latihan dapat dikurangkan. Dalam pada itu, penilaian produk memberikan tumpuan kepada hasil daripada usaha yang telah dilakukan.

Sehubungan dengan itu, Model CIPP dijadikan rujukan asas dalam pembinaan kerangka konseptual kajian ini. Dalam kajian ini, dimensi konteks merujuk kepada hasil pembelajaran dan isi kandungan. Dimensi input pula merujuk kepada sumber fizikal manakala dimensi proses akan menganalisis sumber manusia. Akhir sekali dimensi produk akan memfokuskan pedagogi yang perlu diketahui siswa guru bukan opsyen bagi melihat impaknya. Kempat-empat dimensi ini memainkan peranan yang penting dalam kajian ini. Pembinaan kerangka konseptual kajian ini dapat menggambarkan secara keseluruhan hala tuju kajian ini. Rajah 1 di bawah ialah kerangka konseptual kajian ini.



Rajah 1: Kerangka Konseptual Kajian yang diubah suai berdasarkan Teori Model Pelaksanaan Kurikulum Saylor et al. 1981 dan Model CIPP Stufflebeam 1971

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METODOLOGI

REKA BENTUK KAJIAN

Pengkaji menggunakan kaedah tinjauan secara deduktif. Menurut Neuman (2014) kaedah ini dimulakan dengan pembinaan hipotesis, kemudian memungut data dan diakhiri dengan menganalisis data secara kritikal. Manakala jenis tinjauan yang digunakan ialah tinjauan hirisan rentas (cross-sectional survey) iaitu memugut data sekali sahaja terhadap satu sampel pada satu masa (Creswell, 2014). Kaedah ini membantu pengkaji untuk memperoleh dapatan yang jelas. Menurut Jackson (2003), kaedah tinjauan merupakan satu cara menyoal responden tentang suatu topik dan maklum balas yang diperoleh akan dianalisis secara deskriptif.

Kajian tinjauan membolehkan pengkaji memungut data yang diperlukan dengan cepat dalam masa yang singkat. McMillan (2008) menyatakan bahawa kelebihan penggunaan kajian tinjauan ialah soalan berkaitan tajuk yang hendak dikaji boleh ditanya kepada ramai responden, mudah diuruskan oleh penyelidik, dan amat sesuai apabila kajian melibatkan banyak pemboleh ubah untuk dianalisis secara statistik. Menurut Mazidah (2020), kaedah tinjauan skop kajiannya lebih luas dan menyeluruh. Hal ini amat membantu penyelidik menjelaskan lagi dapatan data kuantitatif dengan lebih terperinci.

Data dianalisis untuk menghasilkan analisis deskriptif seperti min dan sisihan piawai. Populasi dan sampel merupakan dua elemen yang saling berkait dan sangat penting dalam melakukan penyelidikan. Pendapat ini disokong oleh Lim (2007) yang menyatakan bahawa persampelan ialah proses memilih suatu subset (kumpulan) kes daripada suatu kelas kes iaitu populasi. Menurut Othman (2017) memilih latar, populasi, dan sampel bergantung pada objektif dan persoalan kajian. Dalam kajian penilaian kursus ini bergantung pada jenis kursus yang hendak dibuat penilaian iaitu kursus elektif teras Bahasa Melayu- Linguistik Terapan dalam kalangan siswa guru bukan opsyen.

POPULASI DAN SAMPEL

Dalam kajian ini, pengkaji telah menggunakan persampelan tujuan (purposive sampling) dalam memilih sampel. Menurut Noraini (2013), persempelan tujuan melibatkan pertimbangan individu untuk memilih sampel berdasarkan pengetahuan penyelidik dan tujuan khusus penyelidikan. Beliau turut menyatakan bahawa penyelidik boleh menggunakan pengetahuan mereka tentang populasi untuk mengenal pasti sama ada sesuatu sampel itu mewakili populasi atau tidak. Sehubungan dengan itu, sampel kajian ini adalah dipilih dalam kalangan siswa guru bukan opsyen ambilan Jun 2018 dan ambilan Jun 2019.

Pemilihan sampel ini juga adalah atas rasional siswa guru ini mempunyai ciri-ciri yang sama iaitu menuntut di IPG dan mengambil kursus Linguistik Terapan. Menurut Creswell (2014), populasi yang terdiri daripada kumpulan individu yang mempunyai ciri-ciri yang sama amat sesuai untuk dijadikan sampel. Oleh itu, pengkaji yakin dan percaya bahawa responden dapat membekalkan maklumat dan input yang berguna untuk menjawab persoalan kajian. Pendapat ini adalah selari dengan kajian yang pernah dilakukan Syed Khalid (2018).

Hanya empat IPGK yang terlibat dalam kajian ini daripada 27 IPGK yang ada di Malaysia kerana empat IPGK ini sahaja yang menawarkan kursus elektif teras Bahasa Melayu kepada siswa guru bukan opsyen. IPGK tersebut ialah IPG Kampus Ilmu Khas, Kuala Lumpur, IPG Kampus Pendidikan Teknik, Bandar Enstek, Negeri Sembilan, IPG Kampus Pulau Pinang, dan IPG Kampus Tun Abdul Razak, Kota Samarahan, Kuching, Sarawak.

Populasi siswa guru bukan opsyen yang mengambil kursus Bahasa Melayu Linguistik Terapan sebagai elektiff teras adalah sebanyak 149 orang siswa guru. Responen yang terlibat dalam kajian ini ialah 119 orang siswa guru. Penentuan sampel juga dilakukan dengan merujuk jadual penentuan sampel Krejcie dan Morgan 1970 iaitu populasi 150 saiz sampel ialah 108 orang. Oleh itu, saiz sampel 119 orang ini sangat mencukupi untuk kajian ini.

INSTRUMEN

Instrumen yang digunakan dalam kajian ini ialah soal selidik. Soal selidik merupakan salah satu cara yang berkesan bagi mendapatkan maklumat daripada sampel yang ramai. Fungsi soal selidik mengikut Ghazali Darusalam et al. (2017) adalah untuk memudahkan pengkaji memungut data terhadap responden yang ada di merata tempat dan masa responden yang terhad untuk mendapatkan maklumat yang tepat. Field (2009) mengatakan bahawa instrumen soal selidik mestilah mempunyai kesahan dan mudah untuk difahami oleh responden.

Soal selidik dalam kajian ini berfokus pada dimensi produk iaitu hasil pembelajaran dan isi kandungan lima item, dimensi input iaitu sumber fizikal lapan item, dimensi proses iaitu sumber manusia 6 item, dan dimensi produk iaitu pedagogi enam item. Seterusnya, proses kesahan dan kebolehpercayaan soalan soal selidik telah dijalankan. Soal selidik telah disemak dan dibuat penambahbaikan setelah mendapat pengesahan daripada tiga orang pakar dalam bidang pendidikan. Soal selidik juga telah menjalani kajian rintis terhadap 30 orang siswa guru bukan opsyen untuk memastikan soalan yang dikemukakan berkualiti dan bermakna. Menurut Azizi Yahaya et al. (2017) kesahan ialah keupayaan penyelidik untuk menghasilkan dan membina instrumen yang mampu mengukur data yang sepatutnya diukur supaya hasil kajian menjadi sesuatu yang bermakna.

DAPATAN KAJIAN DAN PERBINCANGAN

Dapatan deskriptif pada bahagian ini akan menjawab persoalan kajian 1 hingga 4. Dapatan dilaporkan dengan membentangkan nilai min siswa guru bukan opsyen secara deskriptif. Bagi mengetahui tahap nilai min setiap pemboleh ubah yang dikaji, penyelidik mengkategorikan dan menginterpretasikan skor min dalam tiga tahap seperti yang dipamerkan dalam Jadual 1 di bawah ini:

Jadual 1: Skala Interpretasi Min

Min	Interpretasi
1.00 - 2.33	Rendah
2.34 - 3.67	Sederhana
3.68 - 5.00	Tinggi

Sumber: Mohd Majid Konting (2000)

Persoalan Kajian 1

Apakah impak hasil pembelajaran dan isi kandungan kursus elektif teras Linguistik Terapan Bahasa Melayu terhadap siswa guru bukan opsyen Bahasa Melayu dari segi konteks?

Jadual 2: Impak Hasil Pembelajaran dan Isi Kandungan Kursus Elektif Teras Linguistik Terapan Bahasa Melayu terhadap Siswa Guru Bukan Opsyen

Dimensi	Item	Min	SP
Konteks	Meningkatkan kualiti diri saya sebagai siswa guru	4.72	0.47
	Meningkatkan pengetahuan saya	4.68	0.49
	Meningkatkan keupayaan berfikir secara kreatif dan kritis.	4.66	0.54
	Mengetahui objektif pembelajaran	4.64	0.58
	Memperoleh ilmu baharu berkenaan isi kandungan	4.61	0.51
	Jumlah keseluruhan	4.63	0.42

Berdasarkan Jadual 2, hasil dapatan menunjukkan bahawa item yang paling tinggi ialah meningkatkan kualiti diri saya sebagai siswa guru dengan min 4.72 (S.P = 0.47). Seterusnya, min meningkatkan pengetahuan saya ialah 4.68 (S.P = 0.49). Selanjutnya meningkatkan keupayaan berfikir secara kreatif dan kritis memperoleh min 4.66 (S.P = 0.54). Diikuti dengan min mengetahui objektif pembelajaran ialah 4.64 (S.P = 0.58). Sementara itu, min memperoleh ilmu baharu berkenaan isi kandungan adalah sebanyak 4.61 (S.P = 0.51). Situasi ini menunjukkan bahawa impak hasil pembelajaran dan isi kandungan terhadap siswa guru bukan opsyen berdasarkan dimensi konteks adalah tinggi. Hal ini selari dengan kajian Muhamad Hafizan et al. (2017) yang menyatakan bahawa pengetahuan isi kandungan merupakan suatu pengetahuan yang penting bagi seseorang yang bergelar guru. Dapatan menunjukkan bahawa siswa guru bukan opsyen memperoleh impak yang positif dari segi pengetahuan hasil pembelajaran dan isi kandungan. Hal ini secara tidak langsung akan membantu siswa guru bukan opsyen menjadi lebih mahir dalam bidang yang dipelajari, khususnya ilmu tatabahasa dan kemahiran bahasa yang lain..

Persoalan Kajian 2

Apakah impak sumber fizikal kursus elektif teras Linguistik Terapan Bahasa Melayu terhadap siswa guru bukan opsyen Bahasa Melayu dari segi input?

Jadual 3: Impak Sumber Fizikal Kursus Elektif Teras Linguistik Terapan Bahasa Melayu Terhadap Siswa Guru Bukan Opsyen

Dimensi	Item	Min	SP
Input	Peralatan pembelajaran seperti komputer riba membantu meningkatkan kualiti pembelajaran saya	4.72	0.49
	Bahan pembelajaran seperti nota tambahan daripada pensyarah membantu meningkatkan pengetahuan dan pemahaman saya	4.70	0.51
	Bahan pembelajaran seperti video memberi pelbagai input yang berguna kepada saya	4.63	0.55
	Bilik kuliah yang kondusif membantu saya memperoleh input pembelajaran dengan jelas	4.55	0.61
	Pusat sumber yang kondusif memberi nilai tambah kepada pembelajaran saya.	4.54	0.59
	Buku rujukan yang terkini melancarkan	4.47	0.56

	pembelajaran saya		
	Buku rujukan yang pelbagai dapat meningkatkan pengetahuan saya berkenaan isi kandungan setiap kursus	4.45	0.61
	Pusat sumber menyediakan bahan rujukan yang mencukupi kepada saya	4.25	0.77
	Jumlah keseluruhan	4.50	0.44

Merujuk Jadual 3, hasil dapatan mendapati bahawa peralatan pembelajaran seperti komputer riba memperoleh min paling tinggi iaitu 4.72 (S.P = 0.49). Selain itu, bahan pembelajaran seperti nota tambahan daripada pensyarah membantu meningkatkan pengetahuan dan pemahaman saya dengan min 4.70 (S.P = 0.51). Seterusnya, bahan pembelajaran seperti video memberi pelbagai input yang berguna kepada saya dengan min 4.63 (S.P = 0.56). Diikuti pula dengan bilik kuliah yang kondusif membantu saya memperoleh input pembelajaran dengan jelas iaitu min 4.55 (S.P = 0.61). Selanjutnya, pusat sumber yang kondusif memberi nilai tambah kepada pembelajaran saya dengan min 4.54 (S.P = 0.59). Di samping itu, buku rujukan yang terkini melancarkan pembelajaran saya memperoleh min 4.47 (S.P = 0.56). Sementara itu, buku rujukan yang pelbagai dapat meningkatkan pengetahuan saya berkenaan isi kandungan setiap kursus dengan min 4.45 (S.P = 0.61). Akhir sekali, pusat sumber menyediakan bahan rujukan yang mencukupi kepada saya memperoleh min 4.25 (S.P = 0.77). Keadaan ini menunjukkan bahawa kesan sumber fizikal terhadap siswa guru bukan opsyen berdasarkan dimensi input adalah tinggi dan sememangnya memberikan impak yang positif kepada siswa guru bukan opsyen. Perkara ini disokong dalam kajian Zetty Nurzuliana Rashed et al. (2021), yang menjelaskan bahawa pengurusan prasarana yang baik dapat menyumbang ke arah pembelajaran dan aktiviti kokurikulum yang berkesan. Muhammad Hasbi Abdul Rahman et al. (2022) turut menyokong perkara ini dengan menyatakan bahawa kemudahan prasarana daripada aspek persekitaran akademik, persekitaran pembelajaran, ruang pembelajaran khas, dan persekitaran luaran menjadi kayu ukur kepada keselesaan pelajar semasa menjalani sesi PdP, sekali gus membantu mereka untuk mencapai kecemerlangan dalam pembangunan pendidikan.

Persoalan Kajian 3

Apakah impak sumber manusia kursus elektif teras Linguistik Terapan Bahasa Melayu terhadap siswa guru bukan opsyen dari segi proses?

Jadual 4: Impak Sumber Manusia Kursus Elektif Teras Linguistik Terapan Bahasa Melayu Terhadap Siswa Guru Bukan Opsyen

Dimensi	Item	Min	SP
Proses	Menghasilkan kerja kursus yang berkualiti	4.61	0.60
	Meningkatkan motivasi untuk belajar dengan lebih gigih	4.61	0.61
	Meningkatkan pengetahuan berkenaan isi kandungan	4.59	0.53
	Memperoleh maklumat berkenaan peperiksaan dengan lebih jelas	4.57	0.63
	Memperoleh maklumat berkenaan RMK	4.53	0.58
	Meningkatkan fokus terhadap pembelajaran	4.51	0.58
	Jumlah keseluruhan	4.57	0.50

Jadual 4 menunjukkan bahawa nilai min menghasilkan kerja kursus yang berkualiti ialah 4.61 (S.P = 0.60) manakala meningkatkan motivasi untuk belajar dengan gigih juga mempunyai nilai min yang sama iaitu 4.61 (S.P = 0.61). Seterusnya, meningkatkan pengetahuan berkenaan isi kandungan nilai min ialah 4.59 (S.P = 0.53). Diikuti dengan memperoleh maklumat berkenaan peperiksaan dengan jelas nilai min ialah 4.57 (S.P = 0.63). Min bagi item memperoleh maklumat berkenaan RMK dan meningkatkan fokus terhadap pembelajaran pula masing-masing ialah 4.53 (S.P = 0.58) dan 4.51 (S.P = 0.58). Keadaan ini menunjukkan bahawa kesan sumber manusia terhadap siswa guru bukan opsyen berdasarkan dimensi proses adalah tinggi dan sememangnya sangat penting. Dapatan ini juga sangat selari dengan kajian yang dilakukan oleh Ong Sze, Zamri, dan Mohd Izham (2017) yang menegaskan bahawa adalah menjadi tanggungjawab guru untuk menyediakan rangka kerja pengajaran (perancangan mengajar) dalam satu waktu yang telah diperuntukkan sebelum sesi PdPc bermula. Manakala, dari sudut pelaksanaan pengajaran, guru perlu memahami dan bersedia melakukan perubahan dalam pengajaran dan pembelajaran (PdPc) sesuai dengan pembelajaran abad ke-21 (PAK-21). Oleh itu, pensyarah perlu mempelbagaikan usaha untuk menarik minat pelajar agar pengajaran dan pembelajaran berjalan lancar dan menyeronokkan.

Persoalan Kajian 4

Apakah impak pedagogi kursus elektif teras Linguistik Terapan Bahasa Melayu terhadap siswa guru bukan opsyen dari segi produk?

Jadual 5: Impak Pedagogi Kursus Elektif Teras Linguistik Terapan Terhadap Siswa Guru Bukan Opsyen

Dimensi	Item	Min	SP
Proses	Menjadikan hasil pembelajaran yang ditetapkan lebih jelas dalam setiap kursus	4.52	0.62
	Membantu siswa guru mempelbagaikan kaedah pengajaran	4.52	0.64
	Memudahkan siswa guru mengaplikasikan kaedah pengajaran Bahasa Melayu	4.52	0.62
	Memperoleh maklumat tentang pedagogi kursus elektif teras Bahasa Melayu	4.49	0.64
	Memberikan motivasi kepada siswa guru untuk mendalami kursus elektif teras Bahasa Melayu	4.47	0.59
	Memberikan maklumat kepada saya tentang kesesuaian pedagogi	4.37	0.67
	Jumlah keseluruhan	4.52	0.49

Berdasarkan Jadual 5, hasil dapatan menunjukkan bahawa nilai min menjadikan hasil pembelajaran yang ditetapkan lebih jelas dalam setiap kursus ialah 4.52 (S.P = 0.62) manakala nilai min membantu siswa guru mempelbagaikan kaedah pengajaran ialah 4.52 (S.P = 0.64). Seterusnya, memudahkan siswa guru mengaplikasikan kaedah pengajaran Bahasa Melayu nilai min ialah 4.52 (S.P = 0.62). Item ini diikuti dengan memperoleh maklumat tentang pedagogi kursus elektif teras Bahasa Melayu nilai min ialah 4.49 (S.P = 0.64). Min memberikan motivasi kepada siswa guru untuk mendalami kursus elektif teras Bahasa Melayu dan memberikan maklumat kepada saya tentang kesesuaian pedagogi pula masing-masing ialah 4.47 (S.P = 0.59) dan 4.37 (S.P = 0.67). Menurut Cathrine Masingan dan Sabariah Sharif (2019), pengetahuan pedagogi yang berkesan dapat membantu guru mengoptimumkan pelbagai kaedah pengajaran yang seterusnya dapat mengaplikasikan kaedah pengajaran Bahasa Melayu dengan baiknya. Lejah Kiamsin dan Rosy Talin (2018) mendapati bahawa pengetahuan pedagogi sangat penting untuk membantu guru memahami hasil pembelajaran kursus dengan jelas dan meningkatkan motivasi guru untuk mengajar mata pelajaran Bahasa Melayu.

KESIMPULAN

Tuntasnya, kurikulum elektif teras Linguistik Terapan Bahasa Melayu dalam kalangan siswa guru bukan opsyen memberi kesan yang positif kepada mereka. Kesan positif ini dapat dilihat dalam dimensi konteks, input, proses dan produk. Dimensi konteks aspek hasil pembelajaran dan isi kandungan kursus memberikan kesan yang positif kepada siswa guru bukan opsyen yang mengambil kursus ini. Selain itu, kesan positif yang seterusnya adalah dari segi input dari sumber fizikal. Di samping itu, dimensi proses menunjukkan bahawa sumber manusia turut memberikan kesan yang positif. Akhir sekali, berdasarkan dimensi produk pedagogi juga menunjukkan kesan yang positif terhadap siswa guru bukan opsyen.

Rumusan yang dapat dibuat ialah kursus elektif Linguistik Terapan Bahasa Melayu harus dikekalkan dalam kursus elektif teras Bahasa Melayu kerana banyak memberikan kesan yang positif. Namun begitu, kursus ini haruslah dibuat semakan dari semasa ke semasa supaya sentiasa relevan. Kursus ini juga mampu untuk melahirkan siswa guru bukan opsyen yang kompeten dan berdaya saing sekali gus dapat melahirkan guru yang berkualiti dan berupaya mengajarkan Bahasa Melayu dengan baiknya, khususnya tatabahasa. Melalui kajian ini juga didapati bahawa kursus Linguistik Terapan amat wajar diambil oleh siswa guru bukan opsyen Bahasa Melayu kerana dapat memberikan nilai tambah dari segi pengetahuan pelbagai pedagogi baharu yang kurang ditekankan dalam subjek major.

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Hubungan Teori Al-Jaheez dan Al-Jurjaani (TJJ) dengan Indikator Untuk Memahami Ilmu Bayan Bahasa Arab

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ABSTRAK

Al-Jaheez dan Al-Jurjaani adalah senarai pakar ilmu Balaghah bahasa Arab yang sangat besar sumbangan mereka terhadap kemajuan pengajaran dan pembelajaran bahasa Arab. Ilmu Bayan adalah salah satu cabang ilmu Balaghah bahasa Arab yang memerlukan tahap kefahaman yang mendalam dan ianya memerlukan penghayatan dan bukan sekadar hafalan. Balaghah bahasa Arab ialah ilmu yang terbahagi kepada cabang ilmu Bayan, ilmu Maa'ni dan ilmu Badi'. Ilmu Bayan adalah ilmu yang membincangkan tentang tashbih, majaz, istia'rah dan kinayah. Kajian ini dijalankan untuk membantu pelajar agar lebih memahami ilmu Bayan yang biasanya agak sukar dikuasai dengan baik oleh pelajar bukan Arab. Objektif kajian adalah untuk mengkaji hubungan antara teori Al-Jaheez dan Al-Jurjaani dengan indikator untuk memahami ilmu Bayan. Kajian kualitatif secara analisis dokumen ini akan menjelaskan tentang hubungjalin teori Al-Jaheez dan Al-Jurjaani dengan indikator untuk memahami ilmu Bayan. Dapatan kajian menunjukkan terdapat hubungan yang terkait antara teori Al-Jaheez dan Al-Jurjaani dengan indikator untuk memahami ilmu Bayan. Ini dapat dilihat kepada rumusan teori Al-Jaheez (Perkataan + contoh = faham. Manakala teori Al-Jurjaani (perkataan + makna = faham). Indikator untuk memahami Ilmu Bayan iaitu ilmu Nahu, Saraf, Dalalah dan Kaedah Balaghah menjelaskan bahawa indikator ini sangat berkait dengan teori Al-Jaheez dan Al-Jurjaani yang melengkapkan proses untuk memahami ilmu Bayan iaitu dengan memahami contoh dan mempraktikkannya.

Kata kunci: Hubungjalin, Teori, Al-Jaheez, Al-Jurjaani, indikator, Ilmu Bayan

PENDAHULUAN

Ilmu Sintak/*Nahu*, Morfologi/*Saraf*, Retorik/*Balaghah* dan beberapa lagi cabang ilmu yang lain adalah barisan ilmu-ilmu penting untuk menguasai bahasa Arab. (Al-Tahanuwi, 1996). Ilmu Balaghah peranannya amat penting untuk menghayati al-Quran yang memiliki balaghah iaitu kesusasteraan yang sangat tinggi (Azhar et al, 2006). Ilmu Nahu antara yang mempunyai kepentingan tersendiri dalam pengajian bahasa Arab. Keupayaan menguasai ilmu Nahu dapat membantu pemahaman Arab. Penguasaan ilmu Nahu juga akan turut membantu pembentukan struktur ayat yang baik dalam penulisan dan pertuturan. (Hazrul et al., 2016). Pakar sastera Al-Jurjaani sangat mengaitkan ilmu Nahu dan Balaghah. (Al-Jurjaani, 1991)

KAJIAN LITERATUR

PENGAJARAN ILMU BALAGHAH

Tahap penguasaan pelajar untuk ilmu ini terlalu lemah dan pembelajaran berorentasikan kepada hafalan contoh-

contoh dan kaedah-kaedah tanpa penekanan kepada aspek kefahaman dan aplikasi. Kajian ini melibatkan 252 orang responden iaitu daripada 5 buah sekolah menengah agama di negeri Selangor. (Rosni dan Marwan, 2006) Kajian telah mencadangkan bahawa ilmu Balaghah memerlukan cara, kaedah dan teknik yang membantu kefahaman pelajar serta menggalakkan proses pengajaran dan pembelajaran yang menjana motivasi pelajar dan mendorong pelajar bergerak sendiri dalam usaha memahami ilmu ini. Ahmad, R.G. et al (2016) menyatakan bahawa walaupun para pelajar telah didedahkan dengan subjek ini (Balaghah) semenjak di bangku sekolah menengah lagi, namun isu dalam kemampuan memahami subjek ini tetap timbul. Di antara faktor utama dalam kelemahan tersebut ialah ketiadaan modul Balaghah yang digubal khusus untuk para pelajar. Iaitu satu dapatan hasil kajian 30 orang responden daripada pelajar Sarjana Muda bahasa Arab semester empat.

Manakala dapatan kajian Raja H. et al (2014) melihat bahawa penguasaan pelajar masih lemah kerana masa dan ruang yang sangat terhad bagi pembelajaran ilmu Balaghah serta penerapan kaedah-kaedah ilmu ini yang sangat sukar maka kaedah yang disarankan oleh kertas kerja ini ialah kaedah perbandingan antara Retorik Melayu dan Arab dalam pengajaran Balaghah. Responden kajian terdiri daripada pelajar Diploma Fakulti Pengajian Kontemporari Islam seramai 66 orang. Sebanyak tiga instrumen kajian digunakan iaitu;pemerhatian, ujian pra dan ujian pasca.

Di samping itu, pengajaran Balaghah belum memberikan kesan kepada responden untuk berminat mempelajari bahasa Arab serta majoriti responden masih belum merasai keberkesanan kaedah yang digunapakai. (Anuar, et al., 2013). Rumusan daripada kajian-kajian di atas menunjukkan bahawa pengajaran ilmu Balaghah masih memerlukan teknik, kaedah dan cara pengajaran yang mampu menarik minat dan menyemai kefahaman yang baik dalam diri pelajar.

AL- JAHEEZ

Al-Jaheez amat disenangi orang di sekelilingnya kerana beliau pandai berjenaka dan mempunyai banyak cerita-cerita lucu. Walaupun mempunyai rupa paras yang hodoh namun kelebihan jenaka spontan beliau disenangi orang. Sangat bijak, berani, tegas, lantang bersuara, berdikari, sangat sabar dalam menuntut ilmu, suka membaca dan mampu mengeluarkan idea secara spontan. Beliau amat mencintai ilmu sehingga dikatakan telah menulis sebanyak 360 buah buku dalam pelbagai cabang ilmu.Al-Jaheez pelopor Sastera Arab zaman Abbasiyah. Nama beliau Abu Usman A'mru bin Bahar bin Mahbub al-Kinani al-Laithi (أبو عثمان عمرو بن بحر بن محبوب الكناني الليثي) Keturunan Bani Kinanah di Basrah tahun 159H. Membesar di Basrah, kemudian telah berhijrah ke Baghdad, Beliau hidup di zaman pemerintahan khalifah al-Ma'mun. Nama sebenarnya Amru bin Bahar. Beliau digelar al-Jaheez kerana dua biji matanya yang terkeluar (menonjol). Beliau tidak menyukai gelaran ini dan lebih suka dipanggil Amru. (Sulaiman, 2013).

Antara karya beliau yang terkenal pada hari ini:
•***Al-Hayawan*** :Buku ini mengenai haiwan-haiwan. •***Al-Bayan wa al-Tabyin*:** Buku ini mengenai karangan, sastera dan pidato. Buku ini juga mengenai ilmu balaghah, sehingga al-Jaheez dianggap perintis ilmu ini sehingga memudahkan generasi selepasnya mengkategorikan ilmu ini kepada ilmu Bayan, ilmu Ma'ani dan ilmu Badi'.•***Al-Bukhala'*:** Cerita mengenai orang-orang kedekut, dan memperli pemerintah-pemerintah ketika itu.•***Risalah Al- Tarbi' wa Al-Tadwir*:** Membincangkan pelbagai permasalahan sejarah, kimia, falsafah, ketuhanan, haiwan dan sebagainya al-Jaheez seorang pengikut Muktazilah, iaitu mazhab yang melebihkan akal fikiran daripada wahyu di samping menggunakan falsafah Yunani dan mantik Aristotle (rasionalis). (Sulaiman, 2013). Di penghujung usia, beliau telah diserang penyakit ahmar. Namun punca kematian beliau dikatakan telah mati dihempap runtuhan buku-buku di rumahnya.

AL-JURJAANI

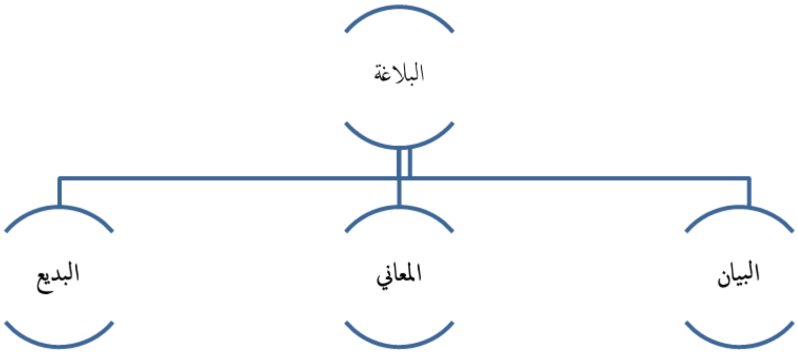
Yahya bin Hamzah Al-Alawi (Wafat 749 H) telah menyebut perihal beliau : Sesungguhnya Abdul Qahir orang pertama yang menyusun kaedah di dalam ilmu ini (ilmu balaghah), dan memperjelaskan bukti-buktinya, menyusun selok belok seninya, mengembangkan kelopak ilmu ini daripada kudupnya, membukakannya selepas ia tertutup dan kabur, dengan kehadiran dua buah kitab beliau ((Dalail Al-Ijaz dan Asrar Al-Balaghah)). Dan belum pernah aku temui sebagaimana keduanya, yang telah membuatkan hatiku terpaut cinta, juga menjadikan diriku kagum dengan keduanya, serta sehingga para ulama' telah memberi ulasan yang baik pada keduanya. Demikian pujian yang diberikan kepada Syeikh Abdul Qahir Al-Jurjaani. (Al-Maraghi, 2009). Beliau adalah di antara tokoh awal yang berjaya dalam meletakkan kaedah serta memperjelaskan asas-asas bagi ilmu Balaghah. Metodologi dan penyusunan kajian beliau telah menjadi panduan dan rujukan kepada ulama' selepas beliau, sehingga mereka mampu untuk menyempurnakan perbahasan dan mengembangkan kajian yang terdapat dalam ilmu Balaghah.

Al-Jurjani merupakan Imam dalam bidang Nahu dan pakar Ilmu Kalam. Nama beliau adalah Abu Bakr Abdul Qahir bin Abdul Rahman yang berpegang dengan mazhab Al-Ashariyy dan merupakan seorang faqih mazhab Al-Shafie.

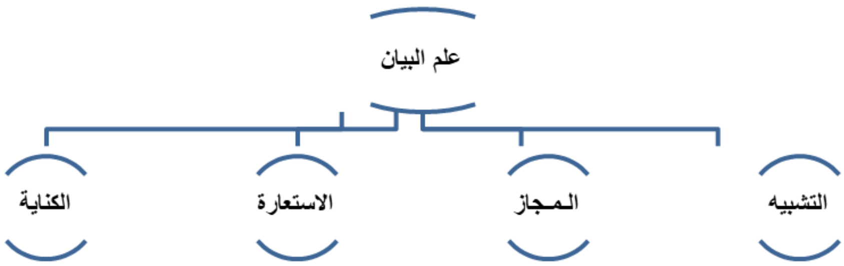
Kajian berkaitan Al-Jaheez dan Al-Jurjaani majoritinya berkaitan ilmu Balaghah dan pembahagian serta penerangan ilmu tersebut. Sulaiman (2013). Namun untuk kajian ini, penyelidik akan membincangkan teori dua orang sasterawan Al-Jaheez dan Al-Jurjaani dengan indikator untuk memahami ilmu Bayan.

ILMU BAYAN

Ilmu Bayan adalah salah satu cabang ilmu Balaghah bahasa Arab yang memerlukan tahap kefahaman yang baik agar ilmu ini bukan sahaja dihafaz tetapi dihayati serta difahami dengan baik. Diketahui bahawa ilmu Balaghah bahasa Arab terbahagi kepada tiga iaitu ilmu Bayan, ilmu Maa'ni dan ilmu Badi'.



Sumber: Muhammad dan Hamsi (1994)
Rajah 1: Pembahagian Ilmu Balaghah



Sumber: Muhammad dan Hamsi (1994)
Rajah 2: Pembahagian Ilmu Bayan

Ilmu Bayan adalah ilmu yang membincangkan tentang tashbih, majaz, istia'rah dan kinayah. Keempat-empat bahagian ilmu Bayan ini mempunyai ciri-ciri yang tersendiri dalam menzahirkan makna ayat yang mempunyai nilai-nilai seperti perumpamaan dan kiasan. Kajian ini dijalankan untuk membantu pelajar agar lebih memahami ilmu Bayan yang biasanya agak sukar dikuasai dengan baik oleh pelajar bukan Arab.

DEFINISI INDIKATOR

Indikator adalah penunjuk yang menganalisis keadaan pasaran semasa, mengenal pasti corak carta dan memberi ramalan tentang potensi perubahan dalam pergerakan harga jika merujuk aspek ekonomi. Oleh itu, Indikator ialah alat statistic dan istilah yang digunakan dalam pelbagai bidang lain. Ia juga petunjuk bagi satu-satu aspek ilmu dan bidang. (FBS, 2022). Maka indikator adalah sesuatu yang dapat memberikan petunjuk atau keterangan serta menjadi acuan dalam mencapai suatu tujuan. Indikator juga dapat digunakan untuk mengetahui faktor perubahan dalam mencapai satu tujuan (Hasmatulhana, 2022). Indikator asal perkataan bahasa Inggeris yang membawa maksud: penunjuk (DBP, 2016), tanda, instrumen dan lain-lain yang menunjukkan sesuatu atau memberi maklumat tentang sesuatu. (Cambridge, 2023)

INDIKATOR PEMBELAJARAN

Ahli akademik sebagai perancang memerlukan akses kepada analisis berasaskan bukti tentang situasi semasa, arah aliran dari semasa ke semasa dan maklumat tentang kekuatan dan kelemahan sistem serta puncanya. Indikator boleh membantu mengesan kemajuan strategi dan program dalam pelan sektor pendidikan. Indikator digunakan untuk meningkatkan kualiti pendidikan dan hasil pembelajaran. (UNESCO, 2004)

Admin Eli (2016) membincangkan tentang cara untuk memperoleh petunjuk pembelajaran. Petunjuk pembelajaran boleh diperolehi daripada hasil pembelajaran. Manakala penunjuk pembelajaran membantu untuk bentuk membina ulasan daripada beberapa kriteria yang sangat khusus. Oleh itu, indikator sangat penting dalam usaha memastikan proses pembelajaran yang disasarkan berjaya dan berhasil.

INDIKATOR BELAJAR ILMU BALAGHAH DAN BAYAN

Beberapa kajian menyatakan bahawa terdapat ilmu-ilmu lain yang lebih penting dikuasai sebelum pelajar mempelajari ilmu Balaghah. Terdapat satu kajian yang melakarkan satu rumusan penting dalam usaha penguasaan ilmu Bayan.

Jadual 1: Indikator Untuk Memahami Ilmu Bayan

Komponen Ilmu bahasa Arab	**Indikator Faham Balaghah**	**Indikator Faham Pembahagian Ilmu Balaghah**	**Indikator Faham Ilmu Bayan**
Kosa kata	Tatabahasa (Nahu dan Saraf)	Kaedah /Aturan Balaghah	Tatabahasa (Nahu dan Saraf)
Tatabahasa (Nahu dan Saraf)	Makna	Contoh ilmu Bayan	Dalalah (Makna/Semantik)
Balaghah	Balaghah	Terapan/ Aplikasi/ Kefahaman	Kaedah /Aturan Ilmu Bayan Terapan/ Aplikasi/ Kefahaman- (Dalam bentuk peta minda kombinasi)

Rujukan: Adaptasi daripada: Samah, R. & Ismail, M. (2006)

Berdasarkan rajah di atas jelas menunjukkan bahawa susunan ilmu asas yang dipelajari oleh pelajar bahasa Arab itu penting untuk membantu pelajar memahami ilmu lain yang strukturnya lebih mencabar. Universiti telah menyusun ilmu-ilmu asas ini diawal semester seperti yang dinyatakan sebelum ini. Ilmu asas seperti Nahu, Sorof dan Makna kosa kata perlu dikuasai dengan baik oleh pelajar sebelum mereka memulakan pengajian ilmu Balaghah. Ilmu Balaghah pula terdiri daripada pembahagiannya dan juga kaedahnya yang perlu difahami dengan baik.

KONSEP HUBUNGJALIN ATAU KOMBINASI ATAU INTEGRASI UNTUK PEMBELAJARAN DAN PENGAJARAN

Konsep hubungjalin atau kombinasi atau integrasi adalah satu kreativiti untuk memantapkan proses pembelajaran dan pengajaran. Terdapat banyak kajian yang menyokong konsep hubungjalin, kombinasi atau integrasi. Ini kerana proses kombinasi biasanya melibatkan dua komponen ilmu atau lebih bagi memajukan nilai tambah sesuatu perkara, terutamanya proses pengajaran dan pembelajaran. Oleh itu kajian ini akan menjelaskan tentang hubungjalin teori pakar ilmu Balaghah bahasa Arab iaitu Al-Jaheez dan Al-Jurjaani dengan indikator untuk memahami ilmu Bayan.

METODOLOGI

Kajian kualitatif menggunakan instrument analisis kandungan dari dua buah buku iaitu: Al-Hayawan oleh Al-Jaheez dan Asrar Al-Balaghah oleh Al-Jurjaani dan analisis dapatan indikator untuk memahami Ilmu Bayan.

1-TEORI AL-JAHEEZ:

وقال الجاحظ في كتاب الحيوان: وقد يشبه الشعراء والعلماء والبلغاء بالقمر والشمس والغيث والبحر وبالأسد والحية والنجم.
وإذا ذموا قالوا هو الكلب والخنزير وهو القرد والحمار والثور والتيس والعقرب. (Abdul Aziz Atiq, 1985)

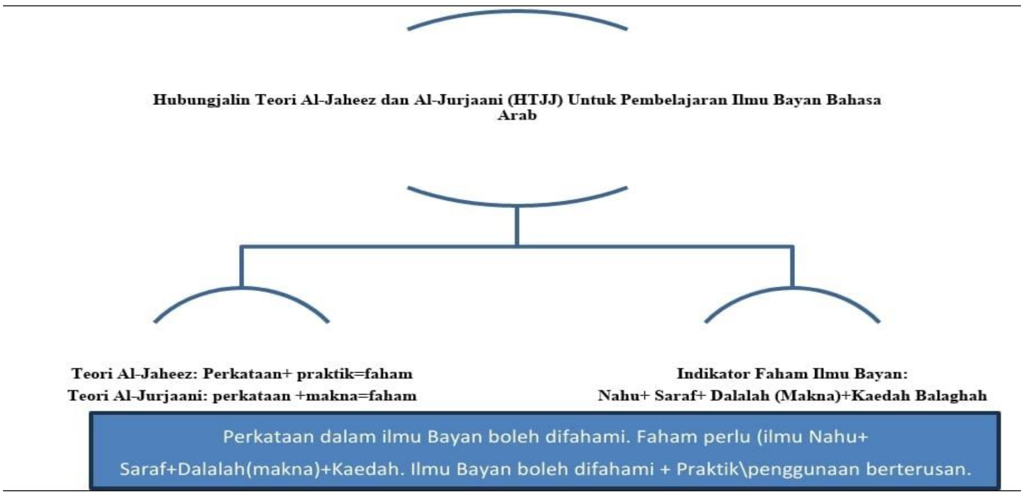
Telah berkata Al-Jaheez dalam buku al_Hayawan: "Sesungguhnya diumpamakan penyair, ulama, dan ahli balaghah bak bulan, matahari, hujan, laut, singa, ular, dan bintang. Namun apabila mereka dihina, mereka diumpamakan seperti anjing, babi, monyet, keldai, lembu jantan, kambing dan kala jengking."

Rumusan pernyataan ini ialah perkataan perlu digunakan dan dipraktikkan untuk membantu kefahaman. Jika pelajar di beritahu singa digunakan untuk keberanian, maka guru perlu banyak memberi contoh kepada pelajar. Contoh itu perlu sesuai dan nampak dalam penggunaan seharian dan dekat dengan persekitaran pelajar.

2- TEORI AL-JURJAANI

ونظرية عبد القاهر الجرجاني أن بلاغة الكلام ليست في اللفظ ولا في معنى. وإنما هي في اللفظ والمعنى معا. أو إنما هي في نظم الكلام أي في الأسلوب فراح يدرس (الجملة) في حالتي انطرادها واتصالها بغيرها. ولإيمانه بأن مزية "النظم" إنما تكون بمراعاة قواعد النحو. (Al-Jurjaani, 1991)

Teori Abd al-Qaher al-Jurjani ialah kefasihan pertuturan bukan hanya pada lafaz mahupun makna. Sebaliknya, ia adalah pada lafaz iaitu perkataan dan makna. Di dalam susunan pertuturan, ia berkait gaya bahasa. Maka Al-Jurjaani mengkaji ayat dalam kedua-dua keadaan; keteraturan dan hubungannya dengan yang lain. Manakala kepercayaan Al-Jurjaani sangat tinggi bahawa kelebihan susunan bahasa itu adalah dengan mematuhi peraturan tatabahasa iaitu ilmu Nahu.



Sumber: Diambil dari Abdul Aziz Atiq, (1985) dan Al-Jurjaani,(1991)
Rajah 3: Hubungjalin Teori Al-Jaheez dan Al-Jurjaani dengan Indikator Faham Ilmu Bayan

DAPATAN KAJIAN

Pakar ilmu Balaghah Al-Jaheez dan Al-Jurjaani mempunyai banyak sumbangan terhadap perkembangan ilmu Balaghah. Kajian ini berusaha untuk menjelaskan hubungan teori kedua- dua pakar Balaghah ini dapat membantu proses pengajaran dan pembelajaran ilmu Bayan. Iaitu salah satu cabang ilmu Balaghah. Teori Al-Jaheez memberi penekanan terhadap contoh, penghayatan kepada objek yang digunakan, kepelbagaian jenis perumpamaan dan contoh daripada alam sekeliling serta dorongan mempraktikkan contoh. Manakala Teori Al-Jurjaani- pentingkan lafaz, makna dan lafaz yang bermakna, Sangat menggalakkan kepada kefahaman yang kuat dan penghayatan kepada setiap perkataan yang digunakan. Ini kerana untuk menguasai ilmu perlu kepada kefahaman makna dan lafaz. Gabungan ini akan menghasilkan panduan yang bermanfaat dalam pembelajaran ilmu Bayan dan lain-lain ilmu Balaghah. Indikator untuk memahami Ilmu Bayan iaitu ilmu Nahu, Saraf, Dalalah dan Kaedah Balaghah menjelaskan bahawa indikator ini sangat berkait dengan teori Al-Jaheez dan Al-Jurjaani yang melengkapkan proses untuk memahami ilmu Bayan iaitu dengan memahami contoh dan mempraktikkannya. Oleh itu para tenaga pengajar boleh menambah lagi cara yang sesuai untuk memastikan pelajar memahami ilmu Bayan dengan memperbanyakkan penggunaan contoh ilmu Bayan. Hubungjalin teori Al-Jaheez dan Al-Jurjaani dengan indikator untuk memahami ilmu Bayan adalah satu inisiatif panduan kepada pelajar untuk mengenali pakar ilmu Balaghah dan mengetahui ilmu-ilmu yang penting untuk penguasaan ilmu Bayan.

RUMUSAN

Dapatan kajian memperlihatkan bahawa ilmu yang disampaikan bersama teori dan pandangan pakar akan memberi impak yang lebih baik. Selain itu dapatan ini akan menjadi satu inisiatif dalam usaha membantu pelajar memahami ilmu Bayan dengan lebih berkesan. Kajian ini masih diperingkat awal dan memerlukan input dan informasi yang lebih agar dapat dilaksanakan dan dimanfaatkan oleh tenaga pengajar ilmu Balaghah secara umum dan ilmu Bayan secara khusus. Perkembangan penyelidikan bukan sekadar percambahan idea, namun amat berhasrat kepada kajian lanjutan dan penekanan kepada proses penyampaian dan interpretasi kepada sampel kajian iaitu pelajar.

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مصادر اقتصادية في الآيات القرآنية
(السماوية والأرضية والبحرية انموذجا)

Economic Sources in the Noble Qur'an verses

ABUBAKAR ABDULKADIR ABUBAKAR
جامعة العلوم الإسلامية الماليزية، نيلاي، نكري سمبيلن، ماليزيا

ملخص البحث:

إن القرآن الكريم غني بالآيات التي تعبر عن المصادر الاقتصادية والمعاملات التجارية والمالية، وأنواع العقود وقضايا المبادلات، كالبيع والشراء وأنواع العمل، ونظرا لأهمية هذا المجال طرأ ببالي أن أربطة بأفضل الكتب وأشرفها وأختار هذا الموضوع وأخصصة بالكتابة والبحث، فعنونته بمصادر اقتصادية في الآيات القرآنية لأقوم بجمع الآيات القرآنية المتعلقة بالموضوع ودراسة معانيها وتفسيرها مع المسائل الاقتصادية المبنية عليها ثم بيان كيفية تنميتها وتطويرها حاليا ومستقبلا فاحتجت أن أستعين بالمنهج الاستقرائي لتتبع وجمع الآيات الواردة في المصادر الاقتصادية، والمنهج التحليلي: لدراسة الموضوع والمواد التي تم جمعها مع بيان معناها وما يستفاد منها وكيفية تطويرها عصريا.

فقسمت هذا البحث إلى مبحثين وخاتمة كالآتي:

المبحث الأول في الآيات الواردة في المصادر الاقتصادية مع بيان معانيها.

المبحث الثاني في المسائل الاقتصادية المبنية على هذه الآيات مع ذكر الطرق المقترحة للتقدم والتطوير في الحاضر والمستقبل.

كلمات مفتاحية: مصادر – اقتصادية – آيات قرآنية.

مقدمة البحث:

بسم الله الرحمن الرحيم الحمد لله ربّ العالمين، والصلاة والسلام على المبعوث رحمة للعالمين سيدنا محمد وعلى آله وصحبه أجمعين، ومن تبعهم بإحسان إلى يوم الدين.

أما بعد؛ إن القرآن الكريم كتاب إلهي رباني شامل كامل معجز بلفظ ومعانيه صالح لكل زمان ومكان، جمع العلوم والمعارف التي يحتاج إليها البشر ويكتشفها، فهو مليئ بالمعجزات العلمية والمضامين الاقتصادية، وكل ما يكتشفه العالم الاقتصادي اليوم

نجد له إشارة في الآيات القرآنية الربانية يدرك ذلك من أمعن النظر في آياته بعين الاعتبار.

فالاقتصاد ومسائله من الأعمدة والعناصر في الحياة البشرية، فأحكام الشرع الحنيف كلها مضبوطة بالحِكَم والمقاصد، كما أن تدبير الشارع وتصرُّفَه في خلقِه مشروط بالحِكَم أيضا، بل وخلق الله تعالى العباد ولم يتركهم دون تشريع، وإنما أرسل إليهم الرسل، وأنزل معهم الكتب، وتتضمن هذه الكتب الأحكام والأنظمة التي بها تتحقق مصالحهم الدينية والدنيوية، سواء أكانت على مستوى الأفراد، أم المجتمعات، أم الدولة.

ويُعرف الاقتصاد بأنه الطرق التي تعتمد عليها الدولة والمجتمع في تحصيل وجمع الموارد والدخل والمصادر من المال في شكل تدفقات نقدية، أو عينية من أجل تغطية النفقات العامة بهدف إشباع الحاجات العامة.

ولا يخفى ما للشريعة من الحرص والسعي الحثيث في توفير الوسائل الاقتصادية التي تستفيد منها الدول والشعوب والأفراد، وهذه الوسائل تتركز فيما يستخرج من المصادر الاقتصادية، ونظرا إلى أن مجال الاقتصاد واسع جدا سيركز بحثي في الآيات القرآنية التي تناولت المصادر الاقتصادية الجوية والبرية والبحرية التي منها تستفيد الدول والشعوب والأفراد، فبناءا على ذلك سأقوم بجمع الآيات المتعلقة بهذه الجوانب مع ذكر معانيها وكيفية الاستفادة منها.

وهذا البحث سيتناول ويكشف أيضا عن الطرق والسبل الاقتصادية التي استخدمتْها أو أشارتْ إليها النصوصُ الشرعية من الآيات القرآنية، وكذلك عن الطرق التي ينبغي أن تعتمد عليها الدولة والمجتمع في جمع الموارد وصرف المصادر مع رفع المستوى الاقتصادي لسد وإشباع رغبات الأفراد والمجتمع واحتياجاتهم ومصالحهم، وسيحاول الباحث استكشاف وإخراج هذه المصادر من خلال دقة النظر والتمعن في الآيات القرآنية.

منهج البحث:

بناءا على ما سبق سأقوم بجمع الآيات المتعلقة بالموضوع وبمراجعة كتب التفاسير والكتب المؤلفة في الاقتصاد وفي المصادر الاقتصادية بالخصوص ثم أقوم بجمع المواد وترتيب المعلومات والمقارنة بين القديمة والحديثة مع بيان ما يستفاد منها وكيفية تطويرها في عصرنا هذا، ويكون ذلك على النحو التالي:

1- جمع النصوص الشرعية التي تناولت المصادر الاقتصادية.

2- دراستها ومعرفة معناها.

3- بيان كيفية تطويرها والاستفادة منها.

وسأتبع المناهج الأتية في هذه الدراسة:

1 – المنهج الاستقرائي: لتتبع وجمع الآيات الواردة في المصادر الاقتصادية.

2 – المنهج التحليلي: يكون ذلك بدراسة الموضوع والمواد التي تم جمعها مع بيان معناها وما يستفاد منها وكيفية تطويرها

عصريا.

مشكلة البحث:

تتمثل مشكلة هذا البحث في ماهية المصادر الاقتصادية التي تضمنتها وتناولتها الآيات القرآنية، مع ذكر أنواعها وكيفة تطويرها والاستفادة منها.

أسئلة البحث:

على ضوء هذا العرض يمكن صياغة أسئلة البحث كالتالي:

1 – ما تعريف مصادر اقتصادية في الآيات القرآنية؟ في الإطار النظري في الدراسات السابقة.

2 – هل ورد في القرآن الكريم آياتٌ ذُكِرَ فيها مصادر اقتصادية؟

3 – ما هي الأساليب والطرق التي استخدمت فيها واستفيد بها قديما وحديثا؟

4 – كيف يمكن تنميتها وتطويرها في الحاضر والمستقبل؟

هيكل البحث:

بناءا على ما سبق سيكون البحث مقسما إلى مبحثين وخاتمة كالآتي:

المبحث الأول: الآيات الواردة في المصادر الاقتصادية مع بيان معانيها.

المبحث الثاني: المسائل الاقتصادية المبنية على هذه الآيات مع ذكر الطرق المقترحة للتقدم والتطوير في الحاضر والمستقبل.

وصلى الله وسلم على نبينا محمد وعلى آله وصحبه أجمعين ومن تبعهم بإحسان إلى يوم الدين.

المبحث الأول: الآيات الواردة في المسائل الاقتصادية مع بيان معانيها:

وقبل الشروع في ذكر الآيات سأبدأ ببيان معاني مفردات عنوان البحث فأقول مستعينا بالله.

فكلمة مصادر جمع مصدر: ومعناها بداية كل شيء وأوله وأصله، ومنه مَصادِرُ الأَفْعال[1].

إقتصادية: كلمة مأخوذة من الاقتصاد فهي منسوبة إليه، والاقتصاد هو: التوسط والاعتدال في الأمر من غير إفراط ولا تفريط ويقال اقتصد في النفقة لم يسرف ولم يقتر وفلان كان غير نحيف وغير جسيم.[2]

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[1] ابن منظور، محمد بن مكرم بن منظور الأفريقي المصري: *لسان العرب* (بيروت: دار صادر) 4،445.

ابن فارس، أبو الحسين أحمد بن فارس بن زكريا. (1399هـ/1979م). معجم *مقاييس اللغة*. بيروت: دار الفكر للطباعة والنشر والتوزيع 337.3.

[2] ابن منظور، محمد بن مكرم بن منظور الأفريقي المصري: *لسان العرب* (بيروت: دار صادر) 353/3، م.

ابن فارس، أبو الحسين أحمد بن فارس بن زكريا. (1399هـ/1979م). معجم *مقاييس اللغة*. بيروت: دار الفكر للطباعة والنشر والتوزيع 95/5.

والاقتصاد يطلق على علم يبحث في الظواهر الخاصة بالإنتاج والتوزيع[3].

الآيات القرآنية:

الآيات: جمع آية والآية تُطلَق في اللغة على عدَّة معانٍ منها:

1- المعجزة 2- العلامة 3- العبرة 4- الأمر العجيب 5- الجماعة 6- البرهان والدليل[4].

وصطلاحًا: طائفةٌ من القرآن مركَّبة من جُمَل، ولو تقديرًا، ذات مَطْلع ومَقْطع، مندرِجة في سورةٍ من القرآن[5].

القرآن:

القرآن لغة: الجمع. تقول: قرأت الشيء قرآناً، إذا جمعت بعضه إلى بعض. قال أبو عبيدة: وسمي القرآن، لأنه عبارة عن جماعة الحروف، ويجمع السور ويضمها[6].

وتعريف القرآن الكريم في الاصطلاح: هو "كلامُ اللهِ تعالى المنزَّل على نبيه مُحمَّدٍ صلى الله عليه وسلم، المعْجِز بلفْظه ومعناه، المتعبَّدُ بتلاوته، المنقول إلينا بالتواتر، المكتوب في المصاحف من أَوَّلِ سورة الفاتحة إلى آخِرِ سورة الناس"[7].

ففي هذا البحث سيحاول الباحث استخراج ما تتضمنه الآيات القرآنية من المصادر الاقتصادية، راجيا من الله تعالى أن يوفقنا لما يحبه ويرضاه.

إن القرآن الكريم كتاب إلهي رباني مليء بالعلوم والمعارف وخاصة المسائل المتعلقة بمجال الاقتصاد، ولذا نجد ما يكتشفه العالم الاقتصادي اليوم له إشارة في الآيات القرآنية الربانية يدرك ذلك من أمعن النظر في آياته بعين الاعتبار، ولإبراز هذه الإشارات العلمية الاقتصادية سيتتبع الباحث هذه الآيات القرآنية التي تتضمن الإشارات العلمية للمصادر الاقتصادية، مستعينا بالله تعالى راجيا منه أن يوفقه لما يحبه ويرضاه.

الآيات القرآنية الواردة في المصادر الاقتصادية مع بيان معنى كل آية وما يستفاد منها والأحكام الشرعية المعلقة بها، وتتضمن هذه الآيات المصادر الاقتصادية السماوية والأرضية والبحرية:

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[3] الزيات، أحمد إبراهيم مصطفى. النجار، محمدحامد عبد القادر. *المعجم الوسيط*. ت: مجمع اللغة العربية. اسكندرية: دار الدعوة 3،738.

[4] ابن فارس، أبو الحسين أحمد بن فارس بن زكريا. (1399هـ/1979م). معجم *مقاييس اللغة*. بيروت: دار الفكر للطباعة والنشر والتوزيع 1،168 .

الزيات، أحمد إبراهيم مصطفى. النجار، محمدحامد عبد القادر. *المعجم الوسيط*. ت: مجمع اللغة العربية. اسكندرية: دار الدعوة 1،35.

الزركشي، أبو عبد الله محمد بن بهادر بن عبد الله. (1391هـ). *البرهان في علوم القرآن*. ت: محمد أبو الفضل إبراهيم. بيروت: دار المعرفة 1،662.

[5] السيوطي، عبد الرحمن بن أبي بكر، جلال الدين. (1394هـ/ 1974م). *الإتقان في علوم القرآن*. ت: محمد أبو الفضل إبراهيم. القاهرة: الهيئة المصرية العامة للكتاب 1،330.

الزركشي، أبو عبد الله محمد بن بهادر بن عبد الله. (1391هـ). *البرهان في علوم القرآن* ت: محمد أبو الفضل إبراهيم. بيروت: دار المعرفة 1،662.

[6] ابن منظور، محمد بن مكرم بن منظور الأفريقي المصري: *لسان العرب*. (بيروت: دار صادر) 1،128.

الرازي، محمد بن أبي بكر بن عبدالقادر. (1415هـ/ 1999م). *مختار الصحاح*. ت: محمود خاطر. بيروت: مكتبة لبنان ناشرون 1/560.

[7] الزرقاني، محمد عبدالعظيم. (1996م). *مناهل العرفان في علوم القرآن*. ت: مكتب البحوث والدراسات. بيروت: دار الفكر 1/15.

مناع القطان، مناع بن خليل القطان. (2000/1421). مباحث في علوم القرآن. الرياض: مكتبة المعارف للنشر والتوزيع 15.

1- (وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لا إِلَهَ إِلا هُوَ الرَّحْمَنُ الرَّحِيمُ * إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ) (البقرة 163،164)

ذكر الله جل وعلا في هذه الآية الكريمة امتنانه على خلقه بما سخر لهم مما خلق لهم في الأرض، منبهاً على أنَّ خَلْقَهُ لِمَا خَلَقَ لهم في السماوات والأرض مع ما فيه من النعم العظام فيه الدلالة الواضحة لمن يذكر ويتعظ على وحدانيته واستحقاقه لأن يعبد وحده، فذكر سبع آيات كونية كل آية مشتملة على برهان ساطع ودليل قاطع على وجود الله وقدرته وعلمه وحكمته، وهي كلها موجبة لعبادته وحده دون من سواه.

الأولى: خلق السموات والأرض وهو خَلْقٌ عظيمٌ لا يتأتى إلا للقادر الذي لا يعجزه شيء.

وفي خلق الأرْضِ مهادا للخلق، يمكنهم القرار عليها والانتفاع بما عليها، والاعتبار. ما يدل ذلك على انفراد الله تعالى بالخلق والتدبير، وبيان قدرته العظيمة التي بها خلقها، وحكمته التي بها أتقنها، وأحسنها ونظمها، وعلمه ورحمته التي بها أودع ما أودع، من منافع الخلق ومصالحهم، وضروراتهم وحاجاتهم، وفي ذلك أبلغ الدليل على كماله، واستحقاقه أن يفرد بالعبادة، لانفراده بالخلق والتدبير، والقيام بشئون عباده

الثانية: اختلاف الليل والنهار بتعاقبهما وطول هذا وقصر ذاك، ففي تعاقبهما على الدوام، إذا ذهب أحدهما، خلفه الآخر، وفي اختلافهما في الحر، والبرد، والتوسط، وفي الطول، والقصر، والتوسط، وما ينشأ عن ذلك من الفصول، التي بها انتظام مصالح بني آدم وحيواناتهم، وجميع ما على وجه الأرض، من أشجار ونوابت، كل ذلك بانتظام وتدبير، وتسخير، تنبهر له العقول، وتعجز عن إدراكه من الرجال الفحول، ما يدل ذلك على قدرة مصرفها، وعلمه وحكمته، ورحمته الواسعة، ولطفه الشامل، وتصريفه وتدبيره، الذي تفرد به، وعظمته، وعظمة ملكه وسلطانه، مما يوجب أن يؤله ويعبد، ويفرد بالمحبة والتعظيم، والخوف والرجاء، وبذل الجهد في محابه ومراضيه.

الثالثة: جريان الفلك في البحر على ضخامتها وكبرها وهي تحمل مئات الأطنان من الأرزاق وما ينتفع به الناس في حياتهم.

فالسفن والمراكب ونحوها، مما ألهم الله عباده صنعتها، وخلق لهم من الآلات الداخلية والخارجية ما أقدرهم عليها.

ثم سخر لها هذا البحر العظيم والرياح، التي تحملها بما فيها من الركاب والأموال، والبضائع التي هي من منافع الناس، وبما تقوم به مصالحهم وتنتظم معايشهم، فمن الذي ألهمهم صنعتها، وأقدرهم عليها، وخلق لهم من الآلات ما به يعملونها؟ أم من الذي سخر لها البحر، تجري فيه بإذنه وتسخيره، والرياح؟ أم من الذي خلق للمراكب البرية والبحرية، النار والمعادن المعينة على حملها، وحمل ما فيها من الأموال؟ فهل هذه الأمور، حصلت اتفاقا، أم استقل بعملها هذا المخلوق الضعيف العاجز، الذي خرج من بطن أمه، لا علم له ولا قدرة، ثم خلق له ربه القدرة، وعلمه ما يشاء تعليمه، أم المسخر لذلك رب واحد، حكيم عليم، لا يعجزه شيء، ولا يمتنع عليه شيء؟ بل الأشياء قد دانت لربوبيته، واستكانت لعظمته، وخضعت لجبروته. وغاية العبد الضعيف، أن جعله الله جزءا من أجزاء الأسباب، التي بها وجدت هذه الأمور العظام، فهذا يدل على رحمة الله وعنايته بخلقه،

وذلك يوجب أن تكون المحبة كلها له، والخوف والرجاء، وجميع الطاعة، والذل والتعظيم.

الرابعة: إنزاله تعالى المطر من السماء لحياة الأرض بالنباتات والزروع بعد جدبها وموتها، فأظهرت من أنواع الأقوات، وأصناف النبات، ما هو من ضرورات الخلائق، التي لا يعيشون بدونها، أليس ذلك دليلا على قدرة من أنزله، وأخرج به ما أخرج ورحمته، ولطفه بعباده، وقيامه بمصالحهم، وشدة افتقارهم وضرورتهم إليه من كل وجه؟ أما يوجب ذلك أن يكون هو معبودهم وإلههم؟ أليس ذلك دليلا على إحياء الموتى ومجازاتهم بأعمالهم؟

الخامسة: ما نشره في أقطار الأرض من الدواب المتنوعة، ما هو دليل على قدرته وعظمته، ووحدانيته وسلطانه العظيم، وسخرها للناس، ينتفعون بها بجميع وجوه الانتفاع.

فمنها: ما يأكلون من لحمه، ويشربون من دره، ومنها: ما يركبون، ومنها: ما هو ساع في مصالحهم وحراستهم، ومنها: ما يعتبر به، ومع أنه بث فيها من كل دابة، فإنه سبحانه هو القائم بأرزاقهم، المتكفل بأقواتهم، فما من دابة في الأرض إلا على الله رزقها، ويعلم مستقرها ومستودعها.

السادسة: تصريف الرياح حارة وباردة ملقحة وغير ملقحة، شرقية وغربية وشمالية وجنوبية بحسب حاجة الناس وما تطلبه حياتهم، فمن الذي صرفها هذا التصريف، وأودع فيها من منافع العباد، ما لا يستغنون عنه؟ وسخرها ليعيش فيها جميع الحيوانات، وتصلح الأبدان والأشجار، والحبوب والنوابت، إلا العزيز الحكيم الرحيم، اللطيف بعباده المستحق لكل ذل وخضوع، ومحبة وإنابة وعبادة؟.

السابعة: السحاب المسخر بين السماء والأرض تكوينه وسوقه من بلد إلى آخر ليمطر هنا ولا يمطر هناك حسب إرادة العزيز الحكيم.

ففي تسخير السحاب بين السماء والأرض على خفته ولطافته يحمل الماء الكثير، فيسوقه الله إلى حيث شاء، فيحيي به البلاد والعباد، ويروي التلول والوهاد، وينزله على الخلق وقت حاجتهم إليه، فإذا كان يضرهم كثرته، أمسكه عنهم، فينزله رحمة ولطفا، ويصرفه عناية وعطفا، فما أعظم سلطانه، وأغزر إحسانه، وألطف امتنانه.

أليس من القبيح بالعباد، أن يتمتعوا برزقه، ويعيشوا ببره وهم يستعينون بذلك على مساخطه ومعاصيه؟ أليس ذلك دليلا على حلمه وصبره، وعفوه وصفحه، وعميم لطفه؟ فله الحمد أولا وآخرا، وباطنا وظاهرا.

والحاصل، أنه كلما تدبر العاقل في هذه المخلوقات، وتغلغل فكره في بدائع المبتدعات، وازداد تأمله للصنعة وما أودع فيها من لطائف البر والحكمة، علم بذلك، أنها خلقت للحق وبالحق، وأنها صحائف آيات، وكتب دلالات، على ما أخبر به الله عن نفسه ووحدانيته، وما أخبرت به الرسل من اليوم الآخر، وأنها مسخرات، ليس لها تدبير ولا استعصاء على مدبرها ومصرفها. فتعرف أن العالم العلوي والسفلي كلهم إليه مفتقرون، وإليه صامدون، وأنه الغني بالذات عن جميع المخلوقات، فلا إله إلا الله، ولا رب سواه.

ففي هذه الآيات السبع أكبر برهان وأقوى دليل على وجود الله تعالى وعلمه وقدرته وحكمته ورحمته، وهو لذلك رب العالمين

وإله الأولين والآخرين ولا رب غيره، ولا إله سواه.

2- (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا) (النساء 29)

في هذه الآية ينهى الله تعالى العباد عن أكل المال بالباطل إلا عن طريق الحلال الذي أباحه لهم في الشرع كالتجارات والمعاملات.

3- (إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ * فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ * وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ * وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ * وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ) (الأنعام 95، 99)

يذكر تعالى في هذه الآيات ما أنعم به على العباد من النعم التي يستفيدون منها في شتى مجالات الحياة، وتشمل هذه الآيات ما يستخدم حاليا على سبيل المثال لا الحصر:

١= تقوية الجسم بالشمس لما يحتاجه من الفيتامينات.

2= الاستفادة من ضوء الشمس وحرارتها في مجال الكهرباء.

3= ضبط الأوقات وتنظيمها حسب جريان الشمس والقمر والليل والنهار في الحساب.

٤= الذهاب إلى عالم النجوم والكواكب للاكتشافات والمباحثات والاطلاعات الأمنية، كما يستفاد بها أيضا مما تبثه الشبكات والقنوات الفضائية.

5= ما يستخرج من البحار من الأرزاق بشتى أنواعه. وما يستفيد به الناس من الأرض والمطر والأشجار والزراعة وغيرها.

وانطلاقا من هذه انشئت الشركات للإنتاج في المجالات الاقتصادية في البترول والغاز والأسلحة والأطعمة والألبسة والكهرباء والمياه والمحتجيات اليومية.

4- (وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَا تَشْكُرُونَ) (الأعراف 10)

5- (اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ * وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ * وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ) إبراهيم (32، 34)

6- (وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ) (النحل 72)

7- (فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ) (النحل 114)

8- (وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ * فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ * وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ وَصِبْغٍ لِلْآكِلِينَ * وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ *وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ) (المؤمنون 18، 22)

في هذه الآيات إشارة إلى نعمة الله تعالى على الإنسان حيث أوجده ومكنه في الأرض ليعيش فيها ويستفيد من أرزاقها.

وفيها تعداد النعم على الإنسان التي منها:

١= المطر من السماء.

٢= الفلك وجريانه.

٣= الأنهار ومحتوياتها.

٤= الشمس والقمر.

٥= الليل والنهار وغير ذلك من النعم الكثيرة الغزيرة.

ويستفاد من هذه الآيات أن الطيبات والنعم التي سخرها الله تعالى للناس للأكل منها وشكره سبحانه وتعالى بالعبادة.

9- (خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ * خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ * وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ * وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ * وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ * هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ * يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ * وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ * وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَّكَّرُونَ * وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ) (النحل 3، 14)

يذكر الله تعالى نعمه على الإنسان على مراحل تلو أخرى من بداية خلقه إلى نموه، ثم ذكر ما خلقه في الأرض ليستفيد منه ليتقوى به على الحياة والعبادة ومن ذلك:

1= الأنعام لأكل لحمها وشرب لبنها وركوب ظهرها ولبس صوفها وشعرها وبذل جهودها في الزراعة وغيرها، كما قال تعالى: (وَإِنَّ لَكُمْ فِي الأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ * وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ) وقال تعالى (اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ * وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ * وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ) وكما في قوله تعالى: (اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ * وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ * وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ) غافر (79، 81)

(وَيُرِيكُمْ آيَاتِهِ) الدالة على وحدانيته، وأسمائه، وصفاته، وهذا من أكبر نعمه، حيث أشهد عباده، آياته النفسية، وآياته الأفقية، ونعمه (فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ) أي: أي آية من آياته لا تعترفون بها؟ فإنكم، قد تقرر عندكم، أن جميع الآيات والنعم، منه تعالى، فلم يبق للإنكار محل، ولا للإعراض عنها موضع، بل أوجبت لذوي الألباب، بذل الجهد، واستفراغ الوسع، للاجتهاد في طاعته، والتبتل في خدمته، والانقطاع إليه.

٢=المطر الذي يحيي الأرض فمنه يشرب وبه يزرع وينظف المرافق العامة.

٣= الليل والنهار والشمس والقمر كما تقدم البيان عنها.

٤= البحر وما يستخرج فيه من الأرزاق كالحلي والذهب والفضة واللؤلؤ والمرجان والبترول والغاز والأسماك وجريان السفن.

10- (أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ * وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ) (فاطر 27، 28)

(اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ * هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) (غافر 64)

(اللَّهُ الَّذِي جَعَلَ لَكُمُ الأَرْضَ قَرَارًا) أي: قارة ساكنة، مهيأة لكل مصالحكم، تتمكنون من حرثها وغرسها، والبناء عليها، والسفر، والإقامة فيها.

(وَالسَّمَاءَ بِنَاءً) سقفًا للأرض، التي أنتم فيها، قد جعل الله فيها ما تنتفعون به من الأنوار والعلامات، التي يهتدى بها في ظلمات البر والبحر.

11- (لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ) الحديد 25

وذكر أن من نعمته على البشرية أنه أرسل لهم رسلا وأنزل معهم الكتب لتستقيم حياتهم، ومن النعم أيضا أنه سخر لهم الحديد للانتفاع به امتحانا لهم ليبلوهم أيهم أحسن عملا.

لقد تناولت هذه الآيات جوانبا من المصادر الاقتصادية الجوية والبرية والبحرية، فالجوية مثل ضوء الشمس وما يستفاد منه في البدن والضوء والطاقة والزراعة وكذلك القمر والزنك والحديد وغير ذلك من المصادر.

أما البرية مثل المعادن والذهب والأحجار وغيرها، ثم البحرية مثل الغاز والبترول واللؤلؤ والمرجان والأحجار والأسماك وغير ذلك من المصادر.

ونجد على سبيل المثال أن توفير مصادر معيشة الإنسان وهي الماء الذي ينزله الله تعالى وما ينبت بحكمته وخلقه من الأرض وما يستخرج من البحر من المعادن هو المصدر الأساسي لكل نشاط اقتصادي وعليه تقوم معظم الأنشطة الاقتصادية سواء في الفلاحة أو الصناعة والتجارة وغيرها، وتؤكد لنا هذه الآيات القرآنية والأدلة العقلية والمنطقية والكونية أن الله تعالى مالك

الكون وما فيه ومنه الإنسان، والله تعالى هو الذي يعطي رزق السماوات والأرض وأساس الحياة وهو الماء وغيره، ومن آمن بالله وبالقرآن وعمل بأحكامه واتقى الله وأطاعه ضمن الله تعالى له الأمن والأمان والرحمة ورزق السماوات والأرض.

المبحث الثاني: المسائل الاقتصادية المبنية على هذه الآيات مع ذكر الطرق المقترحة للتقدم والتطوير في الحاضر والمستقبل.

فعند دراسة معاني الآيات المذكورة في المبحث الأول والوقوف مع معانيها نستطيع أن نلخص أنواع المصادر الاقتصادية المذكورة في النقاط التالية:

الأولى: المصادر الاقتصادية السماوية

الثانية: المصادر الاقتصادية الأرضية

الثالثة: المصادر الاقتصادية البحرية

أولا: المصادر الاقتصادية السماوية:

إن الله تعالى خلق السماوات وما فيها من الخيرات والبركات وخاصة سماء الدنيا التي فيها أسرار وآيات كونية وهي موضوع البحث في هذا الباب، وعند النظر في المصادر الاقتصادية السماوية المذكورة في الآيات القرآنية نجد أنها ذكرت عدة مصادر التي منها:

1- اختلاف الليل والنهار بتعاقبهما في الراحة النفسية والبدنية ومعرفة الأوقات والأزمنة.
2- الشمس وما يستفاد منها في البدن والضوء والطاقة والزراعة وغيرها.
3- القمر والنجوم وما يستفاد منها من معرفة الأوقات والأزمنة والتواريخ والطرقات.
4- السحاب وما يحمله من المطر الذي يحيي به الله الأرواح والأجسام.
5- الرياح بما فيها من الركاب والأموال.

ثانيا: المصادر الاقتصادية الأرضية: وهي تتركز فيما يستفاد به من الأرض من:

1- المطر الذي يحيي به الله الأرض ومن عليها فمنه يشرب وبه يزرع وينظف المرافق العامة.
2- الأنهار ومحتوياتها.
3- أنواع الأقوات، وأصناف النبات والأشجار.
4- ما نشره في أقطار الأرض من الدواب المتنوعة، من حيوانات والطيور بما ينتفع بها بجميع وجوه الانتفاع. فمنها: ما يؤكل من لحمها، ويشرب من درها، ومنها: ما يركب، ومنها: ما هي ساعية في مصالح وحراسة الناس، ومنها: ما يعتبر بها.

5- تصريف الرياح حارة وباردة ملقحة وغير ملقحة، شرقية وغربية وشمالية وجنوبية بحسب حاجة الناس وما تطلبه حياتهم، وسخرها ليعيش فيها جميع الحيوانات، وتصلح الأبدان والأشجار، والحبوب والنوابت.

6- ما أباحه لهم في الشرع كالتجارات والمعاملات.

7- المعادن والذهب والفضة والحديد والزنك والأحجار وغيرها.

ثالثا: المصادر الاقتصادية البحرية: تتكون مما يُستخرَج من الأرزاق في البحر من:

1- الثروة البحرية من الأسماك والأحجار واللؤلؤ التي تستفاد للحلي.

2- جريان الفلك في البحر.

3- البترول والغاز وغيرها من الطاقة.

رابعا: ولا يخفى ما للشريعة من الحرص والسعي الحثيث في توفير الوسائل الاقتصادية التي تستفيد منها الدول والشعوب والأفراد، وهذه الوسائل تتركز فيما يستخرج من المصادر الاقتصادية الجوية والبرية والبحرية كما سبق، فينبغي للأمة أن تسعى للاستفادة منها تطويرها عصريا لما فيها من المنافع والأرزاق.

الخاتمة في ذكر نتائج البحث والتوصيات:

وبعد دراسة هذا الموضوع وما يتضمنه فمن النتائج التي وصل إليها الباحث ما يلي:

1- أن القرآن الكريم كلام رباني مليئ بالعلوم، وعلم الاقتصاد بالخصوص، وفيه آيات تضمنت المصادر الاقتصادية التي تساهم مساهمة فعالة في تحقيق التوازن الاقتصادي للأفراد والشعوب والدول والمجتمعات. وتنقسم هذه المصادر إلى ثلاث أقسام التي وهي المصادر الاقتصادية السماوية والأرضية والبحرية، فالسماوية مثل ضوء الشمس وما يستفاد منه من القوة الصحية البدنية والضوء والطاقة والزراعة، وكذلك القمر والنجوم وما يستفاد منها في معرفة الأوقات والأزمنة والتواريخ والطرقات.

ثم المصادر الاقتصادية الأرضية من المطر الذي يحيي به الله الأرض ومَنْ عليها فمنه يشرب وبه يزرع وينظف المرافق العامة، وكذلك أنواع الأقوات، وأصناف النبات والأشجار والدواب المتنوعة، والمعادن والذهب والفضة والحديد والزنك والأحجار وغيرها.

أما البحرية فهي تتكون مما يُستخرَج من الأرزاق في البحر من الثروة البحرية كالأسماك والأحجار واللؤلؤ التي تستفاد للحلي، والبترول والغاز وغيرها مما يستخدم في مجال الطاقة.

2- أن هذه المصادر قد استخدمت في العصور الماضية لتقوية ورفع المستوى الاقتصادي وكان لها أثر فعال في ذلك.

3- تساهم هذه المصادر في تحقيق الرعاية الاجتماعية، من خلال توفير الموارد الضرورية لتنمية المعارف والعلوم، وبناء المستشفيات والمصحات، وخدمات الإسكان وخدمات المواصلات وإصلاح الطرق.

ويرفق الباحث بعد النتائج مجموعة من الوصايا والاقتراحات التالية:

ينبغي للدول والحكومات والمؤسسات والشركات والشعوب بذل الجهد للاستفادة من هذه المصادر الاقتصادية والسعي في تنميتها وتطويرها لأن هذا سيساهم مساهمة كبيرة في حل المشاكل الاقتصادية والاجتماعية وبالتالي تحقيق تنمية شاملة، وهذا أمر إيجابي لأنه سيؤدي إلى تعزيز وخلق فرص عمل أكثر خصوصا للشعب.

وأخيرا التخطيط الجيد، والتنفيذ المتقن، كفيلان بتحقيق خلطة ممتازة سحرية للنجاح بعد الاستعانة بالله تعالى أولا وأخيرا.

وَصَلِّ اللهم وَسَلِّمْ على سيدنا محمد وعلى آله وصحبه أجمعين، ومن تبعهم بإحسان إلى يوم الدين.

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البانتشاسيلا وآثارها في النهوض بالرعاية الاجتماعية بإندونيسيا

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ملخص البحث:

إن إندونيسيا جمهورية ذات نظام رئاسي وسيادتها أن تتركز السلطة في الحكومة المركزية وأعلا هيئة تمثيلية على المستوى الوطني مجلس الشورى الشعبية ووظائفه الرئيسية دعم وتعديل الدستور وإصفاء الطابع الرسمي على الخطوط العريضة لسياسة الدولة كانت أيديولوجية الدولة على أساس البانتشاسيلا ، وهي الأساس الفلسفي والمصدر الأساسي للقانون الوطني والنظام القانوني لها. وهذه المبادئ قد تضمنتها مقدمة الدستور عام 1945 م وهي الربانية المتفردة، والإنسانية العادلة والمتحضرة، والوحدة الإندونيسية، والشعبية الموجهة بالحكمة والحصافة في الشورى النيابية، والعدالة الاجتماعية لكل المواطنين الإندونيسيين. ولا تُنصَب البانتشاسيلا أساسا للدولة إلا لمصالح الشعب من تنظيم شؤون الحياة الاجتماعية والاقتصادية والسياسة، وهي بمثابة هندسة اجتماعية للعلاقات بين الشعب الإندونيسي، إلا هناك فئة من المسلمين تنادي بضرورة التمسك بالشريعة مهما كلف الامر بحيث يقولون إن الديمقراطية التي تعمل بموجب البانتشاسيلا في الواقع الإندونيسي لا تفيد، فهذا يؤدي التفرقة والتشتت والخصومة بينهم، ووفي المقابل ظهرت فئة من المسلمي تنادي بضرورة إعادة الدولة إلى الخلافة لأنه يتحقق فيها العدلة والمساوة بينهم، وقال طائفة أخرى أن البانتشاسيلا العامل الواحد لبناء المجتمع الثقافي والنهوض بالرعاية الاجتماعية بإندونيسيا بحيث أن تجعل البانتشاسيلا إحدى النظم الاجتماعية التي نشأت مع المجتمع الإنساني، وتطورت بتطوره، وهي تؤدي وظائف لا غنى عنها لحياة الناس في المجتمع، وهذا يحث الباحثين إلى بحث هذا الموضوع لكشف النقاب في هذه الإشكالات. فالمنهج الذي يستعمله الباحث فيه منهج وصفي تحليلي، وعليه جاء البحث في ثلاثة مباحث رئيسة وخاتمة مشفوعة بمصادر ومراجع البحث؛ فالأول منها: مفهوم البانتشاسيلا والرعاية الاجتماعية، والثاني: تفسير بنود البانتشاسيلا، والثالث: أثار سن البانتشاسيلا دستورا للدولة في النهوض بالرعاية الاجتماعية بإندونيسيا.

كلمات مفتاحية: البانشاسيلا – الأثار – الرعاية الاجتماعية – إندونيسيا

مقدمة البحث:

إن إندونيسيا دولة تقوم على النظام الديمقرطي وتعتمد على المبادئ الخمسة أو ما يطلق عليها باللغة الإندونيسية بـ "البانتشاسيلا (Pancasila) "وهي : أولا : الربانية الموحّدة . ثانيا : الإنسانية العادلة والمهذبة . ثالثا : الإتحاد الإندونيسي . رابعا : الشعبية الموجهة التي تقودها الحكمة الرشيدة عن طريق الشورى والتمثيل النيابي. خامسا : العدالة الاجتماعية لكافة الشعب الإندونيسي. تكون هذه المبادئ كالمرسى للسفينة الإندونيسية التي تركبها قرابة مائتين وثمانية وأربعين مليونا من البشر بإثنيات وأقوام وأديان متعددة ومختلفة. ووبهذا كان كل آليات القيادة يجب أن تكون مسؤولة أمام مجلسي الشورى والنواب.

ومن ناحية أخرى، إن إندونيسيا تتكون من العناصر البشرية المختلفة التي اختلطت دمائها وامتزجت خصائصها، وغلبت هذه الخصائص على بعض سكانها ونقصت في البعض الآخر، وبناء عليه يختلف الإندونيسيون اختلافا بينا في بعض المواصفات الجنسية، وإن كانت تجمعهم صفات عديدة مشتركة، وتتواجد في إندونيسيا ما لا تقلّ عن 600 قبيلة ، كلٌ لها لغاتها الخاصة بها لا تتقنها ولا يفهمها غيرها ، وتتواصل تلك القبائل الكثيرة فيما بينها باللغة الموحّدة هي اللغة الإندونيسية.

وبطبيعة الحال أن المكونات البشرية التي تعيش في إندونيسيا ليست على دين واحد أو معتقد واحد بل ينتسبون إلى ديانات مختلفة ومعتقدات متعدد، ولذا تعترف ا فيها رسميًّا خمس ديانات من ديانات العالم الكبرى: الإسلام والبروتستانتيّة والكاثوليكيّة والهندوسيّة والبوذيّة إلا أنّ المسلمين يشكلون الغالبية العظمى من السكان[8]

علاوة ذلك، ينظر علماء جمعية نهضة العلماء والمنظمات الإسلامية الشعبية الأخرى إلى البانتشاسيلا بأنه العامل الموحد لأبناء إندونيسيا إذ تحافظ الوحدة الترابية الإندونيسية والإتحاد الإندونيسي وتنهض الرعاية الاجتماعية واعتبروها شكلا نهائيا للدولة ولا يمكن تغييرها إلا أن هناك طائفة اخرى الذين يقفون على ردهم وزعموا أنها دستور زائف يحمل راعية الدولة إلى التشتت والتفرقة واخوصومة بينهم لعدم تضمنها للمبادئ اللإسلامية.

وسيقف هذا البحث على المبادي الخمسة من الناحيات و المجالات الاجتماعية ونهوضها من خلال نصبها دستورا للدولة وسنها أساسا لها.

منهج البحث:

منهج هذا البحث المنهج التكاملي الذي يمزج بين المنهج الوصفي وذلك لأن الموضوع يقتضي الوصف والعرض لكافة جوانب الموضوع للوقوف على مفهوم البانشاسيلا والمبادئ النظرية التي يحكمها، للوصول إلى ضبط أثارها في النهوض بالرعاية الاجتماعية بإنونيسيا، ودراسة أهم تطبيقات بنودها القانونية والعملية في الواقع، وذلك بوصف عناصر الدراسة وصفاً دقيقاً ودراستها من كافة الجوانب القانونية المقاصدية من خلال ما توفر للباحثين من مراجع ومصادر وأبحاث تتعلق بعناصر البحث. كما أن المنهج الوصفي يناسب الموضوع ويساهم في الوصول إلى المعرفة الدقيقة والتفصيلية بشأن الوقوف على المشكلة، التي

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[8] سعيد عقيل سراج، *كلمة يلقيها الرئيس العام التنفيذي لجمعية نهضة العلماء بمناسبة انعقاد القمّة للتشاور بين علماء المسلمين*، بوغور، في 01 مايو 2018م.

اقتضت طبيعة الموضوع والإجابة على الإشكالية المطروحة من حيث الموضوع، المنهج التحليلي بحيث يقدم تحليلا شاملاً لوضع البانتشاسيلا أساسا ودستورا لإندونيسيا وبيان تفسير بنودها وأثارها في النهوض بالرعاية الاجتماعية.

مشكلة البحث:

المشكلة التي يتناولها البحث في الاختلافات بين المسلمين بإندونيسيا بحيث زعم بعضهم أن البانتشاسيلا تمشي خارج المقاصد والمبادئ الشريعية، والديمقراطية التي تعمل بموجب البانتشاسيلا في الواقع الإندونيسي لا تحقق لراعيتها إلا الشعارات والمظاهر والشكليات والنظريات المحضة التي لا تفيد، فهذا يؤدي التفرقة والتشتت والخصومة والشقاق بينهم، وأراد بعضهم إعادة الدولة إلى الخلافة لأنه يتحقق فيها العدلة والمساوة بينهم، وقالت طائفة أخرى أنها مادامت تسير على مبادئ إسلامية سواء كان أساسها البانتشاسيلا أم غيرها كانت صالحة لبناء المجتمع الثقافي والنهوض بالرعاية الاجتماعية بحيث أن تجعل البانتشاسيلا إحدى النظم الاجتماعية التي نشأت مع المجتمع الإنساني، وتطورت بتطوره، وهي تؤدي وظائف لا غنى عنها لحياة الناس في المجتمع. فلا شك أن هذه الاختلافات ذات تأثير بارز في الدولة والراعي والرعية، مما دعى الباحث إلى بحث هذا الموضوع لكشف النقاب في هذه الإشكاليات

أسئلة البحث:

1. ما مفهوم البانتشاسيلا ؟ وما تعريف الرعاية الاجتماعية؟
2. وما تفسير بنود البانتشسيلا الرسمي؟
3. وما أثار البانتشاسيلا وفي النهوض بالرعاية الاجتماعية بإندونيسيا؟

أهداف البحث:

يروم هذا البحث إلى تحقيق الأهداف الآتية:

1. التعرف بالبانتشاسيلا والرعاية الاجتماعية
2. معرفة حقيقة البانتشاسيلا من خلال تفسير بنودها
3. بيان أثار البانتشاسيلا في النهوض بالرعاية الاجتماعية بإندونيسيا

إن إندونيسيا دولة كان المسلمون فيها يلعبون دورا مهمّا في استقلالية جمهورية إندونيسيا من قبضة الاستعمار الأجنبي، كما أنهم يشكلّون الغالبية العظمى من الشعب الإندونيسي. وعلى الرغم من ذلك إلا أنها لا تحكم بالشريعة الإسلامية بشكل كامل شامل، بل كانت الدولة تقوم على أساس البانتشاسيلا (المبادئ الخمسة)، فهي أساس فلسفي ومصدر أساسي للقانون الوطني والنظام القانوني لجمهورية إندونيسية. لذلك،. فليست جمهورية إندونيسية بالبلد الثيوقراطي ولا العلماني ولا الشيوعي بل هي دولة البانتشاسيلا

المبحث الأول: مفهوم البانتشاسيلا والرعية الاجتماعية

قبل الشروع في هذا البحث يحسن إلقاء الضوء على عنوانه حتى تتضح صورته فهنا شيآن مهمان على ما يلي:

أولا: مفهوم البانتشاسيلا

إن كلمة البانتشاسيلا مصطلح لدستور الدولة الإندونيسية يرجع أصلها إلى اللغة السنسكريتية من طبقة برهمانا في الهند، وهي مأخوذة من بانتشا (panca) تعني خمسة وسيلا (syila) تعني مبدأ أو أساسا، أو سيلا (syiila) تعني نظام الآداب والأخلاق الكريمة المهمة المناسبة. إذا، فإنها من الناحية اللغوية اللفظية بمعنى أساس وله خمسة عناصر أو خمسة نظم للسلوك المهمة، وهذا المصطلاح قد اشتهر في عهد ماجاباهيت (Majapahit) في القرن الرابع عشرة وهو مدوّن في كتاب ناجارا كرتاجاما (Negara Kertagama) لامبو فرابانجا (Empu Prapanca) وكتاب سوتاصاما (Sutasoma) لامبو تانتولار (Empu Tantular)، فالبانتشاسيلا يراد بها تنفيذ خمسة آداب وهي على ما يلي:[9]

1. Panatipada veramani sikhapadam samadiyani بمعنى منع القتل
2. Dinna dana veramani shikapadam samadiayani يراد به منع السرقة
3. Kameschu micchacara veramani shikapadam samadiyani بمعنى منع الزنا
4. Musawada veramani sikapadam samadiyani بمعنى منع الكذب
5. Sura meraya masjja pamada tikana veramami يراد به منع السكر أي الكفّ عن شرب الخمر والمخدرات.

وهذه الأسس في الفلسفة الجاوية تعدّ معيارا لتنظيم شؤون حياتهم بعد انقراض عهد ماجاباهيت بمصطلاح جاوي "Ma Lima" أي خمسة منهيات وهي على النحو التالي:[10]

1. القتل (Mateni)
2. السرقة (Maling)
3. الزنا (Madon)
4. السكر (Mabuk)
5. القمار (Main)

وأما البانتشاسيلا اصطلاحا فهي أساس فلسفي ومصدر أساسي للقانون الوطني والنظام القانوني

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[9] Mpu Prapanca, *Desawarnana (Nagarakrtagama)* (Leiden: KITLV Press, 1995), p. 121; Soepardi, Endang Sri Sulasih, Tridays Repilita, *Tujuh Pilar Bangsa: Pancasila dan Undang Undang Dasar 1945* (Tangerang: Pustaka Mandiri, 2016), p. 39-41.
[10] Ngudi Astuti, *Pancasila dan Piagam Madinah* (Jakarta: Media Bangsa, 2012), p. 34.

لجمهورية إندونيسيا. وهي تتكون من المبادئ الخمسة المتماسكة التي لا ينفصل بعضها بعضا، وهي على ما يلي:

1. الربانية المتفردة
2. الإنسانية العادلة المهذبة
3. وحدة إندونيسيا
4. الشعبية الموجهة بالحكمة والحصافة في الشورى النيابية
5. العدالة الاجتماعية لكل المواطنين الإندونيسيين.[11]

ثانيا: تعريف الرعاية الاجتماعية

لم يحصل اتفاق بين العلماء على تحديد مفهوم "الرعاية الاجتماعية" تحديدا دقيقا، بل وقعت التعريفات مختلفةً شكلا ومضمونا، وذلك باختلاف الإيديولوجيات والمنطلقات التي ينطلق منها كل عالم اجتماعي أو باحث تربوي، وكذ بحسب البناء الاجتماعي الذي يحيط به، وهنا تعريفات عديدة، فالرعاية الاجتماعية هي العمليات والجهود التي تهدف إلى إسعاد الإنسان وتحسين أحواله المعيشية[12]. وكذ عرفها الدكتور الفاروق زكي يونس بأنها إحدى النظم الاجتماعية التي نشأت مع المجتمع الإنساني، وتطورت بتطوره، وهي تؤدي وظائف لا غنى عنها لحياة الناس في المجتمع، شأنها في ذلك شأن النظم الاجتماعية الأخرى، وهي في نفس الوقت ترتبط مع سائر النظم بشبكة من العلاقات التي تشكل معالم البناء الاجتماعي.[13] وفي جانب آخر، عرفها محمد خيري علي بقوله إنها وظيفة للتنظيم الاجتماعي والاقتصادي للمجتمع أو الأمة، ثم قال: "ونعني بالوظيفة تحقيق خدمات مباشرة من طرف الحكومة أو غيرها من الهيئات والمؤسسات والأفراد في صورة فعلية للجماهير، مباشرة مثل الخدمات التعليمية أو الطبية أو العمرانية أو الاجتماعية أو غيره[14]

ووقد عرفت إدارة الشؤون الاجتماعية التابعة لهيئة الأمم المتحدة الرعاية الاجتماعية بأنها: حالة من الرفاهية الجسمية والعقلية الاجتماعية، وليس مجرد التخلص من شرور اجتماعية معينة. ويمكن من خلال ما سبق أن أصوغ تعريفا شاملا للرعاية الاجتماعية على أنها: مجموع عمليات منظمة من طرف الدولة والجمعيات، تؤدي وظيفة أساسية في المجتمع، تشتمل على برامج وخدمات اجتماعية لفئات متنوعة من المجتمع، تهدف إلى حل المشكلات التي تعترض الأفراد والجماعات[15].

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[11] Majelis Permusyawaratan Rakyat (MPR) Republik Indonesia, *Empat Pilar Kehidupan Berbangsa dan Bernegara* (Jakarta: Sekretariat Jendral MPR RI, 2012), p. 3.

[12] عبد الفتاح عثمان، الرعاية الاجتماعية للمعوقين، (القاهرة: مكتبة الأنجلو المصرية، 1969)، ص5.

[13] الفاروق زكي يونس، *الخدمة الاجتماعية والتغيير الاجتماعي*، ط2، (عالم الكتب، 1978)، ص7.

[14] محمد خيري علي، *وطين الصناعة والرفاهية الاقتصادية والاجتماعية*، طبعة 1965.

[15] عبد الرحيم بنجلون، *النهوض بالرعاية الاجتماعية في ضوء مقاصد الشريعة الإسلامية*. (2022) https://www.arrabita.ma/blog

المبحث الثاني: تفسير بنودها الرسمي عند مجلس الشورى الشعبي الإندونيسي

يتناول الباحثون في هذا المبحث عن تفاسير البانتشاسيلا التي يتضمنها الدستور 1945:

أولا: الربانية المتفردة

إن مفهوم هذا المبدأ يتجلى في الخطاب الذي ألقاه رئيس جمهورية إندونيسيا الأول سوكارنو (Soekarno) أمام جلسة لجنة التحقيق والإعداد لاستقلال إندونيسيا في 1 يونيو 1945م حيث قال: "مبدأ الربانية ليس فقط أن الشعب الإندونيسي يتديّنون، بل ينبغي لكل مواطن إندونيسي إله معبود. فالمسيحيون يعبدون إلههم وفقا لتوجيهات عيسى المسيح، والمسلمون يؤمنون بالله ﷻ وفقا لتعاليم النبي محمد ﷺ، والبوذيون يمارسون عباداتهم وفقا للكتب التي بين أيديهم، بل تعالوا كلنا نتدين، ولتكن إندونيسيا دولةً يستطيع كل مواطنيها أن يعبدوا آلهتهم بكل حرية، وكل الشعب الإندونيسي يتدين ويعبد آلهتهم بطريقة مثقّفة، تعني بدون الأنانية الدينية، ولتكن إندونيسيا دولةَ الوحدة المتديّنة، تعالوا لنقوم على ممارسة التعاليم الدينية، سواء كانت إسلامية أم مسيحية بأسلوب مهذّب، فما هو الأسلوب المهذّب؟ ألا وهو الاحترام المتبادل بين المواطنين، فالنبي محمّد ﷺ قدّم براهن كافية على التسامح، وعلى احترام الديانات الأخرى. تعالوا نحن في إندونيسيا المستقلة التي قمنا بإعدادها، وفقا لذلك، نعلن أن المبدأ الخامس لدولتنا هو الألوهية المثقفة والألوهية ذات الأخلاق الفاضلة والألوهية التي ينبنى عليها الاحترام المتبادل، إن قلبي سيفرح إذا وافقتم على أن إندونيسيا تستقلّ على أساس الربانية المتفردة".[16]

وهذا المبدأ أكّد أن الدولة تضمن لجميع المواطنين حرية الأديان وممارسة العبادات حسب أديانهم ومعتقداتهم كما نص عليه الفصل 29 البند 2، فتعامل البانتشاسيلا الأديان كلها معاملة متساوية. علاوة على ذلك، إنها تعطى نقطة اللقاء بين السيادة الربانية والشعبية حيث لا تعتمد حياتهم الوطنية على الفكر العلماني، بل على الآدب، وتدمج أعمالهم المادية في القيم الدينية. من جانب آخر، نتج من ذلك المبدأ أن إندونيسيا هي الدولة الوطنية المتديّنة (Religious Nation State) فتمنع فيها أية حركة تدل على محتواها ضد الألوهية والديانة.[17]

ثانيا: الإنسانية العادلة المهذبة

الإنسانية نسبة إلى الإنسان وهو مخلوق ثقافي ذو شعور وعزم والقدرة على تفكير واختراع، فينزل بها الإنسان في مرتبة عالية ويمكنه بعقله وبضميره إيجاد قيم ونظم إيجابين.[18] فالإنسانية حقائق وصفات تختص بالإنسان وفقا على كرامته ومنزلته النبيلة. والعدل هو وضع الأمور في مواضعها الصحيحة وإعطاء كل ذي حق حقه بالقسط والمساوة، بأن لا يميل إلى بعض

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[16] Ramoe Rahardjo & Islah Gusmian, *Bung Karno & Pancasila*, (Jakarta: Yayasan Bung Karno, 2007). p. 13-57; Soewarno, *Pancasila Bung karno*, (Jakarta: Paksi Bhinneka Tunggal Ika, 2005). p. 1-26; Majelis Permusyawaratan Rakyat (MPR) Republik Indonesia, *Empat Pilar Kehidupan Berbangsa dan Bernegara*, p. 47.

[17] Majelis Permusyawaratan Rakyat (MPR) Republik Indonesia, *Empat Pilar Kehidupan Berbangsa dan Bernegara*, p. 45.

[18] Majelis Permusyawaratan Rakyat (MPR) Republik Indonesia, Empat Pilar Kehidupan Berbangsa dan Bernegara, p. 48

دون البعض وأن تُبنى قراراته وأفعاله على موضوعية لا ذاتية.[19] وأما "المهذبة" فهي من تهذيب يراد به تهذيب النفوس وتخليتها بآداب حسنة وأخلاق حميدة، وكون المحرك الأساسي في التعامل البشري هو آداب وأخلاق، ويقصد بهذا البند تنزيل البشرية المنزلة التي تليق بها كمخلوق، كما هو أيضا يقصد بسمو مرتبة البشرية ومنزلتها.[20]

فالإنسانية العادلة المهذبة هي الوعي بالمواقف والأفعال البشرية القائمة على العقل البشري والوجدان والضمير في علاقته بالعادات العامة والأخلاق الاجتماعية سواء كانت تنتمي إلى نفس البشر أو الناس الآخرين أو الكون والحيوان، وهي الأخلاق الحسنة التي تنعكس في مواقف وأفعال البشر وفقا للفطرة والطبيعة البشرية والكرامة الإنسانية[21]. بناء على هذا المبدأ، أن الوطنية في إندونيسيا لا تقوم على فردية ولا قومية (chauvinisme) بل على وطنية أُسَرية، كما يحتوي على مضمون المبدأ الأول حيث إن الإنسانية العادلة المهذبة مأخوذة من تعاليم وأفكار الربانية المتفردة، وكذا قد اشتمل على خمسة المعاني والحكم الهامة وهي: المحافظة على الدين والمحافظة على النفس والمحافظة على الحياة الفردية والأسرة والعرض والمحافظة على العقل والمحافظة على المال.فالقوانين والنظم الوطني تعامل راعيتها معاملة مساوة ولهم حقوق وواجبات على سواء، لذا يجب عليهم جميعا احترامهما[22].

ثالثا: الوحدة الإندونيسية

كلمة "وحدة" أصلها أحد بمعنى الرقم الذي يشير إليه (1)، والدرجة الأولى قبل الإثنين، فالوحدة هي جمع، وترابط، واتحاد.[23] ويقصد بها توحيد الأشكال المختلفة في قوة أمنية واحدة. فوحدة إندونيسيا تراد بها وحدة الأيديولوجية والسياسة والاقتصاد والشؤون الاجتماعية والثقافة والأمن في جمهورية إندونيسيا، وتهدف إلى تحقيق الحياة الدولية الحرة في الدولة المستقلة ذات السيادة الكاملة، وحماية الشعب الإندونيسي وتطوير رفاهيتهم وتثقيف حياتهم وتحقيق العدالة الاجتماعية والسلم العالمي.

رابعا: الشعبية الموجهة بالحكمة والحصافة في الشورى النيابية

كلمة "الشعبية" نسبة إلى شعب يعني سكان بلد، وناس عاديين، ومرؤوسين.[24] ويراد به جماعة من الناس الذين يسكنون في أراضى محددة ولا تفرقهم وظيفة ولا منزلة اجتماعية ولا جاه. فالشعبية أساس وطيد يُربط متطلبات الشعب بالدولة، حيث يلعبون دورا مهما في ميادين الساسية من اتخاذ القرارات الوطنية ونصب أساس الدولة وغيرهما مما يتعلق بمصلحة عامة وهم يظلون تحت القانون الوطني. والشورى من أهم الطرق للوصول إلى اتّخاذ القرارات المتعلقة بشؤون البلاد بما يضمن

[19] Majelis Permusyawaratan Rakyat (MPR) Republik Indonesia, Empat Pilar Kehidupan Berbangsa dan Bernegara, p. 48

[20] المرجع نفسه

[21] Majelis Permusyawaratan Rakyat (MPR) Republik Indonesia, *Empat Pilar Kehidupan Berbangsa dan Bernegara*, p. 48-49.

[22] **المرجع نفسه**، ص50-51.

[23] Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), p. 127.

[24] Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia*, p. 159.

حقوق جميع الأفراد استجابة لمتطلباتهم، وسدّاً لحاجاتها، ويتحقّق ذلك من خلال أخذ آراء الناس من أعضاء مجلس النواب وراعيتهم قبل اتّخاذ أيّ قرارات من شأنها الإضرار بالناس أو إحداث مصالح لهم، ولم تصح تلك القرارات إلا بالاتفاق أو بالتصويت الذي هو الحل الأخير. وأما "الحكمة والحصافة" في هذا البند فأشارت إلى أن قوانين ونظم جمهورية إندونيسيا ينبغي أن تعتمد على القيم الربانية والإنسانية والوحدة والشورى والعدالة.[25]

خامسا: العدالة الاجتماعية لكل المواطنين الإندونيسيين

وبند "العدالة الاجتماعية لكل المواطنين الإندونيسيين" تراد بها إنهاء التمييز العنصري والطبقي والفئوي في المجتمع الذين ينتسبون إلى جمهورية إندونيسية في المجالات السياسية والاقتصادية والاجتماعية والثقافية سواء أكانوا داخل الدولة أو خارجها، وتحقيق التوازن بين مصلحة فردية ومصلحة عامة.

المبحث الثالث: أثار سن البانتشاسيلا أساسا للدولة في النهوض في الرعاية الاجتماعية

ولا تسن البانتشاسيلا أساسا للدولة إلا كانت وراءها حكم ومقاصد وأفكار عظيمة تضمن المصالح الشعبية سواء كانت شؤون الحياة الاجتماعية أو الاقتصادية أو الدينية، فيصح بذلك كونها استجابةً لمتطلبات الجماعة، وسداً لحاجاتها، فهي عبارة عن تشكيلية مفيدة وضرورة يمكن أن تعين على استدامة وحدة الدولة وتقوم بمثابة هندسة اجتماعية للعلاقات داخل الشعب الإندونيسي.

فالمبدأ الأول يضطلع بمهمة إحياء روح التدين التسامح وبناء حياة الوئام الديني مع خطر استخدام العنف في الدين وتطوير الاحترام المتبادل لحرية العبادة وفقا للأديان والمعتقدات وازدهار موقف الاحترام والتعاون بين معتقدي الأديان المختلف تدعيما لصرح الوحدة والاتحاد القومي، ولا يغيب عن البال في نفس الوقت أن في دولة البانتشاسيلا لا يسمح بالدعاية الإلحاد واللادينية وضد الربانية[26].

ويتضح من تفسير الإنسانية العادلة المهذبة أنها مجموعة الاعتبارات التي تختص بالأنسان ومشاعره وسلوكه والتي هي تميزه عن الآخرين من جانب وعن غيره من الكائنات الأخرى في الكون بأنواعها حيث إنها تحتوى على العوامل والأمور الإيجابية في نفسه ومدى ميله الفطري إلى فعل كل ما هو جيد وصالح للآخرين من حوله مثل الرحمة والبذل والإحسان وأن يُركز على تحقيق التوازن بين جميع أفراد المجتمع من حيث الحقوق والوجبات مع مراعاة الأخلاق والآداب. فهي تهدف إلى التحرر من الأنانية والنزعات الحيوانية وحب الامتلاك والخداع، ومراعاة مصالح الآخرين وتطبيق النظرة الكلية للأديان، فهي المعاملة التي يتعامل بها الإنسان وتنصب على الآخرين حوله مثل المعاملة اللطيفة والرضا والقناعة والبعد عن الظلم أو تفضيل النفس والميل إلى العنف سواء كان لفظيا يتسبب في إيذاء مشاعر الآخرين أو جسديا كالاعتداء على الغير، وتقدير الظروف الخاصة لمن حوله والتعقل ومعدلات الثبات والتحكم في النفس أي أنها مجموعة العادات والأخلاق المتحكمة في الإنسان

[25] Majelis Permusyawaratan Rakyat (MPR) Republik Indonesia, *Empat Pilar Kehidupan Berbangsa dan Bernegara*, p. 67-74.

[26] عبد الرحيم أرشد، الإسلام والتبشير في إندونيسيا، (نيلي: جامعة العلوم الإسلامية الماليزية،) ص299-300

والنبيلة التي تعتمد على توقير الآخرين والحرص على كرامتهم وعدم إيذاءهم بأي شكل كان. فمن هذا المبدأ يندمج في قلوب المجتمع الإندونيسي قيم حكم على ما يلي:[27]

1. الاعتراف بكرامة الإنسان، ومعاملته معاملة إنسانية كمخلوقات الإله الأحد.
2. الاعتراف بالمساواة في الحقوق والالتزامات الأساسية لكل إنسان، دون تمييز العرق أو الإثنية أو الدين أو المعتقد أو الجنس أو الوضع الاجتماعي أو لون البشرة وما إلى ذلك.
3. نشر المحبة تجاه جميع الناس.
4. تطوير مبدأ التسامح.
5. منع مواقف تعسفية أومواقف استبدادية تجاه الآخرين.
6. التمسك بقيم الإنسانية.
7. القيام بأنشطة إنسانية.
8. أن يجرؤ على الدفاع عن الحق والعدالة.
9. شعر الشعب الإندونيسي بأنها جزء من البشرية جمعاء.
10. تطوير الأفعال المحترمة والتعاون مع الدول الأخرى.

وأما مبدأ الوحدة الإندونيسية التي تقوم على أساس "الوحدة في التنوع" (بينيكا تونغال إيكا/ Bhinneka Tunggal Ika) فهو يتصور بأن الرعية الإندونيسية تتكون من مجموعات عرقية ولغوية ودينية مختلفة منتشرة ومتفرقة عبر أنحاء أراضي إندونيسيا يمشون على وحدة الدولة ووحدة الوطن ووحدة اللغة ووحدة الدستور. ففكرة الوحدة الوطنية مرآة لكتابة دستور 1945، حيث تندمج الدولة مع شعبها الذي يضم جميع الطبقات الموجودة في مختلف مجالات الحياة ويقال لها الوحدة بين القيادة والشعب.[28] فالقيم التي استمدها المجتمع من هذا المبدأ وطبقواها في ميدان حياتهم وضع الوحدة والمصالح وسلامة الشعب والدولة مبدأ أساسيا باعتبارها مصلحة عامة، والتضحية من أجل الدولة والشعب، والمحبة والشعور بالفخر للوطنية الإندونيسية، والحفاظ على نظام عالمي قائم على الاستقلال والسلام الأبدي والعدالة الاجتماعية، وتعزيز التنشئة الاجتماعية لوحدة الشعب [29].

[27] Majelis Permusyawaratan Rakyat (MPR) Republik Indonesia, *Ketetapan MPR no. II/MPR/1978 Tentang Ekaprasetia Pancakarsa Menjabar Kelima asa dalam Pancasila menjadi 36 butir pengamalan sebagai pedoman praktis bagi pelaksanan Pancasila.*

[28] Majelis Permusyawaratan Rakyat (MPR) Republik Indonesia, *Empat Pilar Kehidupan Berbangsa dan Bernegara*, p. 62-67.

[29] Majelis Permusyawaratan Rakyat (MPR) Republik Indonesia, *Ketetapan MPR no. II/MPR/1978 Tentang Ekaprasetia Pancakarsa Menjabar Kelima asa dalam Pancasila menjadi 36 butir pengamalan sebagai pedoman praktis bagi pelaksanan Pancasila.*

إن المبدأ الرابع يتضمن فكرة الديمقراطية البانشاسلاوية أي ترتبط بعض بنودها بالبعض، [30] والتي تتخذ نتيجة لهذا المبدأ أن لكل مواطن إندونيسي حقوقا وواجبات يتمتعون بها على سواء، وأولوية المشاورة التي فيها اتخاذ القرارات المتعلقة بالمصالح العامة وتقام على الأساس الأسري واحترام ودعم أي قرارات تتخذ نتيجة للشورى، وقبول وتنفيذ نتائج القرارات التي تتخذ في الشورى مع النوايا الحسنة والشعور بالمسؤولية، وكون المصلحة العامة في الشورى مقدّمةً على المصالح الشخصية والجماعية، والقرار الذي أُتخذ يجب أن يكون مسؤولا أخلاقيا أمام الإله الواحد، ولإعلاء كرامة الإنسان والحق والعدالة، ولأولوية الوحدة لمصلحة العامة[31].

. بناء على الأخير، يتضح أن دولة إندونيسيا تتمسك بأساس ديمقراطية السياسة والاقتصاد وعدالة السياسة والاقتصاد، وأن لا توجد فيها طبقة فقيرة منبوذة في المجتمع الإندونيسي، حتى ينبني على هذا مراعاة جو القرابة والتعاون المتبادل بين المجتمع الإندونيسي، ازدهار العدالة تجاه الآخرين، والحفاظ على التوازن بين الحقوق والواجبات. واحترام حقوق الآخرين، ومساعدة الآخرين عدم استخدام حقوق الملكية التي تزعج وتلغي المصالح العامة[32].

ولما كانت البانتشاسيلا نصبت أساسا فلسفيا ومصدرا أساسيا لإندونيسيا وقامت بمثابة هندسة اجتماعية للعلاقات داخل الشعب الإندونيسي، ولما كانت لتعديلات الكثيرة حولها، ولكونها وضعا بشريا يمكن أن يطرأ عليه النقص والقصور والأهواء والنزعات والاستدراك، تأكّد الأثر العظيم المترتب على العمل بها في إندونيسيا.

فالمبادئ الخمسة التي هي مرآة ثقافات الإندونيسين وعاداتهم وسلوكياتهم وقيم حياتهم عهد ذو قيمة عالية بين الشعب والدولة والحكومة. لذلك، تهدف إلى تكوين المجتمع المدني العدل المزدهر، كما أنها تعدّ وسيلة لتوحيد الشعب الإندونيسي،[33] وتنهض لرعية الدولة في الرعاية الاجتماعية، فالبانتشاسيلا توحّد الشعب الإندونيسيي توحيدا ثقافيا لغويا وطنيا، وتظهر السيادة الشعبية في النظام النيابي في طريقة إصدار القوانين بالمشاورة والإجماع من قبل مجلس الشورى الشعبية، وبالنسبة للبانتشاسيلا، هناك أمر مهم يتخلل بين الشعب، وهو وجود التسامح واحترم الحقوق والتعايش السلمي بينهم سواء كانوا رعايا للدولة أو كانوا جارج الدولة، ومسلمين كانوا أو غير مسلمين، ومشاركة النصارى في النضال لنيل الاستقلال، وتحقق حياة متقاربة بين المسلمين والنصارى واليهود والبوذيين، بهذا يترسخ في قلوب الإندويسيين وعقولهم النهوض في الرعاية الاجتماعية ، فأهم المقاصد والحكم في البانتشاسيلا التي تنظّم وتنهض الرعاية الاجتماعية هي مبدأ الشورى، والعدالة، والمساواة، والحرية. هذا يتوافق مع الآيات القرآنية بقوله تعالى في مبدأ الشورى ﴿ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ

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[30] Majelis Permusyawaratan Rakyat (MPR) Republik Indonesia, *Empat Pilar Kehidupan Berbangsa dan Bernegara*, p. 67-74.

[31] Majelis Permusyawaratan Rakyat (MPR) Republik Indonesia, *Ketetapan MPR no. II/MPR/1978 Tentang Ekaprasetia Pancakarsa Menjabar Kelima asa dalam Pancasila menjadi 36 butir pengamalan sebagai pedoman praktis bagi pelaksanan Pancasila.*

[32] Majelis Permusyawaratan Rakyat (MPR) Republik Indonesia, *Empat Pilar Kehidupan Berbangsa dan Bernegara*, p. 78-81.

[33] Majelis Permusyawaratan Rakyat (MPR) Republik Indonesia, *Empat Pilar Kehidupan Berbangsa dan Bernegara*, p. 44-45.

عَلَى اللَّهِ ﴾، وفي مبدأ العدالة ﴿ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّواْ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُواْ بِٱلْعَدْلِ ۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗإِنَّ ٱللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾، وفي مبدأ المساواة ﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ وفي مبدأ الحرية ﴿ لا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾.

وبجانب آخر، إن الحكومة من خلال البانتشاسيلا تعامل الأديان الرسمية معاملة متساوية، لذلك أتاحت للهيئات التبشيرية كامل الحرية في نشر الديانة النصرانية واليهودية بين المسلمين وكما سامحت الحكومة برامج تعليمية سواء كانت على شاشة التلفزيون أو غيرها لنشر التعاليم والأفكار المعارضة على الإسلام من الليبرالية وشيوعية وعلمانية ومتطرفة، وكل ذلك وراء ما يسمى بتطبيق البانتشاسيلا.

وعلاوة على ذلك، إصدار القوانين أن أية دعوة لتطبيق الشريعة الإسلامية تعد دعوة تخريبة تهدم أساس المجتمع وكذلك محاولة الحكومة عام 1973م منع المسلمين من التحاكم لقوانين الشريعة الإسلامية المتعلقة بالزواج والطلاق والأحوال الشخصية إلا أنها غير نافذة لمتطلبات المظاهرين في المظاهرة التاريخية الكبرى التي قام بها الشباب المسلم آنذاك، وكما أن الحكومة اتجهت لمنع حجاب الشابات المسلمات وألحقت الجهاز التفيذي (الشرطة) بكل مصلحة حكومية لتولي مسؤولية مراقبة وملاحقة أنشطة الدعوة الإسلامية. وذلك لانطلاق الحكومة من التزامها بالبانتشاسيلا باعتبارها الأساس الوحيد المعترف به للسياسة العامة للدولة . والأحزاب ذات تأثير هامة في السياسة والنظام الاجتماعي والحياة الوطنية والدولية، فنجاح الدولة ومجدها وتقدمها معلّقة تحت راياتها.

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