2005

# Research
# SUMMARY

INSTITUTE FOR COMMUNITY AND PEACE STUDIES

UPM
UNIVERSITI PUTRA MALAYSIA

PeKKA
Institut Pengajian Komuniti
& Keamanan

**┤ P E K K A ├**

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Institute for Community and Peace Studies
Universiti Putra Malaysia, 2005

# PREFACE

This book is a medium to inform the public about all the research activities of PEKKA since year 2001. Through this publication, PEKKA would be able to showcase its expertise and capabilities in research, especially in the areas of social science and humanities. Through this publication, individuals who are interested to continue their studies at Masters' or PhDs' would have the opportunity to look closely possible areas of research that would match their interests.

As of today, PEKKA has conducted 19 research projects with a total grant of RM 3,342,144 million. Some of these projects are funded by IRPA *(Intensification of Research in Priority Areas)* Ministry of Science, Technology and Innovation, Malaysia while others are funded by government and private agencies. PEKKA is currently involved in five consultancy projects.

Through the research function, PEKKA has collaborated with a number of agencies, both within and outside the country. Some of the agencies involved are Department of Prison, Malaysia (JPM), Department of Orang Asli Affairs (JHEOA), National Vocational Training Council (MLVK), Housing Foundation for the Poor (YPUT), Federal Land Consolidation and Rehabilitation Authority (FELCRA), Department of National Unity (JPN), Ministry of Youth and Sports (KBS) and Cornell University, United States of America (USA).

Today, PEKKA has 41 students pursuing their Masters and PhD degrees in four major areas namely, Community Education and Development, Youth Studies, Rural Advancement and Peace Studies. The graduate students contribute significantly in the research capability of PEKKA.

PEKKA will venture into collaborative research with more foreign as well as local agencies, and in doing so we hope to attract more graduate students in the future.

# INCULCATION OF JAPANESE FARMERS' WORK CULTURES AMONG MALAYSIAN YOUTH AGRO-ENTREPRENEURS USING A TRANSFORMATIONAL LEARNING MODEL

### (MEMUPUK BUDAYA KERJA PETANI JEPUN DI KALANGAN USAHAWAN-AGRO BELIA MALAYSIA MENGGUNAKAN SATU MODEL TRANSFORMASI PEMBELAJARAN)

by:

**Rusinah Joned, Rahim M.Sail, Azimi Hamzah & Azizan Asmuni**

The aim of the study was to examine the process of transformative learning as experienced by Malaysian youth agro-entrepreneurs after participating in the Young Farm Leaders Training Program in Japan for eight months. Specifically, Phase 1 of the study was carried out to initially identify the elements of Japanese farmers' work culture acquired by the youth agro-entrepreneurs in relation to the phases of transformative learning in adopting the Japanese farmers' work culture. A document analysis, in-depth interview and participant observation of a qualitative research design was used to collect and analyse the data. Based on the findings from Phase 1, a quantitative study was conducted to construct, examine and validate psychometric properties of the instruments to measure the extent of inculcation of Japanese farmers' work culture among Malaysian youth farmers and to measure the transformative learning phases. In addition, the study also determined the relationships between Japanese farmers' work culture, the transformative learning phases and intercultural sensitivity. A sample of 105 respondents (out of 202 ex-trainees) responded to the interview schedule. The Phase 1 findings resulted in a list of elements of work culture that Japanese farmers practice in their everyday lives. Data were presented in themes and categories of Japanese farmers' work culture, for example: work as a family based management -- long hour work duration (10-14 hours), diligence or industriousness of family members, work religiously, perseverance, committed to work; work planning -- precise work schedule, time consciousness; family oriented attitude -- culture of understanding, sense of belongingness, division of labor, work as a habit, self discipline; quality and precision of work -- innovativeness and creativeness; and respect for authority. The phases of transformative learning were also identified: disorienting dilemma; self-examination with feelings of fear, anger, guilt, or shame; critical assessment of assumptions; recognition that one's discontent and the process of transformation are shared; exploration of options for new roles, relationship and action; acquiring knowledge and skills for implementing one's plan; provisional trying of new roles; building competence and self-confidence in new roles and relationship; and reintegration into one's life on the basis of conditions dictated by one's new perspective. All three instruments used in the study were highly reliable as Cronbach Alpha coefficients were all above 0.80. The ten phases of the Learning process had a range mean of 3.97 to 4.67. Among the respondents, the results indicated that they implemented the learning process in their work. Japanese farmer's work culture was practiced most of the time by respondents with a mean of 4.22 with about 89% of the respondents claiming to practice Japanese farmers' work culture. Intercultural sensitivity had a mean of 3.93 while the respondents indicated having a high level of intercultural sensitivity (77.1%). Pearson correlation coefficients showed that the work culture was highly significant and moderately correlated with the learning process; and a significant but low correlation with intercultural sensitivity. The regression analysis showed that 33.1 % of the learning process contributed to respondents' practice of Japanese farmers' work culture.

**Awards :**

1.  Exhibition of Research and Innovation 2005,UPM – Bronze

# YOUTH AS A FOUNDATION FOR UNITY AND SOLIDARITY:
## A STUDY OF INTER-ETHNIC TOLERANCE
### (BELIA SEBAGAI ASAS PEMBENTUKAN PERPADUAN:
### KAJIAN TOLERANSI KAUM DI KALANGAN BELIA)

by :

**Azimi Hj Hamzah, Ezhar Tamam, Zainal Abidin Mohamed, Wong Su Luan, Mansor Mohd Noor, Mohammad Rezal Hamzah, Zamre Yaacob, Zanariah Mohd Noor & Wendy Yee Mei Tien**

Malaysia is recognized as a multi-ethnic and multi-cultural democratic country. It has 213 ethnic groups with diverse religions, cultures and languages. Thus, constructing national solidarity and stability for nation building is an important task for Malaysia. The process of nation building requires patience, tolerance and understanding among different ethnic groups. As the youth of today will be tomorrow's leaders, youth have long been recognized as a foundation for unity and solidarity of a nation. Malaysia is no exception to this rule. Therefore, it is important to study the level of inter-ethnic tolerance among youth in Malaysia. It is from here that the foundation for unity and solidarity for the present and future is built. The objectives of this study were: to develop an inventory component of indicators of inter-ethnic tolerance for national unity and solidarity; to identify the level of inter-ethnic tolerance and develop a benchmark of referral for different groups of Malaysian youth; and to determine the knowledge, attitudes and practices of tolerance and related factors among Malaysian youth. The data on ethnic tolerance profiles will be used for developing normative standards. This study employed both qualitative and quantitative methodologies involving the following processes: in-depth interviews; establishing dimensions for tolerance; instrument development; field testing; reliability and validity analysis; and survey questionnaires. In the process of establishing dimensions for tolerance, a conceptual framework was developed based on the common themes identified from preliminary interviews and supported by the theoretical framework. The preliminary findings indicated that the overall climate of tolerance in the country among the youth of different ethnic groups was favourable. On the knowledge component of inter-ethnic tolerance, slightly more than half of the respondents (58.4%) were in the category of tolerant and replied that they were ready to understand issues concerning the different ethnic groups that were important to improving tolerance in the country. On the attitude component of inter-ethnic tolerance, almost all (93.5%) of the respondents had a tolerant attitude and were ready to accept differing views in relation to ethnic tolerance. This result did not differ much between the three major ethnic groups. On the practice component of inter-ethnic tolerance, a majority (74.0%) of the respondents practiced tolerant behavior from time to time in their daily lives. There was a slight difference between type of education and the practices of tolerance. Students from both national schools and private schools scored in the range of 3.00 but students from religious schools scored slightly lower (2.92). Hence, the preliminary findings indicated that students from national schools and private schools demonstrated a higher level of tolerance as compared to students from religious schools.

**Papers :**
1. Inter-Ethnic Relations among Late Adolescents: Are they Celebrating Diversity?
2. Multiculturalism, Education and Best Practices
3. The Relationship of Exposure to News Media with Attachment to National Ethos
4. From In-Depth Interview to Basis for Measurement of Ethnic Tolerance : A Serendipitous Experience

**Awards :**
1. Exhibition of Research and Innovation 2005, UPM – Silver

# INDEXING CONTEMPORARY YOUTH CULTURE AND
# ITS IMPLICATIONS FOR NATION BUILDING
### (INDEKS BUDAYA BELIA KONTEMPORARI DAN IMPLIKASINYA TERHADAP PEMBANGUNAN NEGARA)

by:

**Turiman Suandi, Azimi Hamzah, Ezhar Tamam, Wan Mahzom Ahmad Shah, Zamre Yaacob, Rezal Hamzah &
Dzuhailmi Dahalan**

Statistics on Malaysia's population show that slightly more than 40% of Malaysians are between the ages of 15 to 39 years (Department of Statistics, 2003), implying that the future of the country to a great extent depends on this segment of the population. As a national asset, youths must play the role of partners with the government for continuity and further progress in the development of the country toward the attainment of the 2020 vision. This can only be achieved if youth are able to effectively enact their role as partners of national development and nation building. The thrust of youth development in nation building is to orient youth toward positive beliefs, culture and behaviors. They must possess constructive values and practice positive behavior in all settings. But their cultural values and behavioral patterns are at least somewhat the product of environment, and their values and behavior, in turn, shape the environment as well. Malaysia has seen tremendous changes in the socio-demographic and media landscapes as the country has progressed, resulting in youth from different socio-cultural backgrounds experiencing cultural transformation. An IRPA study on "Emerging Youth Culture" conducted in 1996-1997 by UPM found evidence of emerging cultural values and patterns (i.e., communication behavior and media habits, leisure activity, health care habits, individualism and materialism values, religious orientation, orientation toward foreign culture, identity, patriotism, and career aspirations) along with economic progress (see e.g., Azimi, Turiman & Ezhar, 1999). The patterns and trends of youth cultures are of fundamental concern to policy makers and development agents as they have consequences on the attainment of the 2020 vision. As such, the country must continuously and accurately monitor the changes in the cultural values and behavior of Malaysian youths through systematic indexing of cultures of the various youth groups and use the database to identify challenges. With this, appropriate policies and interventions for youth can then be planned. Accordingly, the objectives of this study are: 1) To identify the cultural values and behavioral patterns of Malaysian youth; 2) To determine similarities and differences among youth groups with regard to their cultural values and behavioral patterns; 3) To identify trends and challenges in contemporary youth culture; and 4) To identify the implications of contemporary youth culture on the approaches of youth development toward the attainment of vision 2020. This study will be longitudinal employing a quantitative research methodology. A survey questionnaire will be developed as a refinement and expansion of the instrument used in the "1996-1997 Emerging Youth Culture Study". The instrument will be pre-tested with 5% of the sample size to determine its reliability. The responses from the pre-test will help further refine the instrument before it is used to collect data from the sample. Penang, Selangor, Pahang and Johor states will be included in the study, representing 4 zones (North, East, West and South of Peninsular Malaysia). Purposive sampling will be used to ensure sample representation in terms of age group (15-19, 20-25 and 26-30 year olds), locality (urban and suburban), race and gender. The data will be collected using self-administered questionnaires, and the questionnaire will be administered through a group approach. There will be two phases of data collection. The second phase of data collection will be collected a year after the first phase. Data will be analyzed following each phase. SPSS will be used for data analysis.

# MEASUREMENT DEVELOPMENT FOR NORMING
# OF MALAYSIAN MUSLIM YOUTH RELIGIOSITY
## (PEMBENTUKAN PENGUKURAN NORMA KEAGAMAAN BELIA ISLAM MALAYSIA)

by :

**Steven Eric Krauss**
September 2005

Institute for Community and Peace Studies (PEKKA)

Religiosity from the Islamic perspective has not been thoroughly represented or investigated. The lack of an appropriate conceptualization and measurement instrument reflective of the unique Islamic tawhidic worldview has hindered efforts to capture key elements of religious understanding and practice among young Muslims in Malaysia. In response to this need, this study set out to 1) develop a comprehensive model of religiosity from the Islamic perspective; 2) develop an appropriate measurement instrument based on the religiosity model; and 3) use the religiosity instrument to establish religiosity norms (normed scores) and benchmarks for key demographic sub-groups of Malaysian Muslim youth. To achieve the objectives, the study incorporated a basic exploratory-descriptive research design. To address the above problem and objectives, the author conducted a major review of the Islamic and non-Islamic literatures on religiosity to develop the Islamic religiosity model. From the religiosity model and its operational definitions, the religiosity instrument – the Muslim Religiosity-Personality Inventory (MRPI) - was developed and pilot tested to ensure reliability and validity. The MRPI was then field tested among 1,692 youth from across Malaysia. From the field test data, raw scores were obtained and normed using a standardized (z-score) method. The normed scores were then compared across five demographic variables (i.e. cluster group, age group, sex, level of educational attainment and place of residence) using descriptive, T-test and ANOVA. The normed scores were then compiled to establish religiosity benchmarks for Malaysian Muslim youth as a relative standard of comparison for future MRPI respondents. The study findings indicated that a model and instrument for measuring religiosity from the Islamic perspective is attainable. The MRPI is based on a multi-dimensional and comprehensive religiosity concept reflective of key dimensions of the Islamic tawhidic worldview. The field test findings indicated that there are significant differences in youth religiosity normed scores across the six sub-populations of youth sampled (i.e. IPTA students, youth organization members, Serenti drug rehabilitation inmates, political party members, youth 'at-large' and young factory workers), as well as across most of the other five demographic variables. Overall, the study concluded that there are considerable differences in religiosity among different groupings of Muslim youth in Malaysia, which potentially reflects differences in key competencies integral for positively contributing to nation building. The study also points to several important areas for future religiosity research among youth in Malaysia using the MRPI and resulting religiosity benchmarks.

Papers :
1. The Islamic religiosity and religious personality index: Toward understanding how Islamic religiosity among young Malaysian Muslims contributes to nation building
2. The Islamic religiosity and religious personality index: Developing youth group religiosity norms as a first step toward understanding Malaysian Muslim youth social ills
3. The Muslim Religiosity-Personality Inventory (MRPI): Toward understanding how Islamic religiosity among young Malaysian Muslims contributes to nation building
4. The Muslim religiosity-personality measurement inventory (MRPI)'s religiosity measurement model: Toward filling the gaps in religiosity research on Muslims
5. Exploring regional differences in religiosity among Muslim youth in Malaysia

# SELF-ESTEEM, EMOTIONAL MATURITY AND SELF EFFICACY OF YOUTH PARTICIPATING IN THEATRE PERFORMANCE

## (ESTIM KENDIRI, KEMATANGAN EMOSI DAN KEYAKINAN DIRI BELIA YANG MENYERTAI TEATER)

by :

**Wendy Yee Mei Tien**

**May 2004**

Institute for Community and Peace Studies (PEKKA)

Youth are important assets for the continuous development of the nation. Youth are also in a critical stage for development. Therefore, many youth development programmes have been conducted to help youth develop and equip them with the necessary attitudes, knowledge and skills to enable them to meet the future challenges and become indispensable leaders of tomorrow. A major developmental task during youth is the creation of a sense of identity. Theatre is one of the most common developmental programmes used in the United States, Britain, Canada and Australia because through performing, the youth are able to project a new identity and discover themselves (Courtney, 1980). However, in Malaysia, theatre has not been embarked forcefully as a developmental programme for the youth. Thus, the purpose of this study was to determine whether theatre would be suitable in youth identity development programme in Malaysia. This study determined the effects of theatre performance towards the identity development of the youth; specifically the development of self-esteem, emotional maturity and self-efficacy. Six selected elements of theatre performance were also used to determine their influence towards the development of these three identities. The respondents for this study comprised all diploma students majoring in theatre from year one right up to the final year of two higher learning institutions in Malaysia. The number of respondents responded to the self-administered questionnaires were 109. The findings showed that a majority of the respondents had a moderate level of emotional maturity but the overall respondents' emotional maturity could be considered high as almost half of the respondents reported to have a high level of emotional maturity. The other findings of this study showed that theatre performance had equal influence towards the development of self-esteem, emotional maturity and self-efficacy. Among the six elements of theatre performance, role-playing, improvisation and characterization had the greatest influence towards the development of the respondents' self-esteem, emotional maturity and self-efficacy. These findings imply that theatre performance is a suitable youth identity development programme as it helps to develop the youths' inner resources, identity, positive attitude and meet the basic needs for youth to be competent. The study recommends that theatre to be incorporated as one of the youth identity development programmes in Malaysia, to give greater emphasis and to incorporate the three most influential theatre performance elements; role-playing, improvisation and characterization into other youth development programmes and to incorporate theatre into the academic curriculum in school.

**Paper :**

1.      Self-Esteem of Youth Participating in Theatre Performance: A Malaysian Scenario