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CONTENTS

ARABIC NOVEL BORN SATIRICAL

Khaled Abkar Alkodimi[1]

[1]*Faculty of Arts, Communication and Education, Infrastructure University Kuala Lumpur*

ABSTRACT

Despite the fact that many researchers have traced back the development of the Arabic Novel, little attention is paid to the critical tone that characterizes this genre since its outset. This paper, although it explores the emergence and development of Arabic fiction, its primary concern is to textually trace and analyse the interrelation of society and fiction showing how changes in society are being contextualised in fiction, and thus, how themes and narrative techniques of the genre develop accordingly. In this sense, I would argue that a critical concern for social affairs constitutes an essential aspect of the Arabic novel, since the initial stages of its appearance. The analysis shows that satire appears to be an essential feature of this genre, as the novel is intended to teach and enlighten the public rather than merely to entertain them. But before delving into further analysis of the use of satire in the Arabic novel, I shall first focus on the emergence of the genre.

THE RISE AND DEVELOPMENT OF THE ARABIC NOVEL:

The emergence of modern Arabic fiction in general, and the novel in particular, happened over many years. But a continuous flow of novels of any literary merit, or a fair degree of technical competence, does not become apparent until nearly a hundred years later, around the 1940s (Jad,1983, p. 1). Nevertheless, almost all critics consider *Zaynab* (1913) by Muhammad Husayn Haykal to be the first fairly accomplished novel that departed from the traditional form of *maqama*[1], and the first novel which was inspired by regional Egyptian nationalism (Jad, 1983, p.11). Paul Starkey (2006) observes that *Zaynab* is considered to be a focal turning point in the development of the Egyptian and Arabic novel: to him, *Zaynab* "represents a major advance in Arabic novelistic technique" (p.102). The significance of this work as a full-fledged novel is further stressed by Samah Selim who states that *Zaynab* "offers an original inscription of a fully developed and autonomous narrative subject the essential foundation on which a variety of European versions of the history of the novel have been constructed" (2004, p.103).

Thus, it was in 1913 that Haykal proposed a dramatic new departure from old formless literary categories towards a more distinguished and well-constructed shape, the novel. Robin Ostle (1991) compares *Zaynab* to Jean-Jacques Rousseau's *Julie, ou la nouvelle Héloïse* (1761), in the sense that *Zaynab* significantly reflects class and rural life in Egypt ("The Arab World", p. 104-5). According to Ostle (1991), *Zaynab* incorporates all of the classic elements of European models: long, sustained idylls about the Egyptian countryside, episodes of romantic passion, the struggle to adhere to the accepted pattern of social virtue as opposed to following one's natural, instinctive, inclinations. However, as Ostle claims, the real significance of this novel lies not so

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[1] Maqama is a sort of narrative form, which was popular in Arabic literature until the beginning of the 20th century. Hadith Isa Ibn Hisham by al-Muwaylihi (1907) is considered by many critics to be the closest to European narrative tradition of the novel.

much in its intrinsic literary qualities, but in the fact of its existence and the subsequent patterns which it established in Egyptian fiction throughout the 1920s and the 1930s. Significantly, Ostle identifies pastoral and satire as important elements in *Zaynab*, which were crucial to the subsequent development of creative prose writing for the next three decades, with the two elements expressing the aspirations and the revulsions of Haykal's time (p.105). But despite *Zaynab* paying particular attention to the harsh and unjustified traditions among the rural classes in Egypt, a romantic element seems to dominate the long sustained passages of idyllic description of scenes of the Egyptian countryside. Nevertheless, Haykal's *Zaynab* critically introduces a vivid portrait for marriage traditions in Arabic society, particularly Egypt.

In this respect, *Zaynab* was undoubtedly avant-garde for its time. Haykal's lead was followed by Ibrahim al-Mazini, Abbas Mahmud al-Aqqad, Taha Husayn and Tawfiq al-Hakim, who wrote and published a number of novels, appearing from the mid-1920s through to the 1940s. The plots of novels such as al-Mazini's *Ibrahim al-Katib* (1925-26) or al-Aqqad's *Sara* (1938) are full of romantic adventures involving the central characters, which are proceeded by a series of unconvincing coincidences, and which come extremely close to the world of facile escapism provided by popular romantic magazines, indicating that romance and passion were significant characteristics of Arabic novels during this period. Al-Aqqad's *Sara* (ibid.), for example, revolves around the passionate love between Sara, in her twenties, and Hammam, in his late thirties; the novel reveals that while Hammam is deeply in love with unfortunate Sara, he never attempts to understand her problems, nor even thinks of marrying her. Their relationship is totally sensual. Though he tells her of his love, he never shows his love in action. Though essentially romantic, the novels of this period are autobiographical in nature, which reflect the authors' own life and experiences. Taha Husayn's *al-Ayyam* (1933), for instance, which many critics consider his masterpiece, and a major contribution to prose literature during this period, is nothing but a famous autobiography (Allen, 1994, p. 36, Moosa, 1997, p. 292). The first part of *al-Ayyam* covers Husayn's life up to the age of thirteen, when his family sent him to study at al-Azhar Mosque, a religious institution established in the Fatimid era. It contains a detailed, passionate portrayal of the life and society of the author in his village in Upper Egypt. According to Allen, the use of the third person in the novel "lends an element of fictionality even to these personal memories, and this is aided by both the insights into the young boy's motivations and also by the tone of gentle irony which pervades the entire work" (1994, p. 36). Moreover, Taha Husayn's later novels, particularly *Shajarat al-Bu's* (1944), are also very significant contributions to the genre.

However, many critics consider *Awdat al-ruh* (1933) by Tawfiq al-Hakim to be the first novel which succeeds in painting a convincing portrait of a family within a very restricted environment. In *Awdat al-ruh*, we are introduced to Muhsin, a young student living with his relatives in Cairo. Like his father, Husayn comes from a peasant background. His father marries a woman from a rich powerful Turkish class, hoping to climb socially. But his arrogant and bombastic wife constantly reminds him that he is an uncouth *fallah* whom she works hard to civilise, and she treats with equal harshness and contempt the peasants who work on her estate. Muhsin then deeply feels in love with Saniyya, the beautiful seventeen-year old daughter of a retired physician. His love is agitated by his wild imagination, evident in the way Muhsin holds and kisses Saniyya's handkerchief. What is significant is that the love story does not deny the social reality it depicts, but functions as a platform to satirise certain social ills. Like *Zaynab*, irony and romance are carefully interwoven to reflect, as well as to criticise, social reality. Matti Moosa considers *Awdat al-ruh* (ibid.) as "a work of social realism, marked by mordant humour, revealing the loves, joys, and sorrows of a middle-class Egyptian family" (ibid., p. 305). Nevertheless, in spite of the great contribution made by great thinkers like Taha Husayn, al-Aqqad and Tawfiq al-Hakim, it is perhaps Naguib Mahfouz who has written the most in novel

form and who has earned the widest repute. Roger Allen (ibid.) considers Mahfouz the most prolific and successful novelist of the "Generation of 39". Allen confirms that "he [Mahfouz] is without doubt the Arab world's most illustrious novelist…His earlier works, of which *The Trilogy* may be considered the culmination at that time, were avidly read" (p. 55).

Apart from the romantic trend that flourished during this period, the historical novel played an important role in Arabic literature, with its combined purpose of educating and entertaining, during the general process of *nahda*, involving a rediscovery of the classical heritage and a reassertion of national identity. Moosa (ibid.) states that the Lebanese writer Butrus al-Bustani (1819-1883) was the first author to set the foundation of the Arabic historical novel in 1871, but adds that it was the Syrian writer Jurji Zaydan (1861-1914) who later popularised Arab history in fictional form; he also notes that Zaydan's historical novels are broader in scope than al- Bustani's (p.185). This historical trend continued to exist even after the appearance of the romantic phase; Allen considers al-Hakim's *Awdat al-ruh*, discussed above, to be a clear expression of history, which reflects the increasing awareness of historical roots among authors (p. 66). Furthermore, Moosa makes the assumption that *Awdat al-ruh* symbolises the history of Egypt and its people since pharaonic times: like their ancestors, they are a cohesive social unit; and despite seeming passive, they prove to be men of action when inspired by revolution (p. 308).

More importantly, both Allen and Moosa stress the function of the historical novel as a tool of social criticism. According to Allen (ibid.), many writers produced historical novels set in both ancient and medieval times, as well as during the interwar period (1918-1939) and in the 1940s, although this particular type of novel has suffered a significant decline since that time. Modern Arab writers continue to make use of history in their fictional works, reflecting certain periods in the history and development of modern Arabic culture. However, the purpose is no longer merely to entertain, but to use the past to illustrate and stress a moral code for present and future generations. Jamal al-Ghitani, for instance, uses texts from a historian of the Mamluk period in his novel *Al-Zini Barakat* (1976). His intention is to deliver sardonic and highly critical commentary on civil liberties in Egypt in the 1960s and 1970s, rather than to put the event of several centuries earlier into a more palatable form. The historical trend was followed by the romantic, with Haykal's *Zaynab* marking the beginning of the romantic phase. This trend remained extremely popular until recently.

However, as Allen observes, the Arab socio-political landscape has changed tremendously in the past few decades; it is natural, therefore, that the novel has been called upon to fulfil a role which it performs better than any other literary genre that of serving as a mirror and critic of the society within which it is conceived (Ibid., p. 63). Matti Moosa (ibid.) notes that in the interwar period, Arabic fiction underwent substantial changes in both its themes and its techniques. The former at least can definitely be attributed to the social and political upheavals in the region. In this period, there arose strong nationalistic feelings and a movement for political independence, accompanied by cultural upheavals which affected many facets of Arab life, especially in Egypt. The revolution of 1919 symbolised the Egyptian national struggle for political, social, and economic freedom and independence. It focused attention on the reality of Egyptian life: Egypt was seeking its real identity and was moved by the desire to take its rightful dignified place in the community of nations. Such social and political changes have been very much reflected in its fiction. According to Moosa, Egyptian writers, under the influence of such an atmosphere, laboured seriously to create an indigenous fiction which would 'realistically' reflect Egyptian characteristics, since romantic fiction was too outlandish and unreal a vehicle to portray life in Egypt. There was a need for a new literature based on real human actions in daily life, portraying society as realistically as possible,

thereby regarding the romantic outlook of their predecessors as outmoded. Among the pioneers of the new realism were Isa Ubayd, Mahmud Timur, and Mahmud Tahir Lashin (ibid., p. 266).

Thus, Arabic fiction took a new turn during the 1930s, from the romantic treatment and the psychoanalysis of characters to realism, based on the interaction between characters and society. This trend culminated in the works of the Nobel Laureate Naguib Mahfouz. This new trend concerned itself with the social predicament of the poor and the downtrodden, and with the impact of social and moral dictates on their life and behaviour, intended to showcase the faults of society through the actions and behaviour of the characters. Moosa observes that Egyptian writers during this period were intent on "creating a genuine Egyptian literature with Egyptian characteristics, but they used Western techniques," adding that students at the Egyptian University called for the creation of a genuine Egyptian writing that would realistically portray the farmer in his field, the businessman in his store, the prince in his palace, the scholar among his books and students, etc. They wanted a literature that would realistically depict Egyptian life and identity, but not one that was modelled on Western art (ibid, p. 281-2). Hence, with the realistic trend of the 1940s, the Arabic novel ultimately stood on its own as a significant Arabic literary genre. As Ostle notes, "With the 1940s the novel in Arabic finally comes of age, and it does so in a setting which is urban", adding that the transition from romantic trend to nightmarish vision of social reality is clearly illustrated in novels based on life in the city ("The Arab Wor1d", p. 113).

In general, as Allen (ibid.) observes, the current state of the genre of the novel within this broad geographical expanse suggests that while the fortunes of certain national traditions may fluctuate in accordance with political and social circumstances, "the genre as a whole continues to fulfil its function as a reflection of the variety and complexity of contemporary life in the region" (p. 163). As Ali Muhsin Jassim notes, the modern Arabic novel development is governed by the social and political changes that very much "influence and control the lives of individuals and societies", adding that "the changes and problems experienced by Arab society are reflected in the novels produced" (1983, p. 67-70). Recently, novels have become more concerned with the portrayal of groups of people in their struggle with the changes of life in Arabic society today. As we noticed in the realistic tradition of the 1940s, the period of the late 1950s and 1960s saw an increasing tendency among many Arab novelists to concentrate more on the individual in his social environment. Jabra Ibrahim Jabra notes that the focus has shifted from an investigation of society and its conflicts, to another kind of complex maze, that of the inner self of man as novelists explore the secrets of his conscience using the techniques of modern psychology on the scientific plane, and stream-of-consciousness and interior monologue on the more literary level (cited in Allen, 1994, p. 14).

The 1960s emerged then as a period when the different revolutionary regimes in the Arab world moved from the initial flush of success which independence and its consequences had brought, towards a process of formulating some of the ideological values on which the revolution had been or was to be based, and of putting such values into practice. The following section throws some light on the state of the Arabic novel during this period.

SIXTIES GENERATION: THE SEARCH FOR A NEW FORM

As a matter of fact, the Arab world, particularly Egypt, witnessed tremendous social, economic, and political changes, during the 1960s and afterwards. Hence, the political climate as well as the socioeconomic instability of the period invariably shaped the works of the authors of this period, who came up with new horizons in Arabic creative art in order to cope with the new developments in the region. In other words, two important factors significantly influenced Arabic novelists, and therefore, the art of fiction. The first and foremost is a social factor, which encompasses both social and political transformations. The second is pertaining to the need to go beyond the realistic tradition as a mode to express new themes arising from these socio-political aspects. Mehrez notes that this period "witnessed the emergence of a new literary breed that launched considerable changes in the literary forms, techniques, and the language that was to depict the contradictions and confusions of the sixties" (1994, p.13). For Mehrez, a new image of the artist, that of a 'revolutionary producer' became central to the literary field. She seems to suggest that the writers of this period were active participants in cultivating the public opinion of the significance of social reformation. Mehrez also stresses the importance of thematic as well as technical changes in fiction during this period to express revolutionary ideas.

What is at stake here is that satire became a mode of expression best suited to express these revolutionary ideas, which not only reflected public dissatisfaction with current social affairs, but also functioned as a tool of enlightenment. The narrative of Egyptian fiction, according to Muhsin Jassim al-Musawi (2003), is mostly engaged in the ramifications of nation, ethnicity, class, and gender where "the politicised state jargon of achievement, has become the butt of satire since the 1967 Israeli defeat of the nation state" (p. 33). For him, while the narratives "may build on conflict, such as class struggle or national liberation struggle, the basic patterns are ironic" (p. 162). Thus, al-Musawi puts much emphasis on the satirical treatment of the narratives during this period, noting that writers had to cope with the new situation "through parody, irony, travesty and humour" (p. 162). In her article, *In Quest of New Narrative Forms: Irony in the Works of Four Egyptian Writers*, Ceza Qasim Draz, further claims that the "Young Writers or the Writers of the Sixties" have declared themselves as a "fatherless generation" in the sense that they have revolted against Mahfouzian realism. Draz's argument focuses on what she referred to as the "dominant". According to her, the evolution of the narrative form witnessed a "shift in the 'dominant' from the mimetic approach of modern social realism, to an ironical metafictional approach in the writing of narrative" (1981, p. 137). For her "irony has … become the main structural principle which governs the works of 'the Writers of the Sixties" (p. 138).

Paul Starkey (2006), further notes that many of these writers shared a number of characteristics, both in terms of attitude and experience. Most were politically committed, but usually in a more outspoken way than the more optimistic generation of al-Sharqawi. Their work is characterised by a mood of rejection, disillusion and self-doubt rather than optimism. Starkey observes that many of these writers:

> "Had been, or still were, avowed Marxists, and many, again like [Sonallah] Ibrahim, had been imprisoned for their political views. At the same time, their self-doubt was combined, in the case of the best writers at least, with a powerful desire to find a new literary orientation for themselves, redefining the role of the writer in Arab society and allowing them to express the attitudes and feelings of the new generation (p. 139-40)."

Starkey, while emphasising the views of Mehrez, al-Musawi and Draz goes further to suggest that the writers of this 'Generation of the Sixties' created their own distinguished "literary orientation" to express their attitudes and feelings, as a reaction against not only the social and political deterioration of Arabic society Egyptian society in particular but also against traditional modes of writing fiction (p. 140). Indeed, Starkey's view takes us back to the 1950s British authors whose work characterized by bewilderment and confusion as a sense of breakdown of social values. Those writers turn their hatred towards the socio-political system, using their works to express their angry tone and have strongly attacked and criticized the existing situation.

Like the post-World War II British novelists the so-called 'angry young men' the 'Generation of the Sixties' Arab novelists, suffered from a sense of confusion and dissatisfaction with contemporary social and political affairs. The welfare state failed to bring reformation or development to society, causing these writers to lose faith in life in general, viewing it as ultimately useless and meaningless. Hence, disillusionment and alienation were common topics in Arabic literature of the 1960s, a period in which the ideals and high hopes of the Egyptian Revolution of 1952 gradually turned out not to have been realised. A process of fundamental realignment took place, reinforced by the defeat in the Six-Day War in 1967. Halim Barakat argues that:

> "Contemporary Arab writers have been pre-occupied with themes of struggle, revolution, liberation emancipation, rebellion, alienation. A writer could not be a part of Arab society and yet not concern himself with change. To be oblivious to tyranny, injustice, poverty, deprivation, victimisation, repression, is insensitively proper. I would even say that writing about Arab society without concerning oneself with change is a sort of engagement in irrelevances (cited in Allen, 1994, p. 63)."

SOCIO-CRITICAL MOOD OF ARABIC NOVEL

Critical tone does appear to be an important aspect which links almost all the varieties of Arabic novels discussed above. Tracing back the chronological development of the Arabic novel through the historical, the romantic and the realistic traditions, will show that many of these novels include bitter humour directed towards certain aspects of social life. That is to say, satire appears to be an essential component of the Arabic novel from the outset. For instance, Zaynab, the very first novel in Arabic fiction, though romantic in nature, strongly attacks less desirable marriage traditions practiced in rural areas. Satire, in other words, constitutes an important aspect of Zaynab: while the theme of love predominates the novel, it also carries a very serious social message. It criticises, according to Selim (2004), "the oppressive chain that binds the landless labourer to the wealthy landlord" (P. 116). Much of the satirical stance of the novel is introduced through the character of Hamid, whose "criticism of the traditional, feudal relationship between landlord and peasant is part and parcel of his total rebellion against the old social and moral order" (Selim, ibid., p.116). His critical attitude is an obvious mask to ridicule the social system, as well as to expose the absurdity of oppressing the peasants:

> "I have now made up my mind though I am ashamed of this confession that in spite of the many grave faults I had found with social milieu to which I belong, I still regard the classes that we have oppressed with idle pride. And If I had once found men from amongst the peasantry whose appearance,

speech and charm pleased me, and women who are no doubt more lovely, polite and intelligent that most of the girls of other classes, I now feel that there are divisions between the classes difficult to bridge (cited in Selim, ibid., p. 116)."

Furthermore, Ostle (ibid.) considers the use of dialogue and humour by al-Mazini as a vital element and a significant technical advance ("The Arab World", p. 110). Ostle's view is also shared by M. M. Badawi, who notes that "humour and irony," common in the earlier works of al-Mazini, made it delightful reading: like Zaynab, al-Mazini's Ibrahim al-Katib deals primarily with love, but also exposes and criticises the negative aspects of marriage customs in Egypt (1985, p.137-151). Moreover, Yawmiyyat Na'ib fi'l- Aryaf (Diary of a Country Lawyer, 1937) by al-Hakim is another well-crafted novel that is characterised by a significant change. For Ostle, the romance and passion in this novel is replaced by bitter satire condemning the folly of applying laws to peasants who are totally ignorant of them. The critical stance that al-Hakim seems to take in his literary work is also very much present in his novel Awdat al-Ruh, as discussed above. Considered an allegory, Awdat al-Ruh glorifies the Egyptians revival from the hegemony of British colonisation. As Ostle notes, the satirical humour with which writers like al-Mazini and al-Hakim pepper their works in the 1920s and 30s has very much influenced their successors ("The Arab World", p. 113).

In brief, satire seems to have been an essential element in the Arabic novel since the emergence of the genre. In her book, The Novel and The Rural Imaginary In Egypt, 1880-1985 (2004), Selim indicates that satire as a mode of expression can be seen even in the early forms of the Arabic novel, noting that Muhammad al-Muwaylihi's *Hadith Issa Ibn Hisham* "criticised the chaos and injustice of the mixed courts system and the decadence of the 'ulama in Egypt"[2] (p. 6). *Hadith Issa Ibn Hisham* is regarded by many critics to be a work of social satire, and "is intended to ridicule life in Egypt" (Moosa, 1997, p. 136). Moosa also describes the prose narrative *Hadith Issa Ibn Hisham* as containing the basic ingredients of the novel form, and praises the "subtlety with which al-Muwaylihi satirises Egyptian society" (p.139). Indeed, such tendency indicates that Arabic novel was not merely functioned as a source of entertainment, but more importantly as a means to enlighten the public: the novel as a genre proved to be an effective tool in depicting social reality, and therefore, educating the public of certain social illnesses in the hope of reforming society. The sole intention of the novel, in other words, is to reform the society. This genre, writes Mohamed Omri, "emerged alongside the desire to reform and remedy the backwardness of Arab societies where the first stage was a critique and a call for reform; the second focused on social conditions" (2006, p. 47). This indeed justifies Ahmad Ibrahim al-Hawwari's claim that narrative fiction is the most appropriate literary form for "instilling moral principles, improving habits, smoothing rough edges, and turning men of taste and intellect into educators … in the shape of amusement and humour" (cited in Selim, "The Narrative Craft", 2003, p. 111). Despite this satiric bent, however, it was only during the last three decades of the 20th century that satire as a mode of expression came to dominate Arabic fiction, through the work of contemporary Arabic novelists such as Sonallah Ibrahim, Eduard Alkharrat, and Abdul Rahman Munif, to name but a few.

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[2] Hadith Issa Ibn Hisham was initially serialized, but was then published as a book in 1907. It is considered by many critics as the highest form of Maqama and the beginning of the Egyptian novel. For more details, see Roger Allen, The Arabic Novel: An Historical and Critical Introduction, 28, as well as Matti Moosa, The Origins of Modern Arabic Fiction, 136.

CONCLUSION

To sum up, Arabic novel acted like a mirror carried over which have reflected the social, economic and the political changes in this region. It underwent a long process before it became a recognizable genre of modern Arabic literature. What is at stake here, is that the satirical tone does not only form an important aspect of this genre, but it could have played an important role in the emergence and the development of this genre- given that the aim of the Arabic novel was primarily to reform society rather than entertaining the public.

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A RHETORICAL CRITICISM OF SPEECHES DELIVERED BY DR ZETI AKHTAR AZIZ ON THE ISSUES OF ISLAMIC BANKING AND FINANCE LOCALLY

Khor Mi Nee[1], Abdul Mua'ti @ Zamri Bin Ahmad[2], Mastura Mahamed[1]
[1]*Faculty of Arts, Communication and Education, Infrastructure University Kuala Lumpur*
[2]*Faculty of Modern Languages and Communication, University Putra Malaysia*

ABSTRACT

Malaysian International Islamic Financial Centre was set up by Malaysian government to transform Malaysia into a vibrant International Islamic Financial hub. Malaysian Central Bank plays an important role in this transformation. One of the efforts is through the formal speeches delivered by the Central Governor, where it could be used to create and direct the necessary actions. Their speeches within and outside the company are important in motivating others and gaining support for their plan (Hartog, 1997). This study was designed to discover the application of the canon of logos by Malaysian Central Bank Governor, Dr. Zeti Akhtar Aziz. A modified version of neo Aristotelian criticism was used to analyse three formal speeches delivered locally with the focus of Islamic Finance products and services, from 2002 to 2006. This analysis indicated that Dr. Zeti only applied four types of proofs in her speeches; example of quantification, explanations, fact and serial examples. It could be due to the audiences, who were mostly local where they were exposed to the extensive exposure and education program on the Islamic banking done by local commercial banks. Practically, this study could assist and guide corporate leaders, especially those from banking industry to advance their business rhetorical skills in a more practical way.

Keywords:
Rhetoric, Islamic banking, speeches, CEO, neo-Aristotelian criticism, business.

INTRODUCTION: THE HISTORY AND OVERVIEWS OF MALAYSIA AS AN INTERNATIONAL ISLAMIC FINANCIAL HUB

In 1963, with the establishment of Tabung Haji, it served as a milestone to start the journey of Islamic Finance. The birth of the first Islamic bank in Malaysia in 1983, Bank Islam Malaysia was followed by the commencement of first Takaful Operator, Syarikat Takaful Malaysia in 1985. Security Commissions (SC) and Central bank Malaysia (BNM) set up two Syari'ah Advisory Councils to provide regulatory guidance on the development of Islamic Financial market, instruments and the institutions. In year 2000, these two bodies have drawn out and outlined the strategic direction, particularly for the sector of Malaysian Islamic Finance. Malaysian International Islamic Financial Center was set up by Malaysian government in the late of 2006 to capture the potential Islamic financial market globally and the other objective is to transform Malaysia into a vibrant International Islamic Financial hub. (www.pwc.com/en_my/my/assets/.../islamic-finance-hub.pdf).

THE IMPORTANCE AND INFLUENCE OF THE SPEECHES OF CEO'S

The position of Governor in Central Bank Malaysia is equivalent to the private entities' Chief Executive Officers (CEOs). The Malaysian Government places the trust on him or her to ensure the smooth operations of the central bank. In this research, the focus is on the current Governor of Bank Negara Malaysia, Dr. Zeti Akhtar Aziz.

The ability to speak and to convey the message well is an increasingly important professional art to be mastered by the CEOs. Leaders of organizations need this ability too, because leadership expresses itself primarily through speeches. The CEOs use speeches to get action, to direct that action, and to monitor and report on that action. Good speeches reflect sound thinking and forward looking. CEOs recognized it as necessary to the intelligent conduct of their business, as well as to their personal advancement in the business world (Allyn, 1948).

CEOs play an important part in creating and dispensing organization's values and visions to organization members and the external environment. Their speeches within and outside the company are important to motivate others and gain support for their vision (Hartog, 1997).

A group of public address scholars recently elected the Top 100 speeches in the 20th century, but limited the range to "political speeches" and found no speaking note by any members of the business community (Lucas & Medhurts, 1999).

The lack has not gone unnoticed (Curti, 1944), but two generations later, not a single collection of business speeches, criticism or analysis has been created to fill the void (Medhurst, 1989). Given the importance placed on communicating visions for organizations, it is both surprising and disturbing that communication scholars have devoted so little attention to major speeches of organizational or corporate leaders. But still the speeches of only one business figure, Chrysler CEO Lee Iacocca, have been studied in detail (Seeger, 1986).

The objective of the study is to identify the logos applied by Dr. Zeti Akhtar Aziz on the Issues of Islamic banking and Finance in her speeches delivered in Malaysia.

As she presumes the role of the most influential personnel in the Central Bank of Malaysia, her presence is crucial to spearhead efforts in educating and promoting Islamic Banking in Malaysia. What types of proofs were preferred in her speeches?

The following constraints are justified for the application of modified version of the method:
1) The past speeches obtained from Public Relations or Public Affairs departments indicated that there is no access to the scene of speeches delivery. It makes the analysis of occasion and audience impossible.
2) There are five classical canons in the original version of neo-Aristotelian method. But in this study, only one cannon is applied, logos. The style is more applicable to language and thus is not the focus of this research.

LITERATURE REVIEW

The speeches used in this research were analysed by applying the method of Neo-Aristotelian criticism, which involves the five canons: invention, organization, style, memory and delivery.

In the first formal method of rhetorical criticism, Neo-Aristotelian Criticism, the critic has to investigate three major components of the context; the rhetor, occasion and the audiences.

In the study conducted by Peterson (1969) on the speech delivered by Hardie, it was found that he was able to draw larger crowds whenever he speaks. With his intimate knowledge

of the privations of poor and his own background of poverty and hardship, he was able to understand and sympathize for the poor working group.

The speakers may have good reputation and gain fames in the eyes of the audiences, but it does not guarantee they are able to win the heart of the audiences. The study by Thomas (1959) indicated that Benjamin Franklin Butler's ethical appeal stems from sources both within and without the speech; he applies emotional proof sporadically. However, both ethical and emotional appeals are not sufficient to convince the audiences since the evidences presented by him are insufficient and irrelevant at times, the arguments are weak and the deliveries of speeches are uninspired.

A speaker is able to persuade and attract a larger audience despite the fact that he despises and abuses people. Hitler successfully persuaded the audiences through his public address by developing a powerful combination of pathos and ethos. He was able to wipe out facts and mistakes he had made. The other contributing factor was extensive used of logic, based on lies or misinformation (Casmir, 1966).

A question intrigues our attention: what are the basics for a rise of a speaker? There are three items that contribute to the rise of the speaker; logos, ethos and pathos in the study conducted on the selected speeches of Churchill (Miller, 1942). He suggested that a speaker is able to persuade the audiences with testimony, statistics and reasoning with the application of humour sparingly to loosen the tension among audiences. Merely with proof is just insufficient. It is suggested to mingle with vary emotional appeals with different sitting and circumstances. The ethical appeal, ethos, could be employed by the speaker through lifetime's development. It could not be achieved in short span of time.

CEOs play an important part in creating and dispersing organization values and visions to the organization members and external environment. Their speeches within and outside of the company are important to motivate others to gain support for their vision (Hartog, 1997).

Matthew (1986) applied the management roles proposed by Mintzberg to analyse the CEO of Chrysler, Anthony Lido (Lee) Iacocca's rhetoric during the crisis of the organization. The findings of the study indicated that the CEO is perceived as single handedly saving the troubled company, the Chrysler. The CEO, Iacocca, followed the Mintzberg's propositions about symbolic management through his most visible actions. Thirdly, he communicated frequently with an internal group that does not have direct access to the CEO. He put in the effort to generate support for his company by communicating with external group.

Myers and Kessler (1980) conducted a study on the speeches delivered by the leader of the largest corporation in America. An analysis of the content of these speeches revealed that the leaders perceived six major problems as occurring in American business and industry. In order to deal with these problems, they proposed three general corporate strategies; increased social responsibility on the part of business, influencing government policy, and economic education for the public.

According to Kallendorf & Kallendorf (1985), when they were searching for the clarity as a guiding principle for business prose, the artful use of figures of speech gives what could be a prosaic document considerable persuasive force and helps it to establish a company image. The sample of the business communication includes companies' internal and external documents, such as letters, speeches, business plan and annual report. The figures of speech, in short, enable a writer/rhetor to arrange, shape and present ideas in a way that projects the image of a thoughtful and analytical person whose ideas deserve to be taken seriously. They provide the tools for communicating the intelligence, goodwill, and upright character that Aristotle said must be projected.

During the recovery of economic from 2002 to 2008, the CEOs in Malaysia applied fact, explanation, quantification, definition, serial example and extended example in their speeches (Khor, 2011).

RESEARCH METHOD

The neo-Aristotelian or traditional method will be employed in this study. This method is the first formal method of rhetorical criticism and according to Herbert A.Wichelns, 1952, he began to distinguish the literary criticism from rhetorical criticism, asserting that rhetorical criticism is "not concerned with permanence, nor yet with beauty", as is literary criticism. Instead, it "is concerned with effect. It regards a speech as a communication to a specific audience, and holds its business to be the analysis and appreciation of the orator's method of imparting his ideas to his hearers" (Wichelns, 1980).

The application of classical canons of rhetoric began with five canons; they were invention, organization, style, memory and delivery. These five canons became the unit of analysis, and the approach was named as neo-Aristotelianism.

The development of neo-Aristotelian method of criticism was meant for speeches analysis; the selected or the chosen speeches for neo-Aristotelian method of criticism are particularly great artifact (Foss, 2007).

SELECTION OF ARTIFACT

This method of criticism was developed to analyze speeches. Dr. Zeti's selected Islamic Banking and Finance texts of speeches delivered locally are chosen as artifacts.

SELECTION OF THE SPEAKER

Dr. Zeti has been with Central bank of Malaysia since 1985. By 1995 she was appointed to be an Assistant Governor. She has been exposed to reserve management, foreign and money market operations, economic and exchange control. During the height of Asian financial crisis, she was appointed as Acting Governor on the 1st September, 1998 and led Bank Negara Malaysia term to successfully implement the selective exchange controls to restore stability and promote the economic recovery in Malaysia (www.pidm.gov.my).

Foss (2007) identified that speakers generally have contributed greatly to the public. As a leader of central bank, her contribution is not just limited particularly to Bank Negara Malaysia. She and her team played significant role during the economic crisis in 1998.

SELECTION OF SPEECHES

The total of three speeches will be analysed. The speeches are a compilation from Bank Negara Malaysia in March, 2006. One of the criteria of the selection is all speeches have been delivered to the audiences, and do not possess the nature of private and confidential. The other criterion is the selected speeches must possess the elements of Islamic Finance. In order to have depth and breadth in the logos used in the speeches, the selected speeches must vary and be essentially different.

Table 1: Speeches Selected and Analyzed

No.	Title of the speech
1.	Sustaining Islamic Banking and Finance Growth Through Effective Dissemination of Information
2.	Towards creating an Islamic Financial System as an Integral Part of the International Financial System-Strategies and Challenges Industry
3.	Islamic Finance : Building the Competitive Advantage

APPLICATION OF THE LOGOS IN THIS STUDY

In this study, *logos* will be focused.

LOGOS

It deals with the logical or rational elements of the rhetoric and with the effect of these elements on the audience. The evidence presented to further enforce or support the point is evaluated in terms of the beliefs of the audience and the context of the rhetoric (Foss, 2007).

There are eight types of evidence compiled by Ahmad (2007) which is based on Malaysian context. The other 8 public speaking books form the other 7 types of evidences. The selections of the books are on random basis with the minimum requirement of at least five editions. It implies that the books receive overwhelming responses and the books are constantly upgraded and improved. The total of 15 types of evidences will be listed and discussed.

RESULTS AND DISCUSSION

The discussions of the results of this analysis are divided according to the four proofs applied by the rhetor.

DELIVERY OF SPEECHES

The speeches delivered by Dr. Zeti locally; three speeches are studied and analysed, and they are coded as L1, L2 and L3.

LOGOS

Logos basically deals with logical components of the rhetoric with the effect of these components on the audiences.

QUANTIFICATION

Quantification is any measurement or set measurements that explains or describes a subject. It can be in the form of aggregate, average, ratio, percentage or any other form of quantitative information.

Dr. Zeti applies quantification when she talks about the total of the amount generated and the percentage of the captured market share through the Islamic banking: "Currently, Islamic banking has successfully generated RMXX billion in asset, garnering XX% market share" (L2).

EXPLANATION

An explanation is a statement or group of statements that addresses how or why something occurs.

Dr. Zeti applies explanation on the reasons of Malaysia moving into the globalization financial system where the funds could be sourced or raised directly from international banking institutions or though bonds and equity issue.

Dr. Zeti provides the example of explanation when she talks about the needs of standard Accounting and Auditing organization for Islamic Financial institutions. "While the Accounting and Auditing Organization for Islamic financial Institution has made a significant contribution in formulating and issuing accounting and auditing standards for Islamic financial institutions …" (L1).

FACTS

According to Jaffe (2004), facts are data that can be verified by observation. Dr. Zeti applies fact in one of her speeches. She uses the example of fact when she discusses the needs of extensive education of the consumer and business community: "Malaysia has implemented a ten-year structured consumer education program to increase the level of consumer awareness on the unique characteristic of Islamic financial products and the product choices offered by Islamic financial service provider..."(L3).

SERIAL OF EXAMPLE

Dr. Zeti employs an example of serial of example in her speeches when she discusses the rationale behind one of the websites set up by Central bank Malaysia, which serves the needs of information of these groups of profession: "...it thus aims to effectively meet the information needs of bankers, financiers, statisticians, economist, researcher and prospective investors as well…" (L2). By merely mentioning how the website is constructed is never enough and the audiences are looking for the profession groups that benefited from the website. It is not just a normal and ordinary website. The information posted on the website does not only feed the information briefly to the general public, but it serves the need of these groups of occupation.

Based on the analysis, Dr. Zeti applies four types of evidences in these three speeches where she delivered locally; quantification, explanation, fact and serial example.

CONCLUSION

Dr. Zeti uses fewer proofs in her speeches when she delivers her speeches locally. This is due to the fact that most of the audiences are Malaysians. They are quite familiar with Islamic Financial products or services offered, and it could also due to the extensive exposure and education program on the Islamic banking done by local commercial banks. Dr. Zeti does not need to present varieties of proof to convince the audiences in this context.

The study conducted by Khor (2011) has discovered that the speeches delivered by the CEOs from 2002-2008, in addition to definition and extended example, apply the same logical evidences like Dr. Zeti. The addition of the logical proofs could be due to the quantity of the speeches, where 22 speeches were analyzed. The similarity of the logical proofs in the speeches implied that where the industry of CEOs come from is not significant. The key factor is that they are here to use logical appeal to convince their respective audiences.

The limitations of this study are open up to directions or doors for future research. Firstly, the canon of delivery as described by the Greek orator, Demotsthenes to be the most important art of rhetoric. All the speeches could be well prepared and written, but they will fall on the deaf ears because of the unskilled delivery (Edward& Robert, 1998). In this study, the canon of delivery is absent due to no access to the recording of Dr. Zeti's speech presentations. The analysis of written speeches is not sufficient and the canon of delivery is suggested to be included in the speeches analysis in the future research, with the advance of technology.

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DOWEL-BEARING STRENGTH OF KEMPAS USING 'SPRING THEORY'

Tengku Anita Raja Hussin[1] and Rohana Hassan[2]
[1]Faculty of Engineering and Technology Infrastructure, Infrastructure University Kuala Lumpur
[2]Faculty of Civil Engineering, University Technology MARA

ABSTRACT

Dowel-bearing strength of wood is one of the parameters that are needed to determine the load-carrying capacity of timber joint. However, none of the available standard consists of dowel bearing –strength of wood compressed with wood dowel. The existing standards are based on the dowel bearing-strength of wood based material compressed with steel dowel. The dowel bearing-strength of wood based material for this study was tested on the Kempas species compressed by 21 mm diameter dowel and was determined by using the 'Spring Theory'. The experimental work of the actual dowel-bearing strength of wood based material compressed with the steel dowel (WBCSD) and combined with the wood dowel that was compressed with steel block (WDCSB) were reported. It was found that the lowest 5% offset load was in the 'Spring Theory' (WBCSB + WDCSB) *(28.57 kN)* compared to the actual WBCSB *(36.35 kN)*. These differences show that the actual WBCSD is 10% higher than the value of the 'Spring Theory'. Therefore the dowel-bearing strength of the based material of Kempas compressed with wood dowel is taken from the lowest bearing strength that is *33.19* Mpa resulted from the 'Spring theory'. It is therefore can be concluded that the 'Spring Theory' is also applicable to be used for the tropical timber species.

Keywords:
Load carrying capacity, Kempas, 5% offset stiffness

INTRODUCTION

In order to have a safe timber joint design, all parameters of interest that contributed to the load of carrying capacity of the joint design are considered as priority and contributed to a major factor in the design. One of the important parameters to design the load carrying capacity of a timber joint is the dowel bearing-strength of the wood based material. The existing information on the dowel bearing-strength of wood based material compressed using steel is available in the National Design Standard, (NDS, 2005) Eurocode 5 (EC 5, 2008). However, none of these standards has the dowel bearing-strength of wood based material compressed with wood dowel. This includes the Malaysian Standard 544 (MS 544, 2001). The only available method is proposed by Schmidt and Daniels (1999) and is named as 'Spring Theory'. This theory is applied in this study due to the possibility of its application to the tropical timber species since Schmidt and Daniels (1999) have reported a convincing result in their study using the softwood timber species.

The methods for designing joints of the dowel connector for steel are currently included in the National Design Specification for Wood Construction (NDS) (AFPA 2001) but not for the wood. The European Yield Model (EYM) failure modes are based on steel dowel connectors, instead of wooden dowels. Hence, designers of timber frames have little guidance when designing wood based joinery for load transfer purposes.

Currently there is no data available for dowel-bearing strength of wood based material compressed by wood (Schmidt and Daniels, 1999). This information is also not currently available in the existing design standard, including the NDS, 2005; EC 5, 2008 and MS 544, 2001. Therefore this study aims to evaluate the dowel-bearing strength of wood based compressed with wood dowel by using the 'Spring Theory' as proposed by Schmidt and Daniels (1999).

The main objective of this study is to determine the dowel-bearing strength of wood based material on Kempas compressed by wood dowel using the "Spring Theory'. Therefore, the specific objectives are to analyse the previous collected data of dowel-bearing of wood based material compressed with steel dowel (WBCSD) and to determine the dowel-bearing of wood dowel compressed with steel block (WDCSB). Finally the WBCSD and WDCSB data were compiled to determine the dowel-bearing strength of Kempas by using the 'Spring Theory'.

DOWEL-BEARING STRENGTH OF WOOD BASED MATERIAL

Dowel-bearing strength of wood based material is one of the important parameters need to be specified in order to design the load-carrying capacity of a timber joint. Many factors contributed especially from the wood members and the fasteners influence the dowel-bearing strength of the wood based materials. Among the factors are the influence of dowel diameter (McLain and Thangjitham, 1993), grain directions (Rammer, 1999), specific gravity (Wilkinson, 1991), moisture content (Rammer and Winistorfer, 2001 and Sauvat *et al.,* 2008, Rohana, 2011) and density (Jumaat *et al.*, 2006 and 2008 and Rohana, 2011).

However, all recorded data from the EC 5, 2008 are for the dowel-bearing strength of wood based material that was compressed by steel dowel. Only a few studies reported on the dowel-bearing strength of wood based materials compressed by wood dowel. These studies were reported by Church and Tew (1997), Sandberg et al. (2000), Schmidt and Mackay (1997), Schmidt and Daniels (1999), Miller (2004) and Miller (2010). Church and Tew (1997) determined that the dowel bearing strength had an additional experimental method to the ASTM-D5764 and the BS EN 383:2007. They have introduced a different method in determining the dowel bearing strength when compressed with wood dowel. Instead of pressing the steel dowel with the steel block, Church and Tew have compressed the wood dowel by using the wood block. Their work has been cited by Sandberg *et al.* (2000). However, Sandberg commented that Church and Tew's method was by limiting the deformation of both elements; the wood dowel and also the wood-based material (Sandberg *et al,* 2000). Since the results of Church and Tew's showed a significant reduction of 50% compared to the steel dowel value, Sandberg *et al.* has used different method in their study in order to separate the wood dowel and wood-based information.

DOWEL BEARING- STRENGTH USING "SPRING THEORY".

The study of Dowel bearing-strength by using the 'Spring Theory' was proposed by Schmidt and Daniels (1999). This theory of determining the dowel-bearing strength of wood compressed with wood dowel works by combining the load-deformation curves for the dowel-bearing strength of wood dowel and the dowel-bearing of based material. The load-deformation curves for the wood dowel is from the wood dowel compressed with the steel block (WDCSB) and for the wood based material is from the wood block compressed with the steel dowel (WBCSD). The illustration of this dowel-bearing spring theory is shown in Figure 1. The yield strength of

the curves in combination is found by applying the 5% offset method to the combined load-deflection curve.
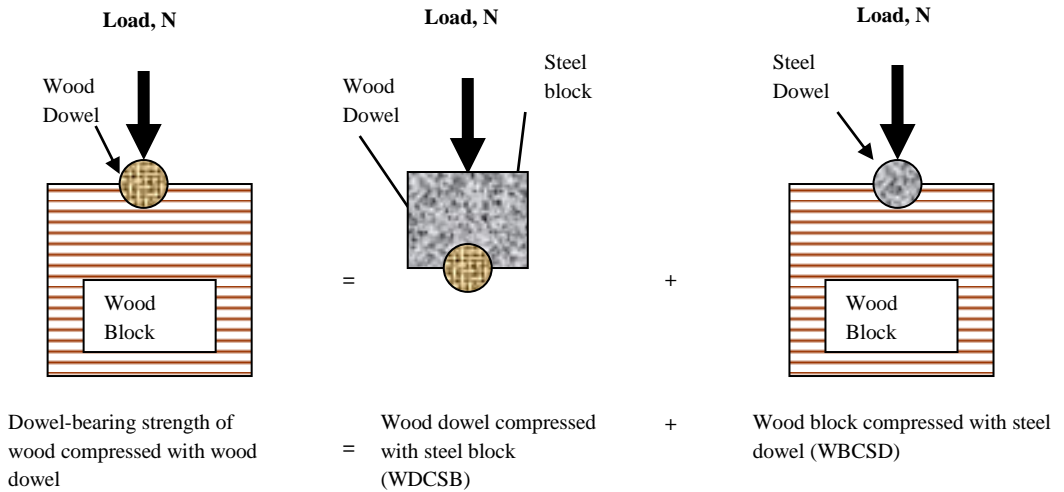
Figure 1: Method proposed by Schmidt and Daniels (1999)

METHODOLOGY

WOOD BLOCK COMPRESSED WITH STEEL DOWEL (WBCSD)

For sample preparations, all dowel-bearing strength specimens were prepared as shown in Figure 2. Ten (10) specimens were cut into half having the groove for the dowel parallel and another half (perpendicular) to the grain. The wooden block specimens were prepared in the sizes of 25 mm by 100 mm by 125 mm.

Figure 2: Bearing strength specimens ready for test
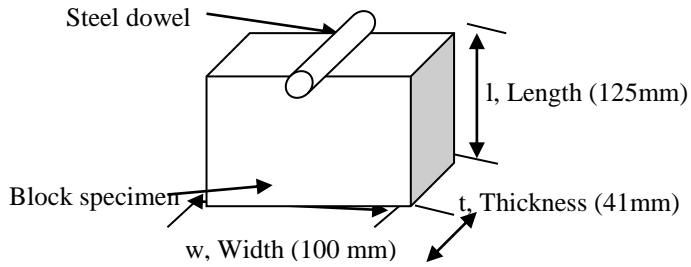
Figure 3: Shows the specimens configuration. These methods were applied to determine the WBCSD as shown in Figure 4.
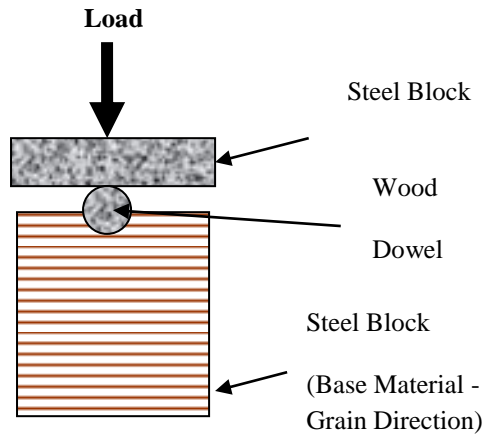
Figure 4: Methods approach to determine the dowel bearing strength

WOOD DOWEL COMPRESSED WITH STEEL BLOCK (WDCSB)

The tests conducted for this research were performed by using a 21 mm diameter and 323 mm length of wood dowel. The wood block and the dowels were both made of Kempas species. The moisture content and density of the specimens were also determined after the WDCSB test. The yield point was determined by 5% offset method per ASTM D5652 (ASTM, 1995a). The configuration of the WDCSB is as shown in Figure 5.
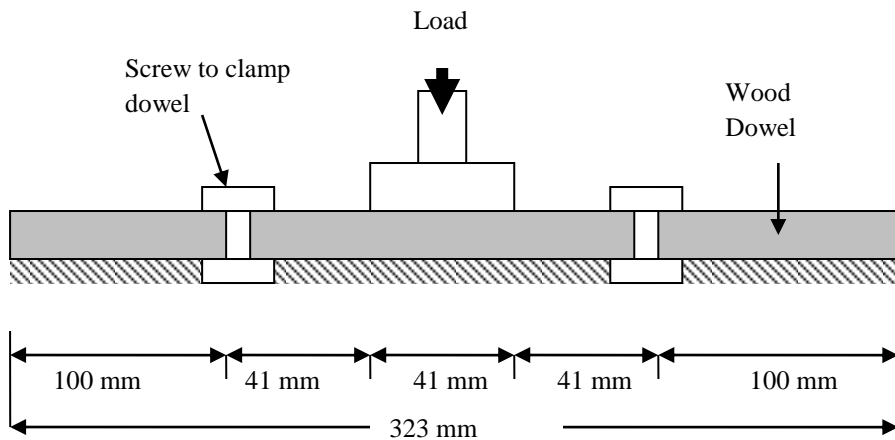
Figure 5: Configuration and the geometry of the wood dowel

The specimens were tested according to ASTM 1995a at a load rate of 0.024 in/min to reach failure in approximately four (4) to seven (7) minutes. The testing assembly consisted of a steel block with half-hole placed on the flat base on the Universal Testing Machine (UTM) and a load head made of steel plate that pressed the dowel into the specimen. A picture of the dowel bearing test setup is shown in Figure 6 and Figure 7.
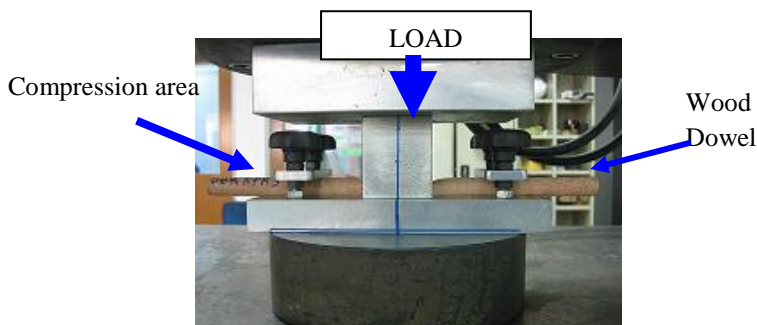
Figure 6: Test Set-up of WDCSB

Figure 7: WDCSB - After Test

21

RESULTS AND DISCUSSION

Detail discussion of the findings for this study is as shown in Table 1 and Figure 8 respectively. Table 1 shows the average result for ten (10) specimens. For the results of WBCSB, it was found that the 5% of the offset load, stiffness and bearing strength of Kempas was 36.35 kN, 9.76 kN/mm and 42.22 Mpa respectively.

Table 1: Compilation of WBCSD

Sample Code	Max.		Proportional value		5% Offset		Stiffness at 5% offset (kN/mm)	Bearing Strength (Mpa)
	Load (kN)	Displc (mm)	Load (kN)	Displc (mm)	Load (kN)	Displc (mm)		
KPS 1	55.18	19.47	31.74	2.01	38.09	3.41	11.17	44.24
KPS 2	57.14	10.07	23.93	2.01	31.74	3.72	8.53	36.86
KPS 3	55.18	8.85	28.81	2.19	42.00	4.15	10.12	48.78
KPS 4	48.35	6.77	38.09	2.80	42.97	4.21	10.21	49.91
KPS 5	39.07	8.18	22.95	1.95	31.25	3.60	8.68	36.30
KPS 6	50.79	8.73	26.86	1.70	36.33	3.23	11.25	42.20
KPS 7	49.81	11.23	27.83	2.31	37.11	3.96	9.37	43.10
KPS 8	50.79	8.18	31.25	2.31	40.53	4.15	9.77	47.07
KPS 9	49.81	14.28	18.55	1.40	25.88	2.93	8.83	30.06
KPS 10	49.32	8.36	26.37	2.25	37.60	3.90	9.64	43.67
AVERAGE	50.54	10.41	27.64	2.09	36.35	3.73	9.76	42.22

From Figure 8, it shows that the initial stiffness of the WBCSD curve is increasing until its load capacity reached about 34 kN load and about 4.2 mm displacement. Load is increasing until the maximum value is 39kN at displacment 8 mm. The fracture of the tests speciemens were recorded at 30 kN load with around 13 mm displacement. The fracture of the tests specimens were due to the splits or small cracks of the specimens.
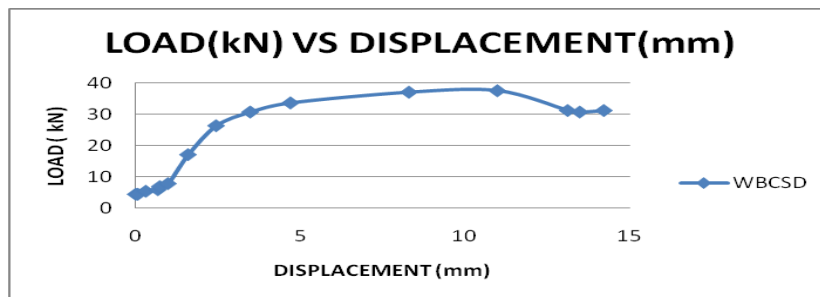
Figure 8 : Typical Plot for WBCSD

BEARING – STRENGTH OF WOOD DOWEL (WDCSB)

The yield point was determined by 5% offset method per ASTM D5652 (ASTM, 1995a). A plot is made of the load versus deflection for each test. (Figure 9) shows the typical Plot for WDCSB. The compilation results of the ten (10) samples are shown in Table 2.

Table 2: Compilation of WDCSB

Sample Code	Max.		Proportional value		5% Offset		Stiffness at 5%	Bearing Strength
	Load (kN)	Displc (mm)	Load (kN)	Displc (mm)	Load (kN)	Displc (mm)	(kN/mm)	(Mpa)
KPS 1	151.676	10.21	19.32	2.69	38.09	5.16	7.38	44.24
KPS 2	217.2	10.42	9.6	0.98	28.5	4.3	6.63	33.10
KPS 3	50.18	8.25	5.55	0.66	9.92	1.02	9.73	11.52
KPS 4	42.21	8.6	12.15	1.45	16.05	2.76	5.82	18.64
KPS 5	97.65	9.61	13.52	1.91	16.15	2.35	6.87	18.76
KPS 6	134.64	9.4	18.85	2.02	22.94	2.76	8.31	26.64
KPS 7	117.78	8.83	13.97	1.44	18.39	2.41	7.63	21.36
KPS 8	123.32	8.21	19.28	1.78	25.72	2.88	8.93	29.87
KPS 9	82.78	8.22	9.73	0.84	13.82	1.48	9.34	16.05
KPS 10	151.69	10.56	15.55	2.4	18.36	3.34	5.50	21.32
AVERAGE	116.91	9.23	13.75	1.62	20.79	2.85	7.61	24.15

Table 2 shows the average results for the ten (10) specimens. For the the results of WDCSB, it was found that the 5% of the offset load, stiffness and bearing strength of Kempas was *20.79 kN, 7.61 kN/mm* and *24.15 Mpa* respectively.
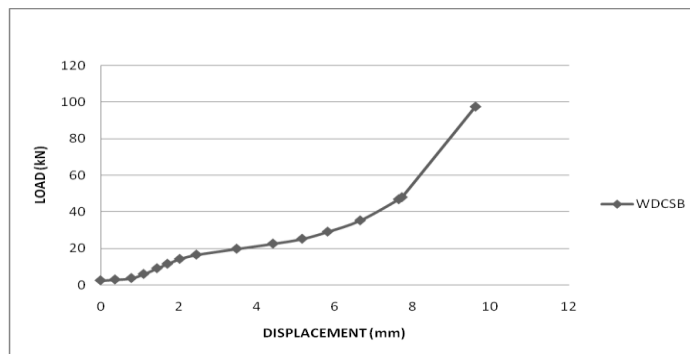
Figure 9 : Typical Plot for WDCSB

Figure 9 shows the initial stiffness of the WDCSB curve which is increasing smoothly until about 20 kN load and about 3.8 mm displacement. Load is increasing until the load head made of steel plate press the dowel to its maximum capacity. After it reaches the maximum capacity,

the load keeps on increasing but with a smaller displacement. At this stage, it was seen that the wood dowel is no longer compressed.

DOWEL BEARING – STRENGTH OF WOOD BASED USING 'SPRING THEORY' (WBCSD + WDCSB)

In order to determine the dowel bearing-strength of the wood based material for Kempas using the 'Spring Theory', the WBCSD and WDCSB were combined and discussed. The results were then compared with the findings published by Schmidt and Daniels (1999). Figure 10 and Table 3 shows the results of the 'Spring Theory' by the combination of the WBCSD and WDCSB which were written as WBCSD + WDCSB in this study.

From Table 3, the average results for the ten (10) specimens could be seen. From the 'Spring Theory' (WDCSB+ WBCSD), it was found that the 5% of the offset load, stiffness and bearing strength of Kempas was 28.57 kN, 8.69 kN/mm and 33.19 Mpa respectively.

The comparison of the spring theory (WBCSD to the WDCSB) was shown that the 5% of the offset of WBCSD was 42.79 % higher than the results of WDCSD. However, the maximum capacity, stiffness and the bearing strength of the WBCSD were 131.31%, 28.16% and 74.81% which was lower than the results of WBCSD.

Table 3: Compilation of the Spring Theory (WBCSD + WDCSB)

Sample Code	Max.		Proportional value		5% Offset		Stiffness at 5% (kN/mm)	Bearing Strength (Mpa)
	Load (kN)	Displc (mm)	Load (kN)	Displc (mm)	Load (kN)	Displc (mm)		
KPS 1	103.43	14.84	25.53	2.35	38.09	4.29	9.28	44.24
KPS 2	137.17	10.25	16.77	1.50	30.12	4.01	7.58	34.98
KPS 3	52.68	8.55	17.18	1.43	25.96	2.59	9.92	30.15
KPS 4	45.28	7.69	25.12	2.13	29.51	3.49	8.01	34.28
KPS 5	68.36	8.90	18.24	1.93	23.70	2.98	7.78	27.53
KPS 6	92.72	9.07	22.86	1.86	29.64	3.00	9.78	34.42
KPS 7	83.80	10.03	20.90	1.88	27.75	3.19	8.50	32.23
KPS 8	87.06	8.20	25.27	2.05	33.13	3.52	9.35	38.47
KPS 9	66.30	11.25	14.14	1.12	19.85	2.21	9.08	23.06
KPS 10	100.51	9.46	20.96	2.33	27.98	3.62	7.57	32.50
AVERAGE	83.73	9.82	20.70	1.86	28.57	3.29	8.69	33.19
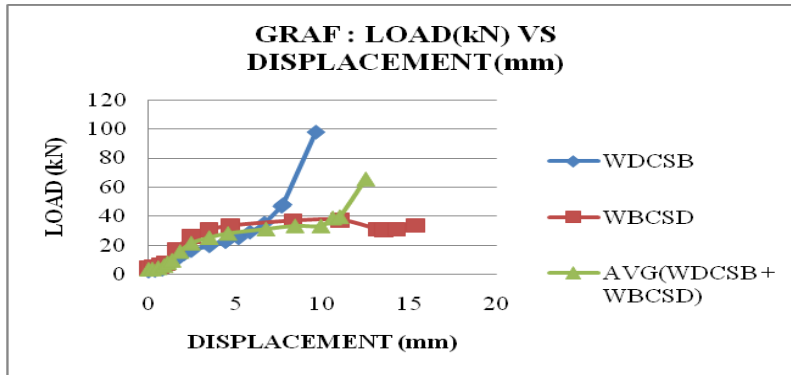
Figure 10 : Typical Plot for WBCSD + WDCSB

As illustrated in Figure 10 the initial stiffness of the WDCSB is relatively close to the WBCSD. This scenario was also typical for all of other comparisons. The difference in stiffness in average is *28.16%.* However, compared to Schmidt and Daniels (1999) this difference is higher than the Schmidt and Daniels(1999), since their finding shows the difference of the actual initial stiffness to the spring theory was 21.6%. This results show that Kempas species is stronger and stiffer than the oak species. It was also found that the weaker material was in the 'Spring Theory'(WBCSB + WDCSB) (*28.57 kN*) compared to the actual WBCSB *(36.35 kN)*. This defferences show that the actual WBCSD is 10% higher than the value of the 'Spring Theory'. In comparison between the actual and the 'Spring Theory', the results of the 'Spring Theory' was the weakest. Therefore, the dowel-bearing strength of based material of Kempas compressed with wood dowel is taken as *33.19 Mpa.* Based on the results from this study, it is shown that the soft wood done by Schmidt and Daniels (1999) is less stiff than the results of the Kempas species.

CONCLUSION

It was found that the lowest 5% of the offset load was in the 'Spring Theory' (WBCSB + WDCSB) (*28.57kN*) compared to the actual WBCSB *(36.35 kN)*. This defference shows that the actual WBCSD is 10% higher than the value of the 'Spring Theory'. Therefore the dowel-bearing strength of the based material of Kempas compressed with the wood dowel and is taken from the lowest bearing strength is *33.19* Mpa resulted from the 'Spring theory'. It is therefore can be concluded that the 'Spring Theory' is also applicable to be used for the tropical timber species.

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FACTORS THAT DETERMINE STUDENTS' PREFERENCES IN SELECTING HIGHER LEARNING INSTITUTION

Jaya Chitra Degala Ramalu[1], Nora'asikin Abu Bakar[1] and Naziz Nasriq Nijar[1]
[1]Faculty of Applied Science and Foundation Studies, Infrastructure University Kuala Lumpur

ABSTRACT

Understanding factors that determine students' preferences in selecting higher learning institution would allow a comprehension of criteria that will attract more enrolment. This research also provides a more focus study on the essential criteria that need to be met by the higher learning institution to cater the students' needs. To this end, questionnaires were administered to a sample of 1993 students from various institutions. The questionnaire asked students to rank and evaluate various social, educational and attitudinal factors in terms of their importance and influence in selecting a higher learning institution. The data were analysed by using a large-scale survey and quantitative analysis. For this purpose, a five-point Likert scale was used to evaluate factors influencing students' decision where responses ranged from 1 (not important at all) to 5 (extremely important). Following which, the factors were ranked based on the average point of each factor. It was found that the factors (by ranking) that determine students' preferences in selecting higher learning institution are Quality of Education (Ranked 1); Campus Facilities and Atmosphere (Ranked 2); External and Financial Factors (Ranked 3); and Advertisement and Publicity (Ranked 4).

INTRODUCTION

Tertiary education has become increasingly important in Malaysia as it is a key factor which will contribute towards Malaysia achieving its target to become a fully developed nation by the year 2020. This has resulted in Malaysia having a dualistic higher education system. This means that the higher education sector in Malaysia is divided into public and private institutions. The liberisation of the tertiary education sector has resulted in an increased number of private institutions of higher learning in Malaysia. The continuous emergence of the private institutions of higher learning including the international institutions has resulted in these higher learning institutions competing to attract local and international students.

Various studies have been conducted to establish how students select their preferred higher learning institution. However, most of these studies are theoretical in nature. Furthermore, these factors may differ from one country to another country and even regions. Hence, this study attempts to establish these factors under the Malaysian context, specifically in the Klang Valley based on an empirical study. This is anticipated to establish key factors that actually influence students' selection in terms of college/university.

RESEARCH OBJECTIVES

i. To identify factors which would attract more enrolment.
ii. To establish a database on the criteria used by students in selecting a college or university in Malaysia, specifically the Klang Valley.
iii. To utilise the identified criteria as a means of feedback by students on their assessment regarding facilities provided and subjects offered.

SIGNIFICANCE OF RESEARCH

i. This research would identify criteria from a student's perspective that influences their selection of a university or college.
ii. The university would be able to focus on the essential criteria so as to meet the needs of students.
iii. This research also can be utilised by the marketing department where it would identify specific area and criteria that should be focused on to attract more students.
iv. The university as a whole can customize its facilities and subjects in making it more attractive to students; thus attracting higher enrolment.

LITERATURE REVIEW

Despite questions on ethics in terms of treating students as customers, it has been shown that when correctly understood and correctly applied by professionals in the field of education, it has been proven to be more beneficial than harmful. (Harvey and Busher, 1996). The function of a higher learning institution is not only to train a selected elite group of school leavers, but to attract the capable ones regardless the locals or internationals and to offer a focused educational experience. This includes providing students the required knowledge and skills to pursue their respective careers.

In the Malaysian higher education system, Baharun (2002) found that the students' selection of a university was mainly determined by types of academic programmes available, quality of education, administration standards, faculty qualifications and convenient accessible location. Based on a study of final year management students, Baharun (2002) proposed that these selection factors should guide university administrators in developing a preferred image of their respective universities. The identification of factors that determine a student's preference in selecting a higher institution means exploring the fundamental criteria based on which the decision is made.

Price, Fides Matzdarb, Louse Smith and Kelvin Agahi (2003) identified this task as exploring the mechanisms through which decisions are made, the perceptions that potential students have of the university and the contribution of these perceptions make to attract or deterring application. Bnsadi al Ekwnlujo (2003) highlighted that students are becoming more critical and analytical in their selection of education institutions. Ivy (2001) on the other hand identified that students' perceptions about the reputation and image of an institution are shaped by hearsay, past experience and marketing activities that promote the institution. Studies have also shown that an institution's good image can strongly affect students' preference for the institution (Mazzarol, 1998; Bowhe, 2000; Gutman and Miaoulis, 2003).

A study investigating students' preference for University of Malaya, found the top four reasons for students' selecting University Malaya were good job prospects, the reputation of the university, the availability of programmes desired by students and the reputation of the programmes (Nagaraj, 2008). Jacqueline Fernendez (2010), indicated that all the empirical studies in Malaysia concur that the reputation of the institution and the availability of programmes desired by students are very important considerations in the selection of a higher education institution.

Marketing and the promotion of an institution also plays a key role in the selection made by a prospective student. Marketing literature often concentrates on the decision making process that a consumer goes through prior to purchasing a product. Kotler and Armstay (1994) described the stages through which consumers go through before reaching a buying decision. The stages which were identified in the marketing theory are; need recognition when the buyers recognise a need to purchase or identify a problem. This is followed by information research, an evaluation of alternatives and a decision to purchase. According to Kotler and Armstrong (1994), the purchase decision is derived from the consumer ranking the alternatives to formulate a purchase intention.

However, two factors may intervene. The first is the attitude of others, whose influence will depend on the strength of the other person's attitude and the consumer's motivation to be influenced. The second is unexpected situational factors. Drawing a parallel between this marketing theory with the process of a student selecting an institution of higher learning, displays a clear similarity between both processes. The process commences with the student recognising the need to pursue higher learning in an institution of higher learning. This would then be followed by information research and an evaluation of alternatives prior to making a decision and the choice of the university selected.

The two intervening factors that may affect the decision are also similar to the marketing theory. The attitude of others could be represented by the influence of parents, family members and friends, whose attitudes and opinions can influence the students' choice of not only the university but also the course to pursue. The second intervening factors are situational factors that can be represented by not qualifying for a course/university in terms of grades required, achieving higher grades then expected which opens up opportunities to new universities previously not considered or being offered a good job which subsequently leads to further alternatives.

Mohar, Siti Nur Bayad, Musyer and Ravindran (2005) identified the following four factors to be the most important criteria in the selection of university by prospective students i.e. availability of required programme, academic reputation of university/college, quality of the faculty/lecturers and financial assistance offered by university/college. Essentially, most of the researches have concluded that the administrators of universities and colleges need to realise that students have become very selective and are more well-informed in selecting the higher institutions to pursue their education. This requires more research along these lines to better understand the needs and requirements of students. Studies such as Joseph and Joseph (1998); Joseph and Joseph (2000); AEI – International Network (2003), Sidin, Hussien and Tan (2003), Un (1997) and Crqy, Far Cares (2003) adopted a factor analysis to analyse many variable that influence the decision making in the selection of a university/college of choices. Factor analysis can also be used to statistically reduce a large number of items to a smaller set of composite items that are not correlated to one another (Neura 2003; Sekar 2000).

DATA COLLECTION

In the context of this research, the population were the students who enrolled in foundation studies, diploma programmes and undergraduates studies in Malaysia. The final list is made up of 17 institutions. 8 of these institutions are universities and 9 of them are colleges/university colleges. Table 1 shows the number of respondents from each institution.

Table 1 : Universities/Colleges selected for data collection and number of respondents.

University	Number of respondents
German Malaysian Institute (GMI)	106
KBU International College	115
Kolej University Islam Antarabangsa Selangor (KUIS)	110
Kuala Lumpur Infrastructure University College (KLIUC)	111
Kuala Lumpur Metropolitan University College (KLMU)	208
Limkokwing University (LUCT)	132
Malaysia France Institute (MFI)	87
Management and Science University (MSU)	111
MASTERSKILL University College	107
Multimedia University (MMU)	106
SEGI University College	100
Sunway University	149
Taylor's University	100
UCSI University	116
Universiti Industri Selangor (UNISEL)	37
Universiti Tenaga Malaysia (UNITEN)	218
University College of Technology & Innovation (UTCI)	80
17 Universities	**1993 respondents**

Out of 1993 respondents, 1126 respondents were male and 867 were female. It is found that 58.91% of these respondents were in the range of 19-22 years old. This is followed by 19.32% in the range of 15-18 years old, 19.32% in the range of 23-26 years old and 2.46% in the range of 27-46 years old.

RESEARCH METHODOLOGY

A quantitative survey analysis was utilised to derive factors that determine students' preferences in selecting a higher learning institution. This quantitative analysis is positive in nature (Hussey and Kussey, 1997). Under this methodology, a sample of subjects is drawn from a population and studied to make inferences about the population.

Sekara (2000) added that for a research question that is aimed at measuring the attitude of a population towards a particular decision, a descriptive survey can be used. The large population of this research (students selecting their preferences of a learning institution) and a relatively large sample size by way of a large-scale survey seems to be an appropriate methodology for this research. Furthermore, a questionnaire survey is the most appropriate

method to ask respondents of their 'self-belief or behaviour' including responses that allow measurements of different variables. As such, a questionnaire – based approach was adopted in order to obtain data on factors that influence students' decision in selecting a higher learning institution. The questionnaire was designed to discover:
- How respondents rank different attributes in selecting their preferred higher learning institution.
- The demographic information of each respondent to enable investigation whether these have any effects on the factors and selection made.

For this purpose, a five-point Likert scale was used to evaluate factors influencing students' decision where responses ranged from 1 (not important at all) to 5 (extremely important).

RESULTS / FINDINGS AND DISCUSSION

The first set of results presents the overall findings of the survey results. The ranking of the factors are based on the average of the points given by students for each factor. The overall results are as follows.

Table 2: Ranking and Average Point of Each Factor

Rank	Factor	Average Point
1	Academic Quality	3.742
2	Academic Progress	3.643
3	College / University Reputation	3.546
4	College / University Expertise	3.541
5	Educational Facilities	3.525
6	Success of Job Placement	3.525
7	Campus Safety	3.410
8	Hospitality / Friendliness	3.305
9	Campus Atmosphere	3.263
10	Campus Location	3.262
11	Advice from Family Members	3.253
12	Social Activities	3.176
13	Financial Aid Availability	3.162
14	Cultural Uniqueness	3.124
15	Website	3.036
16	Campus Size	3.015
17	Published Materials	3.006
18	Advice of Teachers	2.971
19	Advice of Friends	2.953
20	Costing	2.866
21	College/University Representative	2.851
22	Advertising	2.842
23	Size of Class	2.721

From the overall findings, it is apparent that the factors that affect the selection of a university among students can be summarized to 4 broad categories. The categories are tabulated by ranking and they are as follows,

Categories:
1. Quality of Education
2. Campus Facilities and Atmosphere
3. External and Financial Factors
4. Advertisement and Publicity

Summarising the findings to the above 4 broad categories allows a better understanding of the results and provides an in-depth translation of the findings. From the above ranking of categories and the results of the factor ranking, it is evident that the primary factor that contributes towards the selection of a university among students is the quality of education and the quality of the university/college. This explains why the first 5 factors are: Academic Quality, Academic Programs, Reputation, Expertise, Educational Facilities and Success of Job Placement.

This means that the academic quality, educational programmes, educational facilities and the recognition of the university/college's degree in the job market are primary factors that determine the selection of university among students. This is followed by Campus Facilities and Campus Atmosphere, which is made up of factors such as campus safety, hospitality, campus atmosphere, location and social activities. The factors above indicate that the campus facilities and campus activities are second tier factors that affect the selection of a university/college. Between these second tier factors, the most important one is campus safety.

The third broad categories are external and financial factors. These factors include, influence of family members, financial aid provided, influence of teachers and friends and the cost involved. Coming under the third-tier group, it can be summarised that these factors are slightly less important. Nevertheless it is important to note that influence by family members and financial aid are key factors under this category.

The final category is advertisement and publicity which is made up of factors such as university/college website, published materials, impact made by university/college representative and advertising. It is significant to note that these are the least important factors but among advertisement and publicity, the university's website is the highest ranked. From the above results, it can be concluded that the quality of education and the university/college's reputation and the acceptance of the university/college's degree in the job market are the most important factors that influence the students' choice of a university/college.

The next stage of the analysis involves an in-depth review of the results. This next stage can also be considered similar to the sensitivity analysis of the overall results. Hence, the next analysis compares the differences between male and female students in terms of factors that influence their decision in selecting a university/college.

Table 3: Comparison between Male and Female students' Ranking of Factors

Overall Total Factors	Factors Among Male Students	Factors Among Female Students
1. Academic Quality 2. Academic Programs 3. Reputation 4. Expertise 5. Educational Facility 6. Success in Job Placement 7. Campus safety 8. Hospitality / Friendliness 9. Campus Atmosphere 10. Campus Location	1. Academic Quality 2. Academic Programs 3. Expertise 4. Success in Job Placement 5. Educational Facilities 6. Reputation 7. Campus safety 8. Hospitality/Friendliness 9. Campus Atmosphere 10. Campus Location	1. Academic Quality 2. Academic Programs 3. Reputation 4. Expertise 5. Educational Facility 6. Success in Job Placement 7. Campus Safety 8. Hospitality/Friendliness 9. Advice of Family members 10. Campus Location

Based on the above tabulation, it is evident that primarily there is no significant difference between male and female students in terms of the general category that determines the selection of a university/college. Academic Quality and Academic Programs are still the most important factors. However, the third most important factor among male students is the specialization of the university. For female students, the third ranked factor is the reputation of the university while the specialization of the university is ranked forth. The ease with which, a job can be secured with the college/university's degree is ranked fourth among male students but only ranked sixth among female students. This indicates that male students weigh the acceptance of the university/college's degree in the job market as an important criterion while this factor is slightly less important among female students.

Another significant factor that contributes to the difference is the advice from family members according to the female students (its ranked 9th) but this factor is not that significant among male students. Alternatively, the male students indicate that the campus atmosphere is an important factor (ranked 9th) but this is not a significant factor among female students. The final analysis of the data compares the differences between urban and rural students, in terms of factors that determine the selection of higher learning institutions. This additional analysis is undertaken to review whether the urban and rural students have different factors that influence the selection of a university/college or not. The following table tabulates the factors that determine the preferences in selecting higher institutions among urban and rural students.

Table 4: Comparison between Urban and Rural students' Ranking of Factors

Overall Results	Urban Students	Rural Students
1. Academic Quality 2. Academic Program 3. Reputation 4. Expertise 5. Educational Facility 6. Success in Job Placement 7. Campus safety 8. Hospitality / Friendliness 9. Campus Atmosphere 10. Campus Location	1. Academic Quality 2. Academic Program 3. Expertise 4. Reputation 5. Educational Facility 6. Success in Job Placement 7. Campus safety 8. Hospitality / Friendliness 9. Campus Location 10. Campus Atmosphere	1. Academic Quality 2. Success in Job Placement 3. Educational Facility 4. Academic Program 5. Campus safety 6. Reputation 7. Expertise 8. Advice of family members 9. Campus Atmosphere 10. Hospitality / Friendliness

Comparing the results of urban and rural students, it is evident that Academic Quality is the most important factor among both urban and rural students. The biggest difference between urban and rural students is that among rural students the success in job placement is ranked second. However, this factor is considered less important among urban students. On the other hand, academic program was ranked second by urban students.

Another major difference is that urban students consider the specialization of the college/university as a major factor that influences their selection of a university/college. But this factor is only ranked 7th among rural students. Rural students also indicate that advice from family members does have an effect in terms of selecting the institution of higher learning. However, this was not ranked among the top ten factors among urban students. Urban students also ranked campus location as an important factor, but this was not among the top ten factors among rural students. The results indicate that the most important factor among students that influences the students' preference in selecting a university/college is the Quality of the Education provided. This includes Academic Quality, the Academic Programs and the University/College Reputation. The graph below tabulates the ranking of various factors that influence the selection.
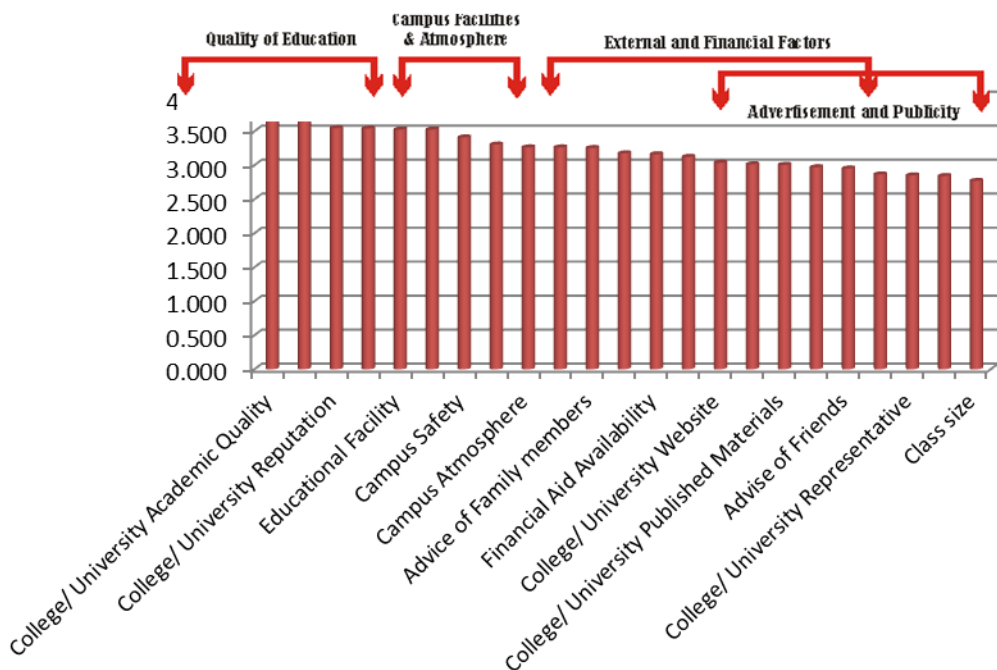
Figure 1: Average Point of Each Factor and Categories of Factors

The results indicate that although campus facilities are important, it cannot displace the quality of education as the main and most important factor. It is also evident that external influence and financial factors although being valid factors, cannot be considered as the most important. Similarly, it is also clear that advertisements and publicity that are not supported by a high education quality, reputation and campus facilities will not be effective to attract students to the university/college. It is also important to note that between the various advertisement and publicity factors, the university website is ranked the highest. A comparison between the factors that influence male and female students is presented in the graph in Figure 2.

From the graph, it can be concluded that primarily Academic Quality; Academic Programs; Reputation and University/College Specialization are the most important factors. However, male students rank the Job Placement as a highly ranked factor, while female students only ranked it sixth. This may be due to male students having high expectation by the family and society to gain job placement as soon as they graduate. Another significant difference is that female students ranked advice from family members as the top ten factors that influence their choice but this is not a top ten factor among male students. Again, this may be due to our social characteristics where female students in general are influenced more by advice from family members. Finally, a comparison between urban and rural students (as presented in the bar chart below) highlighted overall similarities with selected differences.
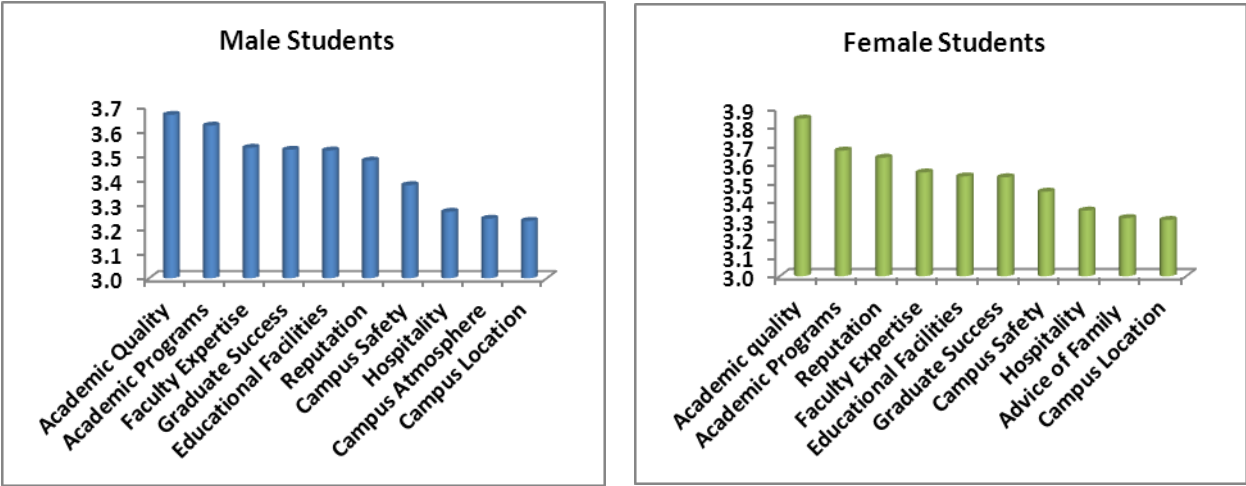
Figure 2: Graphical Comparison of Male and Female students
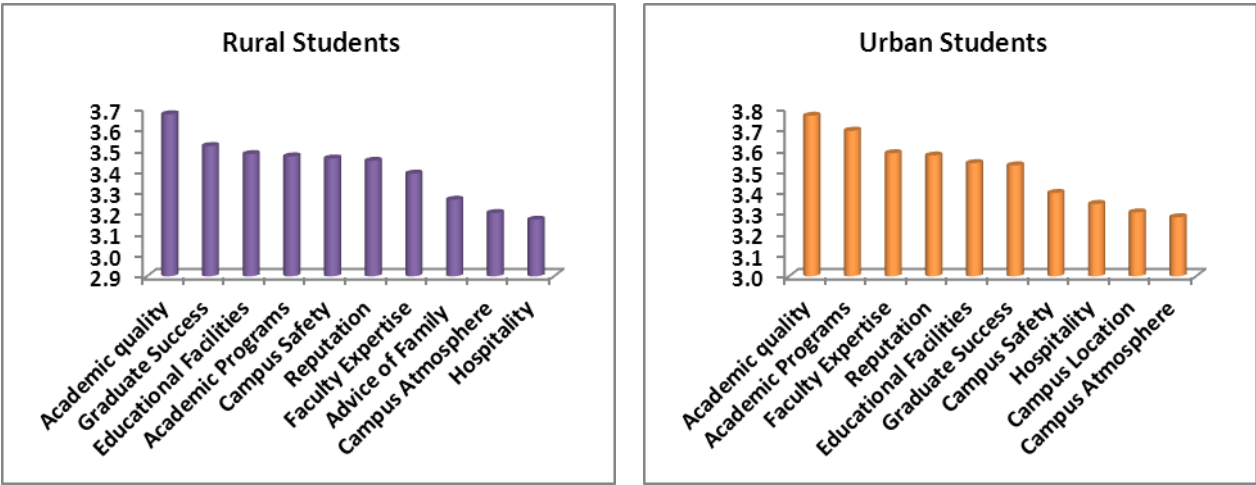
Figure 3: Graphical Comparison of Urban and Rural students

Rural students rank success in obtaining jobs as the second most important while urban students rank this factor as sixth. This may be due to rural students are generally coming from lower income households (in comparison to urban household), thus consider obtaining a job as being a critical factor. Urban students on the other hand appear to be more selective in choosing the university probably due to the various choices available in the urban area. This is reflected in the college/university specialization being ranked third. However, this factor is only ranked seventh among rural students.

CONCLUSION

In conclusion, the most critical and important factors that influence students preferences in selecting a higher learning institution are primarily related to the Quality of Education provided by the University/College. Specifically this relates to factors such as Academic Quality, Academic Programs, Reputation, Education Facilities and Success of Job Placement. It is also evident that publicity and advertisements alone cannot attract students to an institution of higher learning. This may be due to all universities and colleges putting up similar amount of advertisements in the media. However, it is apparent that students do undertake research on their own, regarding the university/college which is the reason why the higher learning institutions website is the highest factor among the publicity and advertisement category. Similarly, influence from external factor such as family members and effect of financial factors are also less important. More important are factors related to campus facilities and campus atmosphere. In summary, the factors that determine student's preference in selecting higher learning institution can be categorised to the following:

1. Quality of Education
2. Campus Facilities and Atmosphere
3. External and Financial Factors
4. Advertisement and Publicity

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MICROBE IN MUSLIM SCHOLARS THINKING

Noura Karamalla M. Salih[1] and Wan Mohtar Wan Yusoff [2]
[1]Faculty of Applied Science and Foundation Studies, Infrastructure University Kuala Lumpur
[2] Faculty of Science and Technology, Universiti Kebangsaan Malaysia

ABSTRACT

God creates the ultimate goodness for all ailments, but humans can deal with the conditions under which God works in order to create the most favorable conditions for the benefit of man. In this paper we focus on the learning the existence according to the Qur'an and Sunnah with specific reference to the existence of microbe, referring to some Muslim scholars, e.g. Abu Ali Ibn Sina (980-1037), who has contributed to the development of the germ theory of disease, and stated that bodily secretions are contaminated by foul foreign earthly bodies before being infected or after death. He also discovered the contagious nature of tuberculosis and other infectious diseases, and introduced quarantine as a means of limiting the spread of contagious diseases. When the Black Death bubonic plaque reached al-Andalus in the 14th century, Ibn Khatima (1369 AD) hypothesized that infectious diseases are caused by "minute bodies" which enter the human body and cause disease i.e. aware of germs theory; also Al, -Razi in "Kitab Hasbbati wa Judary" showed the differences between measles and small pox. We hope to present the idea that the existence of Islamic thought has existed since the 8th century. And we also take note that Allah created everything in its best form and microbe is one of its creatures. Allah is the Lord and Master of all existence.

Keywords:
Microbe, history, Qur'an and Sunnah, Muslim Scholars

INTRODUCTION

The Islamic scholars from west Asia believe that Unani-tibbi, also known as prophetic medicine, does not contradict the Qurʾan and Sunnah. It traditionally makes use of a variety of techniques including diet, herbal treatments, manipulative therapies, and surgery to address human malady. Unani-tibbi is a complete system; the scholars cover all aspects of diseases, their causative agent (microbes and others), and all fields of medical care, from hygiene, nutrition and psychiatric treatment. Early hypotheses found are related to bacteriology and microbiology (Bashar Saad *et. al*, 2005). Their discovery of contagious disease in particular is considered revolutionary and is one of the most important discoveries in medicine (Sarton, 2008).The earliest ideas on contagion can be traced back to several hadiths attributed to Muhammad in the 7th century, who is said to have understood the contagious nature of leprosy, mange, and sexually transmitted disease (Lawrence and Dominik, 2000 and Michael W. Dols, 1983).

DISCOVERY AND ORIGINS OF MICROBE

Bacteria existed long before humans evolved, and bacterial diseases probably co-evolved with each species which involuntarily hosts them. Many bacterial diseases that we see today have been around for as long as we have, others may have developed later. In either case, somehow we were still unaware of the cause of infectious diseases. With the beginning of microbiology, bacterial pathogens became apparent.

During the medieval time of Europe, Muslim physicians, scientists and philosophers made significant contributions to biological knowledge between the 8th and 13th centuries during what is known as the "Islamic Golden Age". The biological sciences emerged from traditions of medicine and natural history reaching back to Aristotle and Galen in the ancient Greaco-Roman world, which were then further developed by Ibn Sina [Avicenna (980-1037)], Al Razi (841-926) and that became clear and approved in the 14th century by Ibn Khatima (1369) who first discovered bacteria and microorganisms. In Europe, it was observed by Antonie van Leeuwenhoek (1676) in the 17th century, (Who had to endure being called a mad man by those who believed that the reaction came only from chemistry) by using a single-lens microscope of his own design for the first time. The living 'minute bodies' being derived from the Greek (λεπτά φορείς) and then it was translated to Arabic (أجسام دقيقة or أحياء دقيقة), which was reported by Anton van Leeuwenhoek as "animalcules" small animals. The name "bacterium" was introduced much later, by Ehrenberg in 1828, derived from the Greek language also μικρό ραβδί meaning "small stick".

The name Unani-tibbi is something of a misnomer, as literally translated from the Arabic, it means Greek medicine. This is because the early Arab physicians took their basic knowledge from the Greeks. At the time, Greek medical knowledge was the best, particularly from Galen (130-200 AD), the renowned 2nd century Greek physician to the gladiators and Emperor Marcus Aurelius (121-180 AD). However, from that point onwards, Islamic medical scholars were responsible for many developments and advancements that, at 8th –10th century, placed Arabic medicine firmly in the vanguard of medical science. Thereafter, followed a steady stream of Muslim medical scholar, who not only upheld the high standards that came to be known as Unani-tibbi, but carried on adding to and improving the basic pool of knowledge (Bashar Saad *et. al*, 2005; Shealy, 1996; Edward Browne, 2002 & Morrow & John Andrew, 2011).

SOME NOTABLE SCHOLARS OF THE SCIENCE OF UNANI-TIBBI

Ali Bin Al Tabbari (838-870), Al Razi (Rhazes) Iran (841-926), Al Zahrawi (930-1013), Ibn Al Haitham (960-1040), Ibn Sina (Avicina) (980-1037), Al-Idrisi (1099) Cordova-Spain, Ibn Rushd-Averroes (1126-1199), Ibn Al Nafees (1213), Ibn Khaldun (1332-1395) and Ibn Khatima (1369 AD). (Philip 1970).

Some contributions introduced by Muslim scholars:
- Contamination of the body by "foreign bodies" prior to infection described by Avicenna.
- The description of how "minute bodies" enter the body and cause diseases by Ibn Khatima (well in advance of Pasteur's discovery of microbes).
- Ibn Khatima described tuberculosis as being a communicable disease.
- Meningitis was described by Avicenna in accuracy and such detail, that it has scarcely been added to after 1,000 years.

- Smallpox and measles were the first to be described by Al Razi. He was accurate to such a degree that nothing has been added since Edward Browne, (1921) and Haddad, (1993).

TWO LUMINARIES FROM WEST ASIA MUSLIM SCHOLARS

IBN SINA (AVICENNA)

Arabic Ibn Sina, in full Shiekh al-Raʾis Sharaf al- Mulk Abu 'Ali al-Husayn ibn 'Abd Allah ibn al-Hassan ibn Ali ibn Sina (Known in Europe as Avicenna) was born in the village of Afshana in the vicinity of Bukhara (in what is now Uzbekistan), in 370AH (980AD). The generally accepted date of an Ismailian family concerned with intellectual science and philosophical inquiry, all of which had its effect upon the most famous and influential of the philosopher-scientists and scholars of Islam. It was just around the time of Avicennaʾs birth and in the subsequent years that Islamic Arabic culture reaches its peak.

Since the Arabic language was the accepted vehicle for the transmission of knowledge in this era, Avicenna studied Arabic under Abu Bakr Ahmed b. Muhammad al- Barqi al-Khawarizmi. As soon as he had mastered Arabic (his mother tongue was Persian), his father found him a teacher of the Qur'an and another for literature. He knew the Qur'an and considerable amount of literature before he was 10 years old. Next, he developed an interest towards philosophy, geometry and Indian mathematics. He also studied Fiqh (Muslim law) and then he was attracted to medical science until he became an excellent scholar. In medicine, his great work, al-Qanun (The Canon of Medicine 1020), was translated into Latin towards the end of the 12th century AD, and became a reference for medical studies in the universities of Europe until the end of the 17th century.

The Arabic text of the Qanun was published in Rome in 1593 and was therefore one of the earliest Arabic books to see print. In recent years, a partial translation into English was made. From the 12th-17th century, the Qanun served as the chief guide to Medical Sciences in the West and is said to have influenced Leonardo da Vinci. In the words of Dr. William Osler, the Qanun has remained "a medical bible for a longer time than any others in the west. In the Canon of Medicine (1020), Abu Ali Ibn Sina (Avicenna) is the first who stated that bodily secretion is contaminated by foul foreign earthly bodies before being infected by any disease.

In summary, Avicenna has been described as possessing the mind of Goethe and the genius of Leonardo da Vinci. In the words of Sarton, he is the most famous scientist of Islam and one of the most famous of all races, places and times. Avicenna has been resting for more than one thousand years, but his ideas still cure the old and the young in the many hospitals that are built in his name in Iran and other Muslim countries as well as in the shattered land of his father, Afghanistan (Browne, 2002; Ynez Viole O'Neill, 1973; Philip K. Hitti, 1970 and Martin, 1983).

ABU-BAKR AL-RAZI

Abu-Bakr Muhammad ibn Zakariyya al-Razi was born in 865 AC in Iran. He is called al-Razi after the place of his birth, Rayy, near Tehran. He was a great scholar, who first studied and mastered music and then interested himself in philosophy. It was only at an advanced age that he took up the study of medicine and became one of the most renowned physicians of his time.

Al-Razi was a prolific writer. He wrote many books on medicine, physical science, chemistry, mathematics, astronomy and philosophy. But he is remembered most by the people

of the world for his love and interest in medicine and the number of important books he wrote on the subject. His works were translated in the West and they exercised a remarkable influence on Western scholars, by whom he is remembered to this day by the name of Rhazes.

Al-Razi was first appointed the Head of the State Hospital in the city of Rayy. Later, he was promoted to the post of the Chief Physician of the State Hospital, Bimaristan in Baghdad, the capital of the Abbaside Khalifahs. Here, he won high reputation in both the practice of medicine and surgery. He was a great investigator in the field of medical research, and his descriptions of the eye, the nose and the heart are considered even today as the most complete and authoritative. He was the first to describe smallpox and measles most accurately.

Al-Razi was an original thinker who liked to experiment with new ideas. As the Chief Physician of the State, he was once requested to choose a suitable site for the building of a hospital. He went around the city on an inspection tour and had pieces of meat hung in various localities of the city. From these he chose for the hospital site, the spot where the meat showed the least signs of decomposition. He was the author of some two hundred books of outstanding merit and he was the first to write the most accurate essays on contagious diseases. His Kitab al-Mansuri, which runs into ten volumes, is an Encyclopedia of Medicine. It was first translated into Latin in the 1480s.

In Al-Hawi, which is al-Razi's chief work in twenty volumes, he has written about every disease known at that period, basing his conclusions upon his own personal observations and extreme experiences. This work was first translated in Latin in 1542 AC. Al-Razi's works continued to remain the source of all chemical knowledge for centuries after his death, a fine example of a keen original thinker. He died in 925 AC. (Hitti, 1970; Ynez Viole O'Neill, 1973; and Philip K. & M.A. Martin, 1983).

OVERVIEW COMMENT

From all of the above considerations it is clear that Ibn Sina, (Avicenna), (980–1037) and some scholars contributed to science and philosophy during the middle ages, by their writings especially in The Canon of Medicine (1020) by Ibn Sina, which helped convey the thought of the Greek philosopher Aristotle to the thinkers of Western Europe, and his 'Canon of Medicine' became the definitive work in its field for centuries in Europe and the whole world including west Asia. His contribution in the germ theory of disease is a theory that proposes that microorganisms are the cause of many diseases. Also in 1300s -When the Black Death bubonic plague reached al-Andalus, Ibn Khatima discovered that infectious diseases are caused by microorganisms which enter the human body.

Al-Razi in "Kitab Hasbbati wa Judary" showed the differences between measles and small box. As a result, the Muslims in Turkey began vaccination for small-pox in 1679 AD. Another Andalusian physician Ibn Al-Khatib, in 1313 – 1374, wrote a treatise called On the Plague, in which he stated: "The existence of contagion is established by experience, investigation, the evidence of the senses and trustworthy reports. These facts constitute a sound argument. The fact of infection becomes clear to the investigator who notices how he who establishes contact with the afflicted gets the disease, whereas he who is not in contact remains safe, and how transmission is affected through garments, vessels and earrings" (Meta Existence Organization).

The Europeans gained this knowledge in the 18th century through lady Montague, the wife of the British Ambassador in Turkey. The Europeans then began vaccinations. Throughout medieval Europe, it was official Catholic dogma that diseases were the wrath of God and lastly Girolamo Farcastoro proposed in 1546 that epidemic diseases are caused by transferable seed-

like entities that could transmit infection by direct or indirect contact or even without contact over long distances.

In 1668, an Italian physician Francesco Redi provided proof against spontaneous generation. He devised an experiment in which he used three flasks. He placed a meat loaf in each of the three flasks. He had one of the flasks open, another one tightly sealed, and the last one covered with gauze. After a few days, he observed that the meat loaf in the open flask was covered by maggots, and the flask covered with gauze had maggots on the surface of the gauze. However, the tightly sealed flask had no maggots inside or outside it. He also noticed that the maggots were only found on surfaces that were accessible by flies. From this, he concluded that spontaneous generation is not a reasonable theory.

Anton van Leeuwenhoek (1632-1723), a Dutch tradesman and scientist from Delft, the Netherlands, who is considered the father of microbiology, came after 700 years and passing over all the Greek and Arab scholars (Dobell, C. (ed.) 1960). He is best known for his work on the improvement of the microscope and for his contributions towards the establishment of microbiology. Using his handcrafted microscope, he was the first to observe and describe single celled organisms, which he originally referred to as animalcules (Ford, B. J. 1991).

No culture in the world is immuned from the process of reception and assimilation. The Arabs, emerging as an 'Iqra-community (Reading and Research community), as a victorious and conquering force, came in touch with Greek, Iranian and Indian medical systems in the conquered lands. They studied them and preserved them. They, in fact, saved the works of the Greeks from extinction, at the hands of the early churches and gave it a scientific basis. The Greeks were more speculative and neglected experiment and observation. The discovery of pathogenic minute (unseen) living things and the institutions of medical teachings and research were established by the Arabs who wrote books on medicine and surgery and laid the foundations of the renaissance in Europe. Briffault writes in the 'Making of Humanity', that science owes a great deal more to the Arab culture; it owes its existence to Arab scientists, who made startling discoveries of revolutionary theories. He says that 'the Greeks systematized, generalized and theorized, but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observations, experimental enquiry, altogether alien to the Greek treatment, that spirit (of inquiry) and those methods were introduced into the European World by the Arabs'. 'The rise of Europe came after the capture of Muslim Empire and their intellectual, scientific and cultural treasures as booty. Even the tenth century Cordova was the most cultured city in Europe and so were Baghdad and Constantinople', (Philip K. Hitti 1970), the renowned author of the "History of Arabs". European libraries today preserve the scientific works of nearly 400 scientists who were either Muslims or were produced by the Arab universities of Cairo, Cordoba, Grenada and Baghdad.

CONCLUSION

God created everything good and with a purpose, even bacteria and viruses in the world. It is true that we first learned about bacteria and viruses because of the problems they cause. Bacteria have been studied in considerable detail since 1300s -When the Black Death bubonic plague reached al-Andalus, Ibn Khatima discovered that infectious diseases are caused by microorganisms when entering the human body. Then in 1313 – 1374, Ibn Al-Khatib also wrote on the Plague and now recognized to be mainly helpful and absolutely essential for life on earth; Bacteria plays important roles in the ecosystem, both on land and in the water. The cycling of nutrients such as carbon, nitrogen, and sulfur is completed by their ceaseless labour and also in

biomedicine such as probiotic, bacteria that causes disease (which occurs as a result of the plunge and they change their place to survive) are the exceptions, not the rule.

Allah is never "done" with His work, because the process of creation is ongoing. Each new child who is born, every seed that sprouts into a sapling, every new species that appears on earth, is part of the ongoing process of Allah's creation. The most important concept is the idea that there is no such thing as a random event, and that everything happens according to God's will. After completing the Creation, the Qur'an describes that Allah "settled Himself upon the Throne" (57:4) to oversee His work.

There is no doubt that such a spirit of inquiry was inculcated amongst the Muslim scholars by the Qur'an (the Holy Scripture of Muslims) and the Sunnah (sayings, deeds and approvals of the prophet of Islam). The Qur'an urges humans to overpower the forces of nature for the benefit of man, his health and growth. The Qur'an makes it clear that all that is in the heaven and on earth have been made subservient to man, the vicegerent of Allah.

The training of specialists of high caliber in every field and region and understanding the necessary scientific and technical facilities in Islamic societies is very important. It is clear that the reason of the decline of Muslim societies in the 13th and later centuries produced no Muslim scientist worth their name is the rejection of the framework of understanding in accordance with the Qur'an and Sunnah. Muslims became secular in their approach rather than being submissive. They began to follow others instead of taking lead. They began to go into the grammar and language of science rather than pursuing new penetrating ideas. Muslim scholars began to ride the wave of non- believer's sciences (cloning and biotechnology) and they actually sell out their Islamic values. The past Arab scholars had discovered a lot, and its legacy is a resource to be honored and used in the modern age.

Islam is a religion in which all Muslims have no shreds of doubt about the Oneness or Tawhid of the almighty God, the authenticity of the Holy Qur'an, the Divine message of Prophet Muhammad (sallallahu, alayhi wa sallam) and other messengers. Just as they all face the same direction to Kiblah in their daily prayers, they hold to the same worldview and way of life, Muslims should prepare themselves in every way to defend themselves against the non-believers as stressed by the following verse:

> [*And prepare against them what force you can...so that you may dismay the enemy of God and your enemy and others beside them whom you know not; God knows them. Whatever you spend in the way of God it will be repaid to you in full, and you will not be cheated*]. (8:60)

As Prophet Mohamed (sallallahu, alayhi wa sallam) said:

> [*Anyone who seeks knowledge not for the sake of God and uses it not in the way of God should be certain of his place in hell*].

We had come to the conclusion that all thoughts and writing about science and microbe as one of the creatures of God should be through a healthy belief in Allah's creative power to make whatever He wills in whatever way He wishes. It is clear that, in this verse, creation, the blowing of the Divine breath and the veneration of angels is ascribed to all human beings in general. The Qur'an states in the Sura Alif lam sajdah:

> [*...Who has created all things well and He originated the creation of man out of clay, then He fashioned his progeny of an extraction of mean water, then*

He shaped it, and breathed His spirit in it. And He appointed for you hearing and sight, and heart; little thanks you show]. (32:7-9)

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RIVER BANK EROSION RISK WITH REGARDS TO RAINFALL EROSIVITY

Naimah Yusoff[1], Roslan Zainal Abidin[1]
[1]Faculty of Engineering and Technology Infrastructure, Infrastructure University Kuala Lumpur

ABSTRACT

A fast flowing river erodes its banks more seriously than the slow flowing one. With higher velocity and discharge, the river bank erosion risk potential increases and this affects its sediment carrying capacity too. Rainfall impact to a river will significantly force it to overflow to the bank. The rainfall erosivity and the flowing water have been the prime governing factors in causing erosion. The aim of this study is to evaluate the degree of rainfall erosiveness at Hulu Langat district of Langat River, Selangor, Malaysia and this valuable information would certainly enable the concerned government and private authorities to plan, design and construct the most suitable preventive measures in preventing the river bank erosion.

Keywords:
Rainfall, Erosivity, Energy, Soil Particles, Risk, "ROSE" index, River

INTRODUCTION

Rivers are natural watercourses, flowing over the surface in artificial channel formations, which drains discrete areas of mainland with a natural gradient. They are critical components of the hydrological cycle, acting as drainage channels for surface water and as water retention. River plays an important role in Malaysia's development process by providing the country with sufficient water supply to cover supply for domestic and agricultural as well as providing aquatic life form as food sources to humans. The rainfall potential in causing erosion is determined according to the rainfall erosivity which means the ability of rainfall to erode the soil. The characteristics of the erosive properties of rainfall are rainfall amount, duration, intensity, raindrops (size velocity and shape), kinetic energy and seasonal distribution of the rain. These are also the factors that have great influence on soil erosion (Roslan, et. al., 1996). The higher the rainfall erosivity, the greater the potential of rainfall induces erosion that can lead to river bank erosion (Wei et. al., 2009).

With the length of 120 km, the Langat River which is of concerned in this research is one of the major rivers draining a densely populated and developed area of Selangor. Figure 1 shows the map of Langat River where it passes by three districts in Selangor State namely Hulu Langat, Sepang and Kuala Langat district.

The problems are often initialled by heavy falls of rain in catchment with poor soil structure, causing the excess of run-off. Hence, it is important to carry out a study on rainfall erosivity that contributes to the river bank erosion. Therefore, by obtaining the quantum of the rainfall erosivity, the level of erosion risk potential along Langat River can be established.
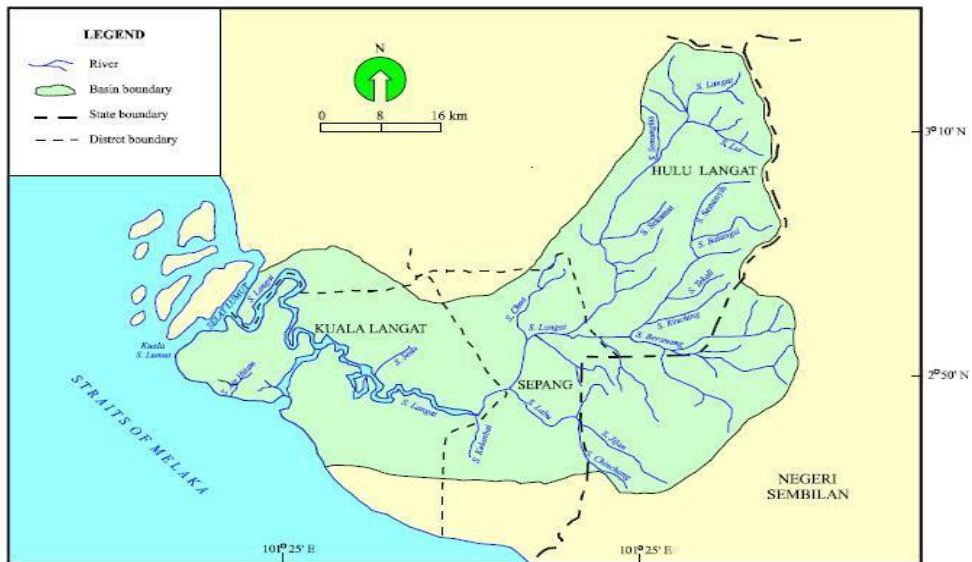
Figure 1: Map of Langat River (Source: DID)

In this research, five (5) rainfall stations have been analysed as shown in Table 1.

Table 1: Rainfall stations at Hulu Langat district of Langat River

No	Rainfall Station				
	Station No	Name	Latitude	Longitude	District
1	3218101	Pangsun	03º 12′ 34.7″	101º 52′ 33.1″	Hulu Langat
2	3017105	Sg. Raya	03º 04′ 04″	101º 46′ 19″	Hulu Langat
3	3017106	Sg. Serai	03º 05′ 58″	101º 47′ 51″	Hulu Langat
4	3017108	Sg. Balak	03º 00′ 59″	101º 45′ 49″	Hulu Langat
5	2816041	Dengkil	02º 51′ 20.8″	101º 40′ 53.1″	Hulu Langat

METHODOLOGY

The daily rainfall data of the studied area was obtained from the Department of Irrigation and Drainage Malaysia (DID), Ampang. Data analysis will be done by using the data that obtained from the Department of Irrigation and Drainage Malaysia (DID), Ampang. Once the data was analysed, it was classified according to the Degree of the Rainfall Amount (DORA) namely low, moderate, high, very high and critical category.

"ROSE" index is used to indicate the level of rainfall erosivity risk categories namely low, moderate, high, very high and critical. Figure 2 shows the procedure in determining the rainfall erosivity values.
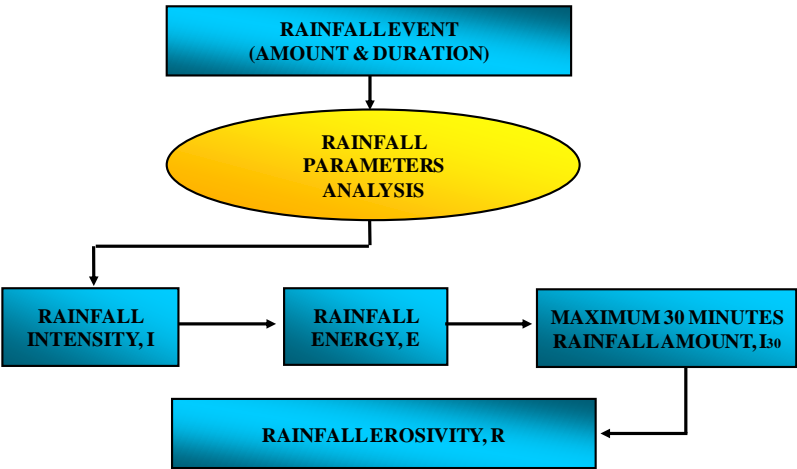
Figure 2: Steps of rainfall erosivity assessment

Equation 1 is used to calculate the rainfall intensity, I of a certain rainfall event:

$$I = \sum \frac{\text{Amount of rainfall}}{\text{Period of rainfall}} \ldots\ldots\ldots\ldots\ldots(1)$$

By obtaining the rainfall intensity of a rainfall event, the particular rainfall kinetic energy, E can be calculated by using equation 2 below:

$$E = 210 + 89 \log_{10} I \ldots\ldots\ldots\ldots\ldots\ldots(2)$$

where, I = rainfall intensity (cm/h)

The rainfall erosivity value for certain rainfall event will need the maximum 30 minutes, I_{30} rainfall amount is to be taken into account. This 30 minutes rainfall amount is defined as the most critical amount of rain that falls within 30 minutes interval which generated the maximum rainfall intensities in a rainfall event.

By multiplying the product of rainfall kinetic energy and maximum 30 minutes rainfall amount of the rainfall event, the rainfall erosiveness can be finally determined from the equation 3 as follows:

$$R = E \times I_{30} \ldots\ldots\ldots\ldots\ldots\ldots\ldots(3)$$

Where, E = rainfall kinetic energy (tonne m/ha.cm), and

I_{30}= 30 minutes maximum rainfall amount (cm)

The final outcome of this analysis would be the rainfall erosivity value in tonne.m^2/ha.hr which represents the amount of soil loss caused by the rainfall effect on the surface of the soil. This method clearly shows the significant threshold of rainfall that can

contribute to erosion induced landslide occurrence. The rainfall erosivity categories with respect to 'ROSE' Index (Roslan & Shafee, 2005) are as shown in Table 2.

Table 2: Rainfall erosivity category ('ROSE' Index)

'ROSE' Index (tonnes.m^2/ha.hr)	CATEGORY
< 500	Low
500 – 1000	Moderate
1000 – 1500	High
1500 – 2000	Very High
> 2000	Critical

RESULTS AND DISCUSSION

DAILY RAINFALL AMOUNT

Initially, daily rainfall risk frequency is an early indicator in which to obtain the rainfall erosivity. It is an early warning to show the soil erosion potential in that particular area within the coverage of 25 km radius. The analysis is based on the number of daily rainfall amount which is more than 20 mm/day (Roslan and Tew, 1997). Figure 3 shows the possibility of monthly rainfall erosivity risks for Hulu Langat district by considering all the rainfall stations for the year of 2008 to 2010.
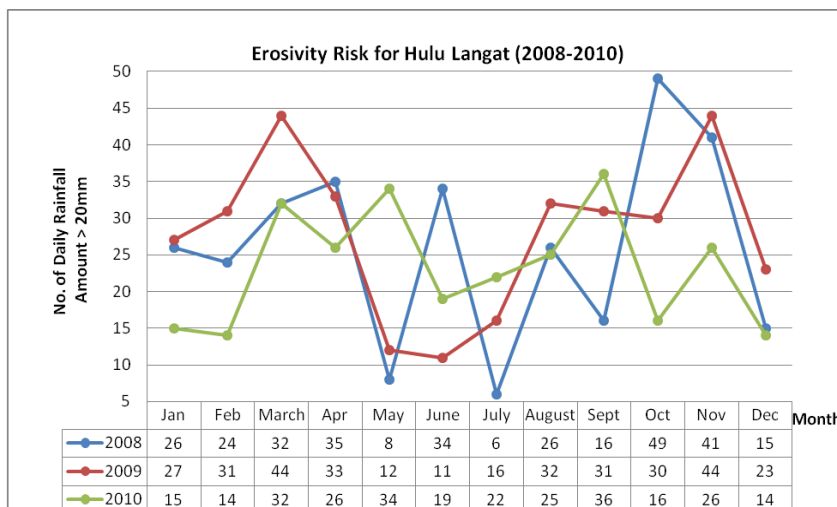
Figure 3: Monthly erosivity risk for Hulu Langat district

From Figure 3, it can be seen that the highest possibility of rainfall erosivity risk based on the daily rainfall amount were in the months of March, April and November whereby the

lowest risk were in the months of June and July. These findings were consistent with the annual monsoons in Malaysia which is from southwest and northeast which started from April to October and from October to February respectively.

RAINFALL EROSIVITY ASSESSMENT

The assessments are based on every 10 minutes rainfall data which has been categorised to low, moderate, high, very high and critical. Table 3 shows the typical ranking of rainfall erosivity for Sg. Raya rainfall stations for Hulu Langat in the year 2008 to 2010.

Table 3: Ranking of Rainfall Erosivity for Sg. Raya rainfall station, Hulu Langat District

Ranking	Year	Month	Days	Rainfall Amount (cm)	D.O.R.A	Rainfall Erosivity (tonne m^2/ha.hr)	"ROSE" Index
1	2008	October	11-17	29.50	Critical	9519.94	Critical
2	2008	October	9-15	25.45	Critical	8451.91	Critical
3	2008	October	10-16	25.30	Critical	8145.35	Critical
4	2008	October	12-18	26.50	Critical	7891.17	Critical
5	2008	October	13-19	25.70	Critical	7844.87	Critical
6	2008	April	10-16	24.05	Critical	7537.40	Critical
7	2009	January	29-4	19.80	Critical	7351.98	Critical
8	2008	October	8-14	18.75	Very High	6885.16	Critical
9	2008	October	14-20	21.90	Critical	6794.20	Critical
10	2008	April	16-22	22.05	Critical	6747.50	Critical
11	2009	January	28-3	27.35	Critical	6472.83	Critical
12	2009	March	24-30	16.85	Very High	6433.20	Critical
13	2009	March	23-29	15.60	Very High	6183.68	Critical
14	2010	May	7-13	16.35	Very High	6169.10	Critical
15	2008	April	11-17	19.00	Very High	5965.91	Critical

Table 3 shows that the month of October experienced the highest number of daily of rainfall amount (D.O.R.A) as well as rainfall erosivity where the highest value of rainfall erosivity was 9519.94 tonne m^2/ha.hr. It also shows that the rainfall amount does not directly proportional with rainfall erosivity. The rainfall amount in May 2010 was lower than April 2008 but the rainfall erosivity value was higher in May 2010 compared to April 2008.

CONCLUSION

The erosiveness of rainfall reflects the degree of river bank erosion with regards to rainfall erosivity evaluation. It can be used as a tool in indicating the degree of river bank erosion along the river throughout the nation. Further to this, suitable rehabilitation programs and mitigation measures can be proposed to prevent serious conditions along Langat River bank in the near future particularly stream bank erosion. Thus, it would benefit the country in terms of cost reduction in river bank protection.

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TEACHING STYLES OF YEMENI SCIENCE TEACHERS

Angela Abu-Asba[1], Hazita Azman[2], Rosniah Mustaffa[2], Faisal Ali[3]

[1]Faculty of Arts, Communication and Education, Infrastructure University of Kuala Lumpur
[2]Faculty of Social Sciences and Humanities, Univeristi Kebangsaan Malaysia
[3]School of Communication and Media, Universiti Teknologi MARA

ABSTRACT

In Yemen, traditional approaches to teaching science have remained unchanged over the past years. There is a need for change in the teaching of science to keep pace with the changing world. What is needed is not only providing students with knowledge, but also developing their problem solving skills by using kinesthetic and tactile teaching/learning styles. Before any attempts to initiate change, it is necessary to first find out what the present teaching approaches are like. This paper reports on a quantitative and qualitative research study investigating the teaching styles of science teachers in Yemen. The study is based on a modified version of the perceptual learning style preferences by Peacock (2001): visual, auditory, group, tactile, kinesthetic, and individual. The sample group comprised 50 teachers from the faculty. Data was collected by means of questionnaires, interviews, observations, field notes, and video-taped classroom sessions. The questionnaire data was coded and analysed using the SPSS programme while the interview data was transcribed, organized, coded, categorized, and analysed. The observations, field notes and videotaped classroom sessions were used to triangulate the findings. The emergent findings in this study suggest that the auditory and visual styles were the most prevalent among the teachers, who adopted mainly lecturer-fronted, chalk-and-talk teaching approaches. The paper highlights the implications for the teaching of science literacy, particularly at Yemeni tertiary institutions.

INTRODUCTION:

Many scholars have acknowledged the lucid and remarkable imprints that Arab and Muslim scholars have left on contemporary scientific fields (Rowe, 2004; Woods, 2004; Razak & Abdul Majeed, 1998; Maziak, 2005). They played a very important role in hastening the world scientific renaissance, and continued the effort of developing human knowledge until it reached a remarkable zenith in the period 900-1200 A.D. During that period, Muslims made significant progress and exceptional achievements in such areas as medicine, agronomy, botany, mathematics, chemistry, and optics, and works of Muslim scholars were disseminated from Spain to the rest of Europe. Then, the Arab-Islamic scientific inventions started to decline due to the slowing down of broader Islamic scientific study, which has been attributed by many scholars to the "closing of the Muslim mind" (Raziak & Abdul Majeed, 1998).

The teaching of science in the university seems to have followed this decline. It is observed that most universities and technical schools in the Arab world adopt an approach in which the teacher is viewed as the centre of the teaching and learning process (Badran, 2003). In Yemen, the typical didactic methodology has the teacher standing in front of the students and explaining the subject matter while students listen to him passively; hence, there is little interaction (Mahyoub, 1996). Furthermore, there is little support for science education at all

levels in the Arab world (Segal, 1996; Castillo, 2004). According to Castillo (2004), there is neither a vision nor strategy for science education. It is feared that if the education system remains unchanged, the prospects not only for graduate employment, but worse, for the progress and development of Muslim nations will sink to an abysmal low. This might not only have a disastrous effect on the Arab world but is likely also to have a spill over effect on the rest of the world. It is a critical time, and science educators must seriously rise to the challenge.

In a study conducted by Mahyoub (1996), he critiqued the overemphasis on teacher-centred approaches and pedagogies, claiming that these neglected the development of critical thinking, problem-solving, capability of inquiry and investigative skills which are characteristics of most trained scientists.

The review of literature shows that teachers in Yemen use traditional methods of teaching science and they consider these traditional methods good (Mahyoub, 1996). This finding is of concern to me, and is what has prompted me to investigate salient issues in the teaching and learning of science in Yemen, particularly as no study has yet investigated this problem. One of the major issues is that the focus of learning science in Yemen has been on acquiring basic knowledge, and that this has failed to lead to scientific application (Mahyoub, 1996).

LITERATURE REVIEW

Many authors have done research on teaching and learning styles such as Felder and Silverman (1988), Felder (1993), Tobias (1993), Reid (1995), Felder (1995), Peacock (2001), Zhenhui (2001), Zhang (2007), Vaughn and Baker (2008), Quiamzade and Mugny (2009), Tertemiz (2010), Naimie, Siraj, Piaw, Shagholi, and Abuzaid (2010), Hsieh, Jang , Hwang, and Chen (2011), Dinçol, Temel, Oskayc, Erdogan, and Yilmaz (2011), Gilakjani and Ahmadi (2011).

Teaching and learning styles are the behaviours or actions that teachers and learners exhibit in the teaching-learning exchange. Teaching behaviours reflect the beliefs and values that teachers hold about the learner's role in the exchange. Learner behaviours provide insights into the ways learners perceive interact with and respond to the environment in which learning occurs (Brown, 2003, p. 3).

Teaching style, defined by Butler (1984) encompasses:

A set of attitudes and actions that open formal and informal worlds of learning to students; it is a subtle force that influences student access to learning , and teaching by establishing perimeters around acceptable learning procedures, processes and products. The powerful force of the teacher's attitude toward students as well as the instructional activities used by the teacher shape the learning/teaching experience, and require of the teacher and student certain mediation abilities and capacities (ibid: p. 52).

According to Moore (1993, p. 14), there is some indication that teachers choose instructional styles that closely approximate to their own learning preferences. It has also been found that teachers tend to have preferred teaching styles with which they are comfortable and revert to in chaotic situations (Vaughn & Baker, 2008, p. 239-240). In many respects, the relative matching of instructional styles and learning styles may also have implications for students' achievements. Kuchinskas (1979) cited in Dinçol, Temel, Oskayc, Erdogan, & Yilmaz (2011) concluded in their study that the instructor's teaching style is one of the most important

factors that influence the learning environment. Teaching styles are the leading factors that shape and assure the success of a highly complex teaching-learning process (Artvinli, 2010).

Grasha (2002) views a teaching style as the continuous and consistent behaviours of teachers in their interactions with students during the teaching-learning process. Some teachers focus on rules, others lecture, some demonstrate, others emphasize memory and some others understanding (Yüksel, 2008). Grasha (2002) integrated these different styles into a model which might help to understand the nature of teacher-student encounters. He presents five teaching styles (five positive preceptor styles): Expert, Formal Authority, Personal Model, Facilitator, and Delegator.

This study adopts Peacock's (2001) model of teaching styles in order to examine the teaching styles of Yemeni teachers in the field of science. A modified version of Reid's (1995) Perceptual Learning Style Preference Questionnaire (PLSPQ) is used. The model is categorised into six preferences: 1-visual (these learners prefer seeing things in writing), 2-auditory (prefer listening-hearing words spoken and oral explanations), 3-kinesthetic (prefer active participation in activities), 4-tactile (prefer hands-on work-working with experiments in a laboratory-writing notes or instructions), 5-group (prefer studying with others-group interaction) and 6-individual (prefer studying alone-remember information by themselves) learning styles.

PREVIOUS STUDIES ON TEACHING STYLE

According to Felder and Silverman (1988) students' different learning styles can be categorized as seeing and hearing (visual), reflecting and acting (kinesthetic), reasoning logically and intuitively, analysing and visualizing and lastly, steadily and in fits and starts. On the other side of the coin , teaching methods vary among teachers and lecturers with some who prefer to just lecture, while others prefer to demonstrate or lead students to self-discovery; some emphasize memory and others understanding; while some focus on principles and others on application. Felder and Silverman in this particular study of theirs found that there existed mismatches between the learning styles of most students in a class and the teaching style of the teachers/lecturers: the students may become bored and inattentive in class, perform poorly on tests, get discouraged by the courses, or the curriculum. In some cases, they may change to other curricula or drop out of school. Hence the immediate importance of matching teaching styles to learning styles to accommodate the specific needs of students' learning styles.

Daniel and Yusoff (2005) carried out a study to examine if there was any mismatch between teaching and learning styles in primary school classrooms. The study revealed that the teachers involved in the study were enthusiastic about various teaching styles. More than 80% of the teachers preferred conducting class discussions and brainstorming sessions, 43% indicated they preferred didactic lecture styles, 81% said they liked to use creative teaching styles, such as games and role play, and more than 80% of the teachers stated that they liked to conduct activity-based lessons. The study also revealed that the majority of learners (34.7%) in Selangor seemed to use a partial combination of kinesthetic-audio- visual styles, 19.5% were apparently auditory learners, 18.1% appeared to be kinesthetic, 4.1% indicated that they preferred a combination of kinesthetic-visual styles and 16.1% indicated a preference for a combination of kinesthetic-auditory styles. Surprisingly, only 4.6% seemed to prefer a visual learning style while a mere 0.5% appeared to use a combination of visual-auditory style of learning.

In Peacock's (2001) study of the learning style preferences of EFL and ESL students, the results show that the teaching methods mostly suit auditory learners whereas students prefer kinesthetic learning styles above others.

From the theoretical perspective, much recent research has been devoted to learning styles, with many studies focusing on the effects of culture on students' learning styles (Merifield, 1996). Teaching styles, in contrast, have received little attention. Since learning styles are affected by teaching styles, it is important to investigate teaching styles so that efforts may be made towards enhancing the match between teaching and learning styles. In this study, we focus on science education teachers' preferences in the ways they take in and deliver science information.

RESEARCH METHOD

A combination of qualitative and quantitative methods was adopted for this study. The site of investigation is the Faculty of Science, Sana'a University, in the capital city of Sana'a in Yemen. The faculty is made up of six departments, but this research is confined to the Biology department.

PARTICIPATION AND CONTEXT

The participants of this study were Biology science teachers at the Faculty of Science, Sana'a University, Yemen. The biology science teachers consisted of 29 males and 21 females, all between 24 - 60 years old at the time of the study. They were drawn from the population in a simple random sampling method. Their teaching styles were analysed and described from the data collected.

INSTRUMENT

Three instruments were used in this study: a questionnaire, interviews and an observation checklist

QUESTIONNAIRE

The questionnaire is adapted from Peacock (2001) and it contains two parts: part one is to elicit the background information of Biology science teachers and part two is to collect data on the teachers' teaching style preferences. The background information of Biology science teachers' profiles contains teachers' age group, sex, years of teaching experience, university education, and level of proficiency in the English language. Data on teaching styles was collected using Peacock's (2001) modified version of the *Perceptual Learning Style Preferences* (PLSPQ) by Reid, 1995. The purpose of this questionnaire was to identify the science teacher's teaching styles. The teachers of the science department were asked to respond to each of the 12 statements as it applied to their teaching of science, using a five-point scale - always/often/sometimes/rarely/never. The participants were required to tick the column that corresponded to their degree of agreement or even indicate neutrality. This questionnaire contained 12 statements covering Reid's six learning style preferences: visual, auditory, group, kinesthetic, tactile and individual. In processing the data via computers, responses were collected using the SPSS or Statistical Package for Social Sciences. All questionnaire items were written in both English and Arabic. The English was translated by one of the researchers into Arabic to ensure full understanding by all participants.

OPEN-ENDED INTERVIEWS

The interview questions from Peacock (2001) were adapted and modified with appropriate prompt questions. The objective of this interview was to obtain data in order to understand the respondents' views on teaching styles and on how science was perceived at the Faculty of Science. To ensure that the interviewed participants understood the questions clearly, the researcher translated the questions from English into Arabic for more clarity and understanding of the interviewed participants

OBSERVATION CHECKLIST

A classroom observation checklist was used during the observation process and was designed to account for all the necessary and very much related aspects of the present study. There were twelve main categories in the observation checklist: science classroom, science class lesson, teachers' attitudes towards teaching science, and science lesson atmosphere. The observation checklist was made by the researchers based on the requirements of the study.

DATA COLLECTION PROCEDURES

Before collecting the data, teachers were invited to participate in this research and were included in the study if they granted permission. The data collection was done over one month at the Faculty of Science, Sana'a University, Yemen. A modified version of the perceptual learning style preference questionnaire (PLSPQ) was filled in by teachers to gather information related to their teaching styles. The teachers' teaching style questionnaire was approximately done over a 30-minute period. Semi-structured interviews were conducted with 10 lecturers, each lasting 30 minutes to one hour. Probing questions were asked to explore lecturers' responses in greater depth. The interview sessions were videotaped and also recorded on an audio tape recorder. One of the researchers also observed the lecturers as a non-participant observer in the science classrooms and labs using the observation checklist.

DATA ANALYSIS PROCEDURES

The quantitative data from the questionnaire was coded and analysed using descriptive statistics. The SPSS program was used to obtain descriptive analysis inferential statistics such as frequency (%), means (μ), and standard deviations (σ). Qualitative data collected from interviews, observations and field work was first transcribed, and translated, before categorizing them for analysis. All the results were then analysed by categorizing them according to the aforementioned teaching style preferences (PLSPQ) by Peacock (2001) and presenting them in tables and figures. The teachers' interview data was transcribed and translated into English and used to supplement data from the questionnaire. Data from the classroom observation checklists was also analysed.

FINDINGS

This part presents and discusses findings on teachers' teaching styles at the Faculty of Science in Yemen based on the data collected from questionnaires, classroom observations, and field notes.

The results from the modified version of the perceptual learning style preference questionnaire (PLSPQ) administered to the science teachers are presented in Tables 1, 2, 3, 4, 5, and 6. This questionnaire contains 12 statements covering Reid's six learning style preferences: visual (2 items-5 & 8), auditory (2 items-1 & 7), tactile (2 items-9 & 11), kinesthetic (2 items-2 & 6), group (2items-3 & 10), and individual (2 items-4 & 12). Students were invited to indicate their learning style preferences on a five–point scale as were the teachers of the science department, in responding to each of the 12 statements as it applied to their teaching of science, but using a different 5-point scale - always/often/sometimes/rarely/never. Mean (μ) and Standard Deviation (σ) were calculated to obtain the percentages indicative of the science teachers' teaching styles. The following is a discussion on the findings of the science teachers' most preferred teaching styles.
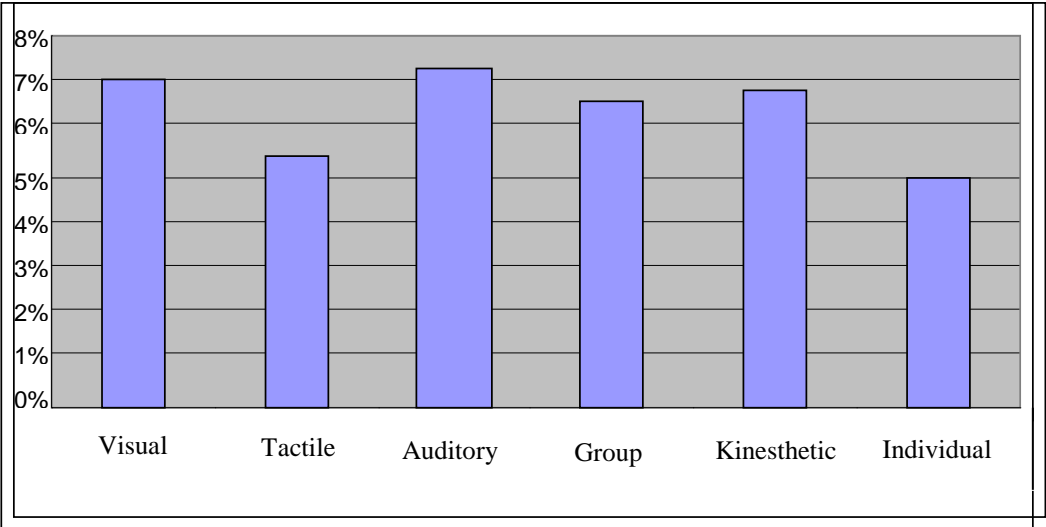

Figure 1: Teachers' Teaching Style

Table 1: Auditory teaching style

Item	Never	Rarely	Sometimes	Often	Always	μ	σ	Total %
1. I give oral instructions to my learners in class because this helps them understand things better.	4.0	4.0	22	42	28	3.8600	1.01035	70
7. I tell things verbally to my learners in class because they remember things they hear better than things they read.	6	12	24	44	14	3.4800	1.07362	58

Note: μ= Mean; σ=Standard deviation

The results for auditory teaching style are presented in Table 1. The percentages of teachers who choose always and often for the auditory category were as follows: item no.1 (70%) and no.7 (58%) respectively. Figure 1 shows that the auditory teaching style is ranked first in the overall list of the Yemeni science teachers' preferred teaching styles categories. Two teachers interviewed explained why they preferred the auditory teaching style: teacher 3 explained that "he tell things verbally to his science students in class because this helps them understand things better". Teacher 8 indicated that "the prevailing method in the hall is almost 70% depending on the teacher and 30% on the student since lack of other explanatory means such as data show". Teacher 7 mentioned that "this was due to a lack of learning facilities, such as LCD, microphones and the absence of an updated curriculum. Therefore students depended on the handouts and the teacher, rather than finding out more on their own by, for example, doing research in the library". This, apparently, has resulted in students having a low level of knowledge of science. This is also reinforced in the classroom observation where the researcher observed that there is lack in the active learning and verbal interaction between the students and teachers in science classroom. This phenomenon is supported by the Social Development Theory of learning by Vygotsky (1978) which emphasized on the need for the social interaction of students and "more knowledgeable others" (e.g. teachers, parents, coaches, peers and experts, etc); Vygotsky believed that students' cognition is influenced by social and cultural contexts.

Table 2: Visual teaching style

Question Item	Never	Rarely	Sometimes	Often	Always	μ	σ	Total%
5. In class I write things on the blackboard because my learners learn better by reading.	2	8	28	50	12	4.0200	1.02000	62
8. In class I give handouts because when my learners read things, they remember them better.	4.0%	28	36	16	16	3.1200	1.11831	32

Note: μ= Mean; σ=Standard deviation

The results for Visual teaching style are presented in Table 2. The percentages of teachers who choose always and often for the visual category are as follows: item no. 5 (62%) and no. 8 (32%) respectively. Figure 1 shows that the visual teaching style is ranked second in the overall list of the Yemeni science teachers' preferred teaching styles categories. One teacher interviewed explained why he preferred the visual teaching style: teacher 4 explained that he preferred to write things on the blackboard because his students learned better by reading. The students seemed to be passive learners in the classroom. As a result there is a lack of active learning and verbal interaction between the students and teachers in the science classroom. This perhaps gives a significant indication that the teachers preferred to teach science by giving handouts and lecture notes. Based on the researcher's observation and teacher interviews' data, students memorized the handouts and the teachers' notes for reproduction during the examination. This seems to be consistent with Mahbyoub's (1996) finding regarding teachers' preferences for auditory and visual teaching styles. Support for this finding is also found in the classroom observation, where the researcher observed that the teacher did not shift his/her style: it was mostly oral explanations, discussions, reading of handouts, and use of the whiteboard. This implies that the teachers are autocratic figures who rarely have discussions with their students.

Table 3: Kinesthetic teaching style

Item	Never	Rarely	Sometimes	Often	Always	μ	σ	Total%
2. I prefer to teach by having my learners do something in class.	12	8	42	22	16	3.2200	1.18304	38
6. I have my learners do something in class because they learn better that way.	2	8	28	50	12	3.6200	0.87808	62

Note: μ= Mean; σ=Standard deviation

Table 3 shows the percentages of teachers who choose always and often with statements indicating a preference or kinesthetic teaching style were as follows: item no. 2 (38%) and no. 6 (62%) respectively. The kinesthetic teaching style is ranked third in the overall list of teachers' preferred teaching styles categories (Figure 1). This result shows a medium positive response by some teachers; but there is also a negative response by another group to kinesthetic learning by their students. This shows that some teachers encourage learning through kinesthetic work, but the positive percentage is not very high (62%). This is supported by two excerpts from the teachers' interview data, teacher 3 indicated that in science classroom, I preferred my students to participate in activities, but the huge numbers of students prevent interaction in the classroom. Teacher 5 said that "my students learn better if they do something in classroom". It is apparent that teachers like their students to participate in activities and do something in class. But science teachers emphasized that it was difficult to apply the kinesthetic style because of the huge number of the students in the science classrooms, where the teacher

obliged to give only the lecture and examinations. Although, teachers illustrated that they preferred the kinesthetic teaching style but regrettably they do not engage it in the science classroom. This perhaps gives a significant indication that the teachers did not use kinesthetic style enough as was noticed in class observations. The results reinforced that most teachers barely used activities relating to movement, constructing things, taking notes or doing projects. And this might be because of the huge numbers of students where there were almost 140-150 students in a hall, and it was difficult for the teachers to apply the kinesthetic teaching style because this style needs students to learn with something in their hands such as practical experiments and physical activities which will be difficult with the huge number of the science students in a classroom.

Table 4: Group teaching style

Question item	Never	Rarely	Sometimes	Often	Always	μ	σ	Total %
3. I have my learners study in groups in class because they learn more that way.	6	22	12	42	18	3.4400	1.19796	60
10. I have my learners work with others in class because they learn best that way.	4.0	16	44	28	8	3.2000	0.94761	36

Note: μ= Mean; σ=Standard deviation

From the questionnaire results in Table 4, the teachers indicated a mixed reaction towards group learning by the students. 60% indicated that they had their learners study in groups in class because they believed that they would learn more that way, while 36% indicated that they had their learners work with others in class because they would learn best that way. Group teaching style is ranked fourth in the overall list of teachers' preferred teaching styles categories (Figure 1). This result shows a medium high positive response by some teachers, but a negative response to group learning by their students. This shows that some teachers do support the students' preference for learning by group work. This is supported by excerpts from the teachers' interview data. Teacher 15 emphasized that "I prefer my students to work in groups because they learn easily", teacher 6 says that "I do like my students to work with other students because they remember information better". The excerpts show that students prefer learning by working in groups because they remember better what they have discussed with their friends. Based on the questionnaire data, observation data and field notes, it is indicated that teachers support the students' preference for learning by group work. This could be attributed to the fact that Arab learners in general liked to be in groups as part of their culture. "Collectivism" versus "Individualism" is one of the values conflicts that can be found among Arabs (Hill et al. 1998). In a society in which group cohesiveness is thought to be essential, as we have in Yemen, students are supposed to de-emphasize self and to be concerned about the group. This then is not a surprising result as Yemeni students are taught to have socially acceptable behaviour without "acting out" or "speaking out". Group success rather than individual performance is rewarded more in this society. These findings are also related to the

study by Hofstede (1980), who stated that Arab world is a collectivistic society as compared to western world that practiced individualistic culture.

The significance of Vygotsky's Social Development Theory of Learning (Vygotsky, 1978) is that it highlights the importance of communication and social interactions , and the impact of the social interactions among the students themselves, and with other individuals who are 'more knowledgeable' in order to acquire knowledge. Arab students in general and Yemenis in particular are people who like to be in groups and share their feelings with one other (Hofstede, 1980). Teachers should therefore exploit this natural inclination for sharing with the group in their pedagogy, especially since the practice is supported by Vygotsky's theory.

Table 5: Individual teaching style

Item	Never	Rarely	Sometimes	Often	Always	μ	σ	Total %
4. I have my learners work alone in class because when they work alone, they learn better.	32	16	16	17	2.0	2.5800	1.31071	19
12. In class I have my learners work alone because when they work alone, they work better.	20	48	24	4.0	4.0	2.2400	0.95959	8

Note: μ= Mean; σ=Standard deviation

The results in Table 5 show a very negative response to students learning individually. 19% of the teachers believed that their students would understand better when they work alone in class and 8% believed that their students would work better in class when they work alone. Auditory teaching style is ranked fifth in the overall list of teachers' preferred teaching styles categories (Figure 1). The data is supported by teachers 'interview excerpts where student 8 said that "I don't prefer my students to work alone because they don't learn better that way", teacher 1 stated that "I have some of my students work alone because they say that they remember information by themselves". This is also reinforced in the classroom observation, where the researcher observed that the science classroom does not include any activities or tasks to be taken except for few activities where teachers prefer their students to work in group learning style and rarely use the individual teaching style. In the Arab culture, independence of its members is not encouraged as it is solidarity and loyalty dependence. The society offers its members protection and guidance, on which individuals are supposed to follow its regulations of patriarchal relationship which does not breed authoritarianism. The patriarchal relations are societal rules that are blended with compassion, as the following example represents it: A father directs and supports his son because he wants him to protect the image of their family, and that he does not miss his destiny.

Table 6: Tactile teaching style

Question item	Never	Rarely	Sometimes	Often	Always	μ	σ	Total%
9. I have my learners physically make something for in-class projects because they learn more that way.	16	16	60	4.0	4.0	2.6400	0.94242	8
11. I have my learners make something for in-class projects because they prefer learning that way.	20	48	24	4.0	4.0	2.2400	0.95959	8

Note: μ= Mean; σ=Standard deviation

Table 6 shows the percentages of teachers who often and always agree with statements indicating preference for tactile teaching style category: item no. 9 (8%) and no. 11 and (8%). The lowest positive inclination was towards the tactile style of teaching. Figure 1 indicates that the least preferred teaching style was the tactile learning style. It is ranked sixth in the overall list of teachers' preferred teaching styles categories. The excerpts from the teachers' interview data explain why this teaching style is preferred: teacher 4 says that in science classroom I have my learners write notes or instructions or make class projects because they remember information and prefer learning that way, but because of the huge number of students and facilities in the science classroom, I tried to give the lecture verbally and sometimes write on the blackboard*"*. This excerpt showed that the teachers felt that they teach better from writing notes. Through classroom observation and filed notes, the researcher noted that the teacher did not shift from one style to other. Tactile learning style is considered to be one of the best styles of learning science, apart from the "hands on" activity, whereby the activities assist in the retention of facts, findings and concepts. The researcher's observations also showed that the teaching of Biology in the Faculty of Science did not involve doing experiments and carrying out investigations by students themselves, although the basic principles must have already been taught to them. The students are taught the theoretical aspects of the scientific concepts and disciplines but they do not get to follow up with the practical application of the theory. Application of knowledge should be in the form of investigations of some real-life problems that science students are involved in, and which have to be conducted with the guidance of their teachers. This has been pointed out as a necessary scaffolding process (Raymond 2000).

CONCLUSION

This study aimed to investigate the teaching styles of teachers in the Faculty of Science, Sana'a University, Yemen. The results from the questionnaire and observation showed that teachers strongly favoured the auditory, visual, kinesthetic, and group teaching styles, but were less inclined to use the tactile and individual teaching styles. The findings revealed that tactile styles such as role-play, handling materials or taking notes are ignored in the teaching of science. It is

suggested that tactile, kinesthetic, and group teaching styles are very important styles for science students because there are lots of opportunities for students in a group as they move about and manipulate materials to discover concepts from handling objects or substances. Furthermore, the tactile learning style is considered to be one of the best styles for learning science apart from the "hands on" part of it, the activities assist in the retention of facts, findings and concepts (Angela Abu-Asba, Hazita Azman, Rosniah Mustaffa, 2012).

It is clear that there needs to be a change in the teaching and learning process in Yemeni institutions of higher learning. In this paper, it is suggested that a more effective approach would be a balanced teaching style that does not strongly favour any one learning style but rather accommodates multiple learning styles. Different activities should be employed that will meet students' respective learning styles. However, it is necessary to first find out what students' preferred ways of learning are in order to determine better teaching strategies inside the classroom and to motivate students' participation in class by creating activities related to their learning styles (Juris, Ramos, & Castaneda, 2009).

The pedagogical implications of this study should be taken into consideration by both science instructors and syllabus designers at Sana'a University. It is hoped that these findings will move policy makers, course designers and developers and classroom teachers at the University of Sana'a as well other Universities in Yemen to review and plan the entire science teaching programme in a more effective and realistic manner. Without a sold science teaching programme, the state of scientific knowledge would continue to stagnate and the country would not be able to participate in the scientific endeavours that the rest of the world is actively involved in.

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THE IDEA OF LOVE IN AL-GHAZALI'S LITERATURE

Ridzuan Masri[1]

[1]Faculty of Business and Accounting, Infrastructure University Kuala Lumpur

ABSTRACT

Al-Ghazali, one of the *Sufi* masters had written in relation to love for God in his *magnum opus*, *Ihya' Ulumuddin*. The ultimate love, also known as *mahabbah*, is the highest and the greatest form of love for God. To attain such love, one must struggle and know Him through *ma'rifah* and *idra'*. Al-Ghazali gives a very serious account on knowing own self in the quest to know God. Without knowing Self, one is impossible to know his God. Al-Ghazali's writing is converged towards *Sufi* training which on this account, al-Ghazali tells on how one may lessen his love to God and on the other hand, he also teaches how to intensify *mahabbah* through step by step approaches. The purpose of this conceptual paper is to present an understanding of the literary writing of al-Ghazali on love for God who created the universe as universal manifestation of emotional and rational beings.

Keywords

Al-Ghazali', Ihya', magnum opus, Sufi, Allah, al-Qur'an, al-Hadith, mahabbah, love.

INTRODUCTION: THE IDEA OF LOVE IN AL-GHAZALI'S LITERATURE

Al-Ghazali in the beginning of his treatise on the Love for God (*mahabbah*),[1] his approach of writing converges toward advising particularly the *Sufis* who were struggling to renounce worldly pleasures; that they must patiently face the obstacles in order to attain *al-Haqq*,[2] the highest spiritual pleasure of the Love of God. Al-Ghazali in my opinion, began his writing by invoking the *Sufis* to be patient because al-Ghazali himself had gone through *Sufi* life by sacrificing his career as an academician at Nizamiyyah in Baghdad.

He also suggests *Sufism* as the way of life in his opening remark to attract attention of layman that the great pleasure of being in love with Allah is just like the way of the *Sufis*. According to him, there are many obstacles for those who want to pursue the *mahabbah*[3] way of life because it demands great sacrifice of worldly pleasures and affections.

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[1]This article and its narrative analysis are solely based on al-Ghazali's *Ihya' Ulumuddin* except the commentaries written in the footnotes. The writing of al-Ghazali on *Love and Attachment* can be found in The Book of Constructive Virtues in *Ihya'*, vol 4, chap. 6. *See* Fazlul Karim, *Ihya' Ulumuddin*, vol 4 (Karachi:Darul Ishaat, 1993) pp 245-309. This book is a translation version from Urdu version of *Ihya'* and is considered as simplified version of *Ihya'*. The more detail and complete translation of *Ihya'* is translated by Prof. Ismail Yakub, *Ihya' Ulumuddin*, vol 7, (Kuala Lumpur:Victory Agensi, 1988) pp 409-475.

[2]*Haqq* (حق) is the Arabic word which means truth. In Islamic context, it is also interpreted as righteousness, right and (certain) reality. *Al-Haqq*, the truth, is one of the names of God in the Qur'an. It is often used to refer God as the quality of *Ultimate Reality* in Sufism. *Read* Robert C. Neville, Ultimate Realities (US:State University of New York, 2001)pp78-79.

[3] According to Ibnu Qayyim, the word *mahabbah* is originated from *hibbah* or *habbah*, which means seeds. Al-Hujwiri also holds similar opinion which means the seeds that dropped on middle of the desert and then grow. Within the context of man, the love also grows and develops in the heart of one if it is being treated and watered well. In many of its forms, the word *mahabbah* is being distributed in various verses in both *makiyyah* and *madaniyyah*. *Read* M. Asyhari, Tafsir Cinta (Jakarta:Penerbit Hikmah, 2006)p111.

Al-Ghazali further explains, the love for God is the essence of Islam. To attain the level (*maqam*) of such love, al-Ghazali delineates few main characteristics that should be fulfilled by one such as repentance, patience and abstinence (*zuhud*) that later form a more profound aspects of decent personality such as yearning, taming, satisfaction (*rida*) and other attributes directed towards it. Many *ulama'* somehow failed to go through such obstacles and because of that, they declare that the love and devotion take place to only among similar beings and species.

To reject this false notion, al-Ghazali further puts forward the evidence from *al-Qurān* "God loves them and they love God"[4], and *al-Hadis*, "No one will be truly faithful till God is dearer to him than all else."[5]

Al-Ghazali further explains that to search for *mahabbah*, one must know the true meaning of love,[6] followed by their conditions and causes. The knowledge of love is the one that is able to explicate those inquiries, therefore it (*mahabbah*) can be known through *ma'rifah* (knowing)[7] and also the *idra'* (understanding).[8]

Psychologically, al-Ghazali explains that the true meaning of love can be understood only through the feeling and emotion of man. When one possesses the desire for love, the feeling of love will then exist after knowing. What is mentioned by al-Ghazali is of the logical and rational mind that is common to all man. For al-Ghazali, it is impossible for man to love and devote to something that he does not know and understand. Hence, to know and understand, one must seek for knowledge in order to know in a closer and deeper understanding.

Love habitus of man only exists when one begins to know through *ma'rifah*, understand through *idra'* and subsequently, love it. Al-Ghazali explains this in a logical judgment that when one likes something, he will give attention to his senses in order to feel the pleasure of what he feels affection for and it is indeed a normal habitus of man that is healthy. For instance, one who likes music will use his ear to feel the pleasure of hearing such music. Likewise, one who likes certain foods will use his tongue to feel the pleasure of eating such foods.[9]

Al-Ghazali explains the normal and logical habitus of man through simple and constructive instances, not excessively metaphoric but straight to the point with practical arguments. He further elucidates that the senses used by man to symbolically express his liking on something is similar to that of the senses of an animal. However, what can be understood

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[4] Al-Qurān (5:54).

[5] It is mentioned by al-Ghazali that the *hadith* is narrated by Imam Al-Bukhari dan Muslim from Anas.

[6] Also referred to as *Hakikah*. The stage of *Hakikah* is the station of a man whereby all his affairs in life are consistent with all that God commands in the Qur'an. At this time, his person reflects nothing but the truth of Allah.

[7] *Ma'rifah* (المعرفة) in Arabic literally means knowledge, is the term used by *Sufi* to describe mystical intuitive knowledge of spiritual truth reached through ecstatic experiences, rather than revealed or rationally acquired. The distinction between the meaning of *ma'rifah* and *'ilm* has been discussed by many *ulama'* for instance, Ibn ʿArabi suggests, *ma'rifah* is knowledge (*'ilm*) of the divine oneness whereas *'ilm* applies to oneness as well as to other matters. Abâ l-Barakât in contrast with ibn ʿArabi, suggests *'ilm* is more restricted in meaning than *ma'rifah* and represents a more complex stage of intellectual activity. For Tahir al-Maqdisi, ma'rifah is the perception (idra') of the essence and persistence of the thing. No definite definition of *'ilm* and *ma'rifah*. *Read* Franz Rosenthal, *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam* (Netherlands: Brill, 1970) pp116-117. For al-Ghazali from the writer understanding, *ma'rifah* is cognition attainable from intellectual means.

[8] Suhrawardi (d.1191) suggests that *idra'* means "apprehension" or "perception", the general act of knowing an absent thing (*al-shay' al-ghā'ib*), which occurs when the idea (*mithāl*) of the reality (*hakikat*) of the thing is obtained by the person, that is, in the knowing subject. It also indicates the level of knowing, including sense of perception (*idra' hissī*) and intellectual perception (*idra' 'aqlī*), as well as intuition and vision. *See* Matthew Kapstein, *The Present of Light: Divine Radiance and Religious Experience* (US:University of Chicago Press, 2004) p33.

[9] The logical idea of love between man, senses and pleasure from the worldly point of view put forward by al-Ghazali is similar with the suggestion made by Plato, Socrates and Aristotle. *Read* A.W. Price, *Love and Friendship in Plato and Aristotle* (US:Oxford University Press, 1989) pp15-16.

(*idra'*) by man through his five senses and later on rooted to his senses as emotional liking and then the sense of love, according to al-Ghazali, is only at the level of liking and does not actually reach the level of love in its actuality.

The actual love is the one that emerges from the sixth sense of man which is instinct (*mata-hati*) or also known *aql* or *nur*. Its understanding (*idra'*) is stronger than what can be defined by the physical senses of man.

The other truth (*hakikat*) of love according to al-Ghazali is that, man cannot escape from loving own self or loving others. Loving other human beings or own self occurs because man possesses inclination to do similar action repeatedly in order to fulfill own wants and desire and consequently feel and enjoy the pleasure and happiness he would obtain. This type of love is exercised by all five senses which is inclined towards fulfilling own lust (*nafs*).[10] The love for Allah using those five senses or through imagination is not called love because such senses possess limited attributes. This kind of love will be extinguished and will not last long especially when one die.

In explicating this matter, al-Ghazali brings an instance like love towards the wealth, his family, children and companions. This kind of love takes place in order to fulfill the desire of one to complete his life. Likewise, if one loves someone who does *ihsan*[11] onto him. The portrayed love is not actually to the person who did such *ihsan* onto him, but rather the love is directed only for such *ihsan*. For al-Ghazali, this kind of love will also be extinguished once the person who does such *ihsan* dies. Al-Ghazali also explains about love for something that cannot be identified through human senses. For instance, the love towards the Prophets and their Companions. Love of this kind according to al-Ghazali, cannot be identified through senses, but through inner spiritual instinct upon the actions that being leaned to them. Despite all the meanings of love, the highest level of love is the love itself and not because of the benefits or reimbursement that can be obtained. That is real love.

THE IDEA OF LOVE TO ALLAH

In elucidating the concept of love towards Allah, which is the highest level and of the utmost importance, al-Ghazali stresses that a man who knows himself will know his God,[12] therefore, man will certainly know about his inexistence except the one and only existence of God. Man exists because Allah through His will wants him to exist and all things that belong to man are of the bounty of God. If one does not love God, it is indeed not love but stupidity.

The love apart from Allah according to al-Ghazali is because of few things which among others are fear of disappearances or extinction. One who does not know himself and his God (refuse to possess knowledge of God and himself through *ma'rifah*) does not possess the feeling of love and therefore has weak possession of such feeling. This type of man does not understand the meaning of '*Qudrah*', because of being tied with his imagery sense of *aql* and

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[10] In *Ihya'* under the section "*Kitab riadat al-nafs wa tahdhib al-akhlaq wa mu`alajat amrad al-qalb*" (Book of the training of the ego and the disciplining of manners and the healing of the heart's diseases), al-Ghazali also mentioned about *nafs*. It has two meanings; first, it means the power of anger and sexual appetite in a human being... and this is the usage mostly found among the people of *tasawwuf* (sufis), who take "*nafs*" as the comprehensive word for all the evil attributes of a person; second meaning of *nafs* is the soul, the human being in reality, his self and his person. However, it is described differently according to its different states.

[11] *Ihsan* literally means putting the good and the beautiful into practice.

[12] The idea of "a man who knows himself will know his God" is that if one is aware of one's own lack of significance when compared to God, then one is in an excellent position to take control of one's emotion. The individual who is ignorant of himself (his nafs) will be ignorant of God. For details about *nafs*, read Yudit Kornberg Greenberg, *Encyclopedia of Love in World Religions*, vol.1 (US:ABC-CLIO Inc, 2008) pp591-592.

habitus which lies upon mere logical rationale. As for examples put forward by al-Ghazali, the man who irradiated by ray of sunlight, will deduce and understand the sun is the one that had caused the light emitted by which, he does not understand the *hakikah* of God's *Qudrah* who make the light to be emitted for the use of other beings as well, and not to only human beings.

Al-Ghazali also explains that the person who does not understand the meaning of *ihsan* will love someone because of the *ihsan* rendered to him. This person does not know the meaning of *hakikat ihsan* due to the confusion on the concept of *Majaz* (no true *hakikah*).[13] No one except Allah does the *ihsan*, and certainly not human being because human being is not the *hakikah* of the reality of existence. Allah is the one who inspires one's heart to do *ihsan* because according to al-Ghazali, man is not at all devoted to do *ihsan* due to his desire and lust to worldly pleasures. With the *ihsan* of God, man is inspired to perform *ihsan*. To those who understand the *hakikat ihsan*, the beloved one is not the one who performs those *ihsan*, but only Allah. Man is only an intermediary of God's *Ihsan*.

Love can also be developed from similarity and appropriateness. According to al-Ghazali, it is the nature (*fitrah*) of man to like something similar to him. For instance, a learned man likes to be with other learned man, children like to play with other children, or metaphorically, birds will also flock with their similar species. Nevertheless, for al-Ghazali, such liking is mere exoteric. Liking exoterically (*zahiriyyah*) to the extent that the feeling of love emerges, is formed as a result of acquaintance which later on generates pleasures.

Love towards God on the other hand, is considered as esoteric (*batiniyyah*) appropriateness. However, it does not possess corporeal similarity and likeness. Al-Ghazali urges that whoever wants to draw himself near to God, he must follow the '*akhlaq rubbubiyah*', which means following the way of God such as in knowledge, wisdom, *ihsan*, decorum, generosity and courtesy.

> *Sentiasalah aku menempati*
> *Suatu tempat dari kecintaan engkau*
> *Heranlah segala hati*
> *Ketika menempatinya.*[14]

In the ode depicted from Abul-Hasan an-Nuri, al-Ghazali interprets that the love for God is shown in actuality (*haqiqi*) which is neither in the highest, nor in the lowest level and formed into man. It is also not shown in the *majazi*, but through instinct (*nur* or *aql*). Man who loves other beings is the manifestation of the weaknesses and limitations and imperfection of man.

THE PLEASURE ON THE VISION OF GOD

Rabi'atul Adawiyah reciting on the meaning of love;

> *Aku mencintai engkau dua cinta*
> *Cinta keinginan dan cinta kerana engkau berhak yang demikian*
> *Adapun yang itu cinta keinginan*

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[13] *Majaz* means metaphorical words and sometimes used in sentences. The confusion on the metaphorical used of the words and sentences according to al-Ghazali, may possibly lead to wrong interpretation and understanding of meaning of *hakikah* in the creation of beings and their reality of existence.
[14]   This ode is depicted from *Ihya'* translated by Prof. Ismail Yakub under the same section.

Maka kesibukanku menyebutkan engkau, dari orang yang selain engkau

Adapun cinta yang engkau berhak baginya,
Iaitu: engkau bukakan dinding bagiku, sehingga aku melihat engkau
Maka adalah pujian bagiku pada ini dan itu,
Akan tetapi, bagi engkaulah pujian pada ini dan itu.[15]

Rabiah's ode is portrayed in al-Ghazali's writing to show the level and intensity of Rabiah's love towards God. The worshipping performed by her is not to obtain the heavenly reward or fear of the hell, but because of her genuine love and yearning of Allah.

According to al-Ghazali, the interpretation of pleasure among human beings is different from one another in which, they follow instinct (*gharizah*) and the strength of their own feeling. The attained pleasure depends upon the habit of man himself. For instance, *gharizah* on the desire for food is created so that it can produce pleasure according to his habit. Likewise the *gharizah* on *qalb*, or also called by al-Ghazali as Godly Light (*an-nur-ilahiy*). Sometimes, this light is also called as esoteric instinct or *aql* or *nur iman* or *yaqin*. This *gharizah* is created by God in order for man to know the truth about all questions and business. To knowing this truth, al-Ghazali again stresses on the concept of *ma'rifah* and knowledge in supporting such habit so that its *gharizah* will be able to produce pleasure needed by such habit. The pleasure within this context is the *ma'rifah* and *'ilm*. According to al-Ghazali, a man who is connected with this *ma'rifah* and *'ilm* can make himself blissful although at the lower level of knowledge. Knowing something leads to satisfaction and pleasure to one's curiosity because knowledge is one of the attributes of God. However, according to al-Ghazali, the pleasure of knowledge has few levels depending on the dignity of the knowledge itself. If it is known that such and such knowledge is more great, more perfect, more vast and significant, then such knowledge will become the most pleasurable knowledge. Hence, the most pleasurable knowledge is the knowledge of God and His attributes and secrets that cover the whole existence (*maujud*), and it is indeed the highest form of knowledge, the highest and the most pleasurable compared to the whole worldly pleasure.

Adalah bagi hatiku hawa-nafsu yang bermacam-macam,
Lalu berkumpul sejak dilihat Engkau oleh mata hawa-nafsuku.
Jadilah aku didengki oleh orang yang aku mendengkinya.
Jadilah Engkau Tuhan manusia, sejak Engkau menjadi Tuhanku.

Aku tinggalkan bagi manusia,
Dunia mereka dan agama mereka.
Kerana sibuk mengingati Engkau.
Hai agamaku dan duniaku!

Kerana dengan demikian juga, berkata sebahagian mereka:
MeninggalkanNya lebih besar dari NERAKA
MenyambungkanNya lebih baik dari syurga.[16]

The pleasure of knowing (*ma'rifah*) Allah is the best and more meaningful from other worldly pleasure. It is of the highest kind of *'ilm* and no other knowledge is higher than this

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[15]   Ibid.
[16]   Ibid.

knowledge. Those who have already attained the pleasure of *ma'rifah* will most probably renounce all other worldly pleasures because to them, the pleasure of seeing Allah is of everything and is the greatest form of pleasure granted by God.

THE CAUSES TO STRENGTHTEN THE LOVE FOR GOD

Al-Ghazali gives two (2) strategies for strengthening the love for God. The first cause that can strengthen one's love for God is to give up his relationship with worldly affairs. However, it is not necessary that one who is very busy performing his duty of worldly affairs does not love God at all. This only means that his level of love for God becomes lesser. Those who sincerely love God see this world as a prison to them. On the contrary, those who do not sincerely love God see this world as heaven. The weaker love of man towards God is due to his stronger love towards the world. According to al-Ghazali again, the love towards this world includes the love towards his wife, property, children, family and so on to the extent that those who love the melodious bird's song even, can reduce the level of love towards God. The second cause is because of the stronger *ma'rifah* for God. The stronger *ma'rifah* for God can be shown by always using good words and practice good deeds according to the *syari'ah*.

Al-Ghazali metaphorically explains that knowledge is expressed through its application (*amal*). Meaning, one should apply his knowledge by following the rules and conditions of the *syariah* through the knowledge of *muammalah*. The knowledge of *muammalah* when combined with the knowledge of *ma'rifah*, will produce great feeling of love towards Allah easily. This combined knowledge is called by al-Ghazali as the knowledge of *mukasyafah*; the knowledge that unlocks one's heart towards *Ma'rifatullah Taala* which is knowing God and nothing but Him. It is light (*nur*) that is rayed by Allah into the heart of a man as a result of sacred and virtuous practices and *mujahadah* (the battle to fight *nafs* and devil sedition).

THE REASONS FOR DWINDLING OVER THE LOVE FOR GOD

According to al-Ghazali, those who are not serious about their love for God are inclined to only memorizing the names and attributes of God and envisage about the prominence of Him. However, they do not envisage and discover the meaning of *hakikah* itself. Nevertheless, they still uphold the belief of all that they knew about Allah.

> *Engkau telah nyata,*
> *Maka tidak tersembunyi kepada seorang jua*
> *Selain kepada orang yang buta*
> *Yang tidak mengenal bulan purnama raya.*
>
> *Akan tetapi Engkau bersembunyi*
> *Mendindingkan diri dengan yang Engkau nyatakan*
> *Maka bagaimana dikenali,*
> *Orang yang biasa menutupkan.*[17]

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[17] Ibid, 483.

The above ode by al-Ghazali portrays that man is created with limited contemplation. The weakness of man to interpret and understand through his thinking ability leads to the shallow feeling of love for God. A person who sees God with his *gharizah* and believes that every creation is the manifestation of His prominence and greatness will have an escalating feeling for his God.

Man is created in a state of inadequacy which means man can only differentiate things in its observable exoteric form like the day and night, but man will feel difficult to make a distinction if such things are attributably shared. For instance, al-Ghazali puts forward the rising sun but no 'sun down', then it will be very difficult for man to determine the day or night. Hence, in order to know God, man must be able to differentiate the *maujud* and the hidden one through the difference of the truth (*hakikat*). The see such truth, one must observe through his *gharizah* that Allah is the greatest, the brightest, the highest being from everything that exist. Man, who possesses the strength of *gharizah*, will see himself in the state of *fana* (nothingness), and he loves nothing except God because of his *fana*.

CONCLUSION

> *Hatiku telah mampu menerima aneka bentuk dan rupa;*
> *Ia merupakan padang rumput bagi menjangan,*
> *Biara bagi para rahib, kuil anjungan berhala,*
> *Ka`bah tempat orang bertawaf,*
> *Batu tulis untuk Taurat,*
> *Dan mushaf bagi al-Qur'an.*
> *Agamaku adalah agama cinta,*
> *Yang senantiasa kuikuti ke mana pun langkahnya;*
> *Itulah agama dan keimananku.*

(*Ibnu Arabi* 1165-1240 M)[18]

The idea of love written by al-Ghazali in his *magnum opus*, *Ihya' Ulumuddin*, is of the universal idea. Allah sent Prophet Muhammad S.A.W into this world to carry the message of love to and for the universe *(rahmah lil 'alamin).*

> "We sent thee not, but as a Mercy for all creatures.
> (A*l-Quran*, 21:107)

In more detail, the teaching of Islam has laid the love (*mahabbah*) at the highest place. For al-Ghazali, the peak of *Sufi's* attainment is merely the love for God.

The real attainment achieved by most of today's modern man has been very far differing from what had been written and advised by the previous scholars and sufis. Modern man searching for the true love through the love that has been delineated by lust and greediness

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[18] Muhyiddin ibn al-Arabi, *The Tarjuman al-Ashwaq*, (London: Theosophical Publishing House Ltd, 1978), p19.

and further been decorated with the material objectivity are consequently giving up the inner spiritual requirement.

Love had been engraved by many sufis in most of their writings. Since the time Rabi'ah al-Adawiyah divulged love through the writing of sufi literature, the teaching of the love for God became the main title and theme in the *tasawwuf* discourses. Besides al-Ghazali, the writing of love of the *sufi* can be seen in the development of *tasawwuf* like what can be seen in the treatises written by al-Hujwairi (*Kasyf al-Mahjub*), ath-Thusi (*al-Luma'*), al-Qusyairi (*ar-Risalah al-Qusyairiyyah*) , and Ibn Arabi (*al-Futuhat al-Makkiyah*). Even in the Malay archipelago, we can see the writing of Hamzah Fansuri (*Asra al- Arifin Fi Bayan al-Suluk wal-Tauhid*) and so on.

The teaching of love written by the *Sufis* can essentially educate and refine the soul of man. The magnificence of *mahabbah* love can reveal the *tawhidic* understanding that sometimes can be very difficult to be explained by the mainstream Islamic discourse and knowledge like *fiqh* and *usuluddin* through the legal-formalistic approach. Hence, Islam can be described as more universal, tolerant, humanistic and more broad-based within the multiplicity of cultural ethnic and society. The love of *mahabbah* can indeed can form the harmonious and symmetry within self and society, and between emotional and rational.

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THE LANGUAGE OF NEWS MEDIA: PROFESSIONAL OR SLANG

Suraya Amirrudin[1] and Zulaikha As'ari[1]
[1]Faculty of Arts, Communication and Education, Infrastructure University Kuala Lumpur

ABSTRACT

The study of media language has much to offer to the different disciplines on whose territory it touches: linguistics, sociolinguistics, discourse analysis, semiotics, communication studies, sociology and social psychology. The basic issues of communications research were encapsulated by Harold Lasswell in 1948: Who says what in which channel to whom with what effect? This is compared with a prescription for the sociolinguistic enterprise: Who speaks what language to whom and when? (J. Fishman, 1965). This paper discusses the analysis of common professional language words and slangs used in the writing of the articles (hard news specifically) in the two chosen newspapers in Malaysia. The existence of the concepts of media writing and language use are explored. With the criteria of professional language and slangs taken from the past studies done by Rampton (1998), Davies (2008), Jackson (2010), Johnson and Fox (2011), this text analysis qualitative research analysed 12 articles from the two well-established newspapers; The Star and the New Straits Times (NST) to identify some language features on professional language and slangs used in the writing of the articles. Throughout the whole process of the analysis, The NST is found to use more professional language in their hard news compared to The Star. Hence, both The Star and the NST use limited slangs in writing the hard news articles. This study holds the interest in what media language reveals as a mirror of the wider society and culture.

Keywords:
Professional Language, Slang, Linguistics, News Media.

INTRODUCTION

Cambridge Advanced Learner's Dictionary defines 'professional' as having the qualities that you connect with trained and skilled people such as effectiveness, skill, organization and seriousness of manner. Furthermore, Allan Bell (1990), a linguist who is himself a journalist, defines 'professional language' as a language of text that contains profession related, rules, standards and arrangement of proper words that results in it being extravagantly hard for people to appreciate and sometimes not understandable. On the other hand, Shirley Johnson and Kelly Fox who wrote the book "What Slang is NOT!", said that slang is not "whatever is new or popular in the way of language". Instead, it has its own dialect like for example "Cohesive, chiefly regional and socioeconomic varieties of a language" and also catch phrases "Cultural phrases that derive their meaning from a cultural reference with which the speaker and listener must both be familiar." quoted from Crystal 1978. In short, Crystal, 1974 & 1980 mentions that jargons "the technical language of a special field and specialized words" and slogans "a forceful, catchy, mind-grabbing utterance, which will rally people to buy something or behave in a certain way" are slangs.

Thus, when it comes to the language presented in the newspaper articles here in Malaysia, there are many differing views that exist in analysing it. Articles in the newspapers must have viewpoint, values and structure that can be analysed. Bell (1990) was much concerned on this and the role of the audience in influencing media language styles, and in understanding, forgetting or misconceiving the news presented to it. Therefore, within the time

that impulse towards efficiency dominated in the discourse on writing, the readers' relationship with the journalist, with the story tended should assume of the same qualities. As a professional journalist the good qualities of good writing are both identifiable and anchored by the professional standards that are beyond dispute.

For that reason, to analyse the quality of formal and informal words used by the journalists in writing the articles for the two newspapers, this study analyses and compares the professional language and slang (words) found in the articles. Perception from a journalist is also taken into considerations to come up with some suggestions at the end.
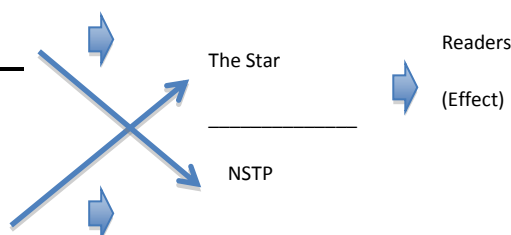
CONCEPTUAL FRAMEWORK

Professional Language

- Objectivity Words
- Aesthetic impulse
- Significant/meaningful
- Clear/Efficient

The Star

Readers

(Effect)

NSTP

Slang

- Idiomatic expressions
- Deceitful long
- Biased words
- Jargon

This conceptual framework came into being based on the criteria highlighted by Rampton (1998), Davies (2008), Jackson (2010), and Johnson and Fox (2011). The conceptual framework consists of independent variables (professional language and slangs) and dependent variable (readers) as the outcome of the IV onto the two newspapers (The Star and NSTP).

OBJECTIVES OF THE STUDY

Based on the above conceptual framework, the objective of this study is to investigate the professional language and slang used in the writing of articles in the two newspapers; The Star and New Straits Times (NST). Besides, this study also contributes to the better understanding of the nature of writing articles for the benefits of the readers. This study is trying to answer these two research questions:

1. What are the words (professional language) found in the writing of articles in?
   a. The Star
   b. NST
2. What are the slangs found in the writing of articles in?
   a. The Star
   b. NST

The study has its significance because the goal of the project is to find out the varieties and frequency on the usage of professional language and slang in the article of both newspapers.

LITERATURE REVIEW – PROFESSIONAL LANGUAGE AND SLANG

Davies (2008) in his study highlighted the use of French words in some English newspaper articles can motivate the readers to read the articles because of the stylistic effects achieved via the use of French for an Anglophone audience. Davies also mentioned that the articles of the newspapers are considered as having the professional touch when the dominated words are clear and efficient.

Rampton (1998) continued by adding that aesthetic impulse of words are considered as very appealing and can reach the readers' minds sharply. The range of examples surveyed has demonstrated the variety of ways in which foreign language can be present within an English journalistic text. He did a study on the use of English in Mexican, Spanish and Bulgarian magazine articles in the German magazine Der Spiegel.

Jackson, R.P (2010) in his article Searching for a Voice of Authority in Newspaper Writing reported that, readers repeated familiar laments about quality of writing: "Dull and uninspired … too highbrow, nongraphic, unprofessional, wordy and undisruptive. In other words, professional language is defined as having the characteristics of some objectivity and significant words.

As the newspaper also seeks to influence public opinion on various social, political or moral matters, its language frequently contains vocabulary with evaluative connotation, such as to allege (the person who allegedly committed the crime), to claim (the defendant claims to know nothing about it). These cast some doubts on what is stated further and make it clear to the reader that those are not yet affirmed facts. Elements of appraisal may be observed in the very selection and way of presenting the news, not only in the use of specific vocabulary but in syntactic constructions indicating a lack of surety on the part of the reporter as to the correctness of the facts reported or his/her desire to avoid responsibility.
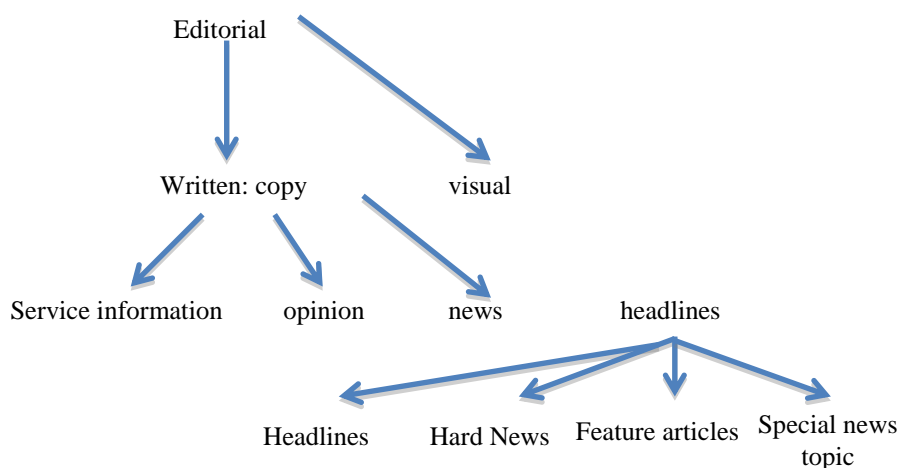
Taken from http://en.wikipedia.org/wiki/Slang, idioms and slang are similar. Slang in general refers to words that are trendy (in fashion) for a time, so slang changes as time passes. Also, slang may be different from region to region. For example, some slang words in California may be unknown to people in Florida, to say nothing of the difference in slang between England and the USA and other English speaking communities. Idioms often start as slang but get more ingrained into the language and as a matter of fact, many dictionaries now contain many idiomatic words and phrases, as they become a part or our everyday language."

Johnson and Fox (2011) quoted of saying that "slang is the poetry of everyday life". Other than that, Bullard (2007) mentioned that slang was the main reason for the development of prescriptive language in an attempt to slow down the rate of change in both spoken and written language. Latin and French were the only two languages that maintained the use of prescriptive language in the 14th century. It was not until the early 15th century that scholars began pushing for a Standard English language.

Kenwood (1969) in his journal A Study of Slang and Informal Usage in a Newspaper explained that the creation of these non-standard usage groups in language (slang) arose through the concept of standardization. In the seventeenth and eighteenth century's lexicographers and grammarians, especially men like Dr. Samuel Johnson proposed that the English language should be purified and "fixed"; that, in fact, it should be standardized for all time. But only dead languages remain lifeless; live languages branch infinitely in all directions. Thus, these Renaissance pursuers of standardization in language ironically created, through

their efforts, the substandard - the slang, informal and other areas not relegated to the "cleansed" version. lt was hoped that these vulgarities would thereby drop from use and cease to infiltrate the standard level of language.

What is news: Defining genres- In a newspaper, everything other than advertising is called editorial.

Editorial

Written: copy   visual

Service information   opinion   news   headlines

Headlines   Hard News   Feature articles   Special news topic

(source: Bell, 1990)

The news is seldom a solo performance. News media offer the classic case of language produced by multiple parties. Media audiences are large and multi-layered, ranging from the interviewer whom a newsmaker addresses face to face, to the absentee mass audience, which itself consists of different segments.

EFFECTS OF USING PROFESSIONAL LANGUAGE

Professional language is any text containing difficult words that results in it being extravagantly hard for people to appreciate and not understandable at all. Some of the journalists often use slang words in some of their articles without even noticing it or they did actually notice it but decided to use it anyway. The unenthusiastic part is that when writers use grandiloquent words for the sake of it, because sometimes as writer they have their explanations why they use certain words but also in my opinion, the usage of professional language in newspaper needs to narrow down a bit because not all can understand the same meaning as what the writer trying to say.

EFFECTS OF USING SLANG

The development of slang begins in social circles, which often brings to mind cliques of teenagers, minorities and soldiers. But not all slang remains characteristic to the group it began in; some types of slang expand across generations and become accepted standard language because social conditions make them fashionable or people have become used to hearing and using them. Young people are notorious for using slang in their speech. Across all races and regions, phrases like "dude, let's bounce, this party is totally bust" can be found rolling off the

tongues of many teenagers, and are often mimicked and made fun of by adults and the media as a sign of immaturity, irresponsibility and unintelligence. We cannot ignore slang, as much as we cannot ignore how we perceive slang. Linguist Michael Adams explains that "When we hear a word or sentence pattern, it undergoes scrutiny, whether we're conscious of it or not: we judge its acceptability according to a certain set of standards; the standards vary according to the vocabulary against which the newer item is measured. "The acceptability being spoken of is of the slang term as an easily accepted word or a comprehensible phrase. We are taught from a young age that slang is improper use of language and many teachers and parents insist that it should not be used at all when they are teaching children grammar and mature social skills.

Rousseau (2007) said that although all circles use slang of one sort or another, we still judge each other based on the slang we use. Some slang has become more mainstream and thus, is more acceptable in various settings. The words "cool" and "hot" have increased in popularity and become widely accepted in most social backgrounds; they are no longer considered as improper as newer slang like "that sucks," to express disappointment or "busted," to describe unattractiveness. Until that point where the majority of society has grown accustomed to hearing the word or phrase on a regular basis and has warmed to it, slang will continue to be viewed negatively, as an inferior part of language."

METHODOLOGY

Following this line of idea, a text analysis (content analysis) qualitative design is done to study the comparison of professional language and slangs in the writing of articles in The Star, and NST. "Content analysis can be fruitfully employed to examine virtually any type of communication," (Abrahamson, 1983, p.286). 12 articles from both newspapers are analysed.

In terms of reliability, this study used double-coding as means of checking its reliability (Miles and Huberman, 1994) where both researchers code the same field data (inter coder reliability). The validity was established through the emic concept where the culture of writing articles for both newspapers was carefully studied.

SUBJECTS

The samples for this study are non-human. They are the articles selected randomly from both newspapers. Articles under the category of hard news are selected. They are like world news, politics and business.

DATA COLLECTION AND ANALYSIS

12 articles (six from each newspaper) are selected randomly. The articles are under the category of hard news which by definition is news that deals with serious topics or events. The hard news chosen are world news, politics and business. All the 12 articles are analysed based on the criteria mentioned by the past studies done by Rampton (1998), Davies (2008) and Jackson (2010) for professional language and Johnson and Fox (2011) for slangs.

Criteria highlighted by these researchers are as follows:

Professional Language

- Objectivity words
- Aesthetic impulse
- Significant/meaningful
- Clear/Efficient

Slang

- Idiomatic expressions
- Deceitful long
- Biased words

Words under each criterion are analysed and grouped accordingly. They are labelled as PL1 for Objectivity words, PL2 for Aesthetic impulse, PL3 for Significant/meaningful and PL4 for clear/efficient and S1 for Idiomatic expressions, S2 for deceitful words and S3 for biased words.

FINDINGS

RESEARCH QUESTION 1: WHAT ARE THE WORDS (PROFESSIONAL LANGUAGE) THAT CAN BE FOUND IN THE WRITING ARTICLES (THE STAR AND NST)

Table 1: Professional language found in the writing articles (The Star)

Hard News (The Star)	Articles	Objectivity Words	Aesthetic Impulse	Significant / Meaningful	Clear/ Efficient
World	Iranians 'confess' to killing nuke scientists	✔	✔	✗	✗
World	Using diplomatic means	✗	✔	✔	✔
Business	Prada sales record exceed estimates on higher demand in Asia	✗	✔	✗	✔
Business	Knight-mare Over?	✔	✗	✗	✗
Politics	Dr M: Beware of the hate tactics.	✗	✗	✔	✔
Politics	Don't pass the buck of hudud, Mustapa tells PAS	✗	✗	✔	✗

Table 2: Professional language found in the writing articles (NST)

Hard news (NST)	Articles	Objectivity Words	Aesthetic Impulse	Significant and Meaningful	Clear and Efficient
World	Virus that spies on banks	✔	✔	✗	✗
World	Dust from Asia affects air, health in US, Canada	✗	✗	✔	✔
Business	Its capitalism that drives economies	✔	✔	✔	✗
Business	Smaller Asian economics to feel chill soon, says HSBC	✗	✔	✔	✔
Politics	Raja Petra's posting causes stir	✗	✔	✔	✗
Politics	Pakatan's merdeka slogan 'outdated'	✗	✔	✔	✗

THE STAR

From Table 1, there are 11 professional language words from almost all categories of professional language mentioned by the past researchers found.

The words match the criteria of PL1 (Objectivity Words) can be found from the world news; Iranians 'Confess' to Killing Nuke Scientist which uses the words "alleged, prepared to murder". The article also has PL2 (Aesthetic Impulse) words such as "prefabricated and also sombre". In the other world news, the article Using Diplomatic Means contains PL2 (Aesthetic Impulse) such as "escalated", PL3 (Significant or Meaningful) with the word "compromises" and PL4 (Clear or efficient) with words "remarks and opposed".

As for the business section, the article Knight-mare over? The article covers PL1 (Objectivity Words) with words such as "rescuing companies, presaged, technology glitch, software glitch, and vulnerable market", PL2 (Aesthetic Impulse) word like "embattled". The second business article in The Star Prada Sales Exceed Estimates on Higher Demand in Asia uses PL2 (Aesthetic Impulse) such as the word "amid", PL4 (Clear or Efficient) with a phrase "reported mild slowdown" and PL3 (Significant/meaningful) a phrase, "a like-for like sales".

For the articles that focus on politics Dr M: Beware the Hate Tactics, this article has PL2 (Aesthetic Impulse) with words like "populist and subpoenaed", and PL4 (Clear or Efficient) the word is "tenure". The second article under the same category, politics, Don't Pass the Buck on Hudud, Mustapa Tells PAS, phrases such as "government is insincere, flip-flop policies, inconsistency in their decisions and also stumbling block" from PL3 (Significant or Meaningful).

NEW STRAITS TIMES (NST)

Table 2 shows findings for the analysis of the six articles from the NST.

      For the NST the professional language words found are more than The Star. Altogether they are 14 words found. The words match the criteria of PL3 (Significant or Meaningful) in the politics article for example Pakatan's Merdeka Slogan 'Outdated, the phrases like "resembled a slogan, hood-wink the public, and experienced leaders" are found. The other article, Raja Petra's Posting Causes Stir uses professional language words that match PL2 (Aesthetic Impulse) with a phrase "caused quite a stir", PL3 (Significant or Meaningful) with the word "boasted".

      As for the World news section, article Dust from Asia Affects Air, Health is US, Canada has PL3 (Significant and Meaningful) with words "emission, desertification, and also solar dimming", PL4 (Clear or Efficient) and the phrase is "first-of-a-kind and solar radiation". The other world news article Virus that spies on banks has PL1 (Objectivity Words) with words like "can spy on, capable of attacking critical infrastructure and stirred", PL2 (Aesthetic Impulse) such as "espionage and cyber-espionage".

      As in the business articles, the article Smaller Asian Economies to Feel Chill soon, says HSBC has PL3 (Significant and Meaningful), with a phrase like "a bumpy ride", PL2 (Aesthetic Impulse) such as "a slump", PL4 (Clear and Efficient) has a phrase "trade-dependent economies". Another article It's Capitalism that Drives Economies, it has PL1 (Objectivity Words) with words "stagnation, adoption of capitalism and also admirable traits", and PL2 (Aesthetic Impulse) such as the word "pedigree and moribund" .

RESEARCH QUESTION TWO: WHAT ARE THE SLANGS FOUND IN THE WRITING OF ARTICLES (THE STAR AND NST)?

Table 3: Slangs found in the writing of articles (The Star)

Hard News (The Star)	Articles	Idiomatic Expressions	Deceitful Language	Biased Language	Jargon
World	Iranians 'confess' to killing nuke scientists	✗	✗	✗	✗
World	Using diplomatic means	✗	✗	✗	✗
Business	Prada sales record exceed estimates on higher demand in Asia	✗	✗	✗	✗
Business	Knight-mare Over?	✗	✗	✗	✗
Politics	Dr M: Beware of the hate tactics.	✗	✗	✗	✗

| Politics | Don't pass the buck of hudud, Mustapa tells PAS | ✗ | ✓ | ✗ | ✗ |

Table 4: Slangs found in the writing of articles (NST)

Hard news (NST)	Articles	Idiomatic Expressions	Deceitful Language	Biased Language	Jargon
World	Virus that spies on banks	✗	✗	✗	✗
World	Dust from Asia affects air, health in US, Canada	✗	✗	✗	✗
Business	Its capitalism that drives economies	✗	✗	✗	✗
Business	Smaller Asian economics to feel chill soon, says HSBC	✗	✗	✗	✗
Politics	Raja Petra's posting causes stir	✓	✗	✗	✗
Politics	Pakatan's merdeka slogan 'outdated'	✗	✗	✗	✗

From Table 3 and Table 4, it can be summarised that, both newspapers use very little of slang words in their writing. Slang word for The Star newspaper is found in the politics article that comes from the category of deceitful language 'busted' and 'the buck of and as for the NST, the detected slang word 'blogger' which is also from the politics article and comes under the category of idiomatic expressions.

CONCLUSION AND DISCUSSION

From the findings, the NST uses more professional language then The Star in writing the hard news articles for the newspaper. This is positive and can be recommended to teachers and lecturers out there who have the interest to use newspaper articles as tools in their classroom. The finding is similar to Davies (2008) where he mentioned that the articles of the newspapers are considered as having the professional touch when the dominated words are professional because it creates a clearer and more efficient outcome. As for the slang words, both

newspapers where the 12 articles are selected, use very little slangs. These words are used just to make the articles sound more bombastic and enhance the interest of the readers. As Bullard (2007) mentioned that slang was the main reason for the development of prescriptive language in an attempt to slow down the rate of change in both spoken and written language. The findings of the study is irony. Now we know why the NST is lesser popular compared to The Star. As mentioned by the Dr Samuel Johnson in Kenwood's (1969) article, the effects of having slang words in the article are to make the article colourful and interesting. With minimum or even no slangs in the article resulted in the article to be boring, not catchy and less mind grabbing. All in all, positively, having more professional language words in the newspaper articles is positive in order to improve the language and expand the vocabulary of the readers, while having articles that contain interesting *slangy* words could motivate the young readers to have fun reading the newspaper while grabbing words that are put together.

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THE RELATIONSHIP BETWEEN SELF-CONGRUITY WITH SPONSORSHIP, CUSTOMER INVOLVEMENT AND CUSTOMER LOYALTY

Elina Abd Manan[1] and Sany Sanuri Mohd Mokhtar[2]

[1]*Faculty of Business and Accounting, Infrastructure University Kuala Lumpur*
[2]*College of Business, Universiti Utara Malaysia*

ABSTRACT

Companies have pursued sponsorship as one of the marketing strategies. It has been reported that the development of a customer loyalty is a strategic objective for most companies. Even though customer loyalty becomes the focus in most firms, little has been done in the perspective of event sponsorship. For that reason, the study was undertaken to investigate the impact of self-congruity with sponsorship and customers' involvement towards customer loyalty. 168 respondents were involved in the study. The study found out that there is a positive relationship between self-congruity with sponsorship, customer involvement and customer loyalty. Customers with high degree of congruence towards the sponsored event are more likely to involve with the event. As the level of self-image congruity increases, customers are more likely to prefer the sponsoring firm's product. The highly involved customers with a sponsored event portray a high level of loyalty towards the sponsoring firms. This study contributes a significant knowledge to the sponsorship field in the local context.

Keywords
Self-congruity with sponsorship, customer involvement, customer loyalty

INTRODUCTION

In the face of these sophisticated and cluttered market conditions, customer loyalty is being pursued as one of the strategies in order to survive in the global marketplace (Duffy, 2005). Customer loyalty is extremely important due to its link with profitability (Reichheld, 2003; McMullan, 2005). The benefits of customer loyalty are not obvious from the non-financial aspects, but still it can be considered as the added value to the firm (Duffy, 2003).

Today, when it comes to the increment of leisure events, the awareness and opportunity for the corporate event sponsorship is at an all time high (Gwinner, 1997). Aaker (1991) mentioned that brand awareness is accomplished by exposing the brand to as many potential consumers as possible. Sponsorship activities provide multiple opportunities for achieving awareness objectives (Gwinner, 1997), and corporations can build public awareness and loyalty by supporting their customers' favourite issues (McDanial, Lamb & Hair, 2006). Shimp (2003) noted that marketers sponsor events for several purposes such as developing relationships with consumers, enhancing brand equity, and strengthening ties with the trade. Integration of sponsorship, together with other traditional marketing communication techniques such as advertising and sales promotions is vital in maintaining and building competitive advantage (Erdogan & Kitchen, 1998).

Customers experience with product or service of a particular firm will affect the relationship with the firm. Dynamic involvement and interaction between provider and the customer have created the experience (Mascarenhas, Kesavan & Bernacchi, 2006). Duffy (2003) mentioned that in order to increase share of a customer, a marketing program that enhances customer experience is crucial. Mascarenhas et al. (2006) summarized that the higher the interaction (involvement) and its quality, the higher the loyalty.

Even though customer loyalty becomes focus in most firms, lack of research in the perspective of event sponsorship may discourage firms from choosing sponsorship as an approach in fostering loyalty. Study by Thjømøe, Olson and Brønn, (2002) confirmed that firms are not interested with sponsorship, as their findings indicated one of the reasons for not sponsoring was "lack of effective way to measure results". Involvement with sponsored event is assumed may promote loyalty, but strong verification that involvement is able to promote loyalty is unavailable. Sponsorship held in the institute of higher education was expected to provide benefits for the sponsoring firms as well as the institute itself. However, do the current sponsorship able to deliver this? Lack of research in this scope may reduce the possibilities for future contract between these two parties, since the outcome is unclear.

LITERATURE REVIEW

SELF-CONGRUITY WITH SPONSORSHIP

The previous conducted consumer research has shown that a consumer's attitude towards a product (and product purchase) is influenced by the matching of the product user image with the consumer's self-concept (Sirgy, 1982; Sirgy et al., 2000). Aaker (1997, cited by Kressman, Sirgy, Herrmann, Huber, Huber & Lee, 2006) stated that consumers purchase goods that can represent their identity. Consumers attempt to evaluate a brand by matching the brand-user image with their self-concept (Kressman et al., 2006). The greater the match between the product user image and the consumer's self-concept, the more likely the consumer has a favourable attitude towards that product (Sirgy, 1982; Sirgy et al., 2000). Sirgy et al. (2000) referred this matching process to "self-congruity".

Self-image congruence refers to the match between consumers' self-concept (actual self, ideal self, etc.) and the user image (or 'personality') of a given product, brand, store, etc (Kressman et al., 2006). Rosenberg (1979, cited by Yim, Chan & Hung, 2007) defined self-image as "the totality of the individual's thoughts and feelings having reference to himself as an object. Bonsjak and Rudolph (2008) stated that in Sirgy's self-image congruence theory (Sirgy, 1982; 1985; 1986), there are four self-congruity types, which are actual, ideal, social and ideal social. Sirgy et al. (2000) defined the "actual self-congruity" as how consumers see themselves and the "ideal self-congruity" as how consumers would like to see themselves. The "social self-congruity is defined as how consumers believe they are seen by significant others and the "ideal social self-congruity" is defined as how consumers would like to be seen by others (Sirgy et al., 2000).

The self-image congruity facilitates positive behaviour and attitudes towards products and brands (Sirgy, 1982, 1985, 1991; Ericksen, 1996; Sirgy et al., 1997; Jamal & Goode, 2001). People who seek to maintain consistency with their self-image will select and recall self-conforming information to affirm their self-image, and they also reject products, services or brands that challenge their self-image congruity (Eisenstadt & Leippe, 1994; Aaker, 1999; Yim et al, 2007). The theory of self-image congruity has been tested across many categories (such as shoes, clothing, cars, cameras, soft drinks, beer, credit cards and so on) (Jamal & Goode, 2001)

and it is positively related to consumer behaviour constructs such as brand attitude, brand preference, brand choice, purchase motivation, purchase intentions, brand purchase, brand satisfaction and brand loyalty (Sirgy et al., 2008).

Sponsorship marketing is one of the tool practices of promoting the interests of a company together with its brands. The process is conducted by associating the company and its brands with a specific event (Shimp, 2003). Sponsorship attempts to improve brand or company perceptions. Meenaghan (1991) defined sponsorship as "an investment, in cash or kind, in an activity, in return for access to the exploitable commercial potential associated with the activity".

Self-congruity with a sponsorship event is referring to a degree to which consumers think the image of the sponsored event matches with their own self-image (Sirgy et al., 2008). In other words, self-congruity with sponsorship reveals the level of congruity with consumer's self-image and the image of the event. Otker (1988; as cited in Ferrand and Pages, 1999) in describing the conditions of an effective sponsorship relationship, outline the perfect marriage as being a good match between "the image which the company wants to promote and the image of the sponsored body". He observed that success is more likely to happen when a real and logical link between the sponsor and the sport or the event exist (Ferrand & Pages, 1999). This finding is in line with findings by Speed and Thompson (2000), which indicated that response towards a sponsorship is affected by the attitudes that the consumers hold towards the sponsor, event, and by their perception of the sponsor-event fit. Thus, these findings showed that both sponsorship and sponsoring firms must demonstrate the same level of image. The image that a sponsorship and sponsoring firm portrayed must be equivalent thus consumers will perceive that both entities are fit together.

CUSTOMER INVOLVEMENT

There was a widely accepted agreement that the involvement is important to the consumer theory (Rothschild, 1984; Goldsmith & Emmert, 1991). From a consumers' behaviour perspective, Zaltman and Wallendorf (1983; cited by Aldlaigan and Buttle, 2001) defined involvement as "a motivational state of mind (arousal) that is a goal directed". Rothschild (1984) defined involvement as an unobservable state of motivation, arousal or interest. Goldsmith and Emmert (1991) referred customers' involvement as the feelings of interest and enthusiasm consumers hold towards product categories.

The degree of consumer involvement in a product category has widely been recognized as a major variable relevant to strategy (Vaughn, 1980; Ray, 1982; Laurent & Kapferer, 1985; Shukla, 2004). Involvement with products has been hypothesizes to lead to a greater perception of attribute differences, greater product importance and greater commitment to brand choice (Howard & Sheth, 1969; Shukla, 2004). Some previous research also show that increased levels of customer involvement can increase the levels of customer confidence when making product choices (Bateson & Hui, 1987; Bateson, 1989; Parker and Ward, 2000, Harris et al., 2001; Youngdahl et al., 2003; Howcroft et al., 2007). Goodman et al. (1995) noted that involvement might change customers' knowledge and familiarity, influencing the evaluation process.

CUSTOMER LOYALTY

In today's highly competitive and rapidly changing environment, how to maintain or even enhance customer loyalty has become an important success indicator for companies (Zeithaml et al., 1996; Hsieh & Li, 2008). It is commonly known that there is a positive relationship

between customer loyalty and profitability (Bowen & Chen, 2001). Duffy (2005) embraced the concept that it costs more to acquire a new customer than to retain an existing one. Thus, it is vital for organizations to cultivate loyalty among their customers.

A commonly used definition of customer loyalty is adopted from Oliver (1999), which defined as a deeply held commitment to re-buy or re-patronize a preferred product or service in the future despite there are situational influence and marketing efforts having the potential to cause switching behaviour (Ndubisi, 2007). Wong and Sohal (2003) defined customer loyalty as repeatedly purchase a good or service over time; and hold favourable attitude towards a good or service, or towards the company supplying the good or service. There are two dimensions to customer loyalty, which are behavioural and attitudinal (Kandampully & Dwi Suhartanto, 2000). Behavioral loyalty is mainly expressed in terms of revealed purchase and usage behaviour, often conditioned on customer satisfaction, and is measured by historical purchasing of one's brand and competing brands (this is divided loyalty or polygamous behaviour) (Mascarenhas et al., 2006). Attitudinal loyalty is often expressed as an ongoing relationship to a brand, often conditioned on positive customer preferences towards the brand, and is strongly influenced by significant others (this is strong loyalty or monogamous behaviour) (Mascarenhas et al., 2006). Moreover, a customer who has the intention to repurchase and recommend is very likely to remain with the company (Kandampully & Dwi Suhartanto, 2000).

RESEARCH APPROACH

The research was conducted at Universiti Utara Malaysia (UUM), Sintok Campus. The researcher had chosen members of Kelab Keusahawanan UUM as the respondents in the study because this club is operating the Celcom kiosk, located in College of Business building. The Celcom kiosk was sponsored by Celcom (Malaysia) Berhad. Furthermore, the members of Kelab Keusahawanan UUM have been selected as the respondents in this study because the researcher is interested in investigating the level of involvement in event sponsorship and its impact towards loyalty.

The study adopted a simple random sampling method. A total of 290 students are listed in the list of club member. There were 200 questionnaires distributed to respondents and 168 questionnaires were valid for analysis. The rest of the questionnaires were unacceptable; and the main reason was missing data. The returned questionnaires representing a response rate of 84 percent of the total questionnaires distributed.

The questions have been adopted from various authors. Items for self-congruity with sponsorship are adopted from Sirgy et al. (2008), and Chon (1992) and Sirgy et al. (1997), which is available in Yim et al. (2007). Items for customer involvement are adopted from Laurent and Kapferer (1985) Customer Involvement Profile (CIP). Items for customer loyalty are adopted from de Ruyter et al. (1998). Each variable was measured using five-point Likert scale; from strongly disagree to strongly agree. Reliability values fall within 0.700 to 0.943 range.

STATISTICAL ANALYSIS AND RESULTS

The study involved 168 respondents from Kelab Keusahawanan UUM. There are 61 male students and 107 female students. From the demographic profile, 125 (74.4%) respondents are Malay, 36 (21.4%) respondents are Chinese, 6 (3.6%) of respondents are Indian and 1 respondent is considered as others. The study involved 96 (57.1%) respondents aged between

19 and 21 years; 67 (39.9%) respondents aged between 22 and 24 years; and 5 (3.0%) respondents aged 25 and 27 years.

Correlation analysis was conducted in order to find out the correlation between self-congruity with sponsorship, customer involvement and customer loyalty using the Pearson product-moment correlation. The procedure was subjected to a two-tailed test for statistical significance at two different levels: $p < 0.01$ and $p < 0.05$. Table I below shows the correlation analysis results between the three variables. The results indicated that self-congruity with sponsorship and customer involvement was significant. There was a medium and positive relationship between self-congruity with sponsorship and customer involvement ($r = 0.466$, $p < 0.01$). The result also indicated that self-congruity with sponsorship and customer loyalty was significant. There was a medium and positive relationship between self-congruity with sponsorship and customer loyalty ($r = 0.341$, $p < 0.01$). There was a strong and positive relationship between customer involvement and customer loyalty ($r = 0.508$, $p < 0.01$), thus involvement and customer loyalty was significant.

Table 1: Correlations amongst variables in study

	Self-congruity with sponsorship	Customer involvement	Customer loyalty
Self-congruity with sponsorship	1.000	.466**	.341**
Customer involvement	.466**	1.000	.508**
Customer loyalty	.341**	.508**	1.000

Multiple regression analysis was conducted to test the relationship between self-congruity with sponsorship and customer loyalty, and customer involvement and customer loyalty. From the results shown in Table II, the R^2 is 0.116, which means the model is jointly explained with 11.6 percent of the variance of customer loyalty. The model was significant at 1 percent level, F-values (21.884). Table II also shows that both self-congruity with sponsorship variables had a positive effect on customer loyalty. The regression results indicated that both actual self-congruity and ideal self-congruity accounts for 20.9 percent variance in customer loyalty.

Table 2: Regression results between self-congruity with sponsorship and customer loyalty

Independent variables	Standardized beta
Actual self-congruity	.209**
Ideal self-congruity	.209**
R^2	.116
Adjusted R^2	.111
F value	21.884**

Note: **$p < 0.01$

Based on Table 3, the results demonstrated that the R^2 is 0.258, which means the model is jointly explained with 25.8 percent of the variance of customer loyalty. The model was significant at 1 percent level, F-values (57.604). Of the five independent variables, three of them were found to have statistically significant association with customer loyalty. The variables were interest, which accounts for 28.6 percent variance in customer loyalty, pleasure accounts for 23.5 percent of variance ion customer loyalty and risk importance accounts 16.5 percent of variance in customer loyalty. Sign value and probability of risk were not significant.

Table 3: Regression results between customer involvement and customer loyalty

Independent variables	Standardized beta
Interest	.286**
Pleasure	.235**
Sign value	.014
Risk importance	.165**
Probability of risk	.045
R^2	.258
Adjusted R^2	.253
F value	57.604**

Note: **$p<0.01$

Multiple regressions analysis was conducted to test the relationship between the three variables, self-congruity with sponsorship, customer involvement and customer loyalty. From the result shows in Table IV, the R^2 is 0.272, which means model is jointly explained with 27.2 percent of the variance of customer loyalty. The model was significant at 1 percent level, F-values (30.775). Table IV also signifies that both variables were found statistically significant with customer loyalty. Customer involvement was found to contribute the higher variance by explaining 44.5 percent of customer loyalty variance while self-congruity with sponsorship only accounts for 13.4 percent variance in customer loyalty.

Table 4: Regression results between self-congruity, customer involvement and customer loyalty

Independent variables	Standardized beta
Self-congruity with sponsorship	.134**
Customer involvement	.445**
R^2	.272
Adjusted R^2	.263
F value	30.775**

Note: **$p<0.01$

DISCUSSION AND CONCLUSION

The study seeks to examine the relationship between self-congruity with sponsorship, customer involvement and customer loyalty. The study found out that there is a positive relationship between self-congruity with sponsorship, customer involvement and customer loyalty. The results signify that when customers are highly involved with a sponsored event, they develop more self-congruence feelings towards the sponsoring firms. It is also noted that consumers might prefer event that have images compatible with their perceptions of self (Jamal and Goode, 2001). That is, consumers are more likely to involve with event which portray images that did not conflicting with their self images. The positive relationship between self-congruity and involvement suggesting that involvement might be able to develop image congruence between consumers and the sponsored event, as well as to the sponsoring firm. Consumers who feel involved with a sponsored event are likely to experience a bond with the event, following with the sponsoring firm.

The results of the study also signify, in general, the level of self-image congruence affected the intentions to be loyal to a particular firm or choosing over alternative firms. If consumers' degrees of self-image congruence are low to the sponsored event, they are more likely to choose alternative firms. As the level of self-image congruity increases, customers are less likely to consider other alternatives. The consequence is in line with the results by Yim et al. (2007), which indicate that in general, the negative effect of alternative attractiveness becomes weaker as the level of self-image congruity increases. As long as consumers are able to realize a good match between their self-image and the sponsored event, they are less likely to choose other alternative service providers.

Results of the study pointed out that involvement does portray a degree of relationship with loyalty. That is, when consumers are involved with a sponsored event, they will be more likely to be loyal to that sponsoring firm. The results also indicated that the involvement in sponsored event is highly significant with loyalty. This finding is consistent with findings by Sirgy et al. (2008), which noted that there is a positive influence on loyalty when customer involvement with the event is high. Since the results indicated that the involvement and loyalty are highly significant, frequency of involvement may affect the level of loyalty. That is, consumers who involved more than once with a sponsored event may portray different level of loyalty compared to consumers whom only involved once. One possible explanation for this is that for those consumers involving with the same sponsored event more than once, the relational bonds are developing at quicker pace than those consumers who visit only once. The study did find similarities with the findings of Shukla (2004), who mentioned that highly loyal people tended to exhibit high levels of involvement. That is, loyal consumers of the sponsoring firm are more likely to join the activities conducted at the sponsored event.

Multiple regression analysis was performed to determine the most contributory explanatory variables among two independent variables that best predict customer loyalty. The study indicates that the relationship between self-congruity with sponsorship and customer loyalty is considered as weak, since self-congruity with sponsorship only explained 13.4 percent of the variance in customer loyalty. The study found out that customer involvement is the most contributory explanatory variable that explains 44.5 percent of the variance in customer loyalty. Therefore, the study suggested that the marketing communication campaign i.e. sponsorship should be developed to increase involvement of customers. That is, lots of activities should be incorporated into the events, which is hope might draw attention from the audience. Significant rewards may help in increasing the frequency of customer involvement at the event. The results of the study also suggest that by fostering deeper involvement from customers towards the event, the management may realize more positive attitudes of loyalty from its customers.

Given the findings, organization that used sponsorship must manage it carefully to guarantee their effectiveness. If managers want sponsorship communication to enable firm to gain a competitive edge against their competitors, they require proper planning and execution. It is also vital to link the sponsorship with the marketing communication activities, especially with advertising. The findings regarding the effect of self-image congruence encourage managers to focus on the level which the event's image fits with the characteristics of the target market. If managers are able to place their campaign to enhance the self-congruity with the target buyers, they are likely to thrive in attracting these customers to their event. More, managers also have to make sure that there is a degree of similarity between the event and the firm. This is to help in increasing the level of self-congruity among the target consumers.

Future research should consider longitudinal studies to examine the changes of customer loyalty before and after the event sponsorship, since this study only captures the perceptions of respondents at a point of time. The study also suggests that future research should consider real world consumers since students are bound to certain limit to provide

meaningful information regarding the aspect of self-congruity with sponsorship, customer involvement and loyalty. In addition, future research can be carried out in the context of other types of event, such as sports and arts. It also may take into account of using highly dedicated customers towards one particular event as respondents, such as sport fans.

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