A special issue devoted to
Integrating the Disciplines of
Science Engineering, Built Environment and Social Science

Guest Editors
Nangkula Utaberta & Mohd Yazid Mohd Yunos

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JSSH is a quarterly (March, June, September and December) periodical that considers for publication original articles as per its scope. The journal publishes in English and it is open to authors around the world regardless of the nationality.

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References. Additionally, some papers include Acknowledgments and Appendices.

The Introduction explains the scope and objective of the study in the light of current knowledge on the
subject; the Materials and Methods describes how the study was conducted; the Results section reports
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   Comments to authors are about the appropriateness and adequacy of the theoretical or conceptual framework, literature review, method, results and discussion, and conclusions. Reviewers often include suggestions for strengthening of the manuscript. Comments to the editor are in the nature of the significance of the work and its potential contribution to the literature.

3. The chief executive editor, in consultation with the editor-in-chief, examines the reviews and decides whether to reject the manuscript, invite the author(s) to revise and resubmit the manuscript, or seek additional reviews. Final acceptance or rejection rests with the Editor-in-Chief, who reserves the right to refuse any material for publication. In rare instances, the manuscript is accepted with almost no revision. Almost without exception, reviewers’ comments (to the author) are forwarded to the author. If a revision is indicated, the editor provides guidelines for attending to the reviewers’ suggestions and perhaps additional advice about revising the manuscript.

4. The authors decide whether and how to address the reviewers’ comments and criticisms and the editor’s concerns. The authors return a revised version of the paper to the chief executive editor along with specific information describing how they have answered the concerns of the reviewers and the editor, usually in a tabular form. The author(s) may also submit a rebuttal if there is a need especially when the author disagrees with certain comments provided by reviewer(s).
5. The chief executive editor sends the revised paper out for re-review. Typically, at least one of the original reviewers will be asked to examine the article.

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7. If the decision is to accept, an acceptance letter is sent to all the author(s), the paper is sent to the Press. The article should appear in print in approximately three months.

The Publisher ensures that the paper adheres to the correct style (in-text citations, the reference list, and tables are typical areas of concern, clarity, and grammar). The authors are asked to respond to any minor queries by the Publisher. Following these corrections, page proofs are mailed to the corresponding authors for their final approval. At this point, only essential changes are accepted. Finally, the article appears in the pages of the Journal and is posted on-line.
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ABSTRACTING AND INDEXING OF PERTANIKA JOURNALS

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Preface

The conference on ICSEBS with the theme “Green Technology, Culture and Humanity” was a platform to gather experts, academicians, practitioners, and researchers to enhance correlation between research, academics and socio-cultural interactions.

This conference was aimed at enhancing the interaction between Universities, Governments, Private Sectors and Non-Government Agencies to contribute to the environment and communities for a better world.

The main objective of the conference was initiate discussion with conference participants and knowledge sharing between Science, Engineering, Built Environment and Social Sciences to produce an impactful contribution to the environment and community. These fields knowledge should accommodate the environment and people’s need rather than purely academic or professional exercise.

This volume is one of Pertanika’s cherished output where the researchers share their findings in the area of Science, Engineering, Built Environment and Social Sciences that could enhance the environment, community and profession they are serving.

All the papers published in this edition underwent Pertanika’s stringent peer-review process involving a minimum of two reviewers comprising internal as well as external referees. This was to ensure the quality of the papers justified the high ranking of the journal, which is renowned as a heavily-cited journal not only by authors and researchers in Malaysia but by those in other countries around the world.

Organising an international conference and also editing a volume of scientific papers necessarily require time and effort. We therefore would like to gratefully acknowledge the efforts of the authors and reviewers of this publication, who in adhering to strict timetables, helped to finalise this special issue. We are thankful to Dr. Nayan Deep S. Kanwal, the Chief Executive Editor of Pertanika Journals, for his kind cooperation in ensuring publication.

Guest Editors:
Nangkula Utaberta (Assoc. Prof. Ir. Dr.)
Mohd Yazid Mohd Yunos (LA. Dr.)

August 2017
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Crisis Communication in an Internal Conflict: A Social Constructionist Perspective

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ABSTRACT

This study examines the process of communication during a crisis between family members in a private organisation. Using the perspective of social constructivist theory, this study describes the communication dynamics among disputing parties as well as the stakeholders. Twelve in-depth interview transcripts were analysed using a pattern matching method based on an interpretive case study a conflict involving the Royal Palace of Surakarta. The findings suggested that communication during the crisis was inclined to be dominated by the disputing parties while stakeholders were relatively passive. Additionally, disputing parties used different responses to carry out communication with stakeholders. Since this study focused only on a single major case rather than on multiple cases, the characteristics of crisis were not explored nor could the findings be generalised. Therefore, further studies which involve multiple cases are required. Social constructivism in managing an organisational crisis is vital as crisis should be addressed appropriately since it represents the construction of perceptions among the members of the organisation. Therefore, communication between both parties should be strategic, instead of passive where it is taken for granted.

Keywords: Conflict, crisis communication, family members, responses, social constructivism, private organisation

INTRODUCTION

The Royal Palace of Surakarta Hadiningrat has underwent many changes after King Paku Buwono (PB) XII passed away in 2004. In particular, the absence of a successor to the throne led to an internal crisis within the royal family.
The conflict arose when two half-brothers who were the king’s sons claimed the throne. The conflict continued when the older brother was crowned as the King Paku Buwono (PB) XIII and appointed his younger brother as Maha Patih or the deputy king. However, the siblings and half-siblings of the new king rejected the inauguration of the deputy king. Since that, the prolonged conflict turned into a serious crisis in which the King PB XIII decided to abdicate.

The crisis attracted a lot of attention. Several mediations were carried out by both the local and central governments, but to no avail. In addition, the media reported that the crisis, a shame, ruined the reputation of the palace, while at the same time it increased tourist arrivals who were curious about the power tussle.

The crisis was considered devastating to the image of the palace and it also threatened the well-being of individuals and families, the viability of organisations, and the stability of communities (Seeger, Ulmer, Novak, & Sellnow, 2005). Furthermore, it affected the organisation’s operations and its reputation as well as of its stakeholders. Studies on crisis management have focused on various contexts of management and internal organisation (Anderson, 2012; Romenti & Valentini, 2010), health issues (Seeger, Reynolds, & Sellnow, 2009), and natural disasters (Sellnow & Seeger, 2001; Spence, Lachlan, Burke, & Seeger, 2007).

Primary source of data for this study is in-depth interviews with selected insiders and outsiders of the palace. A crisis communication model was used to discuss the situation affecting Royal Palace of Surakarta. It offered a different perspective from the conventional study of crisis communication. The aim of this study was to define crisis communication from the perspectives of insiders and outsiders of The Royal Palace of Surakarta.

METHODS
This research uses a qualitative case study. This enables the researcher to gather data from various sources and to meet that of Bexter and Jack (2008). Data for the study was obtained from in-depth interviews, field observations, and document review.

To answer the research questions, the study analysed transcripts of 12 interviews (with four royal family members, four Abdi dalem (servants and retainers), and four journalists). Each interview lasted approximately 1.5 hours. The informants were selected using purposive and snowball sampling technique. The study used embedded, single-case design as communication process with sub-units of communication crisis analysis from the perspectives of both internal and external stakeholders.

According to Yin (2003), a case study design requires prior development of theoretical propositions to guide data collection and analysis. All of the interviews were coded and analysed using patterns matching. Subsequently, researchers tested the data coding and its sources for their consistency.
RESULTS

In an organisation, communication is a complex and continuous process which involves organisational members and stakeholders through verbal, nonverbal, digital, or written/textual in order to create, maintain, and change the organisation (Keyton, 2005). In this study, communication occurred among conflicting parties and also between the conflicting parties and other stakeholders (internal and external).

The internal crisis taking place in the Royal Palace of Surakarta intensified crisis communications between its internal and stakeholders. However, it appeared without any prior planning for the organisation. In this uncertain condition, good organisational response was expected by the community and other stakeholders. Indecisive response would not be tolerated as it tarnishes the reputation of the organisation (Reynolds & Seeger, 2005).

When a crisis occurs, communication is conducted in several forms, although there is no guarantee they can solve the crisis. First, each party wants to influence public opinion. The internal and external stakeholders are aware of the negative consequences of the crisis, hence, they want to provide information based on their perspective. Therefore, communication with stakeholders is important to deliver certain messages.

Second, the disputing parties usually prefer to resolve the internal crisis within the family. Although the findings indicate that the motivation to solve the crisis is relatively low, it is an important element in crisis communication. When the motivation is low, then the impulse to resolve the conflict is relatively low. Third, disputes occur due to support of other parties outside the Royal Palace of Surakarta against one of the disputing parties. The outcome depends on the strength and influence of one party against the other.

Communication with Internal Stakeholder

Communication with internal stakeholder involved communication among individuals or groups of disputing parties, or with Abdi dalem. In general, the communication process occurring inside the palace was slow and passive. This fact could be seen from several elements such as intensity, dynamics, forms of communication, and impacts of communication.

However, the dialogue was rarely carried out by the internal family of the Royal Palace of Surakarta. It was also consistent with information given by informants. They claimed that special dialogue to discuss crisis resolution was non-existent. Both Abdi dalem and the king’s family claimed there was dialogue at the beginning of the crisis, but it encountered obstacles and was never re-scheduled.

“...It is difficult to resolve this crisis because each party has its own perspective. We pray for a patience and a time resolution of the conflict)".

(Internal family member)
“The problem is this is a closed family-run organisation and managed by children and assisted by relatives and Abdi dalem) ... So, the key is in the king’s sons”.

(Journalist)

Dialogue is the most effective form of communication to resolve the crisis. It has a special and significant role since it facilitates and creates new opportunities for appropriate communication (Schein, 1993). Dialogue is a two way communication that includes negotiation, compromise, bargaining, and problem-solving to bring about changes to the organisation and stakeholders (Lee, 2009).

“The discussion among the family members was difficult due to several obstacles”.

(Journalist)

“At that time, we did not have an opportunity to discuss this matter with the government about possible reconciliation”.

(Internal family member)

“The mediation proves that President was intervening in this issue. Therefore, we were worried as well”

(Internal family member)

There were diverse communication forms taking place in the Royal Palace of Surakarta. Formal communication in a hierarchical form which is from the king to his people ceased during the crisis. The king did not have power to provide information and to communicate with his younger siblings, which was unlike the in the previous era. In fact, King PB XIII was not even accepted by the Dewan Adat as the eligible king.

Communications between the disputing parties in fact, had different dynamics with the communication between the disputing parties and Abdi dalem. Contrary to the communication between the disputing parties, communication with Abdi dalem was normal.

Informants from Abdi dalem admitted that they were rarely invited to attend official meetings to discuss the situation. In addition, they also rarely obtained official information regarding what they should do. However, the discussion about crisis frequently occurred in informal situations. In informal context in face-to-face communication, the children of King Paku Buwono (PB) XII used to express their feelings or views related to the dispute among them, although the information was not specific.

“...They sometimes share their feelings to abdi dalem who works every day in the palace”

(ABdi dalem)

This informal communication only occurred when the internal party of the royal family initiated the conversation. Abdi dalem was reluctant to initiate any conversation related to the problem of the royal family. As Abdi dalem whose duty is to serve the Royal
Palace of Surakarta, they felt they should not intervene since it might worsen the crisis.

This study also found the commitment of Abdi dalem to serve the palace, which is interesting. They stated that they would rather serve the palace than the king in personal sense. Therefore, they claimed that whoever the king is, it will not affect their loyalty to the palace.

“.. I intend to serve only the palace instead of the king or the king’s sons. So, I am not involved in the conflict of the king’s sons”

(Abdi dalem)

Communication with external stakeholder

In contrary to communication among the internal disputing parties, there was communication with mass media as a stakeholder of the Royal Palace of Surakarta. The disputing parties were responsive to mass media, either in a formal way through a press conference or through personal interviews.

The journalists indicated their relationship with the family of the Royal Palace of Surakarta was good, which was beneficial for all parties. However, some media were inclined to support only one of the parties. They perceived the publication of the news as often unparalleled with the information that they gave.

The Royal Palace of Surakarta did not provide official information and statements in newsletter, magazine, or social media. Consequently, the public did not obtain comprehensive information about the Royal Palace of Surakarta except from the mass media or informal reports. As a matter of fact, the reliance of the Royal Palace of Surakarta on the mass media to convey information to the public was risky mainly because they had their own perspective in framing the issue, which may be opposed to those of the organisation.

Another consequence of the use of one-way communication of media was the lack of communication. This led to an internalisation of information that was constructed by the stakeholders and public (Heide & Simonsson, 2014). Through crisis communication, the messages constructed by the organisation have a capacity to contribute to building positive responses of the public through communication channels (Seeger et al., 2005).

In fact, the media has a major influence on the formation of public opinion, particularly when it only presents one view instead of being neutral. In unbalanced reports, facts are irrelevant (White, 2009). The information obtained from media will affect the beliefs and perception toward the capacity of an organisation (Le Roux & Roux, 2013).

Social Construction of Crisis Communication

Public has different perceptions about the crisis, especially in assessing the level of the impact or the intensification of the crisis. The relationship that has been established by the organisation should be able to influence the public perception towards it...
and its image (Park & Reber, 2011). The Royal Palace of Surakarta had a negative image since the public perceived that it was responsible for the crisis. Although it was supported by the media, the support was merely on a surface level. In addition, the message also tended to protect the interests of each party. The disputing parties felt that the easiest way to approach the public was to establish a relationship with the media.

This study also found out that one of important factors in the construction of meaning in the crisis was culture. In communication process, it was often forgotten that the indigenous culture of the Royal Palace of Surakarta is different from the social culture in general. Meanwhile, the construction of meaning should be done in accordance with its respective culture. Differences in cultural customs and culture were not easily understood by stakeholder outside the Royal family that led to various perceptions. Parties outside the Royal Palace did not understand the organisational culture of the Royal Palace of Surakarta and the internal family also felt that the outsiders did not understand them.

Although both disputing parties had motivation to minimise the crisis, their efforts did not produce any significant changes. Meanwhile from the interviews, it can be concluded that the disputing parties did not implement a strategy to acknowledge responsibility for the crisis and claimed that they would undertake strategic steps to resolve the crisis.

Organisation goes through transformation, evolution, and change corresponding with the changes in the era. Social structures of the organisation are produced and reproduced by its members through communication. In this context, language becomes a vehicle to produce and reproduce social reality in understanding the world. Organisation as a social construction is a basis for communication among members of the organisation, which is the essence of production and reproduction of social structure (Falkheimer & Heide, 2006).

Social construction theory may explain why for example, family members of the Royal Palace of Surakarta who have distinctive values are better understood by their relatives but not by people outside the Royal Palace.

Furthermore, it could explain why the Royal Palace of Surakarta has survived all this while time and devotion to the king remains important. Furthermore, the social construction approach could explicate the role of culture in constructing the meaning, belief, and action. Basically, the selection and interpretation of the risk and risk messages are affected by the distinctive culture of particular society (Aldoory, 2009).

Societies have different perceptions of crisis, particularly regarding how serious or how often the crisis occurs. The intertwined relationship between organisation and public should influence public perception of the organisation and its image (Park & Reber, 2011). The Royal Palace of Surakarta as the organisation which received a negative image for being responsible for the crisis was still supported by the society, especially
those who believe in the culture and myth of revelation.

**Crisis Communication Model**

Based on the above explanation, the model below describes crisis communication in the Royal Palace of Surakarta.

![Crisis Communication Model Diagram](image)

**Figure 1.** Crisis communication model in the Royal Palace of Surakarta (Purworini, 2016)

A crisis does not occur naturally, instead it is related to the social, economic and political conditions. Therefore, it is necessary to consider contextual factors when discussing a crisis resolution. Crisis communication in practice is embedded within the contextual factors where the communication occurs (Hart, 1993; Sellnow & Seeger, 2013).

As shown in Figure 1, contextual factors are necessary in crisis communication. Since the organisation is a part of society, the Royal Palace of Surakarta and the internal parties are linked to it in the context of the profession, education, and social link.
DISCUSSION AND CONCLUSION

The study showed that communication in the Royal Palace of Surakarta occurred in one direction. The internal family of the Royal Palace of Surakarta did not utilise a variety of media to facilitate two-way communication that required feedback. Consequently, when a crisis occurred, the communication process could not be done appropriately.

A crisis that creates a high degree of uncertainty obliged the main stakeholders to have direct communication regarding the crisis. Therefore, it can be observed in a case of communication study that a crisis always involves stakeholders. It makes sense since in crisis situations, communication channels are often stagnant when in fact communication is urgently required (Seeger & Padgett, 2010).

The crisis communication, in this case, does not naturally exist. It is a process created by individuals of the disputing parties and stakeholders. Communication taking place in a private organisation often does not have a significant role in solving the crisis. In fact, the feeling of reluctant and brotherhood bounded the negotiation. In this family conflict, there are various types of internal communication depending on the parties involved. In a crisis, there are various types of internal communication depending on the parties involved. Internal stakeholders, particularly, can support the organization’s position in the society.

The process of communication with the model of public information is carried out in one direction and there is no opportunity for further discussion and feedback. The Royal Palace of Surakarta needs to communicate effectively in giving responses to the society. Hopefully, this openness can result in support from the community. The existence of The Royal Palace of Surakarta Hadiningrat as a valuable cultural heritage must be the main goal of conflict resolution. Therefore, the Royal Palace of Surakarta was not able to optimise the existing relationships to establish an effective crisis communication process. This type of organisation tends to make others follow what is claimed by the organisation (Fearn-banks, 2011; Lee, 2009).

One of the limitations of this study was it employed only one major case as a unit of analysis rather than examining various cases that emerged. Although in-depth interviews were conducted with the disputing parties, it should involve other parties as well. Therefore, information from both parties will provide a full picture of the prevailing crisis communication.

Although this study has weaknesses in terms of having limited samples, it has described well the communication process of the stakeholders involved in the crisis situation. It was not easy to obtain data from informants considering the fact this study focused on a sensitive issue. This study thus has contributed to describing crisis communication process in an Indonesian context.

Future research should study crisis communication in public organisations by focusing on indigenous culture. Research could also look at the diversity of crisis communication across Asia.
REFERENCES


Spatial Planning of Traditional Markets as Cultural Tourist Spots in Surakarta

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ABSTRACT

Traditional markets function not only as a centre for economic activity but also as a socio-cultural establishment. This research attempts to create a model of traditional market for cultural tourism in Surakarta. The study employed qualitative approach and several methods of analysis including spatial Analysis, category-based analysis (CBA), and interactive analysis. The result of this research supports the theory proposed by Santoso (2008), Jano (2006), Ekomadyo (2007), and Andriani and Ali (2013) that spatial planning of traditional markets is in accordance with the concept of cultural tourism, and it has the role as an urban catalyst towards the realisation of the city as a popular cultural tourism spot. Besides, the spatial planning of traditional markets can be considered as an effort to boost brand image of the city, both physically and non-physically, through RUCI model (Revitalization – Urban Catalyst – Improvement).

Keywords: Cultural tourism, RUCI model, spatial planning, traditional markets

INTRODUCTION

Traditional markets are part urban activity. They are located in a particular area with or without buildings where selling-buying activities take place. In traditional markets, commodity sellers and buyers meet at
a pre-determined venue and for a fixed period of time with particular intervals (Jano, 2006). It also involves exchange goods and service exchange which then grow and develop within cities (Sirait, 2006). In Javanese society, traditional markets are not only a venue for selling and buying, but also a place for socio cultural interaction as well as recreational activity (Pamardhi, 1997). Additionally, traditional markets foster friendly relations between sellers and buyers, which have become unique characteristics of traditional markets (Ekomadyo, 2007).

It is undeniable that the development of traditional markets is closely related to an economic activity which also boosts the development of cities (Naess & Jensen, 2004). Traditional markets also contribute to growth of shopping facilities. The existence of traditional markets is highly connected with the presence of social assets, including norms, trustworthiness, and bargaining system which can strengthen network and loyalty of traditional market shoppers (Andriani & Ali, 2013).

Various available activities in traditional markets have not been identified clearly in every spatial planning effort of traditional markets as cultural tourist attractions in Surakarta. In addition, the role of traditional markets in the development of Surakarta as Cultural Tourism City remain obscure. As a matter of fact, this is a fundamental aspect in the development of traditional markets in urban areas, especially Surakarta. Therefore, the result of this research contributes to a spatial planning model for traditional markets as cultural tourist attractions in Surakarta.

MATERIALS AND METHODS

This research was conducted in Surakarta. The research objects are traditional markets which have experienced physical and non-physical revitalisation process. Currently, there are 43 traditional markets in Surakarta and 16 of them have been already revitalised physically from 2006 to 2013. With regards to non-physical planning aspect, most of these traditional markets have performed non-physical revitalisation efforts. Data collection is carried out by several methods, namely interview, field observation, content analysis, and Focus Group Discussion. Meanwhile, the source of data includes informants consisting of private institutions, society, and the government, place and happening, as well as archives and documents of previous research. Data was analysed by employing three methods: 1) Spatial Analysis; 2) Category Based Analysis (CBA); and 3) Interactive Analysis (Miles & Huberman, 1992).

RESULTS AND DISCUSSION

Traditional markets create an impression of being dirty, muddy, not well-organised, lacking in security, the staff uncourteous in providing service and even dishonest in conveying information about the quality of their commodities. These negative views affect the operations, development, and sustainability of traditional markets. Therefore, they need to be revitalised to stay competitive. In Surakarta, there
Spatial Planning of Traditional Markets

has been no comprehensive planning to respond to problems faced by traditional markets in the context of spatial planning based on Indonesian tourism branding, i.e. Wonderful Indonesia. Surakarta occupies the top five spots as the most famous destinations for cultural tourism in Indonesia. Comprehensive spatial planning of traditional markets can be done based on research regarding the space of traditional markets in urban constellation.

The Spatial Planning of Traditional Markets

At macro level, traditional markets are a part of typical basic structure of Javanese cities and located in the kingdom’s central area called *Negaragung* (a city centre which is sacred in character) or *dalem* (the centre). Meanwhile, the part of kingdom located on periphery is called *mancanagara*. Traditional markets are situated among *keraton* (a Javanese palace), *alun-alun* (a town square in Javanese) and mosque (Santoso, 2008; Tjiptoatmodjo, 1980). These markets play a significant role in improving working system, mindset, and production quality (Sunoko, 2002).

*Keraton* (kingdom) is in the south of town square, mosque is in the west of town square while the market is in the northeast of town square (Basyir, 1987). The primary components of a city in Islamic Mataram kingdom are fortress and *jagang*, *cepuri* and *baluwarti*, *keraton* town square-mosque-market (Adrisijanti, 2000). The spatial order of traditional markets refers not only to physical meaning within the primary spatial structure of a city, but also to political function as controlling element of social mobility (Soemardjan, 1991).

Cultural Tourism

Traditional societies living in a certain location from generation to generation has practical knowledge in order to survive and adapt to their environment (Saraswati, 2014). Local wisdom has existed from pre-historical period until the present time. This develops into a culture. In general, local culture is interpreted as culture in a particular region, based on ethnic groups living there (Maulida, 2010).

The Existence of Traditional Markets in Surakarta’s Constellation

The distribution of traditional markets in Surakarta is not based on administrative border. The distribution structure of traditional markets of each sub-district in Surakarta is shown in Table 1. The oldest traditional market in Surakarta is Gede Market which was built in 1930, as an economic centre during the era of Keraton Kasunanan Surakarta Hadiningrat. The largest market is Notoharjo Market (17.276 m²) built in 2006, as the relocation place of informal sellers which formerly occupied Banjarsari area. Meanwhile, Klewer Market has the largest number of stalls (2,069 stalls).
The Spatial Planning of Traditional Markets in Surakarta

The concept of tourist city applied by the government of Surakarta is based on Solo Spirit of Java. Spatial planning of traditional markets is used to optimise economic function of traditional markets. The spatial planning of traditional markets in Surakarta has reached 16 units, from 2008 until 2013, which can be seen in Figure 1.

Table 1
The distribution structure of traditional markets in Surakarta

<table>
<thead>
<tr>
<th>Sub-district</th>
<th>Entrance</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>IA</td>
<td>IB</td>
</tr>
<tr>
<td>Laweyan</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Serengan</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Pasar Kliwon</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Jebres</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Banjarsari</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>3</td>
<td>6</td>
</tr>
</tbody>
</table>

7% 14% 21% 28% 18% 12%

The results of physical aspects of traditional markets’ spatial planning in Surakarta can be seen in Table 2. It can be pointed out that economic elements, CBD formation, movement pattern and the influence of the surrounding have existed in revitalised traditional markets over the period of 2000-2012.

Figure 1. Revitalised markets in Surakarta

The results of physical aspects of traditional markets’ spatial planning in Surakarta can be seen in Table 2. It can be pointed out that economic elements, CBD formation, movement pattern and the influence of the surrounding have existed in revitalised traditional markets over the period of 2000-2012.
Table 2
The results of physical aspects of traditional markets’ spatial planning in Surakarta

<table>
<thead>
<tr>
<th>No</th>
<th>The Spatial Planning on Markets</th>
<th>Urban Spatial Planning Elements</th>
<th>The Service of the Surroundings</th>
<th>Accordance with Cultural Tourism Concept</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nusukan before 2006</td>
<td>Economic improvement, 30% kiosk and stall addition</td>
<td>Local scale CBD formation</td>
<td>As the centre of local scale service</td>
</tr>
<tr>
<td></td>
<td>Nusukan after 2006</td>
<td></td>
<td>Local scale movement generator</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Notoharjo before 2006</td>
<td>Economic improvement with new building and location, the number of seller 100% new</td>
<td>Urban scale CBD formation</td>
<td>As the centre of local, urban, and regional scale service</td>
</tr>
<tr>
<td></td>
<td>Notoharjo after 2006</td>
<td></td>
<td>Urban and suburban area scale movement generator</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Mojosongo before 2006</td>
<td>Economic improvement, 40% kiosk and stall addition</td>
<td>Local scale CBD formation</td>
<td>As the centre of local scale service</td>
</tr>
<tr>
<td></td>
<td>Mojosongo after 2006</td>
<td></td>
<td>Local scale movement generator</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Kembang before 2006</td>
<td>Economic improvement, 30% kiosk and stall addition</td>
<td>Local scale CBD formation</td>
<td>As the centre of local scale service</td>
</tr>
<tr>
<td></td>
<td>Kembang after 2006</td>
<td></td>
<td>Local scale movement generator</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Sidodadi before 2007</td>
<td>30% kiosk and stall addition</td>
<td>Local scale CBD formation</td>
<td>As the centre of local scale service</td>
</tr>
<tr>
<td></td>
<td>Sidodadi after 2007</td>
<td></td>
<td>Local scale movement generator</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>The Spatial Planning on Markets</td>
<td>Urban Spatial Planning Elements</td>
<td>The Service of the Surroundings</td>
<td>Accordance with Cultural Tourism Concept</td>
</tr>
<tr>
<td>----</td>
<td>--------------------------------</td>
<td>--------------------------------</td>
<td>--------------------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>6</td>
<td>Gading before 2008</td>
<td>Economic improvement, 30% kiosk and stall addition</td>
<td>Local scale CBD formation</td>
<td>As the centre of local scale service</td>
</tr>
<tr>
<td></td>
<td>Gading after 2008</td>
<td></td>
<td>Local scale movement generator</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Ngarsopuro before 2008</td>
<td>30% kiosk and stall addition</td>
<td>Local scale CBD formation</td>
<td>As the centre of local scale service</td>
</tr>
<tr>
<td></td>
<td>Ngarsopuro after 2008</td>
<td></td>
<td>Local scale movement generator</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Triwindu before 2009</td>
<td>Economic improvement, 40% kiosk and stall addition</td>
<td>Urban scale CBD formation by unique commodities</td>
<td>As the centre of local, urban, and regional scale</td>
</tr>
<tr>
<td></td>
<td>Triwindu after 2009</td>
<td></td>
<td>Local scale movement generator</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Pucang Sawit before 2009</td>
<td>Economic improvement, a new market building, 80% new seller addition</td>
<td>Local scale CBD formation</td>
<td>As the centre of local scale service</td>
</tr>
<tr>
<td></td>
<td>Pucang Sawit after 2009</td>
<td></td>
<td>Local scale movement generator</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Panggungrejo before 2009</td>
<td>Economic improvement, 30% kiosk and stall addition</td>
<td>Local scale CBD formation</td>
<td>As the centre of local scale service</td>
</tr>
<tr>
<td></td>
<td>Panggungrejo after 2009</td>
<td></td>
<td>Local scale movement generator</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Ayu before 2010</td>
<td>Economic improvement, 20% kiosk and stall addition</td>
<td>Local scale CBD formation</td>
<td>As the centre of local scale service</td>
</tr>
<tr>
<td></td>
<td>Ayu after 2010</td>
<td></td>
<td>Local scale movement generator</td>
<td></td>
</tr>
</tbody>
</table>
**Table 2 (continue)**

<table>
<thead>
<tr>
<th>No</th>
<th>The Spatial Planning on Markets</th>
<th>Urban Spatial Planning Elements</th>
<th>The Service of the Surroundings</th>
<th>Accordance with Cultural Tourism Concept</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Economic Improvement</td>
<td>Tourist Attractions</td>
<td>Movement Pattern</td>
</tr>
<tr>
<td>12</td>
<td>Legi before 2010</td>
<td>Economic improvement, 20% kiosk and stall addition</td>
<td>Urban and regional scale CBD formation by spices commodities</td>
<td>Urban and regional scale movement generator</td>
</tr>
<tr>
<td>13</td>
<td>Bird before 2012</td>
<td>Economic improvement, 40% kiosk and stall addition</td>
<td>Urban and regional scale CBD formation by livestock commodities</td>
<td>Local scale movement generator</td>
</tr>
<tr>
<td>14</td>
<td>Ornamental Fish before 2012</td>
<td>Economic improvement, 40% kiosk and stall addition</td>
<td>Local scale CBD formation</td>
<td>Local scale movement generator</td>
</tr>
<tr>
<td>15</td>
<td>Nongko before 2012</td>
<td>Economic improvement, 30% kiosk and stall addition</td>
<td>Local scale CBD formation</td>
<td>Local scale movement generator</td>
</tr>
<tr>
<td>16</td>
<td>Gede before 2012</td>
<td>Economic improvement, 30% kiosk and stall addition</td>
<td>Urban and regional scale CBD formation by fruits and foodstuffs commodities</td>
<td>Urban and regional scale movement generator</td>
</tr>
</tbody>
</table>
On the other hand, the non-physical spatial planning involving Surakarta’s traditional market can be seen in Table 3.

Table 3
The results of non-physical aspects of traditional markets’ spatial planning in Surakarta in 2013

<table>
<thead>
<tr>
<th>No</th>
<th>Traditional Market’s Name</th>
<th>Spatial Planning Activities</th>
<th>Cultural Tourism Concept Accordance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Gede Market, Kembang Market, Triwindu/Windujenar Market, Legi Market</td>
<td>Pasar Kumandang Festival in 2005</td>
<td>• Cultural elements as attractions to increase tourist arrivals, • forming CBD despite contemporary characteristics, • affecting traffic movement pattern when events are held, • becoming urban scale entertainment centre</td>
</tr>
<tr>
<td>2.</td>
<td>Gede Market, Kembang Market, Triwindu/Windujenar Market, Legi Market</td>
<td>Pasar Kumandang Festival in 2006</td>
<td>• Cultural elements as attractions to increase tourist arrivals, • forming CBD despite the contemporary characteristics, affecting traffic movement pattern when events are held, • becoming urban scale entertainment centre</td>
</tr>
<tr>
<td>3.</td>
<td>Gede Market, Kembang Market, Triwindu/Windujenar Market, Legi Market</td>
<td>Pasar Kumandang Festival in 2007</td>
<td>• Cultural elements as attractions to increase tourist arrivals, • forming CBD despite the contemporary characteristics, affecting traffic movement pattern when events are held, • becoming urban scale entertainment centre</td>
</tr>
<tr>
<td>4.</td>
<td>Gede Market, Kembang Market, Triwindu/Windujenar Market, Legi Market</td>
<td>Pasar Kumandang Festival in 2008</td>
<td>• Cultural elements as attractions to increase tourist arrivals, forming CBD despite the contemporary characteristics, affecting traffic movement pattern when events are held, becoming urban scale entertainment centre.</td>
</tr>
<tr>
<td>5.</td>
<td>Gede Market, Kembang Market, Klewer Market, Windujenar Market</td>
<td>Carnival event with the theme <em>Vipassana Warna</em> in 2012</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Gede Market</td>
<td>Grebeg Sudiro in 2010</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Gede Market</td>
<td>Grebeg Sudiro in 2011</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Gede Market</td>
<td>Grebeg Sudiro in 2012</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>Gede Market</td>
<td>Grebeg Sudiro in 2013</td>
<td></td>
</tr>
</tbody>
</table>

Based on the analysis in Table 2 and Table 3, it can be concluded that traditional market spatial planning is a component which advances the process of urban space development towards cultural tourism city. Therefore, it can be said that spatial planning of traditional markets serves as an urban catalyst towards cultural tourism city. In addition, spatial planning of traditional markets serves as an effort to boost Surakarta’s image branding as cultural tourism city, both physically and non-physically. According to the potential and problems related to traditional markets which have been identified, a model of
spatial planning for traditional markets as cultural tourist attractions called RUCI Model (Revitalization – Urban Catalyst – Improvement) is proposed. The model’s name is based on the categorisation of the main elements within the model, as can be seen in Figure 2.

**Figure 2. RUCI model**

**CONCLUSION**

The traditional markets in Surakarta is dominated by the presence of Gede Market, which serves not only as the oldest traditional market, but also as the centre of economic activities and culture. It can be pointed out that physically and non-physically, spatial planning of traditional markets has a role as an urban catalyst towards the realisation of cultural tourism city. In other words, spatial planning of traditional markets can be seen as an attempt to improve the image and branding of Surakarta both physically and non-physically through RUCI model.

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Culture-based Tourism through Optimisation of Lurik and Batik Industries in Klaten District

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ABSTRACT

Modern tourists prefer attractions which offer culture and art. Specifically, one village would offer one local product and tourists would be shown how the product is made. This research was conducted in Klaten district which is famous for its lurik and batik industries. Methods of analysis were Super Impose Analysis, Policy Analysis, and Interactive Analysis. The study used Local Culture Based Tourism Region Advancement Model or LCBTRA, consisting of Local Culture, Tourism Region which cover Attractions, Accessibility, Amenities, or Activities components, and also Advancement components, namely Attractiveness of tourism interests, Chances for tourism businesses, Job opportunities for the locals, Local community income and Regional economic development.

Keywords: Klaten district, LCBTRA, local culture, lurik and batik industries, tourism region

INTRODUCTION

Ecotourism has become very popular in recent times with tourists preferring attractions such as sea, beach, tropical forest, river, lake and tourism village. They are also increasingly interested in local culture and artistry especially ‘handicraft
villages’ where locals demonstrate how a product is made.

Klaten district in Surakarta, is a region rich art and culture, especially its lurik and batik. These two cultural assets have the potential to be to contribute to the regional economy due to their uniqueness. Lurik and batik are unique traditional craft. Their uniqueness, is due to their production method which uses traditional tools, namely Non-Machine Loom Tools. Like with any other traditional craft, lurik production requires persistence and patience of the craftsmen. They play a significant role in maintaining the continuity of the batik industry which has high aesthetic value.

The development of lurik and batik is boosted by the fact the local community is interested to set up a business in lurik and batik making. Society’s need to express their self through dress has made lurik and batik products very popular. This has driven the growth of industries that produce lurik and batik. In Klaten District, especially in Pedan, Bayat and Cawas Sub-districts, there are some small industries producing lurik and batik. Small industries support the effort in preserving local crafts while generating job opportunities for the locals and supporting development.

Cahyani (2009) examined traditional craft industries in Indonesia, which are now seen as sun set industries due to internal and external factors. In order to overcome this, craft industries should transform themselves into creative industries. The key to achieving this is through improving human resources. Additionally, there has to be bigger capital investment in design development and showcasing uniqueness of the products. Managerial capacity musts be improved to optimise traditional crafts centres, taking strategic production policy steps and marketing the products. Artists are important in ensuring the continuity of traditional crafts. Sariyatun (2006) examined the batik business mainly owned by the Chinese in Surakarta in the beginning of 20th century. They have expanded their business from producing chemicals for batik into batik productions. This is made possible by the fact the Chinese have special quality in trading compared with the indigenous people, the availability of cheap labor, possession of batik chemicals, a strong capital with loan networks, distribution network, and also the capability to inject greater capital into batik production. Djoemena (2000) only focused on the symbols and meanings of batik.

Lurik and batik industries have the potential to contribute greatly to tourism. This study looks at how the potential of lurik and batik industries in in Klaten can be optimised by utilising local resources and thus contribute to eco-tourism.

From the foregoing, there are some problems that can be identified: (1) In a regional development, there has to be a current a database. There has been no study on lurik and batik industries in Klaten yet, which can be transformed into a tourist attraction; (2) Regional governments must synchronise every policy and programme but in reality, there has been no study on the integration between Klaten government’s policies and programmes in developing its
culture-based tourism by optimising lurik and batik industries; (3) All obstacles to achieve this must be removed. But, until today, there has been no study on this, especially one related to local culture-based tourism model which focuses on optimising the potential of lurik and batik industries in Klaten; and (4) There has to be a formula which can be used as a concept in the local culture based tourism advancement model by optimising lurik and batik industries’ potential in Klaten District.

MATERIALS AND METHODS

Klaten District is one of the 35 districts/cities in Central Java. In order to develop tourism there, the Central Java Tourism Development Master Plan was proposed which included Klaten. Tourism development in Central Java Province has been sought through various strategies, among others through regional-based tourism development strategy. The Regional Regulation No. 14/2004 on Central Java Tourism Development Master Plan, mention that from the tourism region priority scale point of view, Central Java is divided into four regional categories namely Prime Region, Dependable Region, Developing Region and Potential Region.

There are several criteria for a region to be designated as having tourism potential. First, Prime Region is a tourist attraction with unique features which cannot be found in other places. Second, Dependable Region is known for its strong attractions domestically, regionally and internationally and contributes to Central Java Province.

Developing Region on the other hand has unique attractions projected to be alternative attractions in the future with good potentials. Finally, Potential Region is relatively newly developed tourist attractions and which showcases unique products for domestic tourism.

The division of regions in Central Java Tourism Development Master Plan is meant to focus on development because the master plan compiles physical and non-physical development programmes, including human resources development and construction of tourism facilities and infrastructures across sectors and regions in the long term. Besides, Tourism Development Master Plan also functions as a reference to arrange lower level spatial plan in order to realise the linkage and balance of development among regions in Central Java. As a potential tourism region in Central Java, tourism development in Klaten is expected to be boost economic and socio-culture security in the region. Tourism development is an economic asset of Klaten which is viewed as having promising prospect and at the same time contribute at the macro as well as micro level. Klaten and other tourism regions are pillars of development that can support regional advancement.

Local wisdom has existed from prehistoric period until now. Cultural wisdom is a positive human behavior in connecting with life and their surroundings which may be based on religious values, local customs, and ancestral wisdom (Maulida, 2010). This behavior develops into a particular culture in the region.
According to Simatupang (2007), a creative industry’s main elements are creativity, craftsmanship, and talent that potentially can improve prosperity through intellectual creation offers. Creative industry consists of providing creative products directly to customers and supporting the making of creative value in other sectors which are indirectly related to customers. Creative products have the following characteristics as follows: short life cycle, high risk, high margin, high diversity, tight competition, and easily imitated.

**Research Location and Data Collection**

This research was conducted in Klaten District. Primary and secondary data were collected for analysis (see Table 1).

### Table 1

**Technique of data collection**

<table>
<thead>
<tr>
<th>No</th>
<th>Technique of Data Collection</th>
<th>Used for</th>
</tr>
</thead>
</table>
| 1  | Interview                    | 1. Identifying the potential of lurik and batik in the district  
2. Examining the policy and programmes of Klaten in developing the area’s potential, specifically the potential of lurik and batik industries in Klaten  
3. Analysing supporting and obstructing factors for the advancement of local culture-based tourism region |
| 2  | Field observation            | Recording physical and non-physical field and event of local culture-based lurik and batik industry areas |
| 3  | Content analysis             | Examining secondary data (existing data) related to the potential of lurik and batik industries, policies and programs of Klaten government, supporting and obstructing factors of the local culture-based tourism region advancement through optimisation of lurik and batik industries’ potential in Klaten |
| 4  | FGD                          | Collecting information from related parties from local culture-based tourism region on the potential of lurik and batik industries in Klaten |
| 5  | Result socialization         | Social knowledge transfer related to the local culture-based tourism region advancement model by optimising the potential of lurik and batik industries in Klaten |

**Sampling Technique**

Sampling technique employed in this research is purposive sampling and snowball sampling. Purposive sampling is conducted by taking samples from members of society, local government, private institution and user society, e.g. tourists. Snowball technique is used to determine informants by contacting the first key person from society and government stakeholder as well as private institutions and finding the next key person from the information derived from the first key person and the next, until data needed is collected. This technique is expected to attain sufficient key informants.
Data Validity
Data validity is determined by applying respondent source of data triangulation and technique to achieve higher trust by comparing and rechecking the different source of information.

Technique of Data Analysis
Techniques of data analysis employed in this research are: (1) Super impose analysis, (2) Policy analysis, and (3) Interactive analysis. Super impose analysis is used to identify the distribution of lurik and batik industries in Klaten, by using GPS (Global Positioning System). Meanwhile, policy analysis is conducted by applying qualitative method. This analysis is done to attain precise result of policy formula and strategy for regional advancement through optimisation of lurik and batik industries’ potential in Klaten.

Interactive analysis technique is conducted continuously from early data collection to verification process which takes place from the beginning until the end of research. Therefore, analysis is interactive and tests are done on components related to tourism region’s advancement through optimisation of lurik and batik industries’ potential for alleviating poverty in Klaten. Interactive analysis suggested by Miles and Huberman (1992) includes data collection, data reduction, data display and conclusion/verification.
RESULTS AND DISCUSSION

Klaten Region’s Potential

According to the Department of Industry, Trade, Cooperative and Micro, Small and Medium-scale Enterprise of Klaten, there are eight types of potential or prime products in Klaten, including metal, furniture, convection, tobacco, blacksmith, lurik, natural batik and ceramics industries. In 2013, prime products that had the highest value is metal industry with the value of Rp.2,442,027,000. Meanwhile, prime products having the lowest value is blacksmith industry’s product with the value of Rp.1,004,404,500. Values produced from all of these products are expected to increase continuously from year to year so that it can boost region and society’s economy in Klaten. The detailed value produced by each type of prime product can be seen from the following table.

Table 2
Recapitulation of prime products in Klaten in 2013

<table>
<thead>
<tr>
<th>Products</th>
<th>Value (Rp)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Metal Industry</td>
<td>2,442,027,000</td>
</tr>
<tr>
<td>Furniture Industry</td>
<td>2,412,826,500</td>
</tr>
<tr>
<td>Convection</td>
<td>2,022,343,200</td>
</tr>
<tr>
<td>Tobacco Industry</td>
<td>1,045,192,500</td>
</tr>
<tr>
<td>Blacksmith Industry</td>
<td>1,004,404,500</td>
</tr>
<tr>
<td>ATBM/Lurik</td>
<td>1,261,029,000</td>
</tr>
<tr>
<td>Natural Batik</td>
<td>1,284,154,560</td>
</tr>
<tr>
<td>Ceramics</td>
<td>1,365,393,750</td>
</tr>
</tbody>
</table>

Figure 2. Interactive analysis
The Potential of Lurik and Batik Industries in Klaten

The Lurik and Batik Industries are available in several districts such as Bayat, Pedan and Cawas sub-districts.
The lurik and batik industries can contribute to PDB by 20%. There are both small and medium industries (836 units) in Klaten and can provide opportunities for 1402 people, with production value of 10.35 billion per year and production volume...
of 2,4 million meter. Lurik and batik industries in Klaten can be an attraction for tourists by visiting showrooms of lurik (at Dekranasda Women’s Building) and batik (at Jarum). This development can encourage government and society to establish lurik and batik product-based tourism village which is expected to promote lurik and batik industries in Klaten.

The Policies and Programmes of the Government of Klaten in Developing the Region’s Potential in Lurik and Batik Industries

Various programmes and activities have been conducted by the government to boost the popularity of lurik and batik industries, for example Lurik Batik Festival held on August 19th 2015 which is planned to be an annual event. Besides, Klaten government has arranged and implemented Regional Regulation about lurik cluster which principally protects lurik and batik industries’ people. Some programmes organised by Klaten government to raise funds have focused on the effort to preserve lurik industry’s sustainability by providing Non-Machine Weaving Tools for industries that still actively produce lurik. Several villages in Cawas Sub-district which get fund aids for lurik and batik development are Burikan village, Tlingsing village and Mlese village in the form of village development funds with a nominal value of 100 million rupiahs each. It is also supported by the existence of lurik-wearing policy stated in the Klaten Regent Decree 2010 which is later revised to Klaten Regent Decree 2014 about wearing official uniforms made from Klaten traditional lurik. The expected impact is that Pedan lurik can become popular again, just like the time when Ismail Regent made it compulsory that government employees of Central Java have to wear lurik on Friday.

Supporting and Obstructing Factors of Local Culture-Based Tourism through Optimisation of Lurik and Batik Industries in Klaten

The main issue in preserving culture and industry of lurik making is regeneration. The interests of youths in this is declining. Only the government has taken some interest. One kind of activities to encourage youth participation is by having regular trainings like those hosted by CTI (Loving Indonesian Tenun) at the house of vice mayor of Solo on 8th – 12th June to overcome lack of youth involvement. This is due to widespread belief among Indonesian youths that weaving is not prestigious, as they are more interested in getting involved in ‘prestigious activities’; even income is not the main issue. Thus, the Department of Industry and Trade of Klaten often provides trainings but the youths often do not participate in them seriously. Klaten has 36 tourism villages of which 11 of them already have Decree of Tourism Awareness Group and been cooperating with Tourism Association, ASITA, to develop tourism packages. This has the potential to be developed into local culture-based tourist attraction.
The Local Culture-Based Tourism Region Advancement Model through Optimisation of Lurik and Batik Industries in Klaten

The LCBTRA Model (Local Culture Based Tourism Region Advancement Model) is based on the potential, policy as well as factors that hinder and support local culture-based tourism region through optimisation of lurik and batik industries’ potential. This can be a reference to developing local culture-based tourism region through optimisation of lurik and batik industries’ potential in Klaten.

The components of LCBTRA model are as follows:

1. Local culture is related to creating, using and appraising lurik and batik products in Klaten’s local community. Each product has values within it so that the motif design and use has its own rules and cultural values.

2. Tourism Region covers all aspects, including Attractions, Accessibility, Amenities and Activities. In developing, preparing and organising, each aspect cannot be separated and must be integrated.

3. Advancement means that the local culture-based tourism region advancement model through optimisation of lurik and batik industries’ potential also contribute to a significant development in the case of: Attractiveness of tourism interests, Chances for tourism businesses, Job opportunities for the locals, Local community income and Regional economic development.

Figure 7. Local culture-based tourism region advancement model (LCBTRA)
CONCLUSION

Local Culture Based Tourism Region Advancement Model or LCBTRA. LCBTRA consists of several components, including Attractions, Accessibility, Amenities, Activities and Advancement. In this study, local culture-based tourism region advancement model has shown to optimise lurik and batik industries’ potential in Klaten, but also contribute to a significant development in the case of Attractiveness of tourism interests, Chances for tourism businesses, Job opportunities for the locals, Local community income and Regional economic development.

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REFERENCES


Integrating Asma ul Husna Values for Design Excellence

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ABSTRACT
A good design fulfils consumer needs and wants in an increasingly competitive world. However, humans do not realise the fact that the pursuit of perfection and sophistication in order to satisfy their needs and wants have gradually pulled them away from pursuing the ultimate objective in life: seeking Allah’s pleasure. In this case, most individuals have their own perception and judgement of what is a good design. However, most of the outlined criteria are user-centred with quite a contrasting idea to that of the Islamic perspective that urges human being to become a caliph and at the same time, obtain the benefits of the hereafter as outlined in the Al-Quran. Hence, there is a need to improve the existing design criteria so that they can benefit mankind in accordance with Allah’s will. This is a review of theories and definition of “good design” to explain the need to integrate integrating Asma ul Husna values into “design excellence principles”.

Keywords: Asma ul Husna values, design excellence, design process, good design, humanity, Muslim perspective

INTRODUCTION
In order to remain competitive and capture a significant amount of market share, entrepreneurs and designers must be able to entice consumers to consume their goods or services. This can be realised through the application of good design. Dieter
Rams stated that a “good design” should be user-centred and fulfils these ten criteria: innovative, useful, aesthetic, unobtrusive, honest, long lasting, environmental friendly, thorough (down to the last detail), comprehensible, and simple. It is undeniable that the theory of good design enables users to lead a better life and encourage a healthy spirit of competition among entrepreneurs in order to produce sustainable products for the consumer. However, there is a possibility of Muslim consumers materialising every single item that they consume and not acknowledging their ultimate purpose in this life, which is to seek Allah’s blessings. This study therefore discusses the benefits of integrating Asma ul Husna values into design excellence principles.

**DEFINITION OF GOOD DESIGN**

There are various theoretical and practical interpretations of good design and one of them is from the Design Council (2007) that defines “good design” as a kind of design that can improve product competitiveness, keeps consumers satisfied and happy, and implies the power of brand, especially if consumers remain loyal to the brand and recommend it to others. Gardiner and Rothwell (1985) posited that a good design is a result of the creativity of designers and how a particular product is able to please the consumer. In other words, a good design is simply a part of providing good product to end-users.

![Diagram of good design formula]

*Creativity of Designer + Customer Satisfaction = Good Design*

*Figure 1. Formula of good design*

The is consistent with Hertenstein, Platt and Veryzer (2013) who argued that a good design consists of several attributes which are subject to different demographic factors, market segments, and individual judgments. Two themes prevail here company related and customer related. Nowadays, centralising “human wants” is a norm in product design. Hicks (2014) emphasised that the ultimate aim of production is to produce what consumer’s want and not what the companies want. This is consistent with the Double Diamond design process introduced by Design Council (2007).
Churchill and Surprenant (1982), Hersh (2010), Karadeniz (2010), and Keith (1960) state that business is all about customer. This article highlights the importance of customer-focused strategies in maximising brand equity and raising its value. Their study also claimed that user-centred design is the best approach. This article focuses on fulfilling human wants where we know human wants will never stop and which deviates from Allah’s pleasure as mentioned in the Quran surah at-Takathur, 102:1. Therefore, this study will focus on centralising Allah in every aspect of consumer consideration.

MATERIALISTIC WORLD
Humans always strive for more in their lives. Therefore, designers always give priority on what consumers want rather than what is actually better for society. Becker (2013) described “human wants” as never-ending as they are obsessed with material well-being – this known as “ad-dunya” in Arabic. In this sense, several related verses from the Al-Quran are cited as follows:

“You are obsessed by greed for more and more.”
(Surah At-Takathur, 102:1)

According to Sirgy (1998), there are two types of human beings: materialists and non-materialists. Kasser and Kanner (2004) revealed that human beings have a different set of beliefs, practices, attitudes, and behaviours due to their different upbringing and childhood development. Ryan and Dziurawiec (2001) said materialism leads to the highest level of life satisfaction while Richins and Dawson (1992) believed that materialism can still make individuals feel unhappy or discontented with the conditions of their lives. From the Islamic perspective,
the following verses from Al-Quran reminds the Muslims that this world is temporary and hence, they are not supposed to let themselves be drowned in materialism and deceived by their worldly possessions.

“The life of the world is nothing but a game and a diversion. The abode of the hereafter that is truly life if they only knew.”

(Surah Al-Ankabut, 29:64)

**ASMA UL HUSNA: A SPIRITUAL REMEDY FOR GREEDINESS**

According to Ahmet and Akdogan (2012), an individual is able to accomplish inner peace and satisfaction by having a strong faith in Allah. This refers to believing in the existence and oneness of Allah (tawheed) and Muhammad is His last Messenger. It is one of the pillars in Islam that is encapsulated through the expression of **shahadah**. The following verse from Al-Quran confirms that individuals can offer gratitude and seek satisfaction by remembering Allah always.

“Those who believed, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.”

(Surah Ar-R’ad 13:28)

Besides **shahadah** which represents the core of Islamic creed, the remembrance of Allah is also possible through the practice of meditation (**zikr-i-Ilahi**). Ahmad (2003) posited that a constant verbal repetition in the form **zikr-i-Ilahi** can bring individuals closer to Allah. In this sense, the recitation of names and attributes of Allah (**Asma ul Husna**) may help Muslims improve on their daily religious rituals and practices, besides encouraging them to perform good deeds.

**CORE VALUE OF ASMA UL HUSNA**

When a Muslim knows and remembers the names and attributes of Allah, he or she will progressively gain more knowledge about Him, stay closer to His supreme being, and eventually reflect upon the reasons and purposes of this life and the afterlife. This helps individuals to understand the world is temporary and there is only one thing that everyone should be doing in this life: worshipping Allah in their daily routines. To this end, the core value of **Asma ul Husna** is to enlighten the spirit of Muslims and to permit them into accepting the “oneness of Allah” wholeheartedly. This is one of the attributes of a caliph in this world.
Figure 3 shows the responsibilities of human beings towards the environment and other creations for the sake of seeking Allah’s pleasure. Allah has purposely created human being to become the vicegerent (caliph) in this world, while His other creations in this universe are entrusted upon human beings, for example animal, plant, and environment. In this sense, a designer is not just a professional who earns a living, but a caliph who is also responsible to create something beneficial for society through his or her excellent design.

**EXCELLENT DESIGN**

This study shows human wants and need are primary in producing Good Design and it leads to materialism, hindering the individual from seeking the true purpose of human existence. It will be beneficial if designers can facilitate human beings in pursuing Allah’s pleasure through their design. We can term it as Excellent Design; one step ahead of Good Design.

![Diagram: Responsibility of a caliph](image)

**Creativity of Designer + Customer Satisfaction + Allah’s Pleasure = Excellent Design**

Figure 4. Formula of Excellent Design

Design criteria are the main guidelines in product design, and a good set of design criteria will help designers to successfully establish “user acceptance”. However, without a proper guidance based on religious principles, a good design may not be able to benefit humankind. Thus, it is important for designers to develop a design excellence
principle via the integration of *Asma ul Husna* that may bring users closer to Allah.

**DESIGN EXCELLENCE PRINCIPLE**

Abbas and Razak (2011) described the concept of human nature in their paper, where they emphasise that men are created by Allah in the best form and positioned at the highest level of hierarchy of creation as they are endowed with intelligence (*aql*). Intelligence is a precious gift from Allah that other creations do not possess.

![Hierarchy of creation](image)

*Figure 5. Hierarchy of creation*

In this sense, although human beings are endowed with exceptional talents, abilities, and wisdom compared with other creations, they are not equated with Allah creations for He is the almighty Creator (*Al-Khaaliq*), the Inventor (*Al-Baari*), and the Fashioner (*Al-Musawwir*) – among the 99 names of Allah.

“He is Allah, the Creator, the Inventor, the Fashioner: to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.”

(Surah Al-Hashr, 59:24)

This paper proposes to integrate Islamic creed (*tawheed*) via the name of Allah (*Asma ul Husna*) into the design excellence principles. Some of the main reasons for having excellent design criteria are: the products should make users at ease and encourage and motivate the Muslims to perform *ibadah* (religious practices and rituals) in their daily lives. To that end, human beings must accept the fact that their abilities are limited and perfection is unattainable. Therefore, product creation must not be overdone to an extent where human beings neglect their responsibilities as the vicegerents in this world and forget to worship Allah.

In a nutshell, design excellence principle is an improvised version of the existing good design concept. Design excellence principle is created based on the core value of *Asma ul Husna*. It is hoped that this effort is considered as *ibadah* to Allah.
DISCUSSION AND CONCLUSION

Literature review has discussed the integration of Asma ul Husna into design excellence principles. It sets the foundation of applicable concepts and theories in the process of determining the best design excellence principles. However, this area needs to be extensively explored in the future as a continuation to the present study, which includes establishing a link between the proposed theory (integrating Asma ul Husna into the design excellence principles) and the criteria of Good Design Award.

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REFERENCES


Urban Canals in Colonial Batavia: Rethinking ‘Clean and Dirt’ Space

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ABSTRACT
This study aims to explore how the discourse of clean and dirt was articulated in everyday life of inhabitants in Batavia (now known as Jakarta) through the use of Molenvliet canal. This study reveals how power, domination and inequality were practised, reproduced, or confronted. This was seen in the written texts and visual graphs representing the social and political context in Batavia. The findings show the Molenvliet canal plays a marker role suggesting the division of two contrasting phenomena between “clean” and “dirty” to signify the dichotomy of “European” vs “Native”. Europeans used their private wells as clean water resources for daily activities, while the “Natives” used the public canals for their daily usage. The usage of the canal by the native population have reinforced various myths of superiority. It produced a discourse of undeveloped native bodies associated with the canal, diseases, and contamination. This study also exposes the failure of the Europeans to create the boundary between clean and dirty space. The Europeans judged cleanliness and relied on laundry services provided by the Natives who used the canal to wash their clothes. These canals revealed how the concept of dirt and cleanliness were used as a form of European domination. The canal become an evidence of powerlessness of European society.

Keywords: Batavia, canal, clean, colonial, dirty

INTRODUCTION

McLaughlin (1971) in Van Dijk (2011) stated that dirtiness and cleanliness are in the eye of the beholder. The concepts differ between individuals and groups,
depending on who and how the individual or group of people view and assess them. In addition, color, odor, and texture, cleanliness and dirtiness can be used to build social construction. “Cleanliness” and “dirtiness” is a praise or a condemnation respectively of individuals or groups regarding their clothes, body, natural or built environment in order to discriminate based on social status, race, class, economy, religion or ethnic background (Van Dijk, 2011).

This study focuses on the Molenvliet canal in Batavia which was constructed in 1648 by a Chinese Captain, Pho Bing-Ham, and with the approval of the VOC authority to control flooding in the southern part of Batavia. This canal also functioned as a route to transport local goods and open up the inland areas (Blackburn, 2010). During the late 17th century, rich Europeans who previously utilised the canal for transportation, moved away from the city searching for healthier environment free from pollution produced by the dirty canal and the smoke of arak distillation.

Cleanliness became an issue less than half a century after Batavia was founded. In 1744, Batavia begun to deteriorate and transformed from a city with beautiful and clean canals into an uninhabitable one (De Haan, 1922). The canals were blocked by sedimentation as a result of natural and human factors (Abeyasekere, 1987). Health was the main consideration for the relocation of the city centre from downtown Old City in the South to an area named Weltevreden (means well-contented) after the bankrupcy of VOC in 1799. The Molenvliet canal connected the unclean and unhealthy Batavia of the North to a clean healthy area of New Weltevreden in the South.

After the development of Weltevreden as a new colonial centre in early 19th century and the decreasing quality of the old city area as well as the growth of population driven by migration to the region, Molenvliet canal served as an area for bathing, washing, and fetching water for indigenous communities.

This study aims to explore how the discourse of cleanliness and dirtiness was part of everyday life of colonial practices and was represented through the Molenvliet canal. The other objective of this study is to seek how the concept of power operated in the development and utilisation of the canal.

MATERIALS AND METHODS

This research used inter-penetration method for historical and the critical discourse analysis. The method for historical research consisted of heuristic (the collection of data), criticism of sources of data, interpretation and historiography. Critical discourse analysis was used to reveal how power, domination and inequality was practiced, reproduced, and resisted through travel stories or visual texts (photos, written texts, report, decree, waiver, reports, films, maps, paintings or sketches) in a social and political context of 17th century Batavia.

Historical data were collected from secondary sources comprising:

1. Maps. Investigation focused not only on the locations and canals, but also the ideological and political background...
implied in the development of canals. The maps were obtained from ANRI, Atlas MAIOR, KNAG, and Nationaal Archief collected in *Grote Atlas van VOC Comprehensive Altas of the Dutch United East India Company*.

2. Photos. Photos were selected through the process of collection, selection, and classification before being analysed contextually. Selected photos underwent the process of ‘cleaning up’ and ‘filtering’ from unnecessary reference to avoid unclear origin or ‘bias’. Photos were collected from many sources, such as ANRI, KIT Library, KITLV, COLLECTIE_TROPEN MUSEUM, etc.

3. Text. Various text as study materials analysed through critical discourse, ranging from the travel records, newspaper, affidavit, decrees, and other related items. The sources were PANOENGTOEN KAMADJOEAN No 4. 1 July 1938_03 and Daily D’Orient No. 26, June 28, 1930, p 1_010), Batavia, *De Koningen van Het Oosten The Queen of the East* written by Zee (1926).

**RESULT AND DISCUSSION**

**A Contrast of Everyday Life between Europeans and Indigenous People**

Migration of people from outside of Batavia increased the population and its density. The opening of the Suez Canal in 1869 had eased the access and shortened the distance from Netherlands to Dutch East Indies (Taylor, 1983) and consequently encouraged greater number of Europeans to travel to the Indies. By 1930, the population of the city of Batavia had grown to 435,000, trebling the 1900 level (Blackburn, 2010).

In 1870, the proliferation of private enterprises offered the opportunity for the migrants to find employment in Batavia. The city soon developed progressively which led to influx of indigenous laborers from outside of Batavia. They lived in rural areas of Weltevreden, such as Senen and Kemayoran (Gunawan, 2010). As their numbers rose drastically, the indigenous people made up the majority of the population in this city.

Batavia was divided into two areas, the European city and the kampong (Figure 1). Both areas displayed an opposing scenery: the beautiful environment of European district with good infrastructure and the undeveloped ‘kampong’ without proper infrastructure and sanitary facilities.
The indigenous people lived in the shelters inside kampongs which were almost entirely made of wood, bamboo, and thatched roofs. The Europeans were concentrated in the central area of Weltevreden with large houses and gardens, good facilities and sanitary facilities. The European society lived a private life and their daily activities took place in the privacy of their colonial bungalows and beautifully landscaped garden. Drinking tea in the morning on the veranda was a common sight (Figure 2).

Figure 1. Map of European Housing and Kampongs

Figure 2. Washing activities of the indigenous people along the canal
Source: Collectie Tropenmuseum TMnr 60005949.jpg
The differences in daily lives between Europeans and indigenous people were also revealed by their cleaning activities, which were done in their private room called “kamar mandi” (the bathroom). In addition, they preferred a big house and a large courtyard to conduct their domestic activities. For the Europeans, the private life should be hidden behind a comfortable interior. There was no any evidence that their daily life was exposed in the association with canals.

On the contrary, the indigenous people spent much of their daily routine in association with the canals, which was considered as the source of water for almost all of the necessities of their lives. A photo shows their washing activities along the canal, with a background of a shop owned by a Chinese called Tek Sun Ho (Figure 3).

The indigenous communities lived a hard life and they did not have many choices. They eventually had to use the water in the canal for various domestic activities. The artesian wells were provided only for European communities and limited numbers of indigenous people, because the government was reluctant to use the funds for the benefit of non-Europeans, even during early 20th century after the implementation of Ethical Policy. The newspapers complained on the limited access by the locals to clean water, as reported in the newspaper PANOEKOEN KAMADJOEAN No 4, 1 July 1938_03: “Although the water is dirty, it is in the middle of the city. Many Indonesian people bathed in it, because they could not afford to pay tap water. The statement in the newspaper showed the powerlessness of the natives, with very limited access to and space for fulfilling their daily needs. Although the canal water was dirty, they had no choice except to use it for bathing, washing, and even drinking.
Canal as A Marker of the Clean and the Dirty Space

For indigenous people, Molenvliet Canal was a public space for various activities. It was shown by Dr. Strehler in *The Queen of the East* written by Zee (1926): “Since morning, indigenous women rush into the canal to perform activities of washing”.

The photographs support data on the number of people who had used the canal. The activity shown was the washing along the edge of the canal that had been hardened with concrete and stairs (Figure 4). This is illustrated in Daily Dorient below: “In the colonial time, as a sign of modernity, urban colonial government built stairs at the riverside to accommodate this behavior” (Source: Daily D’Orient No. 26, June 28, 1930, p 1_010).

![Figure 4. Washing activities under the stairs of canal](Source: Collectie Tropenmuseum TMnr 60013018.jpg)

This canal was used not only for washing or bathing human and animals, but also for transporting goods, carnival, etc. (Figure 5). Most users of the canal were villagers who lived without shower, washing, and toilet facilities.
According to Leeuwen (1920) in Colombijn and Coté (2014): “The fact is that the natives enjoy a shower, wash, and defecate in the water flowing [show] an insensitivity about cleanliness and order”. Van Breen (1916) in Colombijn and Coté (2014) corroborated this adding: “Dislike of natives with artesian water as a water consuming process of aeration and expensive cooling before consumption shows the apparent lack of them against modernity and the status of non-citizens in a modernization of the urban landscape. The water and the aeration process require expensive cooling time before consumption. They only rely on the properties of water traditionally and unscientific (color, clarity, taste, and smell) to determine the quality. They are

Figure 5. Various activities in the Molenvliet canal: (a) Human transportation; (b) laundry; (c) goods transportation; (d) carnival; (e) washing at along canal side; and (f) washing on the raft

Source: The result of photos tracing
just as water users ‘not modern’ and actively excluded in membership in the artesian water supply that was built.” Kampons were not a priority for the government, although they increasingly became very crowded. Even when the locals requested public toilets and washing facility in the kampons, the government insisted it had to be provided independently.

The reluctance of the colonial government to improve sanitation facilities for the indigenous people in Batavia was the result of their sense of superiority (Zee, 1926, pp. 45-47). Cleanliness was considered the characteristic of the rich and the elite. Corbin in Van Dijk (2011) states the intolerance towards odour began to emerge among the elite, at the time when there was a rise in interest for pleasant smell. In the 20th century, ‘’smell’’ was served as a marker of social backwardness and lower command (Ger & Yenicioglu, 2004).

Cleanliness was projected as a reflection of high civilisation (Van Dijk, 2011). As a result, the European elite made the bathroom and the other sanitation facilities as important elements in their homes, and as part of their civilisation. In the colonial context, cleanliness, as part of behaviour and manners, became synonymous with the civilised.

The government of Netherlands looked at Batavia as a pocket of Western settlement, ignoring non-Westerners. This was the perception held by every European when they came to Batavia who saw the beautiful environment, namely the town, as their own creation, indicating the racial superiority of the colonial power. The European governments had the power to create beautiful cities and they never assumed the Batavia as an auxiliary factor for enhancing the beauty of Batavia.

The indigenous people used the canal as a space for washing and cleaning. The Europeans looked at the native men and women with disgust as they perceived the shirtless latter as being dressed improperly while bathing and washing along the canal were considered as unclean.

The indigenous people fought hard for access to drainage and sewerage facility for the benefit of their community. Yet, it was only a waste of time because the policies favoured the Europeans. In 1929, the European settlement in Batavia had four times more supply of water compared with the area where the natives lived. Water supply from hydrants, artesian wells, or reservoir was delivered to households through high-pressure pipelines for European urban homes. Meanwhile the natives obtained water by purchasing them from water vendors who charged high prices. They had little choice as they could not afford the cost involved in installing tap water.

The division of urban space and the native population based on the availability of water supply infrastructure in the late 19th century, was intended as a strategy of colonial domination based on racial superiority (Stoler, 1987). This also showcases level of modernity. The widening distance between the Europeans and indigenous groups arked a separation between the native kampong.
and the European city. The canal was a marker of this division.

The canal showed the world the distinct separation between Europeans and the locals (Figure 6). The canal seems to be a theater of powerlessness and lack of knowledge on cleanliness and hygiene among the indigenous communities. It shows two different faces in the discourse on cleanliness. Luxury buildings showed the modernity of European society, while the activities along the canal reflected ‘primitiveness and backwardness’ of the natives.

Figure 6. The separate lives of the: (a) European; and (b) indigenous peoples
Commercial Laundry Service at the Canal: European domination and Native Helplessness. Other than being used for bathing, washing, and defecating, the canal was also used as a place to wash clothes, sheets, and mosquito nets by workers, both men and women. Van Dijk (2011) reported the women washed the clothes of rich Europeans or non-Europeans, while the men washed clothes that belonged to employees of European owned companies. The male washers used the board as a place to wash the clothes (Figure 7).

The emergence of laundry service was the result of development of hotels, companies, and shopping centres after the establishment of private enterprises due to economic liberalisation in Netherland Indie (1870-1900). Gas factories, cavalry barrack in Petojo club house, “Bazar” selling men’s clothes, Marine Hotel Molenvliet West, Van Arcken Co. and Eigen Hulp shopping centre among others grew around the Molenvliet area. In addition, businesses selling ornaments belonged to rich Chinese community, Arabs, and Indonesia’s new aristocrats.

Since most of the consumers were companies and families of the European community, the existence of laundry services shows the former could not escape from their dependency on the indigenous community. In reality, water from the canal provided by the European government for city infrastructure, eventually was consumed by the European to wash their own clothes. European-owned hotels utilised the laundry service at the canal. The maids who were employed by the Europeans (known as “baboe”) used the canal as a place to wash their clothes, bed sheets, and the mosquito nets.

The canal served as a mark of separation, and at the same time it functioned as the unifying space of being clean and dirty. It
shows the European failure to create the boundary of cleanliness discourse. The canal was a form of European domination and inability to maintain their discourse of cleanliness. The Europeans criticised and looked down on the indigenous people on their lack cleanliness, but oddly, they still used the canal to wash their clothes.

CONCLUSION
The Molenvliet canal was a meeting place between the kampong and the city. The canal did not only reflect the movement of the city in time and space, but also a meeting place and a marker of two contrasting civilisations. The canal symbolised the powerlessness and lack of knowledge of indigenous communities on cleanliness and healthiness. European buildings equipped with a sanitary facilities was a contrast with the “backwardness” of indigenous people who still used the canal as a place to wash and clean. The laundry activities along the canals, however, displayed the breakdown of the division between dirtiness and cleanliness as a form of European domination over the Native. The canal thus, was an evidence of the dependency of European society on the indigenous community.

ACKNOWLEDGMENT
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Intellectual Property Rights Potential among Small and Medium Enterprises in Malang District

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ABSTRACT
Small and Medium sized enterprises (MSMEs) are playing an important role in Indonesia’s economic growth. The purpose of this research is to discover the potential of Intellectual Property Rights (IPR) among SMEs in Malang district, East Java. A survey was conducted among 31 SMEs in the district of Malang district. This was supported by data from Department of Industry and Trade and Regional Development Implementing Agency. Observation, in-depth interviews, review of documents and purposive sampling techniques were employed and findings showed the MSMEs predominate in the handicraft (45.16%) and processed food (41.94%) sectors which have a potential for IPR, especially in regard to trademarks (58.06%), copyright (35.48%) and industrial design (6.45%). Only 11.11% of the trademarks had been registered, while the copyright and industrial design have not been registered yet. The main markets of the SMEs were Malang Raya region (51.61%), inter-city (38.71%), inter-island market (6.45%) and international market (3.23%). IPR issues occur to 3.23% of respondents, especially in regard to design plagiarism.

Keywords: Copyrights, industrial design, intellectual property, SMEs, trademark

INTRODUCTION
The Micro, Small and Medium-sized Enterprises (MSMEs) refer to a productive business that stands alone, carried out by an individual and business entity with particular criteria. According to Indonesian Law Number 20, 2008, the differences among the MSMEs are based on the company’s net income and annual sales. During the 1997 economic crisis in Indonesia, the MSMEs
were able to persist and even contributed significantly to the Indonesian economy (Departemen Koperasi RI, 2008, p. 2).

The MSMEs were the fastest and earliest to recover from the economic crisis. According to Indonesian Law Number 20, 2008, the criteria for small enterprise are: an industry that possesses assets of more than Rp.50,000,000 (fifty million rupiah) (US$3600) to Rp.500,000,000 (five hundred million rupiah) (US$36,000) excludes business land and building (Undang-undang RI No.20 Tahun, 2008, p. 5). Data also indicated show that MSMEs significantly contributed to improving Indonesia’s economic prospects and in generating employment across Indonesia. Besides that, they contribute significantly to half of the country’s Gross Domestic Product (GDP) (Utami, 2010, p. 14).

In Indonesia, the MSMEs are the largest employer. In 2008, there were 51,409 million MSMEs which account for 99.99% of income of the entrepreneurial sector (Biro Perencanaan Kementerian Usaha Kecil dan Menengah, 2008, p. 1-2). In short, MSMEs contribute to employment provision, national GDP and income, and national investment (Utami, 2010, p. 14).

During the 1997-1998 crisis, MSMEs contributed significantly to national GDP, to the tune of 458,072 billion rupiahs (US$327,194 millions) or 28.89%. But between 2002 and 2013, their contribution decreased to only 5.63%. Therefore, MSMEs in Indonesia are an important source of economic security.

In comparison, the contribution of Malaysia’s MSMEs to the country’s GDP during the period of 2014-2015 averaged 36.1% (Department of Statistics, Malaysia, 2016, p. 7) while it was 58.5% for China (Ministry of Commerce People's Republic of China, 2012, p. 6). In India, the contribution of MSMEs, including service sector, to the country’s GDP during 2012-13 was 37.54% (CSO, MoSPI, 2015, p. 5).

The existence of Small and Medium Enterprises (SMEs) is closely related to their Intellectual Property Right (IPR). It ranges from the kinds of product, technology applied, product designs and a trademark for marketing purposes. The Indonesian government had attempted to improve awareness of SMEs managers towards the importance of PR, especially creative industries. It is critical for the managers of SMEs to employ every regime of IPR in developing their business (Dinas Koperasi & UMKM Propinsi Riau, 2013, p. 2). Currently, there are over 60 million freely accessible technologies for SMEs to learn and benefit from, develop and register their IPR.

In order to determine the need for IPR protection regime for SMEs, we need first to comprehend the potential that exists in a particular enterprise. Generally, its IPR potential includes copyright, trademarks/service, industrial design, patent or simple patent. It is evident that IPR are not always the same for each business unit of a certain SMEs. This research was aimed at discovering IPR potential of SMEs in Malang district. The findings are expected to support SME research and development.
programme, especially for ascertaining their IPR potential. The study will also provide information on how to obtain IPR protection for SMEs in the district of Malang and to map their potential.

MATERIALS AND METHODS
This research employed a survey method which included an in-depth-interviews of 31 SMEs in 7 sub districts of Malang. They were Singosari, Lawang, Karangploso, Dau, Tumpang, Pakis and Kromengan. Secondary data was obtained from the Department of Industry and Trade and Regional Development Implementing Agency. A purposive sampling technique was used including observation, in-depth interviews and documentary study.

RESULTS AND DISCUSSION
Data showed there were 14 SMEs (45.16%) focusing on handicraft products followed 41.94% in the processed food sector, 9.67% in farming and 3.22% in the fisheries (Table 1). The craft industries include onyx/marble statue, horse statue, rackets, shoes, picture frames, calligraphy, furniture, bamboo, gypsum, glass, stainless steel and handicraft. The processed food industry focused on chips such as potatoes, fruit, cassava, spinach, and tempeh, grass jelly powder, crackers, apple cider, tempeh production and brown sugar. The agricultural business in the district of Malang district was mainly dominated by the seeds sector (especially wood plant/forestry), followed by agribusiness, production of oyster mushrooms and hydroponic vegetables.

<table>
<thead>
<tr>
<th>Business Type</th>
<th>Number (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Processed food</td>
<td>13 (41.94)</td>
</tr>
<tr>
<td>Craft</td>
<td>14 (45.16)</td>
</tr>
<tr>
<td>Agriculture</td>
<td>3 (9.67)</td>
</tr>
<tr>
<td>Fishery</td>
<td>1 (3.22)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>31 (100)</td>
</tr>
</tbody>
</table>

Based on the survey, the region of Malang Raya (consisting of Malang District, Malang City and Batu City) is the most famous marketing area (51.61%), followed by inter-city area (38.71%). Only one SME here which sells its products internationally, craft enterprises (Table 2). Based on the data, it can be inferred SMEs that target foreign markets, have a higher need for IPR registration. Trademark is a simple example, that if a product was sold without being registered, it would be difficult for the consumer to search for the product origin. Furthermore, in the case of counterfeiting, it will be very difficult to determine the originality of a particular product considering that it does not possess any legal protection.

<table>
<thead>
<tr>
<th>Marketing Area</th>
<th>Number</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inter-city (Malang)</td>
<td>16</td>
<td>51.61</td>
</tr>
<tr>
<td>Intra-city</td>
<td>12</td>
<td>38.71</td>
</tr>
<tr>
<td>Other islands</td>
<td>2</td>
<td>6.45</td>
</tr>
<tr>
<td>International</td>
<td>1</td>
<td>3.23</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>31</td>
<td>100</td>
</tr>
</tbody>
</table>
The results showed there were two IPR potentials: brand and industrial design. The potential for trademark protection was 58.06% although only 11.11% of them had their trademarks registered. On the other hand, the copyright potential reached 35.48%, while industrial design reached 6.45%, and none were registered (Table 3). Overall, findings showed that 96.78% of small enterprises have not received any counselling on IPR (Table 4).

<table>
<thead>
<tr>
<th>Intellectual Property Rights</th>
<th>Number (%)</th>
<th>Registered (%)</th>
<th>Unregistered (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brand</td>
<td>18 (58.06)</td>
<td>2 (11.11)</td>
<td>16 (88.89)</td>
</tr>
<tr>
<td>Patent</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Industrial design</td>
<td>2 (6.45)</td>
<td>0</td>
<td>2 (100)</td>
</tr>
<tr>
<td>Copyright</td>
<td>11 (35.48)</td>
<td>0</td>
<td>11 (100)</td>
</tr>
<tr>
<td>Total</td>
<td>31</td>
<td>2 (6.45)</td>
<td>29 (93.55)</td>
</tr>
</tbody>
</table>

Table 4
The number and percentage of SMEs related to counselling of IPRs in seven sub-districts of Malang

<table>
<thead>
<tr>
<th>Has undergone counselling related to IPR</th>
<th>Has not undergone counselling related to IPR</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (3.22%)</td>
<td>30 (96.78%)</td>
</tr>
</tbody>
</table>

About 3.23% of SMEs faced issues related to design plagiarism by other industries (Table 5). Only 3.23% of SMEs stated their need for IPR awareness programme the rest were not aware of its importance (Table 6). Indonesia has also signed AFTA agreement (*ASEAN Free Trade Area*) which means Indonesia and other ASEAN countries have agreed to eliminate all costs related to customs inspection and tariffs. AFTA agreement offered both opportunities and challenges. The Agreement required the signatories to educate society and prepare them for its introduction. The IPR protection regime is one of the prerequisites of implementing AFTA. There is an urgent need to convert challenges of IPR protection regime into an opportunity. Therefore, a
IPR potential of SMEs in Malang District

database related to IPR potential that exists in the society (Setyowati, Lubis, Anggraehi, & Wibowo, 2005, p. 9) is important.

IPR challenges have been experienced by 3.23% of SMEs in Malang district, especially on design plagiarism. Only 3.22% of SMEs have received information on IPR from the government. Most SMEs (96.77%) in this study admitted they lacked knowledge of IPR protection. There is a good potential for IPR as shown in this study; however, the SMEs have not fully realised the importance of IPR registration for their business improvement and sustainability. Besides their low level of understanding, it is clear the SMEs have not fully comprehended the benefits of IPR, hence their lacklustre interests in registering their product trademarks.

CONCLUSION

Most of the SMEs in Malang district focused on the craft business (45.16%) and processed food (41.94%) where there is significant potential for IPR, especially on trademark (58.06%), copyright (35.48%) and industrial design (6.45%). Nevertheless, only 11.11% of the trademarks have been registered, while copyright and industrial design have not been registered at all. In terms of marketing areas, the most dominant was intra-city (51.61%), inter-city (38.71%), inter-island (6.45%) and international (3.23%). The current and most significant IPR issue faced by SMEs was design plagiarism. Only 3.22% of the respondents said they knew about IPR while the rest have not neither understood nor realised the importance of this issue.

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Impulsive Buying Behavior in Bandung: External and Internal Stimuli

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ABSTRACT
A research conducted by POPAI (Point of Purchase Advertising Institute) in 2012 proved that 76% of in-store purchases were unplanned. The percentage of unplanned buying has shown a 70% increase compared with 1995. The purpose of this study is to empirically examine the influence of internal and external stimuli on impulsive buying and their effect on customer satisfaction. This study uses Partial Least Squares (PLS) for data analysis techniques. The PLS aims to examine the predictive relationship between the constructs to see if there is a connection or influence between these constructs. The results of this study show Internal Stimuli (X1) and External Stimuli (X2) have simultaneous effect and directly affect Impulsive Buying (Y) at 65.1%. The rest is influenced by other factors which are not included in the research model. Meanwhile, Internal Stimuli (X1), External Stimuli (X2) and Impulsive Buying (Y) effect simultaneously and those directly affects Customer Satisfaction (Z) at 74.80%. The rest are influenced by other factors which cannot be explained in the study.

Keywords: Customer satisfaction, external stimuli, impulsive buying, internal stimuli, Partial Least Squares

INTRODUCTION
Economic growth impacts on purchasing power which has the effect of stimulating the market. Increased purchasing power of people is usually due to higher income (Alfitri, 2007). The growth of the middle class in Indonesia due to improved economic condition has impacted on the shopping patterns of society (people). Indonesians prefer to patronise modern shopping centres
such as minimarkets, supermarket and malls (http://www.sindonews.com) rather than traditional markets.

According to Maya Wartono, managing director of Dwi Sapta, rising Gross Domestic Product (GDP) translates into greater purchasing power. The increase in the ranks of the middle class also has significant implications for purchasing power (http://swa.co.id, 2014). Based on a survey conducted by AC Nielsen, there were 29 million middle-class people in Indonesia which continues to grow as their per capita income reaches USD3000 per year. The middle class have their own shopping style. According to Executive Director of Consumer Research Nielsen Indonesia, Yudi Suryanata, one of the reasons middle-class households shop at malls is to take advantage of their promotions and rewards programme (http://www.sindonews.com).

The Director of AC Nielsen, Yongky S. Susilo, said on Antara News (2010) that in Indonesia, a shopping centre is a centre for recreation of families, children and people. Its further research shows that the Indonesians have unique shopping characteristics. In terms of shopping habits, Indonesia ranks in the second place after Singapore.

According to Andreas Kartawinata, the Chairman of APPBI (Indonesian Shopping Center Management Association) DKI Jakarta, Indonesia has a huge market and strong spending power which saw foreign retailers investing heavily in its retail sector. Andrew explained that more than 50% of Indonesians spend heavily on shopping. The tendency of Indonesians to spend a lot of time at the mall is greeted warmly the retail industry which has led to expansion of malls there.

There is rapid growth of modern shopping centres in metropolitan cities such as Jakarta, Bandung, Semarang, Makassar, Medan and Palembang. (Alfitri, 2007). Bandung is a big city and is littered with malls and there are at least 30 major malls here (http://www.kompas.com). In particular, there are seven famous malls in Bandung, namely Bandung Indah Plaza, Trans Studio Mall, Paris Van Java, Istana Plaza, Cihampelas Walk, Festival Citylink, and Braga Citywalk.

The shopping centres are local, national and international which contribute to economic growth and employment. It also has an impact on consumers’ behavior in the family and urban communities (Alfitri, 2007). A research by POPAI (Point of Purchase Advertising Institute) in 2012 showed that 76% of purchases made in-store were unplanned. Purchasing decisions occur when shoppers are in the store. The percentage of unplanned buying increased to 70% from 1995 (http://www.kompasiana.com).

According to Muruganantham and Bhakat (2013), and Rachmawati (2009), impulse buying is influenced by four factors: External Stimuli, Internal Stimuli, Situational and Product related Demographics factors, and socio-cultural factors. Darma and Japarinto (2014) found...
that 60.8% of impulse buying is affected by hedonic shopping, lifestyle and positive emotions.

According to Park, Kim and Forney (2006), hedonic shopping plays an important role in impulse buying. Therefore, often consumer impulse is driven by hedonism or others beyond economic reasons, such as a sense of fun, fantasy, social or emotional impact. Shopping lifestyle reflects people’s choice in spending time and money. Impulse buying is also related to consumers having plenty of time to shop and the extra money will give them greater purchasing power. Positive emotion is defined as a mood that affects and determines the intensity of consumer decision making (Tirmizi, Rehman, & Saif, 2009).

Through the internal and external factors indicated, it will create consumer impulsive buying behavior and impact on customer satisfaction. Thus, a research to investigate impulsive buying behavior is needed.

**Internal Stimuli of Impulsive Buying**

Internal stimuli are related to different personality of individuals. Consumers who have more positive emotional responses to the retail environment are more likely to make impulsive purchases. According to Virvilaitė, Saladienė and Žvinklytė (2011), internal stimuli are composed of:

a) Emotional and Cognitive estimation; emotional and cognitive estimation;

b) Hedonic motives; pleasure, novelty, surprise, fun and positive emotions; and

c) Involvement in fashion; fashion trends, news, celebrities and famous brand products.

**External Stimuli of Impulse Buying**

External factors of impulse buying are related to marketing cues or stimuli that are placed and controlled by marketers in an effort to lure consumers into buying behavior (Youn & Faber, 2000). External stimuli are associated with the shopping environment and marketing environment. Environmental expenditure includes the size of the store, ambience, design, and format while the environment relates to marketing and advertising sales activity. Impulse buying is considered relevant at the current spending scenarios due to innovative sales promotion, creative messages and the use of appropriate technologies of retail stores (Schiffman & Kanuk, 2010).

The components of external stimuli factors are:

a) Shop environment: exposition of goods, colours, window decoration and music;

b) Shop staff: attention and goodwill as well as efficient consultations; and

c) Integrated marketing communications; price discounts, quantity discounts, coupons and lottery.

**Impulse Buying**

Harmancioglu, Finney and Joseph (2009) distinguish two types of consumer purchase:
planned and unplanned purchases. Planned purchases involve searching for information that takes time and is followed by rational decision-making. Unplanned purchases are all purchases made without a plan in advance, including impulsive behavior.

Making decisions in impulse purchases are influenced by cognitive and affective problems in a person, where the latter is more prominent than the latter (Coley & Burgess, 2003), which are influenced by external stimuli related to the price factor. Impulsive purchases are made up of two elements:

1) Affective, namely the psychological processes in a person which refers to the emotions, feelings and mood (mood). This process has three components:
   a) Irresistible Urge to Buy
   b) Buying Positive Emotion
   c) Mood Management

2) Cognitive, namely an individual’s psychological processes that refer to structures and mental processes that include thinking, understanding and interpretation. The process consists of three components:
   a) Cognitive Deliberation
   b) unplanned Buying
   c) Disregard for the future

**Customer Satisfaction**

Consumer satisfaction relates to expectations of consumers about the products and services in accordance with product performance and customer service. Consumer satisfaction is a good estimator of future consumer buying behavior according to Carpenter, Moore and Fairhurst (2005). Customer satisfaction is affected by the hedonic and utilitarian shopping value (Babin, Darden, & Griffin, 1994). Further, there are three dimensions in measuring customer satisfaction, namely:

a) Attributes Related to Product is the dimensions of satisfaction which is related to the attributes of the product, such as the value obtained vis a vis the price of the product which determines satisfaction and product benefits.

b) Attributes Related to Service is the dimensions of satisfaction which is related to service attributes, such as warranty, service fulfillment processes, or delivery and settlement if there is a problem.

c) Attributes Related to Process is the dimensions of satisfaction with regard to the attributes of the decision to buy or not from manufacturers, such as ease of getting information, employee mannerisms and company reputation.

Based on literature review, consumer behavior is influenced by environmental factors (external factors) and the encouragement of consumer (internal factors). Many theoretical and empirical studies on impulsive purchasing research focused on internal and external stimuli factors that shape impulsive buying behavior. The research framework for this study is as follows:
The hypotheses proposed in this study are:

H$_1$: Positive and significant impact of Internal and External Stimuli on Impulse Buying.

H$_2$: Positive and significant impact of Internal and External Stimuli on Impulse Buying stimuli.

METHODS

This research investigates the influence of internal and external stimuli influence on customer satisfaction through impulsive buying behavior. The exogenous variable of this research is External Stimuli (X1) comprising shop environment and staff. Internal Stimuli (X2) with indicators are emotional and cognitive estimation, hedonic motives, and involvement into the fashion. Meanwhile the endogenous variable of Impulsive Buying Behavior (Y) comprise affective elements and cognitive elements. Then Customer Satisfaction (Z) comprises attributes related to product, attributes related to service and attributes related to purchase.

Based on the aim and the variable stated above, this research is categorized as descriptive and verifiable. Descriptive study is usually structured and are specifically designed to measure the characteristics described in the research question. The type of data in this study is quantitative.

Quantitative analysis is a systematic scientific research on the parts and phenomena and their relationships (Zikmund, Babin, Carr, & Griffin, 2010). The goal is to develop and use mathematical models, theories and hypotheses associated with the phenomenon.
The population for this study is those who live in Bandung, West Java. The sampling technique of this study is a non-probability sampling. The sampling method is purposive sampling. Purposive sampling technique was used with certain considerations. The consideration in using this technique is used because the samples in this study were people who regularly visit at least one Mall in Bandung.

The population of this study are 2,470,802 people. (http://bandungkota.bps.go.id/), so the sample size can be determined by using the Slovin formula. Based on consideration of the 95% confidence level with an error level ($\alpha = 0.05$), (the calculation formula of Slovin), the samples of this study are 405 respondents.

The data collection techniques used are observation, questionnaire and literature study. In addition, the research applies Partial Least Square (PLS) method as the data analysis and hypothesis testing technique. PLS is used to confirm the theory by verifying the relation between the latent variables. It can be used to simultaneously analyse the built constructs through reflective and formative indicators which is impossible to do in SEM because of the unidentified model. Structural equation modeling (SEM) is a family of statistical models that seek to explain the relationship among multiple variables.

Partial Least Squares (PLS) has two tests that must be done, that are test of the outer model and inner models. Outer model or measurement model is to gauge the indicators that can explain the latent variables. Reflective indicators are tested with convergent validity, discriminant validity, cronbach alpha and composite reliability, while the inner model or structural model are used to test the effect of one variable latent with other latent variables. In other words. Testing is done by looking at the percentage of R2 for the dependent latent variable that is modelled under the influence of the independent latent variables. The stability of these estimates was tested by using t-statistics obtained through bootstrapping procedure.

RESULTS AND DISCUSSION

The result of Structural Model Testing (Inner Model)

Inner model testing was conducted to investigate the relationship among construct, significant score and R2 of the model of the research. It was conducted by observing R2 score in endogen latent variable and t score in each exogenous latent variable to endogen latent variable from the result of bootstrapping. The Path Diagram of Inner Model can be seen in Figure 2 as follows:
In Figure 2, we can see that t-score from each variable of latent exogenous to endogenous variables. To test a hypothesis, two-tailed test was adopted with significant of error 5%. So, the critical score which must be fulfilled in testing this hypothesis is 1.96 (Ghozali, 2011). If the score of T-score is higher than critical score, 1.96, there is a significant effect/influence between exogenous latent variables and endogenous latent variable. Those scores can be seen in Table 1 as follows:

<table>
<thead>
<tr>
<th>Variable Relationship</th>
<th>t-Count</th>
<th>Parameter Coefficient</th>
<th>Critical Value</th>
<th>Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>External – Impulsive</td>
<td>33.153</td>
<td>0.755</td>
<td>1.96</td>
<td>$H_1$ accepted</td>
</tr>
<tr>
<td>Internal – Impulsive</td>
<td>34.630</td>
<td>0.779</td>
<td>1.96</td>
<td>$H_1$ accepted</td>
</tr>
<tr>
<td>External – Satisfaction</td>
<td>15.490</td>
<td>0.573</td>
<td>1.96</td>
<td>$H_1$ accepted</td>
</tr>
<tr>
<td>Internal – Satisfaction</td>
<td>35.562</td>
<td>0.683</td>
<td>1.96</td>
<td>$H_1$ accepted</td>
</tr>
<tr>
<td>Impulsive – Satisfaction</td>
<td>8.327</td>
<td>0.562</td>
<td>1.96</td>
<td>$H_1$ accepted</td>
</tr>
</tbody>
</table>

Based on the results in table 1, results of hypothesis testing are discussed as follows.

**A. Hypothesis Testing 1 (Influence of External Stimuli and Internal Stimuli to Impulsive Buying).** The relationship between external stimulation and impulsive buying showed that $H_0$ was rejected but $H_1$ was accepted. It was reflected from t-score 33.153 which was higher than 1.96 so external stimulation had a significant effect on impulsive buying of mall customers in Bandung.
Bandung. The coefficient parameter of the effect of external buying to impulsive was 0.755, which means external stimulation has positive effect on impulsive buying.

The relationship between internal stimulation and impulsive buying showed that H0 was rejected which means H1 was accepted. It was reflected in t-score 34.630 which was higher than 1.96 so internal stimulation had a significant effect on impulsive buying. The coefficient parameter of internal stimulation to impulsive buying was 0.779, which means internal stimulation has a positive effect to impulsive buying.

**B. Hypothesis Testing 2 (Influence of External Stimuli and Internal Stimuli through Impulsive Buying to Customer Satisfaction).** The relationship between external stimuli to customer satisfaction showed that H1 was accepted. It was found that t-score 15.490 was higher than 1.96 so external stimuli had a significant effect on customer satisfaction. The coefficient parameter of external stimuli to customer satisfaction was 0.573 which means external stimuli had a positive effect on customer satisfaction.

The relationship between internal stimuli and customer satisfaction showed that H1 was accepted. It was found that t-score 35.562 was higher than 1.96 so internal stimuli had a significant effect and customer satisfaction. The coefficient parameter of internal stimuli to customer satisfaction was 0.683 which means internal stimuli had a positive effect on customer satisfaction 0.683.

The relationship between impulsive buying to customer satisfaction showed that H1 was accepted. It was found that t-score 8.327 was higher than 1.96 and so impulsive buying had a significant effect on customer satisfaction. The coefficient parameter of impulsive buying to customer satisfaction was 0.562 which means internal stimulation had a positive effect on customer satisfaction.

**CONCLUSION**

Based on the research which examined 405 respondents, some conclusions can be made to answer the research questions. They are:

- External Stimuli (X1) and Internal Stimuli (X2), have direct effect simultaneously on Impulsive Buying (Y) at 0.651= 61.5%. The rest were due to factors that cannot be explained in this research
- External Stimuli (X1) and Internal Stimuli (X2) had direct effect simultaneously to Customer Satisfaction at (Z) 0.748= 74.80%. The rest were affected by factors that cannot be explained in this research.

**Suggestions**

- Based on result of this study, External and Internal stimuli had a significant effect on impulsive buying, so the management of malls in Bandung should stimulate affective and cognitive behavior of consumers.
- Indirect effect of internal stimuli on customer satisfaction through impulsive
buying is significant by 29.90%, so that to increase customer satisfaction of customers mall in Bandung, the management have to create a good buying experience and they are satisfied with the product, service and process of buying.

REFERENCES


Attributes of Local and Imported Fresh Apples in Indonesia: A Hedonic Price Approach Based on Consumer Perspective

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ABSTRACT
The aim of this paper is to find out how Indonesian consumers assess attributes of cultivars, flavour, aroma, juiciness, freshness, texture, size, and appearance of local and imported fresh apples. A hedonic price approach was used to compare the prices of local and imported fresh apples. A survey among selected consumers was conducted in four cities, namely Malang, Surabaya, Yogyakarta and Bandung in Java Island, Indonesia. These cities were selected as they are the main marketing channels for local apples in Indonesia. Accidental sampling technique was used to select the participants who shopped at supermarkets, fruit stalls and traditional markets. Multiple linear regressions were used to analyse significant attributes of the hedonic pricing method. The results indicate attributes of local and imported apples positively affect their price, namely flavour, texture, size, appearance and place to buy (supermarket). Findings show attributes of cultivar and freshness affect positively hedonic price of local apples, while juiciness affects positively that of the imported apples.

Keywords: Attributes of cultivar and freshness, Indonesian consumer, local and imported apples, hedonic price

INTRODUCTION
There have been studies on perception of quality of imported apples (Rahayu, Fauziyah, & Ariyani, 2012); motivation, knowledge and attitudes towards local and imported apple (Sadeli & Utami, 2012); and consumer preferences and perceptions
of quality of local and imported apples (Widyadana, Octavia, Palit, & Wibowo, 2013). However, to date there has not been any study on how attributes of local and imported fresh apples in Indonesia influence their pricing.

A comprehensive research on consumer’s purchasing behaviour toward local and imported apple which is supported by hedonic price approach is useful in formulating marketing strategies to boost sale of local apples. The objectives of this paper are to:

a) find out how the Indonesian consumer assess the attributes of cultivars, flavour, aroma, juiciness, freshness, texture, size, and appearance of local and imported apples.

b) analyse the influence of those attributes on hedonic pricing and the place to buy these local and imported apples.

LITERATURE REVIEW

A New Approach to Consumer Theory

Lancaster (1966) proposed a new approach to consumer theory. He assumed that consumption is an activity in which goods, singly or in combination, are inputs and in which the output is a collection of characteristics. The essence of the new approach can be summarised as follows with each assumption representing a break with tradition: (1) The good, per se, does not give utility to the consumer; it possesses characteristics, and these give rise to utility; (2) In general, a good will possess more than one characteristic, and many characteristics will be shared by more than one good; and (3) Goods in combination may possess characteristics different from those pertaining to the goods separately (Lancaster, 1966). Lancaster’s theory therefore is important to analyse hedonic demand or hedonic price method.

The consumer behaviour to local and imported food is very important as it determines its pricing, more so if the government is encouraging consumption of local food. In United Kingdom, Chambers, Lobb, Butler, Harvey and Traill (2007) reported that consumers are enthusiastic in buying local products because they perceive the latter of being higher quality than the imported ones and also to support the local farmer and boost the national economy. However, higher price and inconvenience prevent them from purchasing local products (Chambers et al., 2007). In US, consumers express concern over protecting their farmland and supporting the local economy; however, direct markets are facing stiff competition with imported products as the latter ensure continuous supplies and convenience (Onozaka, Nurse, & McFadden, 2010). In England and France, vegetable box schemes are used to encourage consumers to purchase local organic foods for logistics, quality and ecological reasons (Brown, Dury, & Holdsworth, 2009). A research to compare hedonic price of fresh apples is important in Indonesia, since imported apples are dominant in the local market and the local agribusiness sector is facing tough competition from the former.
Hedonic Price

Hedonic price refers to implicit prices of attributes and are revealed to economic agents from observed prices of differentiated products and the specific characteristics associated with them (Rosen, 1974).

Econometric problem of estimating hedonic demand parameters is not a standard identification problem caused by demand-supply interaction, as has been often assumed (Bartik, 1987). Estimation procedures based on this assumption leads to biased results. The hedonic estimation problem is instead caused by the endogeneity of both prices and quantities when households face a nonlinear budget constraint. An instrumental solution to this problem is suggested using instruments that exogenously shift the budget constraint.

A hedonic price function describes the equilibrium relationship between characteristics of a product and its price. It predicts prices of new goods, to adjust for quality change in price indexes, and to measure consumer and producer valuations of differentiated products. They emerge as market outcomes from both competitive and non-competitive markets (Nesheim, 2006). This paper uses hedonic price function to analyse the influence of those attributes and place of purchase on hedonic price of apple.

Previous Studies

The attributes of consumers’ preference on apple have been studied by many researchers. Attribute of cultivar was studied by Carew and Smith (2004), Peneau, Hoehn, Roth, Escher and Nuessli (2006), Harker, Kupferman, Marin, Gunson, and Triggs (2008), Racskó et al. (2009), Skreli and Imami (2012), and Bonany et al. (2014).

The place of origin of apples (local and imported) has been studied by Skreli and Imami (2012), Sadeli and Utami (2012), Widyadana et al. (2013), Moor, Moor, Põldma and Heinmaa (2014), and Rahayu et al. (2012). Flavour has been studied by Peneau et al. (2006), Harker et al. (2008), Moor et al. (2014), and Bonany et al. (2014). Attribute of size has been studied by Carew and Smith, (2004), Peneau et al. (2006), Racskó et al. (2009), Skreli and Imami, (2012), and Rahayu et al. (2012). Attribute of juiciness has been studied by Bonany et al. (2014). Freshness and aroma have been studied by Peneau et al. (2006). Texture has been studied by Harker et al. (2008). Crispness has been studied by Bonany et al. (2014). Appearance has been studied by Moor et al. (2014) and Peneau et al. (2006).

In this research, the attributes of apple quality were used to regress hedonic price of apple (the implicit price of the attributes of the apple). Earlier studies have used hedonic price approach on apple products (Carew & Smith, 2004; Tronstad, Huthoefer, & Monke, 1992; Wang & Ge, 2008), and also on the other agricultural products, such as coffee, fresh tomatoes and rice.

A hedonic price model for the US apple industry was proposed to determine its implicit value of spatial, seasonal, and quality characteristics (Tronstad et al., 1992). The hedonic price function used is: $P_i = f(C_{i1}; \ldots; C_{ij}; u_i)$; where $P$ is the observed price of commodity $i$, $C$, $7 = 1, \ldots$
, / measures intrinsic “quality characteristic” for each unit of commodity /; and \( \eta \) is a disturbance term. In this paper, this formula is used to explain that hedonic price of fresh apple is a function of some quality attributes, namely cultivar, flavour, aroma, etc. (Formula 1).

Sensory methods were used to evaluate subjective apple characteristics such as juiciness, flavour, and texture. In this study, a hedonic price function for apples was estimated to evaluate the relationship between apple prices from British Columbia (BC) and the wholesalers’ perception of product quality characteristics. In this study, sales data and cultivar characteristics were obtained for three large wholesalers in western Canada that purchase BC apples (Carew & Smith, 2004).

An empirical analysis based on Washington organic apples and pears will provide some general understanding of organic fruit marketing for the industry. Hedonic price functions are incorporated in this study case to measure a wide variety of commodity characteristics such as size and grade based on Lancaster’s theory that consumers view commodity characteristics as the sources of utility (Wang & Ge, 2008).

A previous study also used hedonic price approach not only to analyse product attributes but also the other factors assumed to influence price. Besides product attributes such as organic and random weight, Smith et al. included market factors (discount store) and households characteristics as independent variables that influence price products (Smith, Lin, & Huang, 2008).

This paper adopts attributes from the previous studies and also adds other relevant variables. Specifically, it will assess attributes of cultivar, flavour, aroma, juiciness, freshness, texture, size and appearance and analyse their influence on the price of local and imported apples. Hypothetically, all attributes have positive influence on the price of apples. This study also posited place to buy (supermarket, fruit stall, and traditional market) as dummy variables.

**METHODS**

This study uses a quantitative consumer survey method to measure and analyse how attributes of imported and local apple affect its hedonic pricing in Malang Raya (Malang Regency and Batu City in Java), Surabaya, Yogyakarta and Bandung. Malang Raya is the supplier area of local apple while the other cities represent three areas of Java Island: east, centre and west areas of Java. Selection of the cities was made based on demand for the fruit. The fruits were purchased from supermarkets, fruit stalls and traditional markets.

A total of 240 respondents were recruited for this survey using questionnaire method are 240 costumers. In each city, 60 consumers (customers and consumers are used interchangeably in this paper) were interviewed (20 customers each from the supermarket, fruit stall and traditional market). The sampling technique is known non-probability sampling (Bhattacherjee, 2012).
The purchasing behaviour of customers were measured using Likert scale, ranging from 1 being the worse attribute to 5 being the best.

Consumer assessment on the attributes of the apples were analysed descriptively using cross tables while hedonic price approach was analysed using multiple linear regression. Formula for hedonic price method used the basic function of \( P = f(Z) \). Following Rosen (1974), and Carew and Smith (2004), the formula for hedonic price of local apple is as follow:

\[
P_{Lc} = \alpha_0 + \beta_1 \text{Culti}_{\text{Mana}} + \beta_2 \text{Culti}_{\text{Rome}} + \beta_3 \text{Flavour}_{Lc} + \beta_4 \text{Aroma}_{Lc} + \beta_5 \text{Juiciness}_{Lc} \\
+ \beta_6 \text{Freshness}_{Lc} + \beta_7 \text{Texture}_{Lc} + \beta_8 \text{Size}_{Lc} + \beta_9 \text{Appearance}_{Lc} + \beta_{10} \text{Supermarket}_{Lc} + \beta_{11} \text{Fruitstall}_{Lc} + \varepsilon_{it}
\]

(1)

where:

\( P_{Lc} \) = Price of local apple (Rupiah); USD1 = IDR13,086

\( \text{Culti}_{\text{Mana}} \) = Cultivar of Manalagi = 1, 0 if RB and Anna

\( \text{Culti}_{\text{Rome}} \) = Cultivar of Rome Beauty = 1, 0 if Manalagi and Anna

\( \text{Flavour}_{Lc} \) = Consumer assessment on flavour of local apple (score 1 – 5)

\( \text{Aroma}_{Lc} \) = Consumer assessment on aroma of local apple (score 1 – 5)

\( \text{Juiciness}_{Lc} \) = Consumer assessment on juiciness of local apple (score 1 – 5)

\( \text{Freshness}_{Lc} \) = Consumer assessment on freshness of local apple (score 1 – 5)

\( \text{Texture}_{Lc} \) = Consumer assessment on texture of local apple (score 1 – 5)

\( \text{Size}_{Lc} \) = Size of local apple (measured in weight, ounce per fruit)

\( \text{Appearance}_{Lc} \) = Consumer assessment on appearance of local apple (score 1 – 5)

\( \text{Supermarket}_{Lc} \) = Supermarket = 1 if apple is purchased from supermarket, 0 if fruit stall and traditional market.

\( \text{Fruitstall}_{Lc} \) = Fruit stall = 1, if apple is purchased from fruit stall, 0 if supermarket and traditional market.

The similar formula of hedonic price is also used on imported apple, however, the cultivars analysed are: Fuji, Washington and Others. Data was analysed using Eviews software.

**RESULTS AND DISCUSSION**

**Validity and Reliability of Data**

Pearson correlation coefficient was used to validate data (Sanusi, 2015). The results indicate that all attributes measured with
Likert scale are valid. Reliability test via Cronbach alpha showed each value for local and imported apple are 0.818 and 0.753 respectively. It is generally agreed the reliability is satisfied if Cronbach alpha > 0.7 (Churchill, 1979).

**Description of Apple Cultivars Bought by Consumers**

This study separated the fresh apples based on place of origin, namely local and imported apple. Local apples are grown only in Malang Raya while imported apples are sourced from various countries. Table 1 shows distribution of apple cultivar.

<table>
<thead>
<tr>
<th>Cultivar of local apple</th>
<th>Cultivar of imported apple</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Manalagi</td>
</tr>
<tr>
<td>Malang</td>
<td>17</td>
</tr>
<tr>
<td>Surabaya</td>
<td>19</td>
</tr>
<tr>
<td>Yogyakarta</td>
<td>15</td>
</tr>
<tr>
<td>Bandung</td>
<td>10</td>
</tr>
<tr>
<td>Total</td>
<td>61</td>
</tr>
</tbody>
</table>

**Table 1**

*Distribution of apple cultivar based on cities and consumer preference*

Based on customer preference, the most popular cultivars are Manalagi and Fuji respectively for local and imported apple. Apple cultivars from the most popular to least are: Red Delicious, Granny Smith, Royal Galla, Pacific Rose Jumbo, Wangshan and Envi Scilate NZ. The last three cultivars were each bought by one customer only. Consumers in Malang and Surabaya prefer cultivar of Manalagi because of its sweet flavour, while those in Bandung prefer Rome Beauty because it is a little sour and good for health. As for imported apples, customers in the four cities prefer Fuji because it is sweet, crispy and juicy.

Based on Table 3, for local apple, the dummy variables are Manalagi, Rome Beauty, and Anna. On imported apples, the dummy variables are Fuji, Washington and Others.

**Consumer assessment on apple attributes**

Consumer assessment on the attributes of local and imported apples are shown in Table 2.

Almost all attributes of imported apples had better scores, except for aroma and freshness. Although the customers are aware that imported apples are processed and
stored before they are flown to Indonesia, they still rate them better than the local apples. Therefore, local agribusiness should promote the freshness of local apples especially their health benefits.

Table 2
*Consumers’ assessment on attributes of each apple cultivar, measured using Likert scale*

<table>
<thead>
<tr>
<th>Apple attributes</th>
<th>Cultivar of local apple</th>
<th>Average score</th>
<th>Cultivar of imported apple</th>
<th>Average score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Flavour</td>
<td>Manalagi 4.0*</td>
<td>Rome Beauty 3.54</td>
<td>Anna 2.60</td>
<td>Average score 3.73</td>
</tr>
<tr>
<td>Aroma</td>
<td>3.70</td>
<td>3.78*</td>
<td>3.40</td>
<td>3.73</td>
</tr>
<tr>
<td>Juiciness</td>
<td>3.34</td>
<td>3.61*</td>
<td>2.60</td>
<td>3.43</td>
</tr>
<tr>
<td>Freshness</td>
<td>3.61</td>
<td>3.94*</td>
<td>2.60</td>
<td>3.72</td>
</tr>
<tr>
<td>Texture</td>
<td>2.87</td>
<td>3.06*</td>
<td>3.00</td>
<td>2.96</td>
</tr>
<tr>
<td>Size (ounce)**</td>
<td>1.38</td>
<td>1.56*</td>
<td>1.14</td>
<td>1.45</td>
</tr>
<tr>
<td>Appearance</td>
<td>3.54</td>
<td>3.74*</td>
<td>2.80</td>
<td>3.60</td>
</tr>
</tbody>
</table>

*Note:* * the highest score and size among cultivars  
**Measured in average of apple weight (ounce)

Cultivars of Pacific Rose Jumbo, Wangshan and Envi Scilate NZ are the most expensive imported apples which are priced at more than IDR40,000/kg. Premium priced cultivars are also assessed as having good quality based on consumer perception.

Table 3
*Average price of apples based on cultivar and place to buy in 2015-2016*

<table>
<thead>
<tr>
<th>Place to buy</th>
<th>Cultivar of local apple (IDR*/Kg)</th>
<th>Cultivar of imported apple (IDR*/Kg)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Manalagi 31,004</td>
<td>Rome Beauty 35,506</td>
</tr>
<tr>
<td></td>
<td>Anna n.a.**</td>
<td>Fuji 41,594</td>
</tr>
<tr>
<td></td>
<td>Trad. Market 21,548</td>
<td>Washington 32,400</td>
</tr>
<tr>
<td>Supermarket</td>
<td></td>
<td>Others 47,907</td>
</tr>
<tr>
<td>Fruit stall</td>
<td>24,118</td>
<td>25,333</td>
</tr>
<tr>
<td>Trad. Market</td>
<td>21,548</td>
<td>23,188</td>
</tr>
<tr>
<td></td>
<td>18,000</td>
<td>15,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>30,208</td>
</tr>
<tr>
<td></td>
<td></td>
<td>29,863</td>
</tr>
</tbody>
</table>
| Note:* *USD1 = IDR13,086 (Bank Indonesia, 2016)*  
**Not available

Description of price at each cultivar can also explain the position of market segmentation. Supermarket tends to attract middle-class consumers, based on the high price of both local apples and imported ones. Meanwhile, the fruit stall and traditional market tend to attract lower middle class consumers. Rome Beauty (RB) is the most expensive cultivar...
of local apple and in terms of size, it is also bigger than that of Manalagi and Anna.

Supermarket is the most expensive place to buy local apple cultivars. They sell only big sized apple, namely grade A of Manalagi. A Kilogramme of Manalagi only has 6-7 fruits. The supermarkets usually prioritise quality of apple which attract middle and upper class consumers.

**Hedonic Price of Local and Imported Apple**

Table 4 provides regression coefficient estimates for the local and imported apple price. Goodness of fit of the models is explained by the adjusted R2 over 60% and they are free from disturbance of multicollinearity, heteroscedasticity and autocorrelation. The F-values on both regressions indicate that cultivar, flavour, aroma, juiciness, freshness, texture, size, appearance and dummy of place to buy are the principal factors influencing apple prices.

### Table 4

Estimated regression model results for local and imported apple

<table>
<thead>
<tr>
<th></th>
<th>Local apple</th>
<th>Imported apple</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjusted R²</td>
<td>.702</td>
<td>.638</td>
</tr>
<tr>
<td>F-value</td>
<td>26.477</td>
<td>20.107</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Local apple</th>
<th>Imported apple</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expect. Sign</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reg. Coef.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sig. level</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Constant)</td>
<td>-4992.655</td>
<td>-17753.438</td>
</tr>
<tr>
<td></td>
<td>.111</td>
<td>.008</td>
</tr>
<tr>
<td>Culti_Mana</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>3069.109</td>
<td></td>
</tr>
<tr>
<td></td>
<td>.121</td>
<td></td>
</tr>
<tr>
<td>Culti_Rome</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>3926.446*</td>
<td></td>
</tr>
<tr>
<td></td>
<td>.052</td>
<td></td>
</tr>
<tr>
<td>Culti_Fuji</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>-1660.015</td>
<td></td>
</tr>
<tr>
<td></td>
<td>.325</td>
<td></td>
</tr>
<tr>
<td>Culti_Wash</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>1030.453</td>
<td></td>
</tr>
<tr>
<td></td>
<td>.595</td>
<td></td>
</tr>
<tr>
<td>Flavour</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>1055.274**</td>
<td></td>
</tr>
<tr>
<td></td>
<td>.053</td>
<td></td>
</tr>
<tr>
<td>Aroma</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>723.286</td>
<td></td>
</tr>
<tr>
<td></td>
<td>.181</td>
<td></td>
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*Note: *p < 0.10; **p < 0.05; ***p < 0.01
In terms of significance level, seven attributes of local apple are positively significant in affecting the price. Imported apples have six significant attributes. For both apple origin categories, the significant attributes are flavor, texture, size, appearance and supermarket as the place to buy. The significant attributes for local apple are cultivar of Rome Beauty and freshness. Meanwhile the most significant attribute for imported apples is their juiciness.

Table 4 shows all significant attributes affect positively hedonic price of fresh apples. There is only one attribute, Fuji cultivar that has a negative impact though it is not significant in affecting hedonic price.

The most significant factors affecting local apples are size and purchasing place, namely supermarket. Their significance level is less than 1%. The price of the local apple corresponds with its size and weight, an increase of one ounce means the price will increase to be IDR6100/kg. At the supermarkets, the price of premium local apples is IDR4844/kg.

The next significant attributes of local apples are their texture and appearance, with a significance level of less than 5%. The increase in one score in texture and appearance will increase the price as much as IDR876 and IDR1209 respectively.

The last attributes of local apple which have significance level less than 10% are Rome Beauty cultivars, flavor and freshness. Rome Beauty is considered premium and can cost as much as IDR3926/kg, compared with other local apples. Meanwhile, the increase in one score in terms flavour and freshness attributes will increase its price as much as IDR1055 and IDR938 respectively.

As for imported apples, the most significant factors are appearance and supermarket as purchasing place. They have significance level less than 1%. Consumers prefer apple with smooth skin, without bruises from impact. The increase in one score in terms of appearance will increase the price of imported apples as much as IDR2824/kg. Meanwhile, the purchasing place can contribute to increase in prices of imported apples in the supermarket. It has a premium price of IDR9050/kg, compared with fruits sold at the stalls and traditional markets.

The next attributes of imported apple are flavour and size, with their significance level less than 5%. The increase of one score of attribute in terms appearance will increase price of imported apple as much as IDR2824/kg. Meanwhile, increase in one ounce of size per fruit will increase its price as much as IDR3824/kg.

The last attributes are juiciness and texture of imported apples which have a significance level of 10%. These attributes have a positive influence on their price. The increase in one score of attributes of juiciness and texture will increase the price of imported apples as much as IDR1894 and IDR1938 respectively.

CONCLUSION
Almost all attributes of imported apple were assessed to be better, except for aroma and freshness which were the unique
characteristics of local apples. Consumers tend to provide a better assessment for imported apples which are freely available in the domestic market. The only edge the local apples have is their aroma and freshness. Therefore, it is important to promote freshness of local apples and relate them to their health benefits. This effort is expected to gradually increase their competitiveness in the domestic market.

Some attributes of local and imported apples positively influence their hedonic price: flavour, texture, size, appearance and place to buy. The higher the score related to attributes, the more expensive the imported apples are, approximately double the price of local apples, except the fruit size which is otherwise. Likewise, premium price of imported apples in the supermarket is IDR9050/kg (double that of local apples).

Attributes of cultivar and freshness affect hedonic price of local apples. The increase in freshness score can contribute to a rise of IDR938/kg in the price of local apple while cultivar Rome Beauty has a premium price as much as IDR3926/kg. The increase in juice score of imported apples can lead to a corresponding increase in price by IDR1894/kg.

It is thus recommended that producer and marketer of local apples should pay attention on freshness as their advantage. Most consumers have health motivation in consuming local apple, so that freshness is an important attribute. Therefore, promotion of local apple should focus both on their freshness and health benefits.

REFERENCES


Assessment of Local and Imported Apples


Sustaining Batik Craft Design in Malaysia using Indigenous Creative Knowledge

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ABSTRACT
This paper attempts to identify creative indigenous knowledge where emotions are translated into unique and innovative batik design. It is well documented that batik designers use imagery and styles based on their environment, cultural experience and cultural objects. The very fact that batik making has survived and developed as a form of modern art and craft demonstrates its popularity and resilience. The paper creates a batik model that is a product of identity. The ‘IK’ (Indigenous Knowledge) creativity is unique as incorporates both traditional and modern elements in batik designs leading to sustainable batik craft in contemporary Malaysia.

Keywords: Batik design, creativity, indigenous knowledge, sustainable craft, traditional and modern

INTRODUCTION
Cultural craft product such as batik is both an art and a craft which has been in existence for centuries. Batik is a wax resist dyeing technique used on textiles and a part of Malay sartorial culture. However, in Malaysia as a melting pot of various distinct cultures, diverse craft products are made using a wide variety of materials (e.g. wood, rattan, textile, leather, ceramics, etc.). In ensuring its continued existence and sustainability, it is imperative to have a strategy. Cultural idiosyncrasies, human creativity, technological innovation, natural environment are the main inspirations behind local batik designs and their production.

These craft designs based on a community’s peculiarity was inherited from early times but it has witnessed a
development in design due to globalisation (Fred, 2000). Some communities preserve their cultural peculiarity in producing traditional batik designs and products, and there are those who are interested in contemporary craft designs and souvenirs. From design perspective, community-based industry can be defined as industry producing products based on its cultural resources (e.g. symbol and images derived from communal religious beliefs, peculiar behaviour, and prevalent values) and or natural resources or hereditary craftsmanship of particular community.

Therefore, it should come as no surprise that the fundamental discourse on community-based industry is all about culture (Peter, 1997). The tradition of batik is fluid and contemporary Thus, all these approaches have lead to creative knowledge based on art and culture.

**Cultural Values in Batik**

Culture is defined as a set of customs, values and traditions and a way of life in society. It is made up of socio-cultural interactions, traditions, artefacts and development of trends in society. A cultural product is based on its semiotic and semantic context and needs (Julier, 2000). In batik, the indigenous skills and local expertise were transferred inherited from generations without having any institutionalised grounds. Within these cultural values, the artefacts survived and robust cultural identity is produced. In design terms, the dynamic entity of culture could be perceived from two approaches: The first is culture as an entity at the level of ideas, such as: symbolic belief, world views and ideology (anthropologist approach), and; the second is that culture as an entity in more concretely, the level of attitude, such as: activities, object and its visual or physical performance (Mean, 2008). These two approaches are endless in their subtle differences, but they may be drawn into two lines with each tip representing the fundamental cultural aspect, such as spiritual, ideological, activity, and material aspect.

The spiritual aspect consists of the community’s religious beliefs, symbolic myths, and prevalent transcendental ideas. This aspect targets the value of “goodness” and affirms the proper place of human beings in the spiritual and natural order of the world (Baudrillard, 1998). Ideological aspect is grounded in the agency action. This aspect supports human beings in the accomplishment of their intentions in obtaining the value of “useful”. Within these parameters, batik had created a unique identity through its semantic and semiotic approaches.

The tradition of batik is constantly evolving through creation of new images and designs. Thus, all these approaches lead to creative knowledge extension within the respective values of art and culture. Accordingly, United Nations Educational, Scientific and Cultural Organization (UNESCO), the World Crafts Council (WCC), and Aid to Artisans (ATA) have made efforts to bring traditional craft into the mainstream life. Such efforts include engaging designers to work with
artisan groups to develop fresh product lines for emerging and new markets. The popularity of batik is attributed to its materials; its colourful appearance and its functionality. The materials support physical and psychological needs of human beings in targeting the value of “pleasure”. This is related to visual appearance or physical performance with psychological perception. To some extent, this aspect is also assumed as an opposition to moral responsibility. The souvenirs made from batik for instance are often appreciated as pleasurable object, and which meet the needs of foreigner, but the cultural meaning of the object is lost.

Batik represents a cultural heritage and a creative creation of value with innovative experiences apparent at every level; aesthetics, productive, distributive, technological and educational. Therefore, batik has both tangible and intangible cultural heritage which displays a harmony between traditional knowledge or indigenous knowledge, skills and modern technology. Batik as a tangible cultural heritage can be explained as work of art that consists of the beauty of nature as a dominant character; while as an intangible cultural heritage, it portrays the semiotic of its oral traditions and expressions and traditional knowledge through its functional artefacts. Batik as product of identity needs more intellectual input and multinational cultural input. In creating an outstanding design culture when developing batik images, there has to be a strong connection between designer, environment, production and consumption (Figure 1). In this sense, batik can meet the standard of quality and appreciation in the global market. This is where the cultural values and creative knowledge become crucial.

![Figure 1. Domains of design culture in batik](image)

Sustaining Indigenous Batik Craft Design

MATERIALS AND METHODS

Representational of IK Creativity

This paper posits that creative knowledge can built through robust integration of theory and praxis informed by an environmental ethos. Such creative praxis will enhance commercial batik productivity. This paradigm shifts are made possible by innovations in batik product appearance and technology. Batik goods based on material cultural aspect can portray IK creativity and product identity through indigenous knowledge, inspiration and environment influence. Therefore, this type of batik design are able to interact within society and at the same time showcase in innovative concepts. Intellectual concepts will enhance the capacity of batik designers and manufacturers in representing its value, identity and sense of a
MATERIALS AND METHODS

Representational of IK Creativity

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Intellectual concepts will enhance the capacity of batik designers and manufacturers in representing its value, identity and sense of a culture. Creating Indigenous knowledge (IK) will enhance marketability, effectiveness and sustainability of batik products (Figure 2). Expression of emotions is largely universal, but there are subtle differences across cultures that can create a challenge for effective communication (Elfenbein & Ambady, 2003). The ability to translate indigenous knowledge in the batik world with more intellectual concepts will enhance the capacity and sustainability of batik in representing its value, identity and sense of a culture in social interactions. Indigenous knowledge (IK) creativity is aimed at improving the popularity and sustainability of batik products (Figure 2). From design perspective, the indigenous people had developed and passes their indigenous knowledge from generations aligned with the purpose of their existence. This IK is embedded in community practices, relationships and rituals. It is essentially a tacit knowledge and explicit knowledge that enhance product appearance. It has been documented that IK creativity is the basis of indigenous knowledge, identity, inspiration, influence, interaction and innovation. These components will form a significant domain in batik design culture.

![IK Creative Components](image_url)

*Figure 2. IK creative components*
The IK creativity is a solution for creating better batik designs that evoke a sense of pleasure, with its aesthetic and innovative quality, combining different materials and decorative batik motifs. It is related to person, process and the product (Figure 3). So, by considering the characteristic of IK creativity, it has been possible to come up with a unique Malaysian batik identity. Process, materials and creative skill in craftwork play a major role in creating a good design and batik appearance. A successful Malaysian batik product such as batik craft can be defined by its content through the use of local motif and materials. Thus, a strong batik profile will ‘interact’ with its users by presenting innovative elements in each creation. This creativity is the application of knowledge and skills in new ways to achieve good products. Creativity is a process of relating, connecting and sometimes adding ideas to what is not previously thought of. In order to develop quality batik products, creative designers or makers should possess four key qualities:

- Ability to identify new problems rather than depending on others to define them
- Ability to transfer knowledge in various contexts depending on the situation and needs
- A belief in learning as incremental process, in which repeated attempts will eventually lead to success
- The capacity to focus attention in the pursuit of goals.

Skills and creative knowledge in batik making have become increasingly important to project the uniqueness of batik. As today’s batik represents a fusion of tradition and modernity, an innovative approach is key to a successful batik business. The success of any batik design is gauged ultimately by sustaining its identity and projecting its unique motif. A key to sustaining the batik culture is synergy between creative indigenous knowledge and modern business skills. This creativity will help to create
a unique product (Malaysian) identity. It is important to extend this knowledge as this creative thinking for better product evolution and development.

The IK creativity is a solution to design better batik products that evoke a sense of pleasure, aesthetic and innovativeness with a good combination of different materials and special batik motifs. It is related to a person, process and the product (Figure 3). So, by considering the characteristic of IK creativity, it is possible to point to indicators of batik identity. It is termed as analytic-intrinsic orientation and holistic-extrinsic orientation.

DISCUSSION AND CONCLUSION
The medium of home grown expression was set to boom across the archipelago and the world as artists enthusiastically welcomed the possibilities offered through batik. Therefore, it is imperative in the era of globalisation that creativity is employed. The IK creativity can be used as a basic platform for batik designs. It is a key that opens the door to improve batik images and creating new ideas and useful things. IK Creativity is found to be a process of relating, connecting and sometimes adding ideas to what is not previously thought of. In this section, a cultural model based on the perception of batik artefact is proposed as follows:

Memory
Long term memory will ensure cultural rules are rigid and do not change over time. On the other hand, cultural priorities and other cultural stereotypes are short-term memories which can change overtime. The affective artefact creates a strong connection between the emotion of the designer, story and the user.

Cultural needs
Culture can be defined as emerging from the needs of the individuals that inhabit a specific culture. For example, an individual belonging to an individualistic culture will have high needs for uncertainty avoidance and competence and a lower need for affiliation.

Identity
Collectivistic cultures emphasise community, collaboration, shared interests, harmony, traditions and public good. It involves a range of cultural complexities and cultural realities. Cultural identities are influenced by factors such as religion, ancestry, skill, aesthetics, beliefs, family and history. These factors contribute to the development of one’s identity and self-expression.

Hierarchy
Members of high power distance cultures see power as a basic fact in society or organisations that communicate with each other.

Aesthetics
Aesthetics plays an important role in the evolutionary trend of design as the design
of objects are important in shaping culture and impacting people’s lives in far-reaching ways. In a neuro-psychological point of view, aesthetic experience touches on cognition and emotion — inciting our sense of judgment and influencing our behaviour. Hence, the aesthetic perception as a Kansei or sensory factor and an emotive cognition in the construction of products’ values and hence propose that this phenomenon traverses all layers of product experience in both intrinsic and extrinsic ways, despite cultural distinctions. A holistic view of aesthetics using three levels of experience includes superficial, functional and symbolic dimensions of aesthetics will ensure batik survival and evolution. The art of batik shall survive and with cyclical fashion trends, it may be popular again. IK creativity can be used as a basic platform in batik designs. Emotions play a significant role in the actual and perceived experience of products. They shape the quality of interaction with a product in the user’s environment and relate directly to the appraisal the latter’s experience. Users generate emotion as a way to minimise errors, interpret functionality, or obtain relief from the complexity of a task. As a user appraises a product, they may develop new concerns that cause them to alter their task exploration, seek or solicit help, or begin another task in order to gain confidence before completing the more difficult task. Emotion acts as a cognitive artefact in task achievement and is central to how other artefacts are interpreted and how pleasure is perceived. It also plays a valuable role in sense making and impacts how users interpret explore and perceive the artefact. The artefacts that embody affective properties are valuable design criteria. It can help to improve batik designs by creating new ideas.

REFERENCES
Designing E-Promotion Strategy Roadmap in Indonesia E-Commerce

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ABSTRACT
E-Commerce (Electronic Commerce) is currently expanding in Indonesia and becoming the foundation of business development there. E-commerce however, faces challenges such as how companies can promote their goods or services to the target market. The problem lies in the under-utilisation of Information Technology in electronic commerce especially in business promotion. The purpose of this study was to determine and analyse e-promotion strategy and roadmap for e-commerce Indonesia. The research employed qualitative method, such as observation, interviews, documentation and triangulation techniques. The findings indicated that a roadmap for e-promotion by easing rules of transaction for e-commerce services is the way forward.

Keywords: e-commerce, e-promotion, Indonesia, information, roadmap, technology

INTRODUCTION
Official data obtained from Asosiasi Penyelenggara Jasa Internet (APJII) in 2014 showed the widespread use of the Internet in Indonesia reaching 88.1 million users or 34.9% of the total population. Java and Bali together account for the majority of users at 52 million. Based on APJII data on Internet usage, trade and services had the biggest share at 57.6% (APJII, 2014). A survey by Nielsen Global Survey of E-Commerce Q1 in 2014 found that consumers in Indonesia viewed products online and read their review before purchasing them at the store (http://www.nielsen.com/id/en/press-room/2014/indonesian-consumers-flock-online-to-purchase-products-and-services.
html). Therefore, it can be concluded that consumers in Indonesia require detailed information about the goods to be purchased, including testimonial or a review of the products or stores before embarking on the purchase. Promoting marketing of goods or services is necessary to attract customers and e-promotion is useful to gain the trust of the consumer via e-transactions. Promotion relates to how companies communicate with existing and potential customers on their products and services (Kotler, Armstrong, Saunders, & Wong, 2002). One of the popular communication methods is e-promotion, which relies on the Internet. However, the challenge for many companies is on how to utilise Internet facilities in promoting their products and services by adapting it to consumer behaviour in Indonesia.

LITERATURE REVIEW

Internet User Statistics

In 2014, internet users in Indonesia reached 82 million and the country was ranked eighth in the world in terms of number of users (https://kominfo.go.id/content/detail/3980/ kemkominfo-pengguna-internet-di-indonesia-capai-82-juta/0/berita_satker). According to data released by WeAreSocial in 2016, globally there were 3.4 billion internet users, of which 2.3 billion were social media users. Additionally, there were 3.79 billion mobile device users and out of that figure, 1.9 billion accessed social media on their mobile devices (http://wearesocial.com/sg/special-reports/digital-2016). In Indonesia, according to WeAreSocial, in 2016, there were 88.1 million Internet users, of which 79 million were users of social media. About 326.3 million users (http://wearesocial.com/sg/special-reports/digital-2016) accessed the internet from their mobile device. From the results of the survey, mobile users exceeded the total population of Indonesia by about 126%; this is because a lot of users have more than one mobile device. Social media users accounted for almost 90% of total number of active Internet users in Indonesia.

E-Commerce

According to Turban, e-commerce or electronic commerce refers to using the Internet or intranets to purchase, sell, transport, or trade data, goods, or services (Turban, King, Lee, Liang, & Turban, 2010). Nanehkaran (2013) defines E-commerce as an interaction between communication systems, data and security management system for exchange of commercial information in connection with the sale of products or services. E-commerce is conducted in an online marketplace where buyer and sellers meet.

E-Promotion

According to Chaffey, e-marketing uses the Internet or electronic communications technologies (Chaffey, 2009). The e-marketing plan has a generic framework
known as SOSTAC proposed by Paul Smith which consist of situation, objectives, strategy, tactics, action, and control.

According to Mohammed, Fisher, Jaworski and Paddison (2003), Internet Marketing influences a company’s marketing strategy as follows:

1) Increased segmentation, with the use of the Internet to make more extensive market segmentation.

2) Developing strategies for a faster turnaround time, so that using the Internet will support increased speed in conveying or sharing of information that will boost the plan.

3) Marketing efforts using information technology and commercialisation activities of the internet makes the selling accountable and transparent.

4) The increased integration of marketing strategy is directly proportional to the operational strategy of the business.

E-marketing is closely connected to e-promotion. E-promotion is an activity to promote the products or services offered by the electronic media or the Internet. E-promotion will help businesses in promoting their goods or services with the broader market segmentation and accelerate the transfer of related information.

In supporting e-promotion, Shanthakumari and Priyadarsini (2013) divide online marketing components into: banner advertising, search engine marketing, email marketing, blog marketing, podcasting/video, and social networking.

The internal functions of online marketing to support promotion of goods and services use promo features, such as Tokopedia or Bukalapak, internal Ads feature, testimony, rating the seller pin, and other sales content.

METHODS
This is a descriptive and qualitative research. Descriptive analysis is viable if researchers already know the factors or variables that will be measured (Indrawati, 2015). The descriptive study aims to obtain information about consumer needs affecting their online purchasing decisions. According to Sugiyono (2013), qualitative research method examines objects and data collection techniques are based on observation, interviews, documentation, and triangulation. Hence, the results obtained from the qualitative method emphasised more on the meaning than the generalisation used in the data collection phase of informants which act as data sources.

ANALYSIS AND DESIGN
Analysis and design are done based on literature review, outcome of observation, and interviews related to Internet activities in Indonesia, e-commerce, market place, and e-promotion in helping both individuals and small and medium-sized enterprises (SMEs)
that have limited capital in promoting their products, e-promotion strategy is vital and urgent. The e-promotion strategy has two parts, namely the activity of Internet users as external factors and components of digital marketing as internal factors:

1) Components Digital Marketing (Internal Factors) consists of several elements: banner advertising, search engine marketing, email marketing, blog marketing, podcasting/video, social networking, internal promotion features, testimony and ratings, and product content.

2) Consumer Expectations (External Factors) based on the observations and questionnaires as follows:
   a) Curiosity about the Goods / Services
   b) Information about the Goods / Services
   c) Analysis & Comparison
   d) Ease of transaction
   e) Loyalty

The roadmap for e-promotion strategies is based on internal and external factors whereby goods and services are promoted via digital marketing taking into account domestic needs and the ability of online sellers. Therefore, the following hypotheses are proposed:

**Hypothesis 1:** Goods Content and Services are important as well Testimony and Rating to boost online sales. As for young companies, Internal Promotion Features can boost their online presence.

**Hypothesis 2:** Search Engine Marketing (SEM), Banner Advertising installing and using Podcasting or video of products/services offered can boost their visibility and marketability.

**Hypothesis 3:** Social Networks and Blog Marketing can help consumers choose and select the best product or services. This can also help businesses to showcase uniqueness and superiority of their goods and services.

**Hypothesis 4:** Email Marketing can maintain customer loyalty as it latest information on products/services.

Figure 1 shows the proposed roadmap strategy.
RESULTS

Based on the model and roadmap for e-promotion strategy—questions on the process of e-promotion were designed. This questionnaire was distributed to selected sellers and consumers. Interview with them also elicited the following:

1. Testing: Phase 1

On the question related to “Testimonials and Ratings,” the results there was 100% agreement by both sellers and buyers that testimonials and ratings can help the seller in assuring the consumers of product and service quality. However, on the question of “Content Products and Services,” results showed 80% of the buyers agree information about the content of goods and services are helpful from them in order to know more about the goods or services on sale. Only 20% of the sellers agree to this point because in practice, this is only superficial information and not an in-depth explanation of the products or services.
2. Testing: Phase 2
On the question of “Search Engine Marketing (SEM)” and “Banner Advertising”, 100% of the respondents agree to their importance in promoting their products and services.

On the question of “Podcasting / Video,” only 20% of the respondents agreed on the use of podcasting or video in e-promotion. As manufacturing costs are high, buyers rarely use Podcasting / Video to search for information about goods or services they want due to limited internet access.

3. Testing: Phase 3
On the question of “Social Networking,” 100% of the informants agreed utilisation of social networking helped to promote their products or services to buyers. And on the question of “Blog Marketing,” 100% of the informants agreed on utilising blog marketing to facilitate the buyer in comparing goods or services. That is because the cost and the processes are quite easy.

There was a strong agreement (100%) on the question of “Email Marketing” to maintain and increase the loyalty of buyers. E-mail was considered an effective reminder as the smart phone users can access emails quickly and easily.

4. Testing: Phase 4
The interviews with the respondents indicated the roadmap or model of e-promotion strategy proposed in this study is vital to boost the marketability of products and services in e-commerce. From all stages of the draft, all were approved and only the second stage in the Podcasting / Video are omitted because they are rarely used by online businesses in Indonesia by both buyers and sellers. Figure 2 shows the improved proposed model.
CONCLUSION

Based on this research, it can be concluded the e-promotion roadmap for e-commerce in Indonesia consists of four phases:

1) Phase 1: The seller must make the information of his products or services available by categorising them as follows: Content of Goods and Services, Testimonials and Ratings, Internal Promotion on Online Marketplace must be made conspicuous.

2) Phase 2: Support for information retrieval. This phase consists of sub-stages, namely Search Engine Marketing (SEM), Banner Advertising.

3) Phase 3: Support customers in providing a comparative analysis of their son of the goods or services. At this stage, ease of purchasing process, security of transactions, and claims of goods or services must be available. There are two sub-phases here, i.e. Social Networking and Blog Marketing.

4) Phase 4: The last stage is to ensure and maintain loyalty of buyers. This can be done via e-mail communication on latest promotions, offers and guarantees.
REFERENCES


The Development of Community Based Education (CBE) Model’s to Support the Achievement of Empathy Competence: First Year of Medical Students

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ABSTRACT
Community-Based Education enables interaction, communication and empathy with the patient, family and society. This study aims to develop a model of CBE that can support the achievement of student’s empathy competence. Its research method included survey questionnaire, observation and correlational study involving 159 students of first semester and four lecturers at a selected university in Indonesia. Data was analysed using exploratory factor analysis (EFA) and path analysis. Learning methods in CBE using lectures, discussions, role play and field practice were also examined. It was found student empathy in communication increases with field practice, compared with role play.

Keywords: Communication, Community-Based Education (CBE), competencies, empathy

INTRODUCTION
A doctor is expected to be proactive in efforts to promote health including having a positive and able to provide a holistic health care needs. This is instilled during his or her studies and manifested in the form of community-based education (CBE), and which should be implemented during his first year at university. This is in order to enable medical students to interact with the public as early as possible. The CBE that can be used as part of community-based care is a form of social responsibility in medical education institutions.

Implementation CBE at Fakultas Kedokteran Universitas Muhammadiyah Malang (FK UMM) indicate that the active role of the community is not optimal. The results showed that CBE does not entail much public involvement in the identification of health problems resulting in society becoming less enthusiastic.
when asked to discuss their medical needs (Kristina, Majoor, & Van der Vleuten, 2005).

The active role of the community is needed in order to carry out intervention out smoothly and fully supported by the former. Students should also be given the task to carry out health interventions to evaluate their results and so they are more responsible (Kristina, 2011).

Community-based education is an opportunity to establish “the five stars doctors” according to the WHO overview of the 21st century doctor. In this context, doctors act as “the agent of change”, and who are capable of and serves as a care provider, decision maker, communicator, community leader and manager (Moeloek, 2007). Good communication, for example between doctor and patient, will be effective when accompanied by empathy.

Many earlier studies have found a decreased empathy in medical education and medical practice. Research shows that education interventions do and can have a huge and lasting impact on students’ ability to show empathy during patient interactions. This became the impetus for educators to incorporate empathy learning programmes aimed at improving medical students’ communication skills and professionalism. For example, many schools have learning programme that addresses on how to “give bad news “.

The success of communication between doctors and patients in general will resulting in a mutually satisfying outcome, in particular by creating empathy for the patient. Empathy can be achieved by making sure doctors have sufficient listening and conservation skills that can be achieved through exercise. Bylund and Makoul (2002) were emphatic in their writings on Physician-Patient Communication in Encounter, stating the importance of empathy and how it is conveyed. In this context, empathy is defined as: (1) the cognitive ability of a physician to understand the needs of the patient (a physician cognitive capacity to understand patient’s needs), (2) shows affection / sensitivity of doctors to the feelings of the patient (an affective sensitivity to patient’s feelings), (3) the doctor’s behaviour shows / conveying empathy to the patient (a behavioural ability to convey empathy to patient) (Ali & Sidi, 2006).

Based on the identification of needs by previous study, learning of empathy is needed in CBE. By involving the community in CBE early, students can understand and learn to interact, communicate and empathise with patients, their families or communities in a real setting so that communication and empathy competencies can be increased.

Competence in communication is the ability to have mutual communication even if it means doctors have to face many obstacles or barriers intellectual, socio-economic, and language. Intrapersonal skills are the ability of doctors to know as much about himself as possible. This ability is needed to eliminate suspicion that can affect the patient-physician relationship (Soetjiningsih, 2008).
Therefore, it is necessary to conduct a research in order to develop a Community-Based Education Model (CBE) to support the achievement of empathy competence in terms communication for first year medical student. This study hence, focused on the Learning, Humanities and Ethics module during the 1st Semester and analysed the relationships between CBE structure components in the Faculty of Medicine, University of Muhammadiyah Malang.

MATERIALS AND METHODS
This study used research and development method (quantitative and qualitative) that included survey questionnaire, Focused Group Discussion, observation and correlational study involving 159 first year medical students who studied block Learning, Humanities and Ethics; Four related lecturers were also analysed.

The variables in this study include: Module of empathy and communication; the role of medical teacher (as tutor and lecture) when delivering introductory lectures, guided discussions and guiding role play; students response to the learning/lecture; empathy in communication is students skill in communication which includes body language (gesture) and verbal communication and assessed by the lecturer based check list; Active listening is the desire to be able to absorb the information as a whole through hearing activity, judged by themselves (student/self-assessment); Student Empathy is the understanding and participation of students in the feelings of others to share their emotions and experiences, according to his own self, judged by themselves (students/self-assessment); Student empathy is judged by peer assessment during role-play using the same instrument as empathy assessment as for the patient; Student empathy was assessed by client (community) whom they meet during field practice.

Learning methods in CBE involved lectures, discussions, role play and field practice. Interactive lectures involved introduction, discussion groups and independent activity aimed at obtaining information about the subject of empathy, communication, humanities and ethics. The aims of the discussion group were: Increase interaction (communication based on empathy) and discuss properly; Sharing (brainstorm) or acquire new knowledge; Training and cooperation in the group to make a report. Self-experience relates to the student’s own experiences and communication based on empathy, such as: do your own active listening and implement the measures of communication in the group with the guidance of tutors and conduct field practice for interviews with patients or their families as well as visits to hospitals, clinics, nursing homes, disability foundation or school for disable person (Yayasan Penderita Anak Cacat, Sekolah Luar Biasa) hospitals or other health facilities. Results of field work are reported in writing and recorded by the group and discussed in plenary. Plenary sessions were held to discuss the results of field practice, and representatives of each
group provide a group. Feedback obtained from student attendance list showed that role play is based on a check list by tutors; Report of the group; Video recording field work and communication assessment-based empathy by tutors and institution where the practice field

Evaluations consisted of the assessing learning outcomes and programme evaluation. Evaluation of the achievement of learning outcomes include: (a) continuous observation by the tutor: Assessment includes attendance of each student and role play based on check list assessment by tutors (formative); (b) Report of the group: a report on the practice field / visits to various places related to health; and (c) Assessment based on a checklist of empathy: Performed by the tutor and the head of the institution during the field practice and based on students’ video recordings. Programme evaluation consists of an assessment sheet filled out by students at the end of the block and a questionnaire filled out by each student at the end of the block. Data was analysed via exploratory factor analysis (EFA) and path analysis using AMOS software version 20.

**RESULTS AND DISCUSSION**

The table below shows EFA results of measuring 5 questionnaire items, divided into 2 components

<table>
<thead>
<tr>
<th>Description</th>
<th>Component 1</th>
<th>Component 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The learning objectives can be understood clearly</td>
<td>0.838</td>
<td>0.086</td>
</tr>
<tr>
<td>2. The module can be understood clearly</td>
<td>0.795</td>
<td>0.045</td>
</tr>
<tr>
<td>3. The Instruction is delivered clearly</td>
<td>0.579</td>
<td>0.488</td>
</tr>
<tr>
<td>4. References are adequate</td>
<td>-0.054</td>
<td>0.839</td>
</tr>
<tr>
<td>5. The task of read/write which given, can help you to understand the module</td>
<td>0.257</td>
<td>0.765</td>
</tr>
</tbody>
</table>

Eigen value 2.189 1.087
% Diversity 43.771 21.734
% Cumulative Diversity 43.771 65.505

KMO = 0.686

The first factor encompasses learning objectives, content and ease of understanding the duty charge. It explains 43.771% of the modules. The second factor encompasses completeness and role assignment references in the book to understand the module. It
explains 21.734% in the module. In sum, the module is a good guide containing objectives in accordance with the learning activities, easy to understand and contains clear module task.

The EFA outcome shows: (1) the strong role of the lecturer is lies in his or her ability to provide an opportunity for questions during role play discussion sought to be alive, immediate feedback is important and great care must be undertaken when students are practising role play and encourage students to continue to seek information from various sources; (2) a good response from the students is possible when they have additional insight and knowledge related to empathy and communication during role play at lectures; (3) ability in active listening is vital whereby students need constant eye contact as they try to understand the material; they also need quick and direct advice; (4) student empathy is increased when they get to know the patient’s personal experience and thoughts, feelings and emotions of patients; and (5) a good empathy according from peer/partner is a where information is given calmly and not in rushed manner.

In order to be effective, empathy must be perceived by the patient. Patient perceptions of this should be an important standard for this intervention. Mercer and Reynolds (2002) developed a tool to assess the patient’s perception of empathy. Patient characteristics such as age, gender, ethnicity, disease states, or the severity of the disease may affect a student’s ability to be empathetic. No studies have examined whether the harmony between students and patients in age, gender, ethnicity, or socio-economic status can affect empathy, although this would seem to have a major impact. Studies of this nature would show a good client empathy illustrated by the willingness to provide answers about what happens in everyday life, communicate feelings openly, show respect and concern for the patient. The empathy competence (client/community assessment in CBE) is influenced by study guide/module, the role of medical teacher (as tutor/lecture), student responses in teaching learning, empathy in communication (tutor assessment), active listening skills, and student empathy (self-assessment and peer assessment).
Figure 1 is a model which contains significant pathways \( p < 0.05 \). Path coefficient is displayed in each line of the relationship, while the value in of endogenous variable is the coefficient of determination \( (R^2) \). The blue lines indicate the location of the track with a larger coefficient, so the relationship is not directly influenced by the module in the context of empathy. Figure 1 shows: (1) the role of the lecturer is more powerful in creating a positive response to the student than a module; (2) This increases student empathy; (3) the role of module is more powerful in increasing audibility of empathy; (4) the role of the lecturer is more powerful in increasing empathy when communicating with students than by just active listening; (5) a student’s empathy will be even stronger based on empathy assessment by a friend than from active listening skills or empathy in communication; and (6) empathy to the client would be better if the student is able to create a strong empathy when practising with a partner.

Communication is a process of transfer of information or information delivery process is governed by a specific agreement. Communication between people using the language and symbols are strongly influenced by the culture of communication. Communication between people is dynamic and not static because it involves feelings and attitudes. Communication is important for the development of the human personality. One goal is behavioural change. In learning, the communication aims to produce a corresponding change in the behavior of students with learning objectives. Changes in student behavior is assessed as a result of their learning.
Empathy can be decreased during medical education. Medical education and medical practice can create stress, as well as personal stress can be a barrier to empathy. The survey of 1181 premedical students (before entering Faculty of Medicine), medical students during their clinical, educational specialist doctors (resident / post graduates), the clinicians’ faculty, and alumni found that empathy is the highest in the first-year premedical and medical students, decreases in the second and fourth year students, and the lowest in education specialist doctor (resident/post graduates). Alumni score lower than the first-year medical students but higher than education specialist doctor (resident/post graduates). Similarly, Kramer’s research on communication skills training showed the lecturers scored lower on behavioural interviewing empathic than medical students. Students in the control group of this study, which did not receive empathy training, showed a decrease in empathic behaviour after 6 weeks of clinical training in paediatrics, with 6 and 12 months follow-up (as cited in Ward et al., 2009).

Understanding the patient requires active effort and objectivity. The process of understanding is an important attribute of empathy and is an important component of empathic engagement. Communicating by showing understanding and empathy behavioural dimension, make it easy to understand the patient’s perception. This in turn creates a therapeutic bond with health workers because it serves to build a sense of attachment and support. Definition of empathy as the ability to understand or appreciate how others feel, has been expanded in the clinical context to insert emotive, moral, cognitive, and behavioural dimensions. These aspects are described as follows: (1) the emotive, the ability to imagine patients ‘emotions and perspectives; (2) a moral, a doctor of internal motivation for empathy; (3) cognitive, intellectual ability to identify and understand the patients’ emotional and perspective; and (4) the behavior, the ability to convey emotion understanding and perspective back into the patient. All four dimensions of empathy
can work together to benefit the patient. For example, physicians may feel anxiety cognitively and communicate this to the patient by saying "I see you are anxious," which is a flat statement. But if the doctor has empathy and becomes emotionally involved with the patients to imagine his anxiety, facial expressions and tone of voice are more likely to make patients feel understood. In turn, patients who truly feel they are understood will be motivated to disclose further to create a trust between the patient and the doctor. In other words, all the dimensions of empathy may be required for physicians to effectively empathise with the patient. This is done because empathy can improve patient satisfaction, adhere to therapy, and a willingness to divulge sensitive information that may help diagnosis. Cognitive aspects demonstrate the intellectual ability to identify and understand the views of others and predict their minds, the emotional dimension describes the ability to experience and share the psychological state of another person or feelings of intrinsic, moral aspects and dimensions referring to altruistic behavior demonstrate the ability to communicate that shows empathy and concern (Yu & Kirk, 2009).

Sympathy overload can interfere with objectivity in the diagnosis and treatment so physicians while empathising with patient needs must stay within reasonable limits to maintain emotional balance. "Limitation affective" is necessary to avoid the surge of emotion that might interfere with the neutrality of clinical outcome and ensure personal resilience. In contrast, empathy has no restrictions because it is assumed that empathy / understanding is always beneficial in the treatment of patients. Excess of empathy does not impede patient care. According to Bolognini, empathy can support healing. On the basis of this conceptualisation, we define empathy in patient care situations as a cognitive attribute that involves the ability to understand the patient experience in depth and the ability to communicate this understanding to the patient. Both concepts (empathy and sympathy) involves sharing, but the doctor who empathise share their understanding, while doctors who are sympathetic share their emotions with their patients. Doctors who sympathise with patients and share their suffering, can lead to a lack of their objectivity and emotional exhaustion, while empathy has a positive impact on the doctor-patient interaction. However, the two concepts do not function independently. For example, one study found a correlation coefficient of 0.45 between the two (Hojat et al., 2009).

The term ‘empathy’ refers to aspects of personality that has an important role in interpersonal relationships and in facilitating competence in communication. Empathy is a personality trait that enables one to identify with other situations, thoughts, or condition by putting yourself in that situation. Empathy is an attribute that is related to the understanding and communication of emotions in a way that patients value. Therefore, measuring devices must be able to measure empathy attributes that patients...
will value. Empathy can be measured from three different perspectives (Hemmerdinger, Stoddart, & Lilford, 2007):

- **Self-RATING / Assessment by yourself (the first vote)** - empathy assessment using standardised questionnaires filled out by those who are being assessed
- **Assessment by Patients (judgment of both)** - the use of questionnaires given to patients to assess empathy of doctor / medical personnel
- **Rate Observer (ratings third person)** - the use of standardised assessment by analysts to assess empathy in the interaction between health professionals and patients, including the use of standard or simulated patients.

Educators use various strategies to increase empathy among medical students. Empathy can be taught as communication techniques. Patients appreciate the interviewer who show empathy. Empathy means putting yourself in the other person’s place. Sir William Osler advises: “Understand far as you can about the mental state of patients, enter into his feelings, his thoughts scans carefully. Use words that are friendly, cheerful greeting, sympathetic way of looking at, which can make the patient understand that you understand it”. Doctors can show empathy through: empathetic way of looking at and using the proper posture; Show that you understand what is happening to them. Empathy is delivered in two different ways. Attentively listen to the patient and try to understand the difficulties they are fully is one description of empathy. You also be empathetic by not providing new information too quickly, and do not impose their views and do not make assumptions (Hojat et al., 2009).

Future studies on educational interventions to foster empathy can look at the topic of decline in empathy, namely its causes, prevalence, mitigating factors, and others. Further research on empathy will enable educators to understand whether they should focus on the emotional, motivational, cognitive, or behavioural dimension of empathy when teaching. In addition, further studies need to demonstrate that the effort to teach empathy should be targeted to a particular student or against a particular clinical situation. For example, the difference in age or socioeconomic status between the doctor and the patient may be situations that require special attention in relation to empathy.

**CONCLUSION**

Learning methods in CBE involve lectures, discussions, role play and field practice. The empathy competence is influenced by study guide, the role of medical teacher, student responses in teaching learning, empathy in communication, active listening skills, and student empathy. Student empathy in communication increases with field practice, compared with role play. It thus can be concluded that CBE supports the achievement of empathy competence (empathy in communication) in the academic stage especially during first year of medical school. Therefore, community-based education should be implemented.
from the beginning of medical education in order to enhance the ability of medical students to interact with the public as early as possible and help in achievement of competencies, in particular empathy.

ACKNOWLEDGEMENTS

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REFERENCES


How E-marketing and Trust Influence Online Buying decision: A Case Study of Mataharimall.com in Bandung

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ABSTRACT

E-Marketing has led to a new online shopping behaviour among consumers, by utilising technology and the convenience it provides. This study focuses on consumer behaviour in MatahariMall.com based in Bandung. It was found consumer behaviour changes perceptions and beliefs in terms of influencing their purchase decision. This study attempts to find out if e-Marketing of Mataharimall.com influences consumer’s purchase decision by creating trust in the product. The sample population of this study are 100 consumers from Singapore and their purchasing decisions at MatahariMall.com. Results showed that e-marketing had won the trust of these consumers to ultimately influence their purchasing decisions, more so as these consumers had never made a purchase in MatahariMall.com before this. Therefore, trust had a significant role in purchase decisions.

Keywords: e-Marketing, MatahariMall.com, purchase decisions, Singaporeans, trust

INTRODUCTION

MatahariMall.com is an Indonesian electronic commerce site that sells hundreds of thousands of products ranging from women’s fashion, men’s fashion, health and beauty, phone and tablet, laptop, gadgets, electronics, lifestyle, hobbies, to household. It is based on the concept of online to offline (o2o), where consumers can shop online and later pick up the items at a store or at a nearby mall. The company has taken advantage of a unique e-marketing to market its product via internet, while their e-marketing facilitates the company in marketing its products globally. Consumer confidence is therefore the key for buying and selling online (Hassanein & Head, 2004).
Electronic marketing is a new philosophy and practice of modern business to market goods, services, information and ideas through the Internet and other electronic devices (Selim, 2012). There are 3 tools employed by e-marketing: Website, Email, and online booking. Implementation of e-marketing by MatahariMall.com using e-marketing tools Websites are useful as a means of electronic commerce that gives digital information. Online transactions involve trust and the process of online shopping involves information search, comparing alternatives and finally decision-making. But there are still those who lack trust in online shopping.

LITERATURE REVIEW

E-Commerce
Electronic commerce (electronic commerce, abbreviated as EC, or e-commerce) refers to purchase, sale, transfer, or exchange products, services or information via computer networks, including the internet (Turban, King, Lee, Liang, & Turban, 2010). Electronic commerce refers buying, selling and marketing goods and services through electronic systems (Wong, 2010) such as radio, television and computer networks or the Internet.

E-Marketing
E-Marketing is a new philosophy and practice of modern business to market and sell goods, services, information and ideas through the Internet and other electronic devices (El-Gohary, 2010; Turban et al., 2010). E-marketing in MatahariMall.com involves use of e-marketing tools and a website as a means of electronic commerce that provides digital information on the products sold. The following criteria is used to evaluate the effectiveness of a marketing website (Selim, 2012):
1. Accessibility and visibility
2. Accuracy and credibility
3. Authority
4. Coverage
5. Currency
6. Interactivity
7. Metadata
8. Navigability
9. Orientation and objectivity
10. Privacy
11. Searchability
12. Security
13. Services

Trust
Trust relates to the trustworthiness of the seller and willingness of the potential buyer to purchase the company’s products or services. In online transactions, trust becomes a factor in a decision to trade. Trust arises when those involved have gained the certainty of others, and willing and able to provide liability.
Factors that shape a person’s belief over another (Mayer, Davis, & Schoorman, 1995) are:
1. Ability
2. Benevolence
3. Integrity

**Purchase Decision**
The purchasing decision is based on buying the most preferred brand and influenced by purchase intentions and purchasing decisions (Kolsaker & Payne, 2002; Mayer et al., 1995). In research adjusted with the object of research on MatahariMall.com, the variables that influence purchases (Kolsaker & Payne, 2002) are:
1. Product selection
2. Determination of the time of purchase
3. Reasons to buy
4. Payment method

**Framework**

![Figure 1. Design framework](image)
Adapted from Kim and Kim (2005)

**METHODS**

**Types of Research**
This is a quantitative research. Quantitative research is based on the philosophy of positivism and is used to examine a population or a particular sample (Sugiyono, 2008).

**Population and Sample**
Nonprobability sampling technique is used in this research. This technique does not provide opportunities or equal opportunity for each element or member population to be selected into the sample.

**ANALYSIS AND DESIGN**
The research population is not known because consumers who live in Bandung have never made a purchase in Mataharimall.com. A sample of 100 people were recruited for this study with an error rate of 10%. Primary data was obtained through a questionnaire. The results in are described as follows. In the test of sub-structural path 1, a value of 431,208 F with probability
value \( (\text{sig}) = 0.000 \) was obtained. The value of \( F_{\text{count}} > F_{\text{table}} \) (3.99) means there is significant influence of e-marketing variables in terms of trust whereby \( 0.9032 = 0.815 = 81.5% \) and the rest influenced by other variables that were not studied here.

In sub-structural line test 2, it was found e-marketing variables have a direct influence on purchasing decision on MatahariMall.com - equals to 0.441 or 44.1% and indirect influence of e-marketing variable to purchasing decision through trust \( (Y) = 0.441 + (0.903 \times 0.284) = 0.697 \) or equals to 69.7%.

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression</td>
<td>15,400</td>
<td>2</td>
<td>7,700</td>
<td>48.941</td>
<td>0.000b</td>
</tr>
<tr>
<td>Residual</td>
<td>15,261</td>
<td>97</td>
<td>,157</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>30,661</td>
<td>99</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Dependent Variable: Purchase Decision  
b. Predictors: (Constant), rust, E-Marketing

In Table 1, F value of 48.841 with a probability value \( (\text{sig}) = 0.000 \) was obtained. The value of \( F > F_{\text{table}} \) (3.99) which means that e-marketing and beliefs have a positive and significant influence on purchasing decisions with F value of 48.9%.

Trust contributes directly on purchase decision - \( 0.2842 = 0.080 = 8\% \). The contribution of e-marketing that directly affects the purchase decision is \( 0.4412 = 0.194 = 19.4\% \).

### Hypothesis Testing Results

**Test F (Simultaneous).** F value \( _{\text{table}} \) for \( n = 100 \) (DF1 and DF2 = 3 = \( n-k-1 \)) with \( \alpha = 0.05 \) is 3.99. The effect of variables on purchasing decision was calculated using SPSS 20.

**T test (partial).** The hypothesis was tested using multiple linear regression analysis. T test was used to see the effects between variables. Based on the provisions in the statistical analysis using t test, \( H_0 \) was rejected when the value of \( t > t \) on the table. With a confidence level of 95% or alpha of 0.05, results of the analysis of each hypothesis are shown in Table 2.
Influence of E-Marketing on Buying Decision

Table 2
Partial test results

<table>
<thead>
<tr>
<th>Coefficientsa</th>
<th>Model</th>
<th>Unstandardised Coefficients</th>
<th>Standardised Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 (Constant)</td>
<td>.777</td>
<td>.328</td>
<td></td>
<td>2.368</td>
<td>.020</td>
</tr>
<tr>
<td>E-Marketing</td>
<td>.497</td>
<td>.187</td>
<td>.441</td>
<td>2.651</td>
<td>.009</td>
</tr>
<tr>
<td>Trust</td>
<td>.297</td>
<td>.174</td>
<td>.284</td>
<td>1.708</td>
<td>.091</td>
</tr>
</tbody>
</table>

a. Dependent Variable: Purchase Decision

From Table 2, value t arithmetic amounted to 2.651 > t table of 1.661 and t value of 1.708 > t table of 1.661, which means that e-marketing and beliefs partially affect purchasing decisions.

Path analysis

Sub Structural 1. Based on the results in Table 3 sub structural equation model 1 can be expressed as below:

\[ Z = \rho ZX + \varepsilon 1 = 1-R_{\text{square}} \]

\[ Z = 0.903X \varepsilon 1 \varepsilon 1 + 0.185 = 1 \text{ to } 0.815 = 0.185 \]

The above equation can be interpreted as follows: the absence of effect of E-Marketing on consumer confidence (Y) will be worth 0.903 units

Table 3
E-Marketing analysis of trust

<table>
<thead>
<tr>
<th>Coefficientsa</th>
<th>Model</th>
<th>Unstandardised Coefficients</th>
<th>Standardised Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 (Constant)</td>
<td>.134</td>
<td>.190</td>
<td>.703</td>
<td>.484</td>
<td></td>
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<tr>
<td>E-Marketing</td>
<td>.973</td>
<td>.047</td>
<td>.903</td>
<td>20.766</td>
<td>.000</td>
</tr>
</tbody>
</table>

a. Dependent Variable: Trust

Table 4
R sub structural test results 1

<table>
<thead>
<tr>
<th>Model Summaryb</th>
<th>Model</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
<th>Change Statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>.903</td>
<td>.815</td>
<td>.813</td>
<td>.230</td>
</tr>
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<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>.903</td>
<td>.815</td>
<td>.813</td>
<td>.230</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), E-Marketing
b. Dependent Variable: Trust
The value of $R^2$ in the table above is $4.7 = 0.815 = 81.5\%$. This shows the influence of e-marketing variables ($X$) on trust ($Y$). It can be seen that e-marketing variables affect confidence variable at $81.5\%$ while the rest is influenced by other variables outside this research.

**Sub Structural 2.** Table 5 shows value $t$ arithmetic amounted was $2.651 > t_{table}$ of $1.661$ and $t$ value of $1.708 > t_{table}$ of $1.661$, which means that e-marketing and beliefs partially affect purchasing decisions.

<table>
<thead>
<tr>
<th>Model</th>
<th>Coefficients</th>
<th>Standardised Coefficients</th>
<th>$t$</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Unstandardised Coefficients</td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
</tr>
<tr>
<td>1 (Constant)</td>
<td>.777</td>
<td>.328</td>
<td>2.368</td>
<td>,020</td>
</tr>
<tr>
<td>E-Marketing</td>
<td>.497</td>
<td>.187</td>
<td>.441</td>
<td>2.651</td>
</tr>
<tr>
<td>Trust</td>
<td>.297</td>
<td>.174</td>
<td>.284</td>
<td>1.708</td>
</tr>
</tbody>
</table>

*a. Dependent Variable: Trust*

Table 6 shows $R^2 = 0.502 = 50.2\%$. This shows influence of e-marketing variables ($X$), trust ($Y$) on purchase decisions ($Z$) was $50.2\%$ while the rest was affected by variables outside the research.

**Table 6**  
R sub structural test results 2

<table>
<thead>
<tr>
<th>Model</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
<th>$R^2$ Change</th>
<th>$F$ Change</th>
<th>df1</th>
<th>df2</th>
<th>Sig. F Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.709*</td>
<td>.502</td>
<td>.492</td>
<td>.397</td>
<td>.502</td>
<td>48,941</td>
<td>2</td>
<td>97</td>
</tr>
</tbody>
</table>

*a. Predictors: (Constant), Trust, E-Marketing  
b. Dependent Variable: Purchase Decision*

**CONCLUSION**

The variables related to purchasing decision had an overall score of 80%. Therefore, it can be concluded that the overall purchasing decision variable is included in either category. This study has also shown that customers prefer to buy products at MatahariMall.com rather than at the store. Still, there are consumers who prefer to buy directly at the store than online. From the
Influence of E-Marketing on Buying Decision

Comments and consumer responses on the website and the official Facebook fanpage of MatahariMall.com, it can be concluded that many consumers are still not fully satisfied with the services provided by MatahariMall.com and prefer to shop directly to the store.

Results on the partial test obtained t arithmetic showed e-marketing had 9.651 > t table (1.661) and significance value 0.00 < 0.05 as a value significance. Hence, e-marketing has a significant effect on purchasing decisions whereby MatahariMall.com facilitates consumers to buy goods or products needed. And the results obtained from the partial test of belief to the purchase decision is the value of t arithmetic trust of 9.251 > t table of 1.661 and significance value 0.00 < 0.05 as a value significance. This means trust has a significant effect on purchasing decisions. Consumers who decide to buy in MatahariMall.com trust the website which guarantees if the goods received are not in accordance with the wishes of the consumer, they can be exchanged or refunded. And result of partial test of e-marketing to trust obtained t value of e-marketing equal to 20.766 > t table equal to 1.661 and significance value 0.00 < 0.05 as significance value. This means that e-marketing has a significant effect on trust. The MatahariMall.com website displays extensive features complete with a menu that provides relevant information. Therefore, the e-marketing site are good alternatives to store shopping.

REFERENCES


Learning Organisation of Javanese Culture: A case study of Kasunanan Palace Museum in Surakarta

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Department of Management, Sekolah Tinggi Ilmu Ekonomi Adi Unggul Bhirawa, Surakarta 57135, Indonesia

ABSTRACT
Kasunanan Palace Museum is part a cultural heritage located in the city of Surakarta, Indonesia. The Museum has collection of objects related to the Kasunanan Palace and the museum building is still connected to the palace. Therefore, the family of Kasunanan Palace and their courtiers maintain and manage the museum. Family involvement in managing the museum results in a different strategy of human resources management. This study aims to assess the management of human resources at the Kasunanan Palace Museum as a for-profit cultural organisation based on Senge’s the Fifth Discipline: The Art and Practice of the Learning Organisation (Senge, 1990) focusing on group problem solving using the systems thinking method in order to convert companies into learning organisations. This study adopts qualitative methods through observation, in-depth interviews, and study documents to examine the overall characteristics of a learning organisation as applied by the courtiers and leaders of Museum Kasunanan Palace. This research found that the fifth learning organisation cannot be carried out optimally in Javanese culture-based organisations. The Javanese culture is too influential in organisational culture and employee behaviour in Indonesia to allow for a modern intervention.

Keywords: Fifth Discipline of learning organisation, Javanese culture, Kasunanan Palace Museum

INTRODUCTION
The concept of learning organisation concept if well applied in the organisation can create human resources that support the achievement of the vision, mission and goals of the organisation and gain sustainable success.
The history of Kasunanan Palace Museum began in 1966-1967 and was built as an Art Gallery, which is now known as a museum. Kasunanan Palace Museum can be enjoyed by society as it has educational value. It is located in downtown Surakarta (Solo), Baluwarti, Pasar Kliwon, Surakarta. Construction of the court was between 1743 and 1745. The architect of the palace was Mangkubumi, the family of Susuhanan Pakubuwana II (The King of Kasunanan Palace). It was gifted to the King by Pakubawana III in Bringharja (now Yogyakarta) and who successfully established the Sultanate of Yogyakarta bearing the title Sultan Hamengku Buwana I. Hence, it is not surprising that both palace buildings have many similarities.

The Kasunanan Palace Museum is open to visitors to view historical objects and fragments of the temple found in central Java. The collection on display are: (1) Cooking Equipment of Abdi Dalem; (2) The weapons that is used by Ancient Royal Family; (3) Art Supplies; and (4) historical collections such as Kencana Train; and (5) Hats off to the King.

This paper looks at how organisations can undertake continuous learning process in response to changing times.

LITERATURE REVIEW

According to Senge in his The Fifth Discipline: The Art and Practice of the Learning Organisation (Senge, 1990), the five disciplines of learning represent approaches (theories and methods) for developing three core learning capabilities: fostering aspiration, developing reflective conversation, and understanding complexity. The five disciplines are: (1) Personal Mastery; (2) Mental Models; (3) Shared Vision; (4) Team Learning; and (5) Systems Thinking (Senge, 1990). The fifth discipline is ideal for all management, but its implementation is not always easy for every organisation. There are various constraints that exist in every organisation, including Kasunanan Palace Museum, which is a for-profit cultural organisation. Javanese culture here prevails and must be applied in organisation management. This is an original study which used Senge’s concept of learning organisation and applied it the Javanese context.
METHODS

This is a qualitative research and data was obtained from previous studies, interview, observation, and others. The method used is historical and which has three important stages of heuristic, criticism, and interpretation. In addition to using historical methods, this study also uses the theory of human resource management about organisational learning in the stages of interpretation (Gilbert & Delanglez, 1957). Therefore, this research is multidimensional which uses various aspects and perspectives of concepts and theories.

Primary data and secondary data were used. Primary data was obtained from interviews with perpetrators at the Kasunanan Palace Museum, while secondary data was obtained from previous research and library data.

Data was analysed by comparing data from interview with fifth discipline of organisation learning by Senge (1990).

<table>
<thead>
<tr>
<th>Learning Organisation</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leadership and organisational culture positively and significantly affect the operation of learning organisation. The operation of learning organisations has a significantly positive effect on employees’ job satisfaction</td>
<td>Chang &amp; Lee (2007)</td>
</tr>
<tr>
<td>Although there are abundant of research on Senge’s learning organisation, there has dearth of studies on organisational learning in cultural perspectives. The paper combines insights from Senge’s learning organisation and Chinese cultural values to derive a series of propositions.</td>
<td>Lee (2004)</td>
</tr>
<tr>
<td>Learning organisation culture have direct effects on organisational performance and organisational innovativeness, potentially leading to long-term organisational success</td>
<td>Hussein, Mohamad, Noordin and Ishak (2014)</td>
</tr>
<tr>
<td>This paper shows the Learning Organisation (LO) as a generic promising ways to develop a school into an international level.</td>
<td>Suyanto (2008)</td>
</tr>
<tr>
<td>Organisational structure, organisational policies (tenure, training), leadership and management, organisational culture and organisational politics in NGOX affect the processes of OL more negatively than positively due to complex linkages between them</td>
<td>Andjelkovic and Boolaky (2015)</td>
</tr>
<tr>
<td>By having the right learning climate and methods available in the organisation, the individual can engage in self-directed learning; the effects which are beneficial to organisational learning and the design engineer’s self-development</td>
<td>James-Gordon and Bal (2003)</td>
</tr>
<tr>
<td>The paper redefines the concept of organisational learning incorporating the aspect of radical innovation and creativity.</td>
<td>Wang and Ahmed (2003)</td>
</tr>
</tbody>
</table>

Table 1

Literature survey of learning organisation
DISCUSSION AND CONCLUSION

Based on observations and interviews, some Javanese culture has become a tradition and are implemented in the daily activity of Kasunanan Palace Museum:

1. The use of Javanese language in daily conversation.

Javanese language is the native language of Surakarta city. It has two levels, Ngoko as the lowest level and Krama the highest level. Kasunanan Palace which is the centre point of Javanese culture, uses Javanese language as its native language and in daily conversation. Kasunanan Palace Museum which is one of the Kasunanan Palace buildings still uses the Javanese language in a conversation between employees and between subordinates and superiors. Although the Kasunanan Palace Museum is a for-profit organisation, Javanese language is still preserved. Especially for guide and language conversations to visitors, the employee used the adjusted language.

2. Obeisance culture

Obeisance as culture has existed since ancient times and even before religion. Until now, still governs in Kasunanan Palace Surakarta. Obeisance culture in Kasunanan Palace is based on caste. The employees of Kasunanan Palace Museum which is Abdi Dalem, have to pay obeisance when they meet with the Palace family members who are superior. Obeisance culture does not depend on at any age, but caste. Courtiers older equipment must worship when met with palace family even though he was younger. Contrary to the society, obeisance cultural is an expression of respect of the young to the old.

3. The Caste System

Kasunanan Palace Surakarta like other palaces in many countries, have a caste system. It adopts a top-down approach: (1) the so-called King Pakubowono usefulness as a leader of Kasunanan Palace; (2) “Kanjeng”, who is a child of the King; (3) “Ndoro”, who is the grandson of the King; (4) “Sentana” who was a member of the kingdom; (5) “Abdi Dalem”, servants who are devoted their body and soul to Kasunanan Palace; and (6) “Abdi Dalem Pakasa”, servants like Abdi Dalem who have lower level jobs. Museum Kasunanan is still within the scope of the Palace, and managed by the Kraton Surakarta, and its most senior level leader is KGPH Puger (the post if called Pengageng Museum and Tourism). Kasunanan Palace Museum is managed by the royalty. The employee of Kasunanan Palace Museum was recruited among the courtiers or Abdi Dalem. There are no specific criteria for people who donate to the Palace. There is also no specific criteria in recruiting courtiers in Kasunanan Palace Surakarta. Placement of field work courtiers is based on their educational background, work experience, and
Based on the previous discussion, the study concluded the following:

1. **Personal Mastery**: is a discipline of continually clarifying and deepening our personal vision, of focusing our energies, of developing patience, and of seeing reality objectively.
   
   **Provision 1**: human resources at the Museum Kasunanan has the opportunity to develop themselves and improve their ability of the management but not all were able to take advantage because of the age factor.

2. **Mental models**: are deeply ingrained assumptions, generalisations, which influence how we understand the world.
   
   **Provision 2**: Respect also makes courtiers lack courage in developing new ideas as well engage in to improve thing. In this case, Mental Models of the fifth learning organisation cannot be done optimally in Kasunanan Palace Museum.

3. **Shared visions**: build a sense of commitment in a group, by developing a shared picture of the future that will be created, principles and practices that guide our way towards that future.
   
   **Provision 3**: In a learning organisation, obeisance in the Kasunanan Palace Museum is a barrier to a shared vision discipline. Lower level Employees which are courtiers must obey and follow what is conveyed by superiors who are ancestors of Kasunanan Palace Surakarta. When the courtiers do not follow their orders means that irrespective of Kasunanan Palace Surakarta family who have a higher caste.

4. **Team Learning**: transform speech and thinking skills (thinking skills), so that a group can legally develop the brain and have greater capabilities than when each member of the working group.
   
   **Provision 4**: In the Kasunanan Palace Museum, there is no process of recruitment and selection, so the ability of courtiers is diverse. From the Abdi Dalem perspective, this organisation still has not been able to do so because of the large gap related to educational background, age, and ways of thinking. Team Learning can only be done by a few people who similar in age, and where they share cultural values.

5. **System Thinking**: perspective, the way language is used to describe and understand the strengths and relationships that determine the behavior of a system. The fifth discipline help us to see how to change systems more effectively and to take action that is more appropriate with the process of interaction between the components of a system with the natural environment.
   
   **Provision 5**: Use of the Java language in the activities of these organisations also leads to limits organisation learning. With the use of the Java language in
the activities of the organisation, system thinking employee’s courtiers Museum, which is limited to thoughts customs associated with Java.

Additionally, research show that cultural Profit oriented organisation could not provide a career path for employees, therefore, it has an effect on the employee’s personal motivation. The fifth learning organisation cannot be implemented optimally due to the barriers related to Javanese culture at Palace Museum.

REFERENCES


Increasing Problem Solving Competence through Problem-Based Learning Model and Scientific Approach

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ABSTRACT
The purpose of this research was to analyse the level of student learning activities and to increase their competence in mathematical problem solving through Problem Based Learning method and scientific approach. This research was designed based on a classroom action. The subjects were Grade 8 students of Muhammadiyah Junior High School in Batu Malang. The research was conducted in 2015. Data were collected by observing students’ learning activity, while tests were conducted to measure the students’ ability in mathematical problem solving. Descriptive analysis was conducted to analyse the student learning activities and the level of their mathematical problem-solving ability. The results of this study showed that the implementation of mathematical learning using Problem Based Learning method and scientific approach can enhance students’ learning activities and mathematical problem-solving ability.

Keywords: Learning activities, Mathematics, Problem Based Learning, scientific approach

INTRODUCTION
In 2013, Indonesia introduced competency-based curriculum, so-called the 2013 curriculum, for its elementary and secondary schools. The curriculum was developed based on the standard (standard-based education) and competency-based curriculum theory. The curriculum is characterised by a learning process that emphasises active involvement of students (student learning centre) and using a scientific approach.

Student-centre learning is important. It has been documented that students are less active in learning so that their learning outcomes (such as mathematics achievement, level of their activity) are below par. This has
impacted on students’ critical and creative thinking. Therefore, students are less skilful in solving mathematical problems. Traditional pedagogies, such as lecturing and demonstrating solutions to problems, very often result in students’ capability of solving “textbook problems,” but they are unable to apply the knowledge to solve real-life problems (Brown, Collins, & Duguid, 1989; Mayer, 1996; Perkins & Salomon, 1989; as cited in Hung, 2009).

There are several underlying reasons for this. First, teaching has been lopsided whereby teachers have laid emphasis more on the delivery of content and routine matters which do not offer much challenge for students. Second, students lack courage and initiative and tend to be afraid of making mistakes. They are embarrassed to express their opinions even though they have the ability to express their views.

Scientific approach used in the 2013 curriculum was introduced to overcome the problems above. This approach strongly supports ‘student centred learning’ and downplays the dominant role of teachers in the classroom. Therefore, students can construct knowledge through a series of activities including observing, questioning, gathering information, associating and communicating or concluding (Kemdikbud, 2014). One method that can be used to support scientific approach is a problem-based learning (PBL) method.

The PBL is a student centred learning which emphasises on the process of learning whereby the students come up with a solution while the teacher acts as a facilitator (Chakrabarty & Mohamed, 2013). The PBL presents a contextual problem that stimulates students to learn (Bilgin, Şenocak, & Sözbilir, 2009; Hung, 2009) where they work in teams to solve real-life problems (Chakrabarty & Mohamed, 2013; Uden, 2006). It is in effect of an instructional model that challenges students to “learn how to learn”, and work in groups to find solutions for real crisis. The problems are given to encourage students’ curiosity in learning and before they learn concepts (Kemdikbud, 2014). The use of PBL method allows students to actively discuss with members of the group to solve problems, and to think critically and creatively to achieve the specified learning objectives.

There are five phases in PBL: (1) student orientation at problems; (2) organising the students; (3) guiding the investigation of individuals and/or groups; (4) developing and presenting work; and (5) analysing and evaluating the problem-solving process (Kemdikbud, 2014).

Mathematic problem-solving ability is one of the competencies to be achieved by students which can be solved by routine and non-routine ways. Problems that can be solved in a routine way will not help students develop critical and creative thinking. Therefore, problems should be presented in such a way that it forces the students to resort to non-routine method of solution. Slavin (2006) states that students can use various strategies in problem solving.

This non-routine method uses Polya phases, namely: (1) understanding the
Problem-Based Learning Model

problem; (2) planning the problem solving; (3) implementing the plan for problem solving; and (4) checking back (Polya, 1973). In stage 1, students are required to understand the mathematical problems in two ways - finding things that are known and things that are asked. In stage 2, students can identify things that are necessary to solve the problems, whether in the form of data and how the data were obtained or create a mathematical model that will be used to solve the problems. In stage 3, the problems are solved using the plan devised in stage 2. Finally, students are required to check the results. Using the stages as per the Polya phase, students are able to think critically, logically, and creatively so that the math learning goals can be achieved.

Some studies have supported the above method, such as Ajai, Imoko and O’kwu (2013), who found that the student achievement in algebra using PBL was better than conventional method. Padmavathy and Mareesh (2013) confirmed this finding emphasising that PBL method is effective for learning mathematics.

The purpose of this study was to analyse the learning and mathematical problem-solving ability of students using a combination of PBL and scientific approach at Muhammadiyah Junior High School 8 Batu Malang.

METHODS

This research design used classroom action with two cycles. The subjects were grade 8 students of Muhammadiyah Junior High School 8 Batu Malang (in 2015).

The study employed observation and test methods to collect data. Mathematic problem-solving skills of the students were collected through an essay test. The students’ activities were measured by five indicators, namely observing, questioning, experimenting, associating, and communicating and using a 4-point Likert scale (1 = almost never; 2 = sometimes; 3 = often; and 4 = almost always). The mathematical problem-solving skills of the students were based on test scores. Data related to student activities were analysed descriptively using SPSS by counting the frequencies and calculating the percentages of the responses of each item in the first and second cycle. The students’ performances were analysed in SPSS by counting the scores’ average and using its trend from the first to the second cycle.

RESULTS

PBL using a scientific approach was implemented among 8th grade students of Muhammadiyah Junior High School 8 Batu Malang. There were 23 students in that class consisting of 15 males and 8 females. The mathematical problems focused on algebraic operations. The implementation of learning mathematics by using the PBL and scientific approach was divided into five phases: (1) orientation of students to the problem; (2) organising; (3) leading the investigation of individuals and groups; (4) developing

and presenting work; and (5) analysing and evaluating the problem-solving process.

**The Teacher’s Activities on the Implementation of PBL using Scientific Approach**

The teacher’s activities during the learning process of mathematics by using PBL with a scientific approach were collected through observation sheet using a 4-point Likert scale (1 = almost never; 2 = sometimes; 3 = often; and 4 = almost always). Two observers were assigned to do this and these observations showed the implementation of mathematics learning by using PBL method and a scientific approach. Table 1 shows the teacher’s activities on the implementation of PBL by using the scientific approach in the first and second cycles.

<table>
<thead>
<tr>
<th>No.</th>
<th>Teacher Activity</th>
<th>Score Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Encouraging the active participatory of the students in learning through 5 stages (observing, questioning, experimenting, associating, and communicating)</td>
<td>3.5</td>
</tr>
<tr>
<td>2.</td>
<td>Conducting instructional activities based on PBL and scientific approach</td>
<td>3.5</td>
</tr>
<tr>
<td>3.</td>
<td>Guiding students to solve the problems using Polya phases</td>
<td>3.75</td>
</tr>
<tr>
<td>4.</td>
<td>Conducting students’ orientation activities to the problems (Phase 1 of PBL)</td>
<td>3</td>
</tr>
<tr>
<td>5.</td>
<td>Organising the students to study the relevant materials to the problems (Phase 2 of PBL)</td>
<td>3.5</td>
</tr>
<tr>
<td>6.</td>
<td>Guiding the students to solve the problems using individual and group investigation (Phase 3 of PBL)</td>
<td>3.5</td>
</tr>
<tr>
<td>7.</td>
<td>Guiding the students to develop the results of their observation and asking them to present their findings</td>
<td>3.5</td>
</tr>
<tr>
<td>8.</td>
<td>Facilitating the students to analyse and evaluate the problem-solving processes (Phase 5 of PBL)</td>
<td>3.5</td>
</tr>
</tbody>
</table>

In both cycles, the teacher implemented mathematics learning by using PBL and a scientific approach. The implementation was marked by the characteristics of the approach to scientific indicator 1 and 2 in which the teacher encouraged students’ activities in learning through five stages (such as observing, questioning, experimenting, associating, and communicating) and implemented the scientific approach very well, where the score averaged above 3. In addition, the teacher carried out 5 phases on PBL method, which included orientation of students on the problem, organising them,
Problem-Based Learning Model

guiding investigations of individuals or groups, developing and presenting work, and analysing and evaluating the process of solving the problem very well. Likewise, the teacher has been guiding the students to solve mathematical problems using the stages outlined in Polya.

The activities of the teacher in the implementation of PBL and scientific approach to mathematics learning were very good, and increased from cycle 1 to cycle 2 for each indicator. Data showed the increase of the teacher’s activity score from 86.72% in cycle 1 to 92.19% in cycle 2. Based on the data above, a combination of PBL method and a scientific approach to the study of mathematics had been well implemented in cycle 1 and 2.

Students’ Activity on the Implementation of PBL and Scientific Approach

Student activities during the learning process of mathematics by using the Problem Based Learning and Scientific Approach were collected through observation sheets filled out by the two observers.

Table 2
Student activities on implementation of PBL using scientific approach

<table>
<thead>
<tr>
<th>No.</th>
<th>Student Activity in Group</th>
<th>Score Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Cycle 1</td>
</tr>
<tr>
<td>1.</td>
<td>Group 1</td>
<td>3.18</td>
</tr>
<tr>
<td>2.</td>
<td>Group 2</td>
<td>2.86</td>
</tr>
<tr>
<td>3.</td>
<td>Group 3</td>
<td>3.23</td>
</tr>
<tr>
<td>4.</td>
<td>Group 4</td>
<td>3.14</td>
</tr>
<tr>
<td>5.</td>
<td>Group 5</td>
<td>3.23</td>
</tr>
</tbody>
</table>

Table 2 shows that the activities of students in groups on the implementation of PBL and scientific approach were good. The activity scores increased for students in all groups, except in the third group, whereby in cycle 1 it was 80.75, and decreased to 78.5 in cycle 2. It means that in the group discussion, the average activity of students in the first cycle increased in the second cycle, evidenced by group one, two, four, and five except for group three.

In group one and two, observing and reasoning had the highest scores while in the third and fourth group, the highest activity score was in observing and questioning. In group five, observing activity had the highest score. Overall, observing had the highest score.

Based on the data obtained, the students’ activities in groups on the implementation of PBL and scientific approach to the study of mathematics have been able to be performed in the first and the second cycle.
Mohammad Syaifuddin

Table 3
Student activities and implementation of PBL and scientific approach

<table>
<thead>
<tr>
<th>Student activity</th>
<th>Observing</th>
<th>Questioning</th>
<th>Experimenting</th>
<th>Associating</th>
<th>Communicating</th>
</tr>
</thead>
<tbody>
<tr>
<td>C1</td>
<td>C2</td>
<td>C1</td>
<td>C2</td>
<td>C1</td>
<td>C2</td>
</tr>
<tr>
<td>Very active</td>
<td>3</td>
<td>11</td>
<td>6</td>
<td>11</td>
<td>5</td>
</tr>
<tr>
<td>Active</td>
<td>16</td>
<td>8</td>
<td>13</td>
<td>10</td>
<td>14</td>
</tr>
<tr>
<td>Moderate</td>
<td>4</td>
<td>4</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Less active</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>2</td>
<td>4</td>
</tr>
</tbody>
</table>

Table 3 shows the number of students who were very active increased from the first cycle to the second cycle. The increasing number of very active students was a result of decreasing number of the students who were active, moderate, and less active. This means implementation of mathematical learning by combining PBL and scientific method was able to enhance students' learning activities.

The scores were based on five activities: observing, questioning, experimenting, associating, and communicating to the individual student. The activities of the students increased from cycle 1 to cycle 2. The highest activity for each meeting was very diverse. The activity of individual student who got the highest score was in observing and communicating. In the second to fifth meeting, observing, questioning, and associating increased.

The Mathematic Problem-Solving Ability Levels of the Students

Data related to problem-solving ability level of the students during the learning process of mathematics using PBL and scientific approach in 8th grade of Muhammadiyah Junior High School 8 Batu Malang were obtained using an essay test, both in the first cycle and the second cycle.

Table 4
Problem solving scores in PBL and scientific approach

<table>
<thead>
<tr>
<th>Stage of Problem Solving</th>
<th>Description</th>
<th>Score Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cycle 1</td>
<td>Cycle 2</td>
</tr>
<tr>
<td>Understanding the problem</td>
<td>Understanding what is known and asked the questions provided</td>
<td>80.00</td>
</tr>
<tr>
<td>Planning problem solving</td>
<td>Linking the problem using the appropriate theorems or formulas in problem solving</td>
<td>77.50</td>
</tr>
<tr>
<td>Implementing plan for problem solving</td>
<td>Using formulas or theorems that have been planned to check the correctness of each step, and consistent in the use of the symbol</td>
<td>70.00</td>
</tr>
<tr>
<td>Checking back</td>
<td>Rechecking the accuracy of calculations and results</td>
<td>62.50</td>
</tr>
<tr>
<td>Average</td>
<td></td>
<td>72.50</td>
</tr>
</tbody>
</table>
Table 4 shows cycle 1 related to the level of problem solving ability of the students by implementing PBL and scientific approach, which were still below the minimum completeness, 72.5. Therefore, learning was continued to the second cycle, and which indicated problem solving ability of the students after the implementation of PBL and scientific approach exceeded the minimum completeness, equal to 81.25. An increase in the level of Polya problem-solving ability of the students from the first cycle to the second cycle was good for every stage of Polya and in overall terms. The mathematical problem-solving scores increased from 72.5 in the first cycle to 81.25 in the second cycle. Based on the data, it can be concluded that the implementation of PBL and scientific approach can improve mathematical problem-solving abilities of the learners.

The level of problem solving ability of students after the implementation of PBL and scientific approach in 8th grade of Muhammadiyah Junior High School 8 Batu Malang was seen in 4 Polya stages, namely understanding the problem, planning the problem solving, implementing the plan for problem solving, and checking. An increase in the level of problem-solving ability of the students from the first cycle to the second cycle was good for every Polya stage and in overall terms. Mathematical problem-solving scores increased from 72.5 in the first cycle to 81.25 in the second cycle. The Polya stage that has been mastered well by the students was implementing while the stages less controlled by the students were planning and verifying.

In the fourth stage of solving the problems, the level of abilities of the students increased from cycle 1 to cycle 2 and in overall terms. Stage 1 where the level of the students’ skills in understanding the problems by writing what is known and asked through the questions provided had the highest score compared with the three other stages. In contrast, the level of students’ abilities to recheck the accuracy of the calculations and results had the lowest score, 62.5 in first cycle and 75 in the second cycle.

The scores of Mathematic problem-solving ability of students from the highest to lowest were: understanding the problem (90), planning the problem solving (82.5), implementing the plan for problem solving (77.5), and checking back (75). The lowest score (checking back) indicated the students did not have the time to check the correctness of calculations and results in writing. The focus of their work was to solve all the given problems.

Therefore, it can be concluded that the implementation of PBL and scientific approach can improve the mathematical problem-solving abilities of learners.

DISCUSSION
The findings above showed a combination of PBL method and scientific approach can increase students’ activities and mathematical problem-solving abilities.
Mohammad Syaifuddin

The above approach is appropriate in mathematics learning, because it can encourage the students to be active in solving mathematical problems, ranging from observing, questioning, experimenting, associating, and communicating. The activities of the students in mathematic problem solving, both individually and collectively, increased from first cycle to second cycle using PBL and scientific approach. The current findings support Indonesian Government Regulation on curriculum for mathematics which emphasises on the active roles of students in learning math using scientific approach in learning.

Hence, a combination of scientific approach and PBL is best fit to enhance the active role and capabilities of students in solving problems in mathematics. These results are consistent with Fauziah, Abdullah and Hakim (2013) who found learning basic electronics using scientific approach and PBL among students can improve their activity and ability. Cie and Nie (2007) stated that the purposes of teaching problem solving in the classroom are to develop students’ problem-solving skills, help them acquire ways of thinking, form habits of persistence, and build their confidence in dealing with unfamiliar situations.

The current findings were derived from the use of two cycles to examine the development of student’s progress and activities in solving mathematics problems. The findings thus augment extant research that only uses PBL in single cycle to investigate student’s abilities in problem solving.

Findings further show that problem-solving activities in the classroom are an instructional approach that provides a context for students to learn and understand mathematics. In this way, problem solving is valued not only for the purpose of learning mathematics but also as a means to achieve learning goals. Hung (2009) reported that in PBL, the learners are presented with ill-structured authentic problems in which they are challenged to be active problem-solvers. This research thus supports the finding of Gunantara, Suarjana and Riastini (2014), and Ajai, Imoko, and O’kwu (2013) in which the implementation of Problem Based Learning can enhance students’ problem-solving abilities. Students’ mathematics learning activities were found to be good using a scientific approach (Fauziah, Abdullah, & Hakim, 2013; Rahayu, Syaifuddin, & Effendi, 2015).

The findings of this study have shown that the combination a Problem-based learning (PBL) and a scientific approach is perhaps the most innovative instructional method conceived and implemented in education. It aims to enhance students’ application of knowledge, problem solving skills, higher-order thinking, and self-directed learning skills (Hung, 2009) and in enhancing their problem-solving skills as well.

Finally, findings of this study point to significant policy implications especially in curriculum implementation in Indonesia.
Such policies could mandate teachers to implement activity-based learning in combination with scientific approaches.

CONCLUSION

This research was conducted to describe and explain students’ learning mathematics activities by combining Problem Based Learning and scientific approach. The aim is to analyse students’ ability in solving mathematics. Findings of this study affirm that a combination of Problem Based Learning and scientific approach can enhance students’ mathematical problem solving abilities.

The study also found a diversity of mathematical problem solving by students. Therefore, future study should examine the thinking processes of students in mathematic problem solving that are generated in cycle 1 and cycle 2.

REFERENCES


Night Market Contribution to Sustainability of Urban Spaces

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ABSTRACT

There are three main elements of sustainable development, namely: economic sustainability, environmental sustainability and social sustainability. No doubt that it is difficult to intertwine harmoniously the anthropocentric of social and economic objectives with the eco-centric objectives. Using Malaysia and Thailand as a case study, this paper attempts to explore the night market phenomenon which has a positive impact on urban sustainability, especially in small urban spaces. The night market traders are able to increase their incomes which come from lower-middle economic class. Utilising of unused urban space as a ‘venue’ of night market has changed the landscape. The research applied various techniques in gathering data and presented findings which are in line with various socio-spatial dimensions. It is found that night markets have slowly transformed unused urban space into a place.

Keywords: Malaysia, night market, sustainability, Thailand, unused urban space

INTRODUCTION

Throughout history, public spaces emerged out of many different forces. The consequences of societal encroachment due to interferences and transformation of spaces are conspicuous in urban areas. Some were product of a heterogeneous society with various needs, interests and aesthetic appreciation. Others were by-products of the desire for careful planning in whatever priorities guiding their form and functions aligned to state policies. Nevertheless, there are other elements that occur on-site without any formal planning procedure. Carr (1992) defined public spaces as open, publicly accessible areas where people indulge in group or individual activities.
On one hand, public spaces can take many forms and may assume various names, such as plazas, malls, and playgrounds, sharing common ingredients. On the other hand, public spaces also enable people to connect with others, and affiliate with them in some ways. People are not passive; they manipulate and change space according to their preferences. Thus, space always has an influence and impact on the people (Carmona, Heath, Oc, & Tiesdell, 2003). Public space is not structured according to the planning intention of the municipality.

Relph (1993) in his study of urban space argued that phenomenology is an understanding of an individual at the stage of a clear rational thinking and the result or exploration of the experience cannot be explained literally. It includes experience and perception of the individual. It also depends on the number of observations and assumptions of his or her intelligence. Likewise, urban place cannot be explained literally and our understanding of the place is often based on the dynamic activities of the people.

Scholars have focused on the phenomenology of the place based on interactions of people in the urban areas, such as Jacobs (1961), Relph (1983), Trancik (1987), Seamons (2003), and Whyte (2005). Seamons (2003) stated characteristics of a place are determined by physical, social and psychological nature. No two places are the same, he found and the image of a place is not represented by a significant landmark but by the established processes of the community in the area. Even the spaces in dwellings are arranged according to requirements of the occupants. The place and its surroundings consists of collective built forms which identify the place.

A few studies had looked at the complexity and function of towns and cities in relation to the economic development and growth of cities: These are The Image of the City, Jacobs (1961), ‘Eye on the street’, Relph (1983) with a concept of...
Place and Placelessness, Trancik (1987) ‘the Lost Space’, Seamon (2003) ‘Space and phenomenology’. All these scholars focused on the quality of the environment, either physical or social, rooted in the activities of the people. Human experience is at the core of phenomenology and is a significant factor in enriching the urban place. The existence of an activity that helps to produce the economy is reflected by the integration and experiences of individuals. Furthermore, two main activities, primary and secondary as discussed by Jacobs (1961) are the main linkage in urban activities (Figure 1). It is the interchange of continuous primary activities that form the agglomeration of people in urban areas while various and additional secondary activities help to support the continuous usage of the space. The integration of primary and secondary usage supported by the pocket of activities provides linkages that lead to a diverse and multi-function of activities in urban areas. These diversities give “live” to the urban environment and enrich the quality of urban space.

**Night Market as A Place Ballet**

Place ballet is a phenomenological notion developed by Jacobs (1961) and later enhanced by Seamon’s in his *A Geography of Lifeworld* (1979) to describe regularity of place initiated by habit, routine and supportive physical environment. Conducting their own daily activities, people come together in space, which takes on a sense of place. Individual participants using the same space unintentionally create a larger place with its own tempo of activity bustle and calm. These elements will lead to the formation of *Place Identity*.

Place ballet may occur at various scales, indoors or outdoors. A lounge, café, office building, public space or any other situation where users come together regularly, face to face, provide a foundation for place ballet. One phenomenon of place ballet is an outdoor night market that later became a weekly “fiesta” in a certain setting in Malaysia and Thailand since 1970s. The scale of the night market grew bigger after the recession of 1997. The job prospectors that were laid off after the recessions saw the “night market” as the venue to try their luck on small businesses. The consequences of place ballet for environmental and planning theory are also examined in this study corresponding to its role in sustaining a sense of locality and community that can be found in the night markets of Malaysia and Thailand.

**METHODS**

This research aims to explicate the night market phenomenon in terms of the participants’ consciousness (what they are experiencing and how). Its focus is on the intentional relationship between the person and the meanings of the things they’re focusing on and experiencing.

Various techniques were applied in gathering data, such as interviews, conversations, participant observation, action research, and analysis of personal texts. Supplementary techniques such as repertory grids (Kelly, 1955) and
documentary sources was also used to explore the meanings further. Researchers engage in reflexive analysis (Finlay, 2005), moving back and forth in a kind of dialectic between experience and awareness; between studying the parts and the whole. The analysis process involves a process of reflective writing and rewriting. This process aims to create depth: multiple layers of meaning are crafted to lay bare certain truths while retaining the ambiguity of experience. This strategy is suitable to investigate the issues because several potential causes and factors of the relationship between people and urban space were rather diverse and interrelated.

The research was conducted in various urban areas of Malaysia and Thailand while one example of each country is discussed in this paper, i.e. night market at Sungai Dua Road near the main campus of University Sains Malaysia, Pulau Pinang, Malaysia and night market at Sanehanusorn and Prachathipat Road, Hat Yai, Thailand.

RESULTS AND DISCUSSION

Night market in Malaysia and Thailand emerged as early as the 1970s and prospered after the economic recession of 1997. During this period, the informal sector began to thrive after the formal sector began retrenching workers leading to the latter setting up small businesses at the night market in order to survive. These activities are established naturally and a product of limited opportunity in terms of job availability. In recent decades, the night market in both countries are encouraged by the government and legalised by the city council.

Most of the unused urban space near the residential areas is connected by secondary or service roads that often become the venue for these night markets. Usually these activities start at late evenings until midnight. A wide range of uncooked and cooked food, as well as everyday household items are displayed together with handicraft or any items that can fetch a penny. In Malaysia, the location of the night markets changes daily according the region and is rotated weekly as allowed by the city council. However, in Thailand, its location is not rotated, fixed on any particular urban space or unused space that has been determined by the city council. In Malaysia, the location is often close to the housing areas or within the proximity of the main primary road of the newly urbanised areas. However, in Thailand the existence of the night market is a continuity of activities of the formal activities during after hour operation. Hence, the continuous activity in the urban areas is prolonged until midnight.

Characteristic of Night Market

The people in Malaysia and Thailand have relied on the night market for many decades for their groceries and daily household needs. Night markets particularly benefit especially young couples who work long hours and do not have the time to visit supermarkets. Despite the mushrooming of shopping outlets and malls, the night market remains popular and indispensable to Malaysians and Thais. It started as an
Night Market and Sustainability of Urban Spaces

extension of local marketplace in towns and villages where traders sold their goods in the late evenings till night. While most wet markets selling fresh produce operate during early mornings, the night market operates in the evenings. Working mothers who do not have opportunity to shop during the day find the night market useful to get fresh supplies of foodstuff and other household items.

The pattern of the “night markets” is similar in both countries. Rows of makeshift stalls and carts are lined up, brightly lit by fluorescent and halogen lamps to induce an almost “carnival-like” atmosphere. Most traders can be seen selling an assortment of goods ranging from fresh produce and dry goods to cooked food, cakes, cookies, household items, trinkets, clothes and accessories. Peddlers selling toys, candies and balloons try and tempt children while adults are often lured by the sale of household goods and gadgets. The night markets have become a landmark of a particular place.

In this article, a study that was carried out at Sungai Dua, located near the main campus of University Sains Malaysia. This is one of the locations of the Night Market in the Southeast Region of the island. The night market starts as early as 5.00 p.m. and continues until 11.00 p.m. The street is closed to traffic, allowing only pedestrians. These streets are usually underutilised or the venue that has been agreed upon by the community in the neighbourhood. Most of the patrons are students and road users along Sungai Dua and the residents of the vicinity. The secondary road that stretches about 70 meters is where the stalls are located, bright with colourful bulbs. Most of the vendor sellers are those who work in the formal sector during the day and sell cooked food or household items to the visitors at the night market. The ambience and pattern of the night market portray the local culture - from the food and handicraft they sell. It is an initiative introduced by the government to improve the economic situation of low-income urbanites. The night market is managed by a committee consisting of stall operators. The ambience is a display of highly amplified music, street musicians, beggars and the noise of cooking utensils and the sound of stall operators hawking their ware. To the residents in the neighbourhood, it is the most awaited event of the week.

The Night Market is a weekly event in Malaysia intended to encourage urbanites to participate in the business sector with an effort to curb urban poverty. The physical setting is a typical part of Malaysian life. For a small family or those who just starting a family, the Night Market is a place to get fresh vegetables and fish as during the day both parents work. Since the night markets are within walking distance it is easy to get household supplies.

In contrast, the night market at Sanehanusorn and Prachathipat Road, Hat Yai, Thailand, is located at the city centre. The night market has been established informally for years and attracted hundreds of people daily especially Saturday nights. During the day, the atmosphere is relatively quiet and peaceful. The formal sectors
operate from 9.00 a.m. until 9.00 p.m. At around 6.00 p.m. the operators begin to line up the street and set up their makeshift stalls and items for sale. At about 7.00 p.m. the atmosphere changes significantly. There is vibrant shopping activities at the bazaar and shopping malls are full of local patrons and tourist shoppers. This establishment is linked to the “night market” and this space becomes the centre of festivities for local urban dwellers and tourists alike. The presence of hawkers and street vendors during the night starts at about 7.00 pm changes the atmosphere totally. They occupy the piazza in front of Lee Garden Plaza especially the side-walks, but the area is not transformed into a formal pedestrian mall. There is a contestation of space which is negotiated informally by the city dwellers. Majority of the hawkers sell local food and drinks to tourists who stay around the Sanehanusorn and Prachathipat Road. Buyers get good bargain and can even find items not sold elsewhere.

Figure 2. Scene of night market at Sungai Dua Road, Pulau Pinang, Malaysia

Figure 3. A night market scene at Sanehanusorn and Prachathipat Road, Hat Yai, Thailand
Advantages and Disadvantages

The result of study indicated night markets have advantages as well as disadvantages. The positive aspects of the night market show that urban space has become a social ground for most urban dwellers in their daily routine. A night market which takes place in the public space reveals basic and social needs that can be accommodated in a constrained space. The sustainability of the activities and the ‘life’ of the public space are also reflected by how people negotiate with each other to share their place, time or ‘exploiting’ the space. The negative aspect is that the existence of the phenomenon is frequently ‘disturbed’ by the ‘authority’ or others urban dwellers, including the irresponsible pedestrians. It is thus necessary to implement a good plan to solve the negative problems that may arise from such ‘spontaneous activities’ and allow the people to gather and interact. Table 1 shows the advantages and disadvantages of the night market in both study areas.

Table 1
The advantages and disadvantages of night market

<table>
<thead>
<tr>
<th>Advantages</th>
<th>Disadvantages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Induce the local economy to thrive.</td>
<td>1. No feasible parking space and trigger illegal parking spots within the neighbourhood.</td>
</tr>
<tr>
<td>2. Develop social interaction.</td>
<td>2. Very noisy.</td>
</tr>
<tr>
<td>3. Economic activities help to alleviate poverty.</td>
<td>3. Becomes garbage dumping ground after activities end.</td>
</tr>
<tr>
<td>4. Stimulate tourism activities and establish meaning for locals.</td>
<td>4. The question of hygienic food, expired foodstuff, authenticity and low-quality products.</td>
</tr>
<tr>
<td>5. Opportunity for family members to get fresh produce</td>
<td>5. Over crowdedness</td>
</tr>
<tr>
<td>6. Reduce reliability on private cars</td>
<td>6. Encourage other unhealthy activities such as pick-pockets and social ills</td>
</tr>
<tr>
<td>7. Encourage the people to exercise by walking</td>
<td></td>
</tr>
<tr>
<td>8. Giving vibrancy to the neighbourhood</td>
<td></td>
</tr>
<tr>
<td>9. Encouraging the ingenuity of the locals</td>
<td></td>
</tr>
</tbody>
</table>

It is observed that space has a significant influence and impact upon the people as suggested by Carmona et al., (2003, p. 106). This was evident in this case study. They change the unused space into a street-ballet. The atmosphere of the scene changes dramatically from an empty unused urban space into a “mini fiesta”. The spatial relationship between the people and night market shows a continuous two-way process - the street-vendors and visitors participating actively and transforming the unused space into a place. Simultaneously, the conditions of the unused space obligate the informality of night market activity. With respect to this, the street vendors become creative in developing their ‘kiosk’ by designing a makeshift stall that can be dismantled and erected in any condition.
CONCLUSION

Both in Malaysia and Thailand, night market is a new informal phenomenon that takes place at a specific urban space. It is an economic lifeline for many people who are not drawing enough income to support their family and provides economic sustainability among the people. The informal sector helps to energise the vibrant life of urban dwellers that is reflected in the urban spaces within the city. These activities are established naturally and a product of limited employment opportunity. The night market also helps to sustain economic activities that help to contribute to economic growth in addition to being a venue for the locals who lack accessibility to formal economic activity. Thus, the understated activities of the “night market” should not be underestimated by the government that focuses only on formal economic activities.

The ‘night market’ is also an important activity for low income urbanites in Malaysia and Thailand. It is not only a set of economic exchanges, but a weekly (daily – in Thailand) event that adds interest, enjoyment and interaction to people’s lives. In this sense, the market is a key element in developing the town’s sense of community and place. From a phenomenological perspective, these activities are a good platform for encouraging the urbanites to participate in businesses and increase their socio-economic status. Indirectly, these activities encourage interaction among the locals.

REFERENCES


The Safety of Public Space for the Community: A Case Study of Merdeka Square Park in Medan

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\textsuperscript{2}Department of Architecture, Faculty of Engineering, Panca Budi University, Medan, Indonesia

ABSTRACT

Safety and security of the community is only achieved when there is a common agreement and understanding of certain norms related to it. Safety of public space, such as streets, squares and parks are very important for the community for continuity. These public spaces are created in tandem with the ebb and flow of human exchange. The vitality of public space is characterised by the frequency of its usage. Public open space is part of the urban structure that forms the core of the city. It is difficult to conceive a public space without its social dimension to provide context. This paper attempts to examine the quality and safety and security in Merdeka Square Park, a popular public open space in Medan. A mixed method technique was used in this research to determine safety and security of public space. A total of 120 respondents and 10 kiosk vendors were interviewed, and a survey was held in a selected area of the public space. Findings showed that security and safety of a public space have a strong impact on the community.

Keywords: Community, Merdeka Square Park, public open space, safety, security

INTRODUCTION

The issue of safety in public spaces is especially related to overuse of space and disruptive or “disrespectful” behaviour, the latter is a predominant concern in developed countries, while conflict overuse seems widespread in countries of the South which also witness social and economic problems, such as begging, presence of “street children” or informal street vendors.
The importance of providing a sense of security for the people in public spaces cannot be underestimated. Besides being a basic human need, failing to have a sense of security in one’s everyday environment can have various negative consequences. The costs of coping with fear or other feelings of insecurity can include anti-social behaviour and attitudes and may even have stress-related outcome.

There are several theories that bear on the relationship between the physical environment and the issues of insecurity (Jacobs, 1961; Newman, 1972). Studies that have focused on the effect of physical environment on crime and safety, have suggested social factors, such as community solidarity and homogeneity, as significant in explaining crime and fear of crime (e.g. Merry, 1981). This paper attempts to examine relationship of activities and clarify the mediating factors that influence feelings of safety and security in public space.

This research was carried out at MSP and it focuses on identifying security and safety as attributes in a public open space and their characteristics that influence the user. The MSP is sited at the main street of the city that expanses 4.88 hectare wide, within built area around 2.02 hectare. The MSP was linked directly to the major business district that form the main precinct of the city centre. The latest census indicates that the city of Medan has 2.4 million people, with a density of 2328 people per hectare. However, the total area of the public open space which functions as ‘urban green space’ is about 744.67 hectare, accounting for only 2.8% of the total area. The Medan
downtown was created and developed by the Dutch government at the end of 19th century, which is almost an ending period of the colonial era in Indonesia. Medan was designed as a new colonial urban settlement. The Dutch government headquarters was in downtown Medan, with MSP as their square. During the colonial era, the Europeans assumed a high social status because they were the rulers.

LITERATURE REVIEW

It is important to keep public spaces peaceful and safe (open space and street peace) as the police are not roped in on a regular basis to monitor public spaces (Jacobs, 1961). Their safety is maintained primarily by an intricate, almost unconscious, network of volunteers and enforced by the people themselves.

According to Jacobs (1961), a city street must have three main qualities: to First, it must have clear demarcation between what is public space and what is private space. Public and private space cannot spill over into each other as they do typically in suburban setting. Second, there must be ‘eyes’ on the street to monitor it; they may be called natural proprietors of the street. The buildings on the street are equipped to handle strangers and to ensure the safety of both residents and strangers, and therefore, the buildings must safe. Otherwise, the buildings cannot turn their backs or blank sides on it and leave it blind. Third, the sidewalk must be used on a continuous basis. It will add to the number of effective eyes on the street and to induce the people in buildings along the street to watch the sidewalks. Large numbers of people entertain themselves by watching street activity.

For decades, in the urban design profession, the idea of “safe spaces” has prevailed. Influenced by Oscar Newman’s “defensible space” proposition, the focus has been on identifying certain characteristics of the physical environment that, if implemented in the design, would automatically lead to creating a safe place for its users, irrespective of context. Characteristics such as increase in building height are an example of such misconceptions, repeatedly associated with crime and feelings of being unsafe, albeit without conclusive empirical evidence.

This physical determinism ignores the role of other variables such as socio-cultural homogeneity, income, teenager-to-adult ratio, location of crimes occurrence, and types of crime. The impact of these factors on crime and fear of crime has proved to be significant (Schweitzer, Kim, & Mackin, 1999). The cases where increase in building height was associated with crime or fear of crime, involved both social and physical conditions, which taken together, explain the negative effect on behaviour and feelings of safety.

METHODS

This research focused on identifying security and safety in public space. A mixed method technique was applied in this research because urban design discipline is reflected as multi-dimensional aspects (Dolbani,
Bambang Karsono, Deni, Cut Azmah Fithri and Sri Shindi Indira

Various sources of facts and data were gathered from survey and interview. This method was used based on the assumption that the bias that occurs will be balanced when the sources and methods are triangulated (Creswell, 1994). Triangulation method is important for investigating each layer of phenomenon, finding the meeting point of the data in enhancing the scope and range of the research (Creswell, 1994).

Complementary techniques such as observation and urban character assessments are used in MSP to create a more complete illustration of the general physical presences of the case study area. In this method, the researchers acted as outside observers (outsider), while the activity pattern was documented using photographic and written documents. The urban character defined safety and security. Indicator for each attribute formed for the evaluation is cross checked with literature findings. The format of this assessment is planned based on a 5-point scale derived from the objective quality measurement.

A total of 120 respondents were recruited for this survey consisting of mobile users (60) and static users (60). The static users are mostly shops-owner, shop-keepers and sidewalk vendors whereas mobile users are the visitors, students and local residents who visit MSP. Additionally, ten in depth interviews were also carried out among respondents.

RESULTS AND DISCUSSION

Security and safety are two main characters closely related to physical and psychological comfort. The results in Table 1 showed that the respondents identified MSP as fairly safe and secure place (average scale of negative statement: 2.93). This study has identified that safety and security of MSP is closely associated with fear of crime, the presence of informal user or sellers, illegal trading activities and unhealthy activities. Meanwhile, the presence of other people (eye on the street), bright places at night and presence of security officer at MSP can provide and increase a sense of security and safety (average scale of positive statement: 3.59, refer Table 2).

Interview with security officers on duty in the area revealed that the number of crimes increased during weekends and public holidays, especially after midnight. It is caused by buyers and visitors who frequent the area. Crimes are often committed by drug addicts and immigrant workers. A feeling of discomfort and fear was expressed by respondents related to drug activity at night affecting sense of security and safety of the public open space and increased vandalism of public facilities.
Safety of Public Space

Table 1

Characteristics associated with security and safety based on average value: Negative statement

<table>
<thead>
<tr>
<th>Element</th>
<th>Negative statement</th>
<th>AVG Value</th>
<th>MSP</th>
<th>Std. Dev</th>
</tr>
</thead>
<tbody>
<tr>
<td>SECURITY &amp; SAFETY</td>
<td>01 The place is generally not safe</td>
<td>3.04</td>
<td>.472</td>
<td></td>
</tr>
<tr>
<td></td>
<td>02 Informal street vendor by sidewalks threaten</td>
<td>2.98</td>
<td>.820</td>
<td></td>
</tr>
<tr>
<td></td>
<td>security</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>03 Pickpocket and rob was still frequent happen</td>
<td>2.96</td>
<td>.491</td>
<td></td>
</tr>
<tr>
<td></td>
<td>04 Youth activity at night causes social problems</td>
<td>2.75</td>
<td>.832</td>
<td></td>
</tr>
</tbody>
</table>

Response format: 1 = strongly disagree 5 = strongly agree  Average Value 2.93

Table 2

Characteristics associated with security and safety based on average value: Positive statement

<table>
<thead>
<tr>
<th>Element</th>
<th>Negative statement</th>
<th>AVG Value</th>
<th>MSP</th>
<th>Std. Dev</th>
</tr>
</thead>
<tbody>
<tr>
<td>SECURITY &amp; SAFETY</td>
<td>01 The presence of people in pedestrian and</td>
<td>4.03</td>
<td>.472</td>
<td></td>
</tr>
<tr>
<td></td>
<td>environment can add the sense of security (eye</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>on the street)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>02 Presence of police periodically can increase</td>
<td>2.78</td>
<td>.820</td>
<td></td>
</tr>
<tr>
<td></td>
<td>the sense of safety</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>03 Places with bright lights at night provide a</td>
<td>3.96</td>
<td>.491</td>
<td></td>
</tr>
<tr>
<td></td>
<td>sense of security and safety</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Response format: 1 = strongly disagree 5 = strongly agree  Average Value 3.59

“I am not satisfied with the situation here, handbag and mobile phone snatching are common.”
(Respondent 2: Guard, 5 years of working)

“Youth groups riding motorcycles at night reduces sense of safe and security. Violence is mostly committed by groups on motorcycles.”
(Respondent 7: Shop keeper, 3 years of operating)

The survey suggests that the intensity and continued presence of pedestrians influence the sense of security and safety. The survey found that a variety of activities such as street hawkers, the existence of eateries and the presence of security officer have contributed to a sense of security. It can be associated with psychological comfort due to the presence of a crowd. The presence of the public acts as a natural informal surveillance (eyes on the street) (Rennick, 2003) and the presence of security guards (Dolbani, 2000; Shuhana, 2004), enhances the confidence of the people.
CONCLUSION
Security and safety plays an important role ensuring MSP remains attractive to the people. Results of this study show that MSP is a safe and secure public open space. There are a variety of activities such as street hawkers, the eateries, and the presence of security officer has contributed to a sense of security and safety in MSP. People are not passive; they manipulate and change space according to their preferences. On the other hand, space influences and impacts upon the people (Carmona, Heath, Oc, & Tiesdell, 2003) as seen at MSP. The spatial relationship between the people and the situation at the public space in MSP shows a continuous two-way process of the street-vendors and visitors participating at the public open space. There are ‘eyes’ in the public space as natural proprietors of the street to manage strangers and ensure safety for “the peace of mind” of the visitors. This will ensure open spaces remain attractive to the people.

REFERENCES


Overcoming Business Obstacles: A Case Study of Young Entrepreneurs in Malang

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ABSTRACT
Choosing entrepreneurship as a career at a young age is influenced by personality, demography and environment. This research attempts to find out how these factors help young entrepreneurs realise their business ideas and the obstacles they have to overcome to evolve their business. The methods employed in this study are in-depth interviews and observation of selected respondents. Findings show that being an entrepreneur is highly influenced by awareness and by profit motives. The awareness was from reading and a desire to be innovative that have inspired young entrepreneurs to exploit business opportunities. Business obstacles are due to licensing difficulties and lack of parental support.

Keywords: Awareness, environment, innovative, personality, profit motive, young entrepreneurs

INTRODUCTION
Unemployment is a major problem in Indonesia. According to The Central Statistics Agency (BPS), in 2014, there were 7,244,905 unemployed Indonesians who account for 5.94% of the total population. Ironically, the increase is partly due to the rising number of 724,490 unemployed graduates who represent 10.55% of the unemployed. This situation is clearly worrying for the government, aggravated by the passage of ASEAN Economic Community (AEC), where Indonesians have to compete with the rest of ASEAN population.

Viable solutions are needed as it is a heavy burden on the Indonesian economy. Unemployment is a complex societal problem which can lead to rising crime rate, poverty, mental problems and social disintegration among others. The government as well as educators and religious groups should come
together to offer innovative solution to this problem. How does the educational sector and its milieu help graduates to be more employable and adjust themselves to the workforce dynamics?

One strategic way to address this problem is to encourage entrepreneurship focused on quantity and quality. This has been pursued through of guidance and financial assistance programme by the government through relevant technical ministries as a follow-up to Presidential Instruction No. 4 of 1995 on the Promotion of National Movement and Cultivating Entrepreneurship. The President has instructed 17 Ministries and the Governor of Bank Indonesia and the First Indonesia Governor in a province to promote and cultivate entrepreneurship in their respective sectors in accordance with their duties, powers and responsibilities (Presidential Instruction No. 4/1995).

In the educational sector, entrepreneurship has been introduced as subjects in high school and tertiary level. It is expected that the entrepreneur will contribute to the economy and society. Jack and Anderson (1999) state that company culture by a premise, view entrepreneurship as a type of social movement and its culture determined by the enterprise. The growth of entrepreneurship is evidenced by the mushrooming of educational institutions that teach entrepreneurship courses. This is supported by the findings of Aslam and Hasnu (2016) who argue that entrepreneurs are a solution to developing Indonesia’s economy. Young entrepreneurs can support the local economy, and contribute to social empowerment through creative innovation.

**METHODS**

This study attempts to reveal the motives of young individuals choosing entrepreneurship as a career and how they develop their business, as well as the obstacles they encounter. The subjects of this study are two young entrepreneurs who vie to become successful. Theirs, though a start-up business, has received acknowledgment and appraisal from external parties. The first subject of this research is Pasca, a 24-year-old businessman who deals with cheese. His business is two years old and he has received accolades and awards from the Ministry of Agriculture, among them is Shell Live Wire Business Start-Up Award 2015. Pasca also received an award in 2016 from the Agricultural Ministry under the programme Agricultural of Young Entrepreneur Development. The second respondent is 25-year-old Ghufron who has a business selling fried chicken. Into his fourth year as a businessman, he has seven franchises and received an award from Ministry of Youth and Sport under the successful young entrepreneur category.

This is a qualitative case study to examine the challenges faced by young entrepreneurs on managing their business. The qualitative approach enables the researcher to be part of the research together with the study subjects (Corbin & Strauss, 2015). Yin (2009) argues the case study is a contemporary empirical investigation.
in the context of real life, especially when the boundaries between phenomenon and context are not so clear. The design of the case studies allowed the researcher to explore the potential of young entrepreneurs in developing their business.

The research subjects were selected based on the following criteria: (1) The business is a pioneering effort, and not a legacy of family business; (2) Age between 20 and 30 years; and (3) received recognition or awards from external parties as a successful young entrepreneur.

In-depth interviews were conducted to examine the respondents’ views and experiences and the reasons for choosing to be an entrepreneur and implement an idea into real business, how they manage resources and the perceived barriers in developing their business. A triangulation method was used in this research whereby data was gathered based on observation, analysing the documents and interviewing the informants to support validity of the data.

A qualitative analysis was used to examine data. According to Miles and Huberman (1992), “qualitative analysis consists of three flows of activities occurring simultaneously: data reduction, data presentation, drawing conclusions or verification.” Comparison of cases and grounded theory techniques were used to locate the dominant pattern. A grounded theory technique was adopted that provides a more systematic way for inductive analysis.

RESULTS

Theme 1: Entrepreneur as a Career Option

The research subjects have the same reasons in selecting entrepreneurship as career but they have different motives. They want to be independent in young age and being an entrepreneur is the right choice. Their motto is to manage, not be managed.

“My basic motivation to be an entrepreneur is due to my desire to be independent, not to be taken for granted and follow the command of others. I dislike to be ordered around. I also know I would not be able to realise my ideas if I am bound by others.”

(Pasca)

Ghufron, another respondent, said his primary motivation to be an entrepreneur is profit. According to him:

“In 2012, Rp 500.000 - the money my parent gave me - was not enough to fulfil my basic necessities at college. Besides, I want to be independent by the time I reach 30 and free from the problem of financial needs.”

(Ghufron)

A business is based on ideas and initiatives to exploit existing opportunities offered by
external organisations or institutions outside campus.

“When the Ministry of Research Technology and Higher Education held a competition on entrepreneurship, my friends and I submitted our proposed proposal which was well received. I used the capital to sell shirts.”

(Pasca)

“My friends and I were successful in being accepted to join an entrepreneurship training for eight months organised by the local private banks. The financial aid I received was used as a capital investment for my business.”

(Ghufron)

Aside from self-motivation, the desire to be entrepreneurs had external motivation as well. Ghufron said:

“I was also inspired by entrepreneurs who despite not having a college education, can be successful.”

(Ghufron)

**Theme 2: Transforming Business Ideas into a Prospective Business Practices**

Sub-theme: ways to realise a business idea into a viable business practice. Both the entrepreneurs interviewed in this study were inspired by looking out of the box.

“During a college assignment, I was tasked to observe milk production. I noticed milk production was abundant and the price very cheap, and thus, so I was inspired to produce cheese.”

(Pasca)

“During my second semester at college, I saw many culinary efforts were successful, and I noticed many students enjoyed consuming the dishes and this inspired me to get involved in the student entrepreneurship programme.”

(Ghufron)

Further, according to the subjects, they were also motivated by the availability of external grants:

“A few years ago, I received a grant from the Ministry of Youth and Sports to be selected as a successful young entrepreneur.”

(Ghufron)

“Alhamdulillah, I received a cash prize from the Ministry of Forestry two months after joining the programme of Young Agriculture Entrepreneur Growth (PWMP). They assisted me for three years. Previously, I had received an award from Shell Live Wire Business Start-Up Award.”

(Pasca)
Learning from other entrepreneurs who have business expertise helped the subjects to improve their business management. In order to be well-run, the businessmen can learn the strategy from entrepreneurs in the same field or using their own expertise on producing and promoting the products,

“Prior to running the cheese business, I studied for a month how cheese makers run their business.”

(Pasca)

“I immediately began copying their efforts because I’ve had the cooking skills, which I now teach to my senior employees.”

(Ghufron)

Creative product innovation is an important requirement for a successful business especially for young entrepreneurs:

“My cheese products use plant enzymes, while the cheese products available in the market generally use animal enzymes.

(Pasca)

A lot of chicken dishes are available in this town, but the taste of my product is different from the others and there must be new menus each time.”

(Ghufron)

To expand their marketing reach, businesses rely on the social media and enlist the assistance of friends or their private network to expand their customer base:

“I use social media and engage student activists to invite their friends to a discussion or just to chat at my stall, and I give them a fee or money.”

(Ghufron)

“Besides, I also give some cheese for free to people who refer new buyers.”

(Pasca)

In order to increase their revenue, these two young entrepreneurs embarked on new business development, both related and not related to the main products:

“Three months ago, I cooperated with four of my friends to launch dairy products in bottles and advertised these products through television stations.”

(Pasca)

“Soon after I opened my culinary business, I began distributing clothes associated with a particular brand.”

(Ghufron)
To maximise his business, Ghufron cooperated with his investors by using diverse models:

“Investors generally offer location for the business, although there are some of them who offer capital in accordance with the agreement.”

(Ghufron)

**Sub-theme: Obstacles in business.** Young entrepreneurs face many constraints related to availability of raw materials in accordance with standards, marketing (in getting first customers), bureaucracy and culture that exists in society.

**Finding standard raw materials and ensure marketing network.**

“We offered Mozzarella cheese product to some cafes in Malang, but most of them refused to try my product… Now, it is difficult to look for raw materials that best meet the minimum standards of cheese production; we have overcome this problem through cooperation with farmers.”

(Pasca)

**Barriers associated with government bureaucracy.**

“Obtaining licenses are difficult and convoluted when dealing with the Food and Drug Administration, especially when there is long queue.”

(Ghufron & Pasca)

**Obstacles of shared-social values at society.**

“My parents have a big expectation for me to pursue my Master’s degree, and my sister incidentally obtained LPDP scholarship last year and they expect me to be a lecturer like my mother.”

(Pasca)

“My intention to study at college was to please my parents because they are civil servants (PNS) and they would be happy if I can become civil servants in the future. Based on the point of view of my parents and the culture where I live, the success of a person is measured by his or her social status. They will not regard successful businessman a great figure if he or she is not a civil servant.”

(Ghufron)

**DISCUSSION**

The findings of this study indicate that the Presidential Instruction of Republic Indonesia No. 4 of 1995 the National Movement of Promoting and Cultivating Entrepreneurship has successfully encouraged the emergence of young
entrepreneurs. According to the respondents of this study, they succeeded in their business due to their participation in a range of programmes organised by the Ministry of Research Technology and Higher Education and the national banks under the Student Entrepreneurial Programme during their undergraduate studies. These programmes helped the participants to successfully apply and obtain entrepreneurship grants, which were used as working capital for their start up business.

The entrepreneurship programmes have been successful to produce smart young entrepreneurs. This finding was corroborated by Bustamam, Mutalib and Yusof (2015) who stated that entrepreneurship training is vital to ensure the success of a business. Ghadas, Muslim, and Hamid (2014) found that 81% of students who are interested in entrepreneurial skills venture into business after their graduation. New entrepreneurs are important to fuel Indonesia’s growth while contributing to society through innovation (Aslam & Hasnu, 2016).

The decision to get involved in the student entrepreneurship programme and subsequently to choose entrepreneurship as a career option is driven by the youths’ desire for independence at a young age and not subjected to employer’s whims and fancy, in addition to generating better income compared with being a mere employee.

These findings are supported by Ghadas et al. (2014) who show students choose entrepreneurship as a career for better financial gains. Aslam and Hasnu (2016) also found the average income of entrepreneurs was significantly higher than workers with qualifications, expertise and experience in the same job.

Motivation by external parties are important in encouraging young people to choose entrepreneurship as a career option. Harkema and Popescu (2015) propose an inclusion of this topic in student syllabus to showcase successful young entrepreneurs and engage them to select business proposals of students.

The young are also motivated by the abundance of raw materials at low prices, and the dynamics of a large market share as well as to create a niche business.

This indicates that intelligence is vital for a good businessman who should be able to seek and exploit opportunities, take the initiatives to realise them into a business with products that have different characteristics as a form of innovation. The findings of this study show private initiative is a key factor to achieve success; entrepreneurs who have high personal initiatives bear the hallmarks of a go-getter and will persist until they achieve their results. This study also bolsters the findings of Drucker (1984) that innovation is key to business success.

Social media is important as a promotional strategy, whereby people who can bring shoppers are given rewards. Therefore, it is clear information technology is vital for creation of business opportunities (Choi & Shepherd, 2004). Furthermore, Hajli (2013) shows that trust and encouragement of social media significantly affect the intention to buy. When potential customers
are encouraged to believe in the vendor by their peers, and also believe in social networking sites, they are more likely to purchase through a social networking site.

Another effort to increase revenues is by opening another new business, whether closely related to the main product or not. Business development is linked to business opportunity. These findings support the research by Choi and Shepherd (2004) that employers will take advantage of business opportunities, when they seemingly have greater knowledge of customer demand for the product.

However, these are still inadequate. Obstacles that arise generally come from outside, for example, the difficulty in finding raw materials. This obstacle can be overcome by cooperating with raw materials suppliers.

The next obstacle is government bureaucracy in the form of a complex and lengthy process of obtaining a business license. It is contrary to presidential instruction that aims to foster new entrepreneurs to drive the national economy (Presidential Instruction No. 4/1995).

Constraints also emerge from lack of parental support. Parents measure their children’s success as being employed in the civil service. This was corroborated by Indarti and Rostiani (2008) who argue that cultural factors should be considered in analysing entrepreneurial intention. Thornton, Soriano and Urbano (2011) proposed an institutional approach as an appropriate framework for developing future research. Sociocultural factors that are influential to the decision for creating a new business should be examined. Family support and economic institutions are variables must be examined (Arrighetti, Caricati, Landini, & Monacelli, 2016).

CONCLUSION

The results showed that young entrepreneurs that successfully develop their business were funded by relevant ministries and national banks. They received entrepreneurship training and capital to run their business. This points to the importance of entrepreneurship education and training for young people through formal education both in schools and colleges as well as non-formal education at the community level.

The desire to be independent and reluctance to work for others and be under their control were the primary reasons why young people chose entrepreneurship as a career option. Additionally, they were motivated by greater income generated by business than working as an employee. Therefore, being independent supported by opportunity seeking behaviour had inspired these young entrepreneurs to venture into business and later expand their business activities.

To introduce and promote their products, these young entrepreneurs accessed the social media as a marketing tool. Social media has widespread reach in addition to being very low cost. Therefore, information technology skills are necessary for businessmen.

The prevailing obstacles as perceived by these young entrepreneurs were primarily
external, such as negative views of parents or society that regard entrepreneurship as not a promising career, and bureaucratic barriers to obtaining a business license from the government agencies. Educational programmes are necessary to help overcome the complicated and lengthy process of obtaining a business license. Additionally, the government should smoothen the licensing process and allow competent institutions to handle this. Therefore, the contribution of entrepreneurship in terms of quantity and quality is important to improve the welfare of Indonesians and promote the country’s economic growth.

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De-radicalisation of Indonesian Students: A Case Study of UIN Malang

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ABSTRACT
The aim of this study is to examine and understand de-radicalisation attempts among university students. University leaders in Indonesia have adopted a policy of de-radicalisation through various programmes in response to the rise in radical religious movements which have swept across Indonesia. This is a case of study of de-radicalisation of students in UIN Malang conducted through the design of personality development courses (MPK) and the character of ulul albab in ma’had (campus boarding school). Strategy to build and increase awareness and prevent the development of religious radicalism through non-academic activities was also done through strengthening programme and activities of student organisations. This de-radicalisation model undertaken at UIN is directed to students who have not been exposed to radical ideologies, and those who have been exposed to radical ideologies but are not involved in terrorism. Both de-radicalisation models developed by this campus need to be addressed seriously and continuously by involving all relevant elements, as radicalism poses a serious threat to national security.

Keywords: De-radicalisation model, personality development courses, radicalism, students, UIN

INTRODUCTION
The fast-moving dynamics of religious movements at universities is one of the trends that are closely related to the study of changes in political and religious domains. Post-fall of the New Order in 1998 saw the emergence of a number groups and hard-line religious movements (Hasan, 2008). The development of transnational Islamic movements is a subject of an interesting study, because they are inspired by ideological and religious ideas that differ from other mainstream and moderate
Islamic organisations such as Nahdlatul Ulama (NU) and Muhammadiyah (Arifin, 2014).

The radical Islamic movement views political system in Indonesia as secular which must be replaced by Islamic ideology and political Islam (Hasan, 2010). The people at the helm of the government is considered as infidel. These some radical religious movements highlight aspects of fundamentalism aggression and extremism (Fananie, 2003). Radical Muslim groups are fanatical and aim to replace the prevailing secular systems and political ideologies (Jamhari & Jahroni, 2004). This study is motivated by concerns over the development of radical Islamic movements in several campuses that have ideological and religious basis which have deviated from original Islamic teachings and which have disassociated itself from moderate Islamic movement such as NU and Muhammadiyah. It is also concerned about the ideological basis of student movements such as Indonesian Islamic Student Movement (Pergerakan Mahasiswa Islam Indonesia/PMII) and Islamic Student Association (Himpunan Mahasiswa Islam/HMI). Religious universities are increasingly becoming targets of radical Islamic groups and therefore, a de-radicalisation strategy should be of utmost priority.

In 2009 three students of UIN Jakarta was arrested by Detachment 88 and charged with terrorism and sentenced to 4.5 years in prison in September 2010. In 2011, four students of UIN Jakarta and 17 others were arrested for their involvement in terror events called “book bombs” (www.megapolitan.kompas.com). In 2015, two students of Unsri Palembang was also arrested by the police for keeping the flag of ISIS, and two students were involved in Network Indonesian Islamic State (Negara Islam Indonesia/NII) (www.lipsus.kompas.com/topikpilihanlst/1244/10). The NII is also looking for new recruits among the students. A former member of the NII, Abduh (2002) states that the number of universities have been infiltrated by the NII, including Universitas Indonesia (UI), Institut Teknologi Bandung (ITB), Institut Pertanian Bogor (IPB), Universitas Gunadarma, and UIN Jakarta. In response to the phenomenon of radicalism, several universities have set up special institutes. Universitas Gajah Mada (UGM) and UIN Sunan Kalijaga Yogyakarta, for example, formed NII Crisis Center. These institutions play an active role in increasing student awareness about the dangers of NII. In UI and ITB, there is annual public lectures on the dangers of radicalism and NII (Kofid, 2015). In UIN Malang, although there has been no student involvement in a terrorist network, but the campus is very concerned about the phenomenon of radical movements and has embarked on de-radicalisation strategies to counter radical ideology.

The change in the institutional status from State Institute of Islamic Studies (Institut Agama Islam Negeri/IAIN) to State Islamic University (Universitas Islam Negeri/UIN), has implications for the opening of non-religious based faculties. This is an attraction for students from various
De-radicalisation of Ideology

Educational background for admission into the university. On one hand, generally those with shallow religious knowledge may be considered assets or easy targets for radical Islamic groups to reach out and invite them to join their organisation. They might be initiated into the organisation as sympathisers, supporters, members and even activists who have an important position in the organisation or the radical movement.

One of the informants for this study is a lecturer in one of the faculties at UIN Malang, who is an active member of Hizbut Tahrir Indonesia/HTI (Sumbulah, 2010). These radical movements have a strong influence among students of public and Islamic universities. As a result, many students have become activists, supporters, and even leaders to spread this radical religious ideology (Kurzman & Naqvi, 2010). Therefore, de-radicalisation programmes should be undertaken by these institutions. For example, the programs can be implemented through the curriculum and other structured programmes organised by student organisations, whose role need to be optimised in de-radicalising these students.

De-radicalization is a systematic effort to build public awareness that narrow fanaticism, fundamentalism and radicalism give rise to terrorism (Abbas, 2007). De-radicalisation must also be understood as any effort to neutralise radical ideologies through an interdisciplinary approach, such as religion, psychology, law, and sociology (Wijaya, 2010). In this context, the notion of de-radicalisation (Abdalla, 2011) is as an attempt to counter radical religious ideology using cultural approaches such as through educational institutions. Radicalism among students in UIN Malang, generally has not led them becoming suspects in terror attacks; hence, they are the target of de-radicalisation programme. Therefore, developing moderate Islamic values is the key to countering radical Islam.

METHODS

This research was conducted at UIN Malang to review the university’s de-radicalisation efforts. This qualitative research with phenomenological approach was focused on understanding the reality of subjective form emic perspective of the leaders, lecturers of MPK, kyai (teacher) of ma’had, and students who have taken MPK. Data was collected using in-depth interviews, observation and documentation and analysed. For maintaining academic honesty and avoiding research bias, the study carried out triangulation methods and sources as well as Focus Group Discussion (FGD).

DISCUSSION

Curriculum Design of Personality Development Course (MPK)

The affirmation of Islamic values and Indonesian-ness can be seen in MPK which is developed through institutional curriculum and managed by the university. MPK curriculum in the context of UIN Malang is in the form of basic courses that must be taken by all students from all disciplines and faculties. It consists of
40 credits and is spread over 21 subjects, which are grouped in the Islamic studies (Qur’an and Hadith Studies, Theosophy, History of Islamic Civilization, Fiqh Studies and Tarbiyah Ulul Albab); nationality and Indonesian identity (Pancasila and civic education); languages (Indonesian, Arabic, English); philosophy and general basic knowledge (philosophy of science, basic natural science and social science base) (BAK Fakultas Syariah UIN, 2015).

The MPK courses are aimed at shaping the character of students, which is reflected in instructional design, learning objectives, learning materials to activities and learning evaluation, for example, in the course on Qur’an and Hadith Studies. In addition to the learning process that upholds and respects the opinion of others, democratic values and is non-discriminatory, learning materials are also enriched with universal values that exist in the Qur’an and the hadith, such as justice, honesty, the unity and integrity, gender equality, tolerance and religious harmony, democracy, and human rights from the perspectives of the two sources of Islamic law. It is also found in the syllabus of other subjects. The Faculty of Sharia has subjects such as Modern Thought in Islamic Law which explores the issue of religious ideology, both radical and non-radical. Likewise, the subject of Sharia and human rights examines contemporary issues such as religious freedom, upholding and protecting human rights, the rights of women and children, both in terms of normativity and historical basis until the contemporary era (BAK Fakultas Syariah UIN, 2015).

Efforts to de-radicalise Indonesian universities in order to build inclusive multicultural society need an in-depth study by experts and practitioners of Islamic education. In this context, the authors agree with Nursyam (2012) views the best way to de-radicalise is through educational institutions. Therefore, it is necessary to review the curriculum at all levels of education to develop the knowledge, attitudes and actions that promote radical thoughts and radical behaviour. The UIN Malang’s effort to design its curriculum, MPK, has a significant meaning. This can be seen from several aspects: (1) by content, whereby study materials help to form the personality of ulul albab for students, to balance spiritual, intellectual and righteous knowledge; (2) subjects related to MPK is generally thought at the beginning of the semester (semester 1-2) as a basic introduction to current Islamic studies; and (3) in the course of the study of Qur’an and hadith, History of Islamic Civilization and Theosophy, students are exposed to basics of contemporary issues about Islam, Indonesian identity and nationality. Topics such as honesty and justice, gender equality, unity and integrity, tolerance and religious harmony, democracy and human rights in Islam are also tackled.

This approach to tacking Islamic extremism is supported by Abdullah (2010), who emphasises on the importance of five main tasks of Islamic higher education in
the context of religious diversity, not least in response to contemporary developments. According to him, their tasks are to: (1) discuss contemporary issues facing Muslims, as well as explain classical Islamic teaching; (2) direct its ultimate goal in solving the problems of human relationships; (3) contextualise Islam in life; (4) criticise the suppression of religious education only in the cognitive domain; (5) promote Islam not solely for the development of individual morality, but also of public morality. Azra (2003, p. 45) also saw Islam in Indonesia as “Islam with a smiling face” peaceful and moderate, and therefore, there is no conflict with modernity, democracy, human rights, and gender diversity. Thus, the task of higher education institutions is very heavy to position themselves as agents of change, and to respond to the global issues, not only in the realm of knowledge but also the affective domain. Islam is understood as a teaching related to context of time and place. This is key to the interpretation and *ijtihad*. Thus, Islam will be able to continue to renew itself and dynamically in response to changing times. Islam is also capable of having dialogue with different cultures and societies.

**Character Building of Ulul Albab in Ma’had (Boarding School)**

Subjects related to *Tarbiyah Ulul Albab* which are thought in UIN have a balance between aspects of spiritual, intellectual and righteous deeds. This is stated in Qur’an 2: 179, 197, 269; and al-Qur’an 3: 7, 90. In addition, instilling *ulul albab* character is also implemented at the boarding school. *Ma’had* as one of the sub-system of education in UIN Malang, has a strategic role in shaping the character of students. There is a history of *santri* (students) presenting a narrative of peace, reconciliation, values of tolerance and hospitality in religion. However, in this era of ideological competition, students have to deal with religious radicalism and terrorism. Therefore, it is important to project the values of peace as thought in Islam which can defeat violence and hatred. The social media often portrays negative statements and news containing violence and hatred in the religion. Therefore, *Ma’had* has great potential to initiate discourse on moderation and Islam which would benefit the nation. The key lies in communication between religious leaders premised on the need to bolster national unity. The transmission of scientific knowledge and religious-political strategy to reinforce the ideas of the archipelago (Nusantara) are important. In this context, Madjid (1997, p. 5) revealed the word student (sastri) in Indonesian has two meanings – literate and apprentice: *Sastri* in Sanskrit meant ‘literate’ while apprentice is someone who follows a teacher of Islam or ‘alim to deepen his or her knowledge and expertise. Students also can be an agent for spreading and promoting Islam *rahmatan li al-’alamin*. Students are responsible for boosting the integrity of the Republic, as well as functioning as peacemakers during a crisis. Thus, character development of *ulul albab* for students is vital and relevant. Therefore, students support institutional
efforts in developing and promoting friendly and moderate Islam. Thus, Islamic higher education institutions have a significant role in spreading Islam by adapting to the local culture. The characteristics that Indonesian students must have are: a sense of nationality, spirit of diversity, democratic, sense of social solidarity, sensitivity to local and global information, and able to think global and act local. This can be achieved through civic education and philosophy of science (Lembaga Penjaminan Mutu UIN, 2006).

The development of the personality and attitude as Muslims are marked by the following indicators: commitment, loyalty and dedication to the teachings of Islam; able to think, speak, and act in accordance with the values of Islam; have a sense of responsibility, self-esteem, integrity; sociable; capable of mutual respect between religious communities. This competence is achieved through Sufism and Islamic theology and jurisprudence. Development of personal competence and attitude as a Muslim student are marked by a scientific attitude, the love of science, love of truth, rational, critical, objective, respect the opinions of others, and self (Lembaga Penjaminan Mutu UIN, 2006). Islamic higher education institutions have a strategic role in developing a moderate Islamic ideology through various media and means. These institutions are good medium for strengthening national ideology and identity and to embark on de-radicalisation (Arifin, 2014). Thus, moderate Islam is important in the face of radical ideology in Indonesia spread through a transnational network. The UIN Malang is expected to give birth to generations of good quality students who are moderate and aligned to two of the largest organisations in the country, NU and Muhammadiyah. Students and alumni are characterised by depth of the spiritual, moral grandeur, breadth of knowledge, and professional maturity. This is the character ulul albab which reflects a balance between the aspects of spiritual, intellectual and righteous deeds.

**Increased Awareness of Religious Radicalism**

De-radicalization at UIN Malang can be done through various seminars, workshops, studies and discussions, dialogue, research, book review forums, mentoring, training, and carnival showcasing culture of the area carried out by the leadership of the university, faculty or students, both intra and extra-campus. Academic forums focusing on this are important such as the national symposium of de-radicalisation religious ideology held in cooperation with UIN Malang, the National Counter-Terrorism Agency (Badan Nasional Penanggulangan Terorisme/BNPT) and NU. Participants of the symposium are leaders of ma’had in Java and leaders of universities throughout Indonesia. The forum provides six recommendations to the government and in this case the Ministry of Defence, especially BNPT, Ministry of Religious Affairs, and NU. In addition, training and workshop on prevention of religious radicalism in Indonesia was held on 24 April 2015.
On that occasion, in his keynote speech, minister of religion noted that Muslims were faced with a big challenge, namely radicalism. This understanding can destroy a moderate Islamic understanding, threatening the cultural plurality of Indonesia and the mainstream ideology founded based on the history of this nation. The minister emphasised that radicalism, extremism and fundamentalism must be addressed seriously (Saifuddin, 2015).

**Increased Understanding and Strengthening of Islamic and Indonesian Identity**

There have been efforts to increase insights, understanding and affirmation of Islamic and Indonesian identity via various academic forums. Among these is the 2012 international conference on Islamic Studies in Indonesia and interfaith dialogue, organised in cooperation with the foreign ministry, the ministry of religion, *Al-Hikam* Boarding School and Lebanon in 2012. Participants from both countries represented all major religions. Participants represented the elite from Lebanese Muslim and Christian communities as well as Sunni and Shiite elites. This is to enhance inter religious understanding and community life of other religions. It is believed radical attitudes stem for lack of understanding of and respect for religions. Fundamentalism and radicalism are threats to multiculturalism, pluralism and religious harmony. Interfaith dialogue is a positive step to increase importance and awareness of multiculturalism. A workshop on the integration of science and Islam to strengthen Islamic identity and values of tolerance in Islam (PSIS-LP2M UIN Malang, 2014) is another good example. The UIN also organises workshops for new teachers in order to understand religious and cultural diversity in Indonesia Eastern and Western scientific traditions and methodologies are also thought here, such as hermeneutics as well as a study of thought leaders and contemporary Muslim scholars (PSIS-LP2M UIN Malang, 2014).

In addition to the symposium, seminars, and workshop, UIN Malang also has made various efforts to strengthen and showcase Islam as a religion of peace that supports pluralism and multiculturalism. The UIN also conferred an honorary degree (Dr. H.C.) to the Governor of North Sulawesi, Sarundajang, a government figure directly involved in the resolution of conflicts and violence in the name of religion (UIN Malang, 2012). The university also regularly receives delegation of religious figures through various national and international events.

**Strengthening Student Activities**

De-radicalisation is also attempted via intra and extra-campus academic and non-academic activities. These activities are conducted through seminars, studies and regular discussions. Extra-campus organisations are PMII and HMI, includes an outline of the organization, policies and work programs are prepared to anticipate the radical movement. Realising the emergence of radical movements are a threat to the existence of these organisations to spread
values of Islam which characterise the nation and Indonesian identity it is necessary to establish policies and programmes that can provide a positive effect on the students, especially freshmen. Additionally, student executive boards attempt to stem radical movements in campus by reviewing orientation programmes and conducting discussions, seminars, and book reviews on a regular basis. Student organisations also organise one-year mentoring programme for new students, workshops and seminars which aim to promote Islamic values an inclusive and tolerant. In addition, there are seminars and training which aim to promote identity of Indonesia by strengthening of the four pillars of nationality, namely: *Pancasila*, the 1945 Constitution, *Bhinneka Tunggal Ika* (Unity in Diversity), and Negara Kesatuan Republik Indonesia (NKRI).

Among efforts made by student executive board in preventing the spread of radical ideology is monitoring movement of intellectuals, cooperating with student activity units, and cooperating with regional organisations to conduct a carnival culture and showcase local traditions of each region. At the university, there is also a centre for religious and social studies which focuses on developing a multicultural society. This annual activity is expected to increase acceptance of diversity. It can foster an attitude to uphold principles of tolerance, appreciation and understanding each other. This attitude is certainly necessary for the realisation of awareness about the beliefs of others, as opposed to the ideology of radical groups. Radicalism is one of the biggest threats to realisation of harmony in diversity. This is because one of the characteristics of radicalism is rejecting pluralism promoted by liberal Muslims (Hefner, 2001).

De-radicalisation efforts are also undertaken by extra-campus student organisations such as PMII and HMI. Among the efforts undertaken by PMII is organising Aswaja schools, seminars on NII, peace and interfaith dialogue, and book review on religious radicalism. It can also enrich and strengthen Islamic identity of the archipelago, which is different from Islam practised in Middle East and in other places. According to JPNN.com (2016) nationalism and *Pancasila* is not an empty container without contents. It promotes tolerance, unity and diversity. The *Pancasila* and the 1945 Constitution were founded to promote and unite a culturally diverse Indonesia premised on tolerance. The values of *Pancasila* and the Constitution are still relevant in strengthening NKRI, especially in the face of radicalism and terrorism. In this context, JPNN.com (2016) was convinced that if the Indonesian people were able to practice the values of *Pancasila* and the Constitution, radical ideologies will have difficulty in spreading their wings. Therefore, student and academic forums are important to strengthen this unique Indonesian identity.

**CONCLUSION**

De-radicalisation strategies in institutes of higher learning are vital to promote a moderate tolerant and version of Islam. These will pave the way to build an inclusive
and multicultural Indonesia, and stem the widespread radical religious movements, especially among undergraduate and post graduate students. In this case, the most important thing to do is reorient the vision of Islamic education targeted exclusively towards inclusive and multiculturalism. Strengthening Islamic moderation will contribute significantly to destroy seeds that sow religious conflicts and subsequent acts of radicalism in the name of religion. Affirmation of moderate Islam which characterises Islamic higher education institutions is the key and which requires political and social commitment of leaders of university, faculty, and ma’had. The efforts at de-radicalisation in UIN Malang have been adhoc and not consistent. Therefore, it should be pursued more seriously by the academic community for better results and a for a safe and peaceful campus life.

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‘Energising’ English to promote Central Java as a Popular Tourism Destination

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ABSTRACT

The present study examines critically the formulation of online promotional messages in the hospitality industry in Central Java. A total of 22 online promotional texts of tourism destinations in Central Java were analysed critically using the analytical paradigm introduced by van Dijk (1998) and Kress (2010). Results of the study revealed that these online promotional texts developed by Indonesian web developers were brief, simple and written in compound sentences. Complex sentences and ‘gimmicks’ were absent found, and the persuasive value of the texts remain basic. Therefore, the messages lack motivation in triggering a favourable outcome. Conceptually, the messages were constructed based on history, philosophy, and myths and highlighted Central Java’s panoramic views, its unique geographical location and culinary specialties. Ethnographically though, the texts lacked of comprehensive information, events and latest activities.

Keywords: Central Java, conceptual, ethnography, promotional message, tourism

INTRODUCTION

‘Beauty is in the eyes of the beholder’ is a very well-known expression coined by Margaret Wolfe Hugerford whose pseudonym is ‘the Duchess’ that appeared in Molly Brown in 1878. That saying points to the role of perception influenced by the presentation of text in producing visual images to the reader. In the context of online promotion of tourism destination, the written and visual go hand in hand in persuading the readers of the message which ideally should be precise and concise to attract potential tourists. Visually appealing photographs and images of the tourist destinations must be
accompanied by effective messages which tell their own story to lure tourists.

This paper examines critically the impact of selected online tourism promotional messages which advertise Central Java as an interesting tourism destination. The researchers scrutinised the lexico-grammatical, syntactical, generic and discoursal issues as well as ethnographically embedded nuances of the tourism promotional online texts.

Online Promotion of Destination

Destinations refer to places with actual or perceived boundaries and they may mean political and physical boundaries. Since most tourism products are intangible rather than physical goods, these products rely heavily on image and reputation. Reputation is ‘the result of what you do, what you say and what others say about you’.

In order to promote a good reputation, a Destination Management Organisation (DMO) needs to create trust and credibility. According to Kristina (2011a), creating trust and credibility is called an image building effort. As an image-building advertisement, an online tourism promotion relies heavily on establishing credentials as its main source of persuasion (Bhatia, 2004).

Additionally, online promotional texts can create positive image of the destination. Image of the tourism destination is constructed by the DMO using verbal and visual presentation of the destination. Verbally, image building is done through describing and claiming for excellence on a product or service, a state of being and an achievement (Kristina, 2011b) of which the medium may take the form of brochures, pictures or internet. Internet is a particularly effective communication medium for persuading people.

Internet technology is one of the most persuasive media for marketing travel destinations. It is widely acknowledged that online media is very influential in the image promotion because of its ability to reach large crowds. Any image the DMO creates uses language to provide information, to motivate and to persuade prospective visitors to come to the places advertised online.

The previous study on the role of Tourism promotion by the Ministry of Tourism and Culture Bandung District is considered relevant to the present study. However, this work did not discuss the function of language to promote tourism destinations. With regard to persuasiveness of the destination websites, the work of might be relevant to this study but not the formulation of the message because their work focuses on consumers’ first impression and spontaneous evaluation of online texts. Additionally, Michaelidou, Siamagka, Morees and Micuski (2013) in their findings showed the image of Taiwan the visitors had were based on use of key adjectives such as ‘unique’, ‘authentic’, ‘ancient’ and ‘exotic’. However, this study does not explore the entire expressions that the web developers use in their promotional texts. The focus is on five web developers which are considered familiar to tourists planning to visit the site.
MATERIALS AND METHODS

The present study is descriptive, qualitative and ethnographical in nature. It means that the researchers describe and explains the objective representation of a phenomenon. The English expressions and their persuasive elements used in the online tourism promotion of Central Java are scrutinised. In order to assess the effectiveness of the online promotion texts, in-depth interviews with the informants as users were also conducted.

The sources of data for the study were five tourism promotional websites: Ministry of Tourism of the Republic of Indonesia, TripAdvisor, www.eastjava.com, Budhanet and Lonely Planet. A total of 22 online promotional texts that promote Central Java were examined. After validation, 12 online tourism promotional texts were selected and four other online tourism promotional texts developed by Malaysian and Singaporean web developers were used as cross-checkers.

In addition, focus group discussion (FGD) was conducted on September 22, 2015 with tourism stake-holders, such as the government, tour operators, and members of tourism communities. This is done to validate the results and conclusions, a first step in a process through which this study hopefully reflects scientific thinking into promoting tourism destinations.

The present study uses primary and secondary data; the former are words, phrases, clauses and sentences in the promotional texts while the latter are observations and results of in-depth interview with four foreign visitors from USA (two males), Australia (one female) and Chile (one female). The informants were professionals between 35 and 50 years old. Additional interviews with much younger groups were also conducted as different age group is believed to have distinct expectations on the way online promotional texts of tourism should be.

Data collecting technique is as follows:

1. Data was collected from five domestic tourism websites.
2. Reliable and comprehensive information was obtained using semi structured in-depth interviews.
3. Informal observations and talks were conducted with members of the freelance tourism community who upload the destinations regularly using Instagram.

Data was later analysed using the theoretical perspective advocated by van Dijk (1998) in terms of macro, super structure and micro levels of analysis and multimodal perspectives proposed by Kress (2010).

Face validity was conducted via Google search engine using relevant keywords related to online tourism destination in Central Java. The reliability however is gained by making sure that ‘the findings obtained are consistent with the data collected’ (Merriam, 1998, p. 206).

Formulation of Messages

This section discusses the formulation of tourism promotional messages that cover lexico-grammatical, syntactical, generic and discoursal issues as well as
ethnographical areas. In terms of lexicogrammar, the Indonesian online tourism promotional texts mostly employ standard adjectives from factual perceptions, such as ‘greatest’, ‘spiritual’, ‘highest’, ‘famous’, ‘honoured’, ‘visible’, ‘enormous’, ‘fertile’, ‘rich’, ‘cool’, ‘beautiful’, ‘extensive’, ‘natural’, ‘traditional’ as constructed by three web developers, namely the Indonesian Ministry of Tourism on www.indonesia travel, the budhanet.com and eastjava.com. In contrast, reviews made by tripadvisor.com describing similar object of Borobudur Temple uses more provocative phrases, such as ‘It’s must visit place’, ‘one of the world wonders’, ‘once in a lifetime experience’, ‘Amazing place’ and ‘will blow your mind’. Lexically, the web developer makes use of more positive-image building adjectives, such as ‘awesome’, ‘impressive’, ‘spectacular’, ‘superfluous’. Additionally, www.lonelyplanet.com uses ‘energising’ adjectives and thought-provoking words such as ‘bombastic’, ‘intriguing’, and ‘stunning’ that belong to more individual perceptive words. More perceptive words like these are believed to be drawn from real experience of the visitors. This is in line with Hall’s recommendation (2000) who states that the tourism products and services should be offered as an integrated experience to consumers and that their presence on the web should be an engaging experience for the users.

Syntactically, there were 51 (71%) simple, 15 (21%) compound and 6 (8%) complex sentences constructed by the 4 web developers (Indonesian Ministry of Tourism, Budhanet, Eastjava.com and lonely planet). Those sentences use a limited number of imperative construction, a typical form of advertising language or casually named ‘gimmick’ and modalities showing obligation. For example, ‘be sure to visit...’ (7); ‘Try the lumpia...’ (8), ‘If you like religious objects, you should visit...’ (10), “You could trace...” (10).

The tripadvisor.com however, created a completely different format of presentation in the form of reviews. In terms of style of the language, the sentences were constructed informally with a more direct and intimate positioning of viewers equal to writers: ‘If you want to get information on each temple philosophy, make sure to have a guide...’, ‘They tell really nice stories and histories, you will not regret...’

The descriptive texts were based on a conceptual framework of integrating history, culture, tradition and panoramic views; these were the key points to attract tourists. Those texts however, did not engage with the online viewers as they were too descriptive and informative. This is clear from the absence of rhetorical questions such as ‘Do you know?’, ‘Have you ever imagined?’ etc. Additionally, the limited number of gimmicks used may mark the inability of the texts to reach out to their audience.

Ethnographically, the researchers found the texts substantially lacking in information sought by foreign tourists. One of the informants from the United States complained the texts provide ‘little useful information’ (Sunday, June, 2015). Besides,
the online developers seem to employ bibliographical information which are already familiar to online users. Visually, the photographs are unattractive and uninspiring and does not show a picturesque destination.

The second informant however, had a more sympathetic view of online tourism promotion, for example, ‘the photo of Borobudur temple creates a ‘mystical feel because it helps viewers to enjoy the atmosphere of some sanitised place that facilitates an escape from routines’ (Kristina, 2015, p. 118). A biologist from Chile added the colourful pictures used in the promotional message bring attention to the beauty of the place.

The Focus Group Discussion (FGD) conducted on September 22, 2015 with tourism stakeholders showed interesting findings which pointed to the importance of language competency in online promotion of a tourist site.

There was consensus among the members that:
1. There is a strong need to increase language competency of tourism stakeholders.
2. A draft model of persuasive online promotion in English of Central Java tourism destination should be developed and disseminated.
3. A persuasive model of tourism online promotion should be highlighted tourism stake-holders.

Meanwhile the second in depth interview conducted with a much younger group (mostly teenagers) pointed to the importance of language (easy to understand), and its expressiveness:

‘It’s interesting but it is sometimes for me (...) sometimes I think that the comment is very bad or not good but it can do interesting point of the culture for travel. But we don’t use that.’

One interviewee pointed out the messages were: ‘easy to understand, not too difficult,’ adding information related to transport and logistics are important. Visitors most likely will rely on online information to in order to prepare for their travels and therefore, updated and accurate information should be considered a priority by these promoters.

RESULTS AND DISCUSSION

With regard to English competence of the web developers, generally they are good at providing descriptive and informative text but which are lacking in creative nuances. As their exposure to English is minimal, producing an engaging content is a tall order for them. This finding is supported by Terrauchi and Araki (2016) who focused on Japan. Noguchi (2012) emphasised that in professional setting, communicators need to be able to express their ideas very clearly. She further added that ‘the speech may not need be native-like but it does need to be understandable; it may not be grammatically perfect, but it does need to be grammatically for effective communication; it may not be unique and creative but it does need to be rhetorically accessible for the audience’ (p. 2).
Reputation according to Institute of Public Relations (1991) deals with ‘the result of what you do, what you say and what others say about you’ (as cited in Harrison, 2002, p. 2), and language is believed to reflect what the developers of tourism online promotion do and say. Therefore, testimony from tourists who have already visited the sites and captured in the online promotion are important to attract potential tourists.

One of the most interesting findings has been the tendency of the Central Java tourism online promoters to provide content that resembles the encyclopaedic language exposing facts about the destinations. This is redundant especially when this information can be obtained from Google search. One of the challenges observed during the FGD conducted in September 2016 with the representatives of four local government institutions and private tourist operators is showcasing the uniqueness of their products and services by presenting a new perspective as captured by http://www.exploresolo.com below.

‘Candi Borobudur is the biggest Buddhist temple in the world, which was constructed in the 9th century by Syailendra Dynasty. Its architecture and three main levels of the temple reflect Buddhist cosmology: Kamadhatu, the phenomenal world, the world of desire; Rupadhatu, the transitional sphere where human beings are released from their corporeal form and worldly concerns; and Arupadhatu, the sphere of Gods, the sphere of perfection and enlightenment. Thousands of relief carving depict mysterious and majestic atmosphere of Buddha’s birth, enlightenment and death, as well as Buddha’s way to achieve Nirvana.’

The above text has obviously made use of the angle of spirituality as an entry to reach out to prospective tourists, of which the government-developed tourism online promotion puts the issue of spirituality far behind the geographical information of the destination. According to Tasci and Gartner (2009), both the visual and verbal presentation of the online tourism destination can create positive image of the respective destination and the one responsible for this is the DMO (Destination Management Organization).

The FGD members agreed that English training is vital for tourism web developers to come up with persuasive messages to attract potential tourists.

CONCLUSION

This study has discussed challenges of developing effective online promotion of Central Java Tourism destinations. It suggested lack of creative writing skills in coming up with persuasive messages to boost online tourism promotional messages. Competency in English is vital to create positive image of the tourist destination and this language skill is urgently needed by website developers and online tour promoters. English training workshops are vital in improving language efficiency.

Future research can benefit from examining how images and pictures related
to online tourism promotion of Central Java can boost its attractiveness.

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Implementation of Structural Morphology as a Theme for Educational Tourism Design

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ABSTRACT
This paper focuses on how to increase educational awareness on deforestation and agroforestry via ecotourism. Agro-forestry links agricultural planting system with forestry planting system. Therefore, educational tourism as part of socialization strategy can be a key to reviving interests in eco-tourism and environmental sustainability. Another focus of this project is on enticing visitors to care for the environment. Therefore, structural morphology in terms of architecture is used as a theme and method of the design. The design uses a metaphor of Islamic paradise garden as reminder to the visitor about the greatness of God. The result of the Design shows the form and technological roots applied in arrangement region and architectural building spaces.

Keywords: Agroforestry, education, structural morphology, tourism

INTRODUCTION
The most commonly used definitions of agroforestry are those of Lundgreen and Raintree (Agricultural research for development: potentials and challenges in Asia, 1982, pp 37–49) and Leakey (Agroforest Today 8:1, 1996). Agroforestry is any land-use system, practice or technology, where woody perennials are integrated with agricultural crops and/or animals in the same land management unit, in some form of spatial arrangement or temporal sequence. It is also a dynamic and ecologically-based natural resource management system. Agroforestry refers to the deliberate introduction or retention of trees on farms to increase, diversify, and
sustain production for increased social, economic, and environmental benefits. Agroforestry system classification can be based on vegetation structure, function of woody perennials in the system, levels of management input, and environmental conditions and ecological suitability of the system. Agroforestry practices rather than systems are also used as the unit of an ecologically-based classification that is rooted in the role of trees in agricultural landscape.

Therefore, agroforestry is a land management system which is a combination of agricultural production (crop and livestock) and forestry management (Harah in Sinoaji, 2012) that can help in deforestation. It requires special care from the beginning to the final process, and this is even mentioned in the al-Quran, surah al-Baqarah, 265 which likened the blessing of Allah SWT to lush plantations:

“And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing.”

(al-Baqarah, 265)

In addition to requiring good care, agroforestry crops also require suitable climatic conditions. Indonesia is rich in many plant and tree species and is home to 10% of the world’s plants. In fact, the country is dubbed the world’s lungs (PBB, World Conservation Monitoring center). Currently, the forest cover in Indonesia has decreased from 96 million ha in 2005 to 43 million ha in 2010 due to illegal logging. While Indonesia is the world’s top 3 producer of agricultural crops (in 1990, but in 2000 it became no 1 importer of agricultural produce in the world). In 2014, it imported 472,000 tonnes of rice (Aria, 2014). In 2013, Indonesian agricultural labour force decreased from 31.17 million to 26.6 million. Since the country embarked on industrialisation, Indonesians had an image of the farming or planting as backward and ancient. Therefore, green agricultural pastures paved the way for new factories (BPS, 2013).

Therefore, sound agroforestry management and systems are important to overcome the decline in importance of agriculture and forests in Indonesia. Therefore, public awareness via education is important to achieve this objective. Further, agroforestry can be considered a recreational activity for the younger generation and in in shaping their personality (Sari & Murtinigsih, 2013). Therefore, structural architecture that takes into account natural morphology is vital.
Gresik in East Java is an industrial zone and it is divided into four areas whereby one is a designated agricultural zone located in North Gresik (RTRW Gresik, 2011). However since, Reg. Gresik is identified as an industrial zone, there is little interest in its designated agricultural area.

Therefore, in order to increase the productivity of forests and agricultural sector using it is necessary to introduce education in agroforestry education and forests as a means for recreational and nature based activity that reflects the greatness of God and gratitude to Him. Agroforestry principles based on of the theme of structural morphology can be offered as an introduction to agro-forestry approach in the context of education.

METHODS
This study used Structural Morphology and adopted sub-biomimetic design. It combines the functions, physical and technological development from plant roots as the structure of biological form. The translation was done using eye visualization and structure through cuts crosswise with concern the functions of agroforestry thorough introduction as the basic parameters of educational tourism using agroforestry and nature.

DISCUSSION
Educational Tourism
• Tourism is a journey undertaken by a person or group of people by visiting a particular place for the purpose of recreation, personal development, or learn tourist attraction visited in the interim period (UU RI, 2009)
• Education is the process of changing attitudes and conduct of a person or group of people through teaching and training (KBBI, 2012).

Therefore, educational tourism is a journey for fun and recreation but it has an educational value and character.

Agroforestry
Agroforestry has three levels of planting. Trees as forests, followed by shrubs and grass. Plants are first grown followed by trees in the forest as the deepest area because it does not require special care, followed by shrubs as a managed area and the area with short grass or plants as the main control area (Zamora & Wyatt, n.d.).

Meanwhile, based on the classification, Agroforestry appropriate to the circumstances and needs of the design are as follows:
1. Classification
Agri-silviculture is a production technique which combines agricultural crops with simultaneously raised and protected forest crops. This practice, called agri-forestry, has been in existence since humans learned to clear forests and cultivate land (Sinoaji, 2012).

2. Zone
There are four suitable agroforestry zones in Indonesia: Zone Monsoon
(Tropical), Humid Tropical Zone, Dry Zone and the Coastal Zone (Sardjono, Djogo, Arifin, & Wijayanto, 2003).

3. System
Agroforestry is introduced in the form of household and Agroforestry Complex (Industrial) (Michon & de Foresta, 1997).

![Diagram of Agroforestry planting type](www.extension.umn.edu)

**Location**
The location is Bungah, and the area is designated for agricultural crops and for irrigation. It has suitable climate for growing tropical plants. The Bengawan Solo River flows through this area which helps in irrigation. The alluvial and grumusol soil are very fertile (RTRW Gresik, 2011).

**Structural Morphology**
Structural morphology refers to functional technology and functional anatomy in biology and connects the structure with the surface (Gruber, 2013).

Structural Morphology applied in educational tourism of Agroforestry integrates biological and physical function and embodies Interpersonal Space and Zoning Region, using the philosophy of transitional space and building facades. This is linked to the paragraph in Quran about Heaven being a reward for people with faith.
Design Output

The pattern arrangement of objects in the area is formed by the zoning division of three areas: public, semi-private and private. Distribution of zoning can be seen physically by building mass semi-private area in the middle of the site. The arrangement is in accordance with the middle way extravascular water flows at the root of the mass of the building as a semipermeable wall or barrier and filtration in the root dicotyl.

Accessibility and Circulation Design

Accessibility design related to tourism Agroforestry Area has only one access gateway and two access exit areas. The circulation division is aimed at protecting the privacy of the tourist zone. Based on the design, after the user enters the site, he or she will see two streets. There is a circulation area for employees and then management of the area marked with street that is not too big and the circulation of the visitors are directed to drop off area with a wider street. For those who are using public transport, they are directed to the front area.
Circulation in the Tourism area

Figure 3. Zoning of accessibility

Figure 4. Circulation tourism zone
Circulation in the tourist area follows water filtration process, from low density to high density or from being unknowledgeable to being knowledgeable having gone through several stages. In the tourist areas, visitors are witness a linear flow, which gives a view of the world of agroforestry first, then the complexity of agroforestry in the indoor arboretum and finally, visitors will be introduced to Agroforestry in the region. In the last stage, philosophy of diversity in this area is wonderful but paradise is greater.

**Vegetation of Agroforestry**

Agroforestry uses three level of planting system by dividing the area into four zones, zone (monsoon, coastal, tropical moist, dry) and 1 industrial zone. In every zone, the tourist will remember the greatness of God.

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![Diagram](image)

*Figure 5. (a) Agroforestry planting level; and (b) Agroforestry classification zoning*
Building Design

The building design is based on Structural Morphology. It is in the form of roots dicotyl. The basic shape is derived from the combination of physical form of roots and shape derived from the layers of technology development plant that focuses on the roots of plants.

Revenue Plan with 2 parts, the dark and bright areas. This is in accordance with the principle of equality of biological objects, because the root is on a dark ground, but has food reserves as a result of photosynthesis that require bright light. Therefore, part of the building would be dark with closed walls and the light is blocked and reflected by a wind inlet. It is also an arrival area (the first layer MHB). The indoor arboretum utilises sunlight and FRP materials used for the panels reduce heat and solar radiation but still allow light. Physical appearance also gives the impression of a welcoming view to the area (differentiating root from the soil). But even remain inside Serag shade with inlet design with a reference to the transport system open water getting narrower, with this inlet the hot air will be cold.

Figure 6. Building shape process
Facade Design
The facade of this agroforestry building has elasticity, strength and reflects a smooth transition from the rough transition structure. This area shows the physical strength of the roots to penetrate the soil while remaining flexible.

Figure 7. Bright and dark combination

Figure 8. Facade design process

Space Design
The zoning space is based on the roots as follows:

1) MHB (good), by making this area a place to receive visitors.

2) Mivio Mikoriza (pathogen) by differentiating this area from others. This area is where the tropical crops are grown.

3) Nematodes (binder) (transition zone) this area is used for shopping and also functions as a food court, before entering the departure area.
Space Design

The zoning space is based on the roots as follows:

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2) Mivo Mikoriza (pathogen) by differentiating this area from others.
3) Nematodes (binder) (transition zone) this area is used for shopping and also functions as food court, before entering the departure area.

Interior Design

The interior is inspired by nature and modernity. The dark interior where the roots are formed transitions into a brighter area as a result of photosynthesis. This interior can also be imagined as being transformed from being Godless to having faith in God who leads people from darkness to the light.
The structure was designed by the configuration of tree roots, namely the converging of cross-sections with wide structures. The meeting area has rectangular arrangement while the cosy area has a steel structure with GFRP coating that is used for indoor.

**Structure Design**

Figure 10. Dark space

Figure 11. Bright space
CONCLUSION

Structural Morphology as a theme in Educational Tourism of Agroforestry has led to development of architectural spaces and division of regions into three zones: the first zone is where water flows into the roots, the outdoor arboretum in the south site functions as monsoon zone and the third is a coastal zone.

The architectural building spaces are divided into side area and a transition area. The side area is dark and gives the impression of an underground. The transition area is bright and used as dry zone for storing food; elongation zone in roots for the retail souvenirs and foodcourt in a row.

The Root Interwoven section with organic curvilinear aims to give the impression a dynamic environment. The transition from dark to the bright side is a metaphor for knowledge that has undergone several stages to attain paradise. The last is the structure that is inspired by the formation and configuration of roots.

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Transformative Propagation\(^1\) of Islamic Boarding School in Response to Contemporary Challenges

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**ABSTRACT**

*Pesantren* (Islamic Boarding School) has contributed to social changes in Indonesia. *Pesantren* as an educational institute not only provides religious education (*tafaqquh fi al-din*), but most importantly dakwah to instil moral and Islamic values among its students in conducting their social life, known as transformative propagation. The initial purpose of *pesantren* is to internalise Islamic teachings in society, while taking into account social and cultural conditions that of the surrounding community. Therefore, not only is *pesantren* known as a flexible institution, but it also has a dialectical relation. It also reconfirms the following surah: *al-muhafazah 'ala al-qadim al-salih wa al-akhdu bi al-jadid al-aslah* (while preserving the good-old values, also willing to adopt the new-better values). This paper discusses transformative propagation (*dakwah*) of *pesantren* to tackle poverty through economic empowerment, to prevent violence and radicalism through the development of openness and tolerance; and to reduce social inequality through justice and gender equality.

**Keywords:** Contemporary issues, empowerment, equality, *pesantren*, tolerance, transformative propagation

**INTRODUCTION**

There have been many studies on the development of boarding schools Life at *pesantren* in Indonesia is an interesting subject of study including its early development, educational system, religious values (Ambary, 1998).\(^2\) The *pesantren* has attracted interest of observers keen to know more about Islamic education in Indonesia. Nurcholish Majid once said that if only Indonesia did not experience colonisation,

\(^{1}\)Literally means religious speech, preaching of Islam.

Ahidul Asror

The history of modern Indonesia showed that pesantren played a significant role in addressing national issues, such as when Indonesia fought against western colonialism. In the colonial era, pesantrens were monitored for their involvement in the anti-colonial and pro-independence movement as they had their own Islamic and indigenous values. The colonials viewed the pesantren as a threat since it was used as a nursery to nurture a generation of cadre to fight against the invaders. On a global scale, the pesantren participated in forming Committee of the Hejaz. The aim of this committee was to propose to the government of Saudi Arabia to allow and safeguard religious freedom based on the chosen school of thought (Anam, 2010).

In many dakwah activities in the contemporary era, pesantren has also been translating its noble values in the form of transformative proselytising (Ambary, 1998). In this context, not only is pesantren known as an educational institution whose main obligation was to transmit Islamic teachings, it is also an agent of proselytising focusing on solving socio-cultural problems (Abegebriel, 2007; Ambary, 1998). In other words, pesantren has been portraying itself as an institution of social transformation. It can be concluded that pesantren with its unique characters has played an important role in the socio-religious life of the Islamic community in Indonesia (Bruinessen, 1995).

Based on these problems, this article

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3 See Nurcholish Madjid, Bilik-bilik Pesantren (Jakarta: Paramadina, 1997).
6 See the historical background of the NU born lead by pesantren leaders in Choirul Anam, Pertumbuhan dan Perkembangan NU (Surabaya: Duta Akasara Mulia, 2010), 78.
7 Dakwah is essentially a movement of Islamic transformation regulating the private life, family, and Muslim congregation. See Amrullah Ahmad in his article “Konstruksi Keilmuan Dakwah dan Pengembangan Jurusan-Konsentrasi-Studi” at the seminar and workshop of “Pengembangan Keilmuan Dakwah dan Prospek Kerja”, held by APDI IAIN Walisongo, Semarang, December 2008.
9 See the explanation on the influence of pesantren teaching so called tradisi agung (great tradition) in Martin Van Bruinessen, Kitab Kuning Pesantren dan Tarekat (Bandung: Mizan, 1999), 17-20.
will specifically discuss: how transformative dakwah has been conducted by pesantren in the face of contemporary issues?

TRANSFORMATIVE PROPAGATION OF PESANTREN

In fact, the dynamics of the pesantren shows that it as an educational institution with its main obligation to enrich the mind of students with religious texts (tafaqquh fi al-din), and enforces Islamic values in their social life. This is in line with the main purpose of Islamic boarding schools, namely to uphold Islamic values in social life taking into account the social and cultural conditions of the surrounding community. Hence, the pesantren is widely known as an institution that is very flexible over the course of time.

Historically speaking, pesantren always deals with socio-religious problems. It is an understatement to say that the role of pesantren is limited to the nation. First, the Pesantren has been involved in anti-colonial war (Noor, 2006).\(^{10}\) Second, it was a member of the Hijaz Committee led by many prominent Islamic scholars (ulama) which fought for religious freedom in Saudi Arabia, pressuring the government to allow the existence of other Islamic school of thoughts (the government was a strict follower of Wahabi ideology) (Ridwan, 2008).\(^{11}\) These two events reflect that in dealing with social problems either in local, regional, or even global scope, pesantren has tried to bring about social transformation to address the growing challenges of our time. It is an agency of social transformation that has continued until now, such as the empowerment of civil society through economy, political, and social action, and others that are in accordance with the aim of pesantren, that is upholding morals and Islamic values.

Empowering Civil Society

The history of civil society is long history and it has different meaning based on the context. Therefore, the concept of civil society is fluid. Definition of civil society as used in this paper is based on an understanding that society has the ability to distance itself from the state and can be counterweight to it. The discourse on civil society in Indonesia by Abd A’la first appeared at a conference held at Monash University in 1998. The theme was State and Civil Society in Contemporary Indonesia. This discourse is relatively new in Indonesia (A’la, 2006).\(^{12}\)

Speaking about civil society empowerment in Indonesian context, it the role of pesantren cannot be ignored as it has as strong basis in society. Pesantren was established with the aim of transforming society and its surrounding. Most pesantrens flourish in rural areas, representing rural Muslim communities. Therefore, religious

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\(^{10}\)Read Mahpuddin Noor, Potret Dunia Pesantren: Lintasan Sejarah, Perubahan, dan Perkembangan Pondok Pesantren (Bandung: Humaniora, 2006).

\(^{11}\)See in Nur Kholik Ridwan, NU dan Neoliberalisme: Tantangan dan Harapan Menjelang Satu Abad (Yokyakarta: LKiS, 2008), 1.

\(^{12}\)See Abd A’la, Pembaharuan Pesantren (Yogyakarta: Pustaka Pesantren, 2006), 44.
interpretations that come from outside (not rural) pesantren, have not much effect on rural communities. This fact indicates that empowerment of those who live in rural areas would be very difficult to achieve if it did not involve pesantrens. The trust placed in and strong synergy between the pesantrens, as mentioned above, can be seen in the activity of Pesantren Annuqayah, Madura (Effendi, 1990). Fiqh-Sufi as an important theme developed by pesantren for their students and community.

Community empowerment through an understanding of Islamic jurisprudence helps the community understand better Islamic moral values that serve as a foothold in their lives (A’la, 2006). The Pesantren Annuqayah holds regular Community Development Programmes as their strategy for empowering the individual and society. They conducted environmental rescue programme through reforestation as many hills have been destroyed. Pesantren Annuqayah, by joining forces with Bureau of Community Service, has activities such as mat crafting, subsidies for fertilisers, and alternative method for burning limestone. The output of these activities is growing prosperity of the community and preventing violence (Wiyata, 2002).

The pesantrens also stresses on the independence of individuals. Therefore, the pesantren can be seen as an agent of social change and drives members of society to be more independent and dignified. The role of pesantren here is in sharp contrast to that of the state in applying the concept of development in the community. State with all its power, has a very strong bargaining position, meanwhile people are in a weak position. This fact can be seen from government programs provided to poor and disadvantaged people, such as direct cash transfers or some sort.

Besides Annuqayah, another pesantren that manages to demonstrate its role in empowering society is Pesantren Sidogiri, Pasuruan. According to Sulthan Fatoni:

“The Sidogiri phenomenon (from the perspective of Alexis de Tocqueville (1994), is a civil society that prevails in modern society providing the fact that Sidogiri has done what has been termed as voluntary (voluntary), self-generating (self-sufficiency), and self-supporting (self-reliance), highly independent from the state, and a strong bound of norms or values of law among its community. “

Sidogiri also has some established and independent businesses. In fact, on a practical level, Sidogiri positioned itself as a leading economic actor by establishing for example, a Shari’ah based cooperation. This Shari’ah -based entity was founded to
highlight that Islam is not against economic activity, and that the latter is grounded in Islamic values.

**Developing Tolerant and Anti-Violence Attitude**

The transition to democracy in Indonesia had brought to sharp contrast the problems related to violence committed in the name of religion. It is a direct result of lack of tolerance. A power oriented approach was the name of the game under the New Order regime in managing religious-inspired violence. The experience of Indonesia under the rule of the militaristic New Order has proven to be unsuccessful to dampen the growing phenomenon of violence in several regions in Indonesia. In fact, since the collapse of the New Order regime, especially when the faucets opened wide, violence in the name of religion and sectarian groups have increasingly characterized Indonesia. Against these, the media has accused Indonesia of having lost its identity. 

Additionally, the democratic transition led to popularity of rhetoric of Islamism among the public to give rise to political Islam in Indonesia. The currents of political Islam is rolling back all the achievements of cultural Islam premised on moderation and acceptance. In fact, the rhetoric of Islamism tends to be aggressive and is a result of a single interpretation, including concerns about the relationship between religion (read: Islam), and democracy. Therefore, religious radicalism has a coarse character, exclusive, and extreme. This type of character is what is presumed to give birth to terrorist acts (Esposito, 1992). 

The pesantrens in responding to this threat has promoted friendly and moderate attitudes towards the other. Disputes and other disturbing religious expression are to be addressed by developing tolerance and mutual respect. Pesantrens are represented by kiyais (experts in Islam) involved in the discussion and cooperation to develop a discourse of tolerance and moderation in religious life. In fact, some kiai show their sincerity to develop this attitude, with good cooperation with other organisations and institutions in foreign countries. The pesantren missionary zeal is reflected in one of the quotes below:

“The Islamic scholars (kiyai) consider tolerance as vital the context of nation and state. Tolerance is not simply a right but an obligation. God almighty himself in the sacred book is described as Beneficent and Merciful, forgiving and Gracious. Therefore, oneness of the God must be understood in the context of implementing the virtue of God in consistent manner, especially in terms of tolerance (Misrawi, 2010).”

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18 See Zuhairi Misrawi, Pandangan Muslim Moderat Toleransi, Terorisme, dan Oase Perdamaian (Jakarta: Kompas Media Nusantara, 2010), 33.
The above illustrates transformative propagation efforts among pesantren in dealing with contemporary issues, namely the phenomenon of violence and intolerance in religious life. This problem can destabilise the co-existence of various ethnicities and religions. The pesantrens have conducted transformative dakwah by seeding or reviving Islamic values that have been developed for a long time in the pesantren. Islamic boarding schools have always taught ahl sunnah wa al Jama’ah which emphasises on Islamic values: moderate, tolerant, and balanced. These values represent Nahdlatul Ulama (NU) stance in response to contemporary issues. Therefore, there is a strong mutual relationship between NU and pesantrens. According to Sahal Mahfudz NU is a big pesantren, and pesantren is a miniature NU (Hamim, 2004).19

Fight for Gender Equality and Justice
Fight for gender equality is an important current issue and viewed seriously at the pesantrens. Gender has a different meaning to sex (gender). Sex relates to biological and physical characteristics, while gender is shaped by social and cultural perceptions about stereotypes of women and men in society. Therefore, gender is socially determined, Education, culture, ideology will greatly affect the process of gender identity. In the social space that is, the existence of pesantren as a sub-culture, contributes to formation of gender identity in the community which has been documented in many published writings.

Pesantrens have in the last decades been actively involved in the struggle for realisation of gender equality and equity. It is not limited to discourse but through increased awareness and action. Interview excerpts with KH. Muhyidin Abdusschomad, caregivers of Pesantren Nurul Islam, Jember, East Java, pointed to pioneering female students who were actively encouraged to pursue their goals:

“I guess this cannot be separated from the people who have no awareness of gender equality. The pioneering figures such as Kyai Masdar, Lies Marcoes, Mrs. Nuriyah, Farcha Ciciek, and their NGOs like P3M, Rahima, Puan Amal Hayati. They work hard for more than ten years, nearly fifteen years. And they were visiting pesantren, do halaqah, training, qur’anic recitation, seminars in schools. It has a great influence in changing the mindset of female boarding schools... I am very proud in some schools, such as Pesantren Salafiyah Shafi’ites Sukorejo (Situbondo, East Java).”

19See Thoha Hamim, Islam dan NU di Bawah Tekanan Problematika Kontemporer: Dialektika Kehidupan Politik, Agama, Pendidikan dan Sosial Masyarakat Muslim (Surabaya: Diantama, 2004), 173.

The formation of gender identity also directly affects the rights of women in the family, as envisaged in the project design training cooperation “Fiqh al-Nisa ‘for the Strengthening of Reproduction Rights of Women”. This is a proposed cooperation between Pesantren Annuqayah Guluk-Guluk Madura with pesantren and Community Development Association. In Madura, the influence of pesantren in shaping gender identity was supported by the findings of Soebahar and Utsman (1999). In the present study, there were variations in the orientation of gender identity constructed by pesantren about women’s reproductive rights. Among them is a moderate view of pesantren leader in Madura on women’s reproductive rights. This moderate view of kiyai represents the teaching of holy books that have been popularly used in many pesantrens.

CONCLUSION
This study has shown that pesantren in Indonesia since its establishment until now has consistently and persistently focused on transformative proselytising. This activity was carried out to create awareness and take steps to solve social problems. In transformative propagation, pesantren have played an active role to solving contemporary problems such as: (1) the empowerment of civil society due to capitalism; (2) develop an attitude of tolerance and openness, prohibiting any forms of violence that brought by radical Islamic ideology characterised by violence and exclusivity; and (3) fight for gender equality through the spirit of justice.

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Urban Regeneration to Transform Kuala Lumpur Metropolitan Region

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ABSTRACT
As a result of climate change and globalisation, there is growing concern to regenerate decayed parts of the cities. Urban regeneration includes existing post-industrial areas, abandoned waterfronts, historic conservation and recycle and reuse of older building stock. In Malaysia, urban regeneration in the form of historic conservation, recycle and reuse of old building stock is still at its infancy although efforts have been made by major cities to retain their historical and traditional urban precincts. The Kuala Lumpur Metropolitan Region (KLMR) is one of the fastest growing conurbations in Southeast Asia. This paper discusses the notion of urban regeneration and promotes it as a leading tool for transformation of Kuala Lumpur Metropolitan Region (KLMR). The research methodology is based on identification of the problem and main objective. The major findings of the research revealed that the promotion and encouragement of urban regeneration of the traditional building stock is a better alternative to fast-track redevelopment. The introduction of urban regeneration programme will also involve stakeholders and the community and as such contribute to reinventing the already diminishing tropical urban environment and creating a unique sense of place and identity.

Keywords: Kuala Lumpur Metropolitan Region, tropical urban environment, urban regeneration

INTRODUCTION

Kuala Lumpur Metropolitan Region
The Greater Kuala Lumpur Metropolitan Region (KLMR) is the fastest growing region in Malaysia and in the last decade has witnessed a spate of new residential, institutional and commercial development.
Much of this development has been market driven and guided by economic and political reasons. Such rapid property led development often neglects local conditions, natural settings, local tropical climate and as a result, has a detrimental impact on the surrounding public space. The current statutory local plans focus mainly on controlling development, addressing issues such height, bulk and orientation of buildings rather than promoting a sense of place and identity (Dewan Bandaraya Kuala Lumpur 2012, Perbadanan Putrajaya 1995).

The transformation of Kuala Lumpur into a modern city must be understood in the context of the Malaysian government’s desire to position its capital as a global city. The first settlement of Kuala Lumpur as a trading post for tin was in 1857 at the confluence of the Klang and Gombak Rivers as a tin-mining settlement. In the early stages of the city development, the rivers served as an important transportation route. In the early 20th century, urban areas started to expand away from the rivers’ confluence, and their importance as major movement corridors gradually diminished (Abdul Latip, Heath, & Liew, 2009; Isa & Kaur, 2015; Shamsuddin, Latip, & Sulaiman, 2013; Yuen, 2011).

The negative side-effects of fast-track urban redevelopment and their impact on the identity and sense of place of tropical urban regions is a hotly debated topic by scholars and practitioners. The KL city administrative area has a population of 1.7 million and the population of KLMR (with a land mass of 2700 sq.km) is 6.5 million. It includes 10 local authorities with major centres such as Shah Alam (capital of Selangor), Putrajaya (new federal administrative capital), Petaling Jaya, Ampang, Subang Jaya, Kajang, Selayang, Sepang, and Klang. Also, the region is managed by the two state governments, Selangor and Negeri Sembilan. Kuala Lumpur and Putrajaya are declared federal territories under the jurisdiction of respective local authorities Dewan Bandaraya Kuala Lumpur and Perbadanan Putrajaya (Kuala Lumpur and Putrajaya City Councils) (DBKL, 2012, International Urban Development Association 2015).

Kuala Lumpur emerged as a capital of the newly independent Federation of Malayan States in 1957. The city’s population at independence was 316,000. Since the late 1950s, large parts of the traditional urban fabric featuring traditional Chinese mansions, shop-houses, and Malay kampong houses have been demolished to pave the way for new international modernist development. As a result of this aggressive fast-track development, a substantial portion of Kuala Lumpur’s history has been erased. The contemporary KLMR is marked by a network of highways, modern buildings, megamalls and building complexes lacking tropical design features, and the traditional Malaysian tropical interaction with landscape can be traced only to a few streets and within the real urban kampongs (urban villages). The two rivers, Gombak and Klang, which were the main geographical features and transport routes of the early Kuala Lumpur settlement,
have been buried under infrastructure facilities and reduced to two concrete drains (King, 2008).

**METHODS**

The major objective of this paper is to discuss the notion of urban regeneration in its physical, social and economic context and further determine its potential application in reinventing the decayed and redundant parts of the case study area which is the Kuala Lumpur Metropolitan Region. The case study would allow for a better understanding of KLMR’s physical, social and economic phenomenon. This paper commences with a summary of a past research projects which include the evaluation of public spaces in the KLMR against a set of performance design criteria. The major findings of past research are the basis of this study. Qualitative research methodology includes conducting extensive literature review of urban regeneration and revitalisation, its basic characteristics and its application around the world and in Malaysia. In addition, a review of current policies and practice of urban regeneration in Malaysia and KLMR is conducted. The study uses secondary data sources, such as planning documents and policies, and information obtained from related academic studies and journals.

**Past Research Project: Summary and Major Findings**

The urban design research team for this study is based at the Faculty of Architecture and Design, University Putra Malaysia. The team has conducted research on developing tropical design guidelines for public spaces in the KLMR and appraised existing public spaces. It found the following phases:

- Identification of urban typologies (street typology, public spaces)
- Compilation of performance design criteria (PDC) for tropical urban environment (literature review and planning documents)
- Analysis – Evaluation of selected major street and public spaces and larger building complexes against list of PDC
- Development of design and planning guidelines for public spaces.

Each street, open space, and building complex were assessed against the list of Performance Design Criteria (PDC) for tropical urban environments. The PDC was derived from professional urban planning and design literature and planning documents targeting urban areas at the tropical and subtropical regions.

The analysis of the selected streets, public spaces and new building complexes in the KLMR identified that the streets in the remaining older parts of the city retained some form of identity. The character and market streets such as Petaling Street and Jalan Hang Kasturi reflect local customs and traditions. The market streets are characterised by outdoor trading activities, some of them operating 24/7. The study revealed that external facades of the new building complexes are deprived
of tropical and traditional architectural themes representing conventional universal modernist mixed-use structures that could fit in any mega-city urban environment. An architectural tour of the new building complexes clearly reveals a much stronger emphasis placed on the internal environment. Older buildings such as traditional Chinese Shop-houses performed better against the evaluative criteria than many modern buildings (Kozlowski, Ujang, & Maulan, 2015).

Past researches point to the need to promote urban regeneration of the traditional urban stock as an alternative to fast-track redevelopment. Urban regeneration is identified as a recommended policy for tropical urban and architectural design for the entire KLMR region. Regenerating the old urban fabric will no doubt contribute to retaining a tropical sense of place and identity that has already been lost in many parts of the metropolitan region.

The Terms Urban Regeneration/Revitalisation

According to the Australian Oxford Dictionary, revitalise means ‘to imbue with new life and vitality. Revitalisation is a response to obsolescence or diminished utility which reflects the reduction in the useful life of capital right. Attempts to revitalise decayed parts of the city must address and remedy obsolescence of buildings as well as the entire economic life of the building stock (Carmona, Heath, Taner, & Tiesdell, 2010; Tiesdell, Taner Oc, & Heath, 1996). The authors further argue that the obsolescence of urban areas is reflected in the mismatch between the services offered by the fabric and current needs. As a result, the major role of revitalisation is to reconcile this mismatch.

In revitalising historic precincts, (Tiesdell et al., 1996) assert that the physical fabric may be adapted to contemporary requirements through various modes of renewal which include refurbishment, conservation, or by demolition and redevelopment. Revitalisation can also arise from changes in the occupation with new uses replacing the former. Although a physical revitalisation creates an improved urban environment and physical public realm, a comprehensive economic revitalisation is also required, and users of the buildings are the major financial contributors to the maintenance of the improved physical public realm. The authors also stress the importance of social revitalisation as the vitality of the area is of crucial importance in maintaining a healthy balanced and vibrant urban environment.

As implied above, revitalisation should be considered in its physical, economic and social dimensions. A successful urban environment should have a combination of sound physical, economic and social strategies. Contemporary urban revitalisation is more understood as recycling and reuse of existing building and abandoned spaces and the conservation of historic precincts.

In the United Kingdom, the term regeneration has often been used as the preferred general term for revitalising blighted urban areas (Peiser, 2007). According to the author, retail and housing
revitalisations are the basic components of property-led regeneration which have been the most favoured strategy both in the USA and the UK. In the USA the private sector, including small local developers, has taken leading roles in revitalisation projects. In the UK, the Central Government plays a strong role in local redevelopment financing and policy (Peiser, 2007). According to Tallon (2010), dimensions of urban regeneration include economic, social, cultural, physical, governance and environmental factors. Urban regeneration policy makers and practitioners have been confronted by issues, such as sustainability, public sector budgetary constraints, demands for community involvement and rapid urbanisation in developing countries (Leary & McCarthy, 2013). In the past decades, urban regeneration has been strongly influenced by globalisation and neoliberalism (McCarthy, 2013).

Nevertheless, a majority of the transformations in the United Kingdom have triggered gentrification of the old building stock displacing low-income families and small businesses. Traditional working inner-city districts have been converted into upper-middle-class enclaves. A cursory review of urban regeneration projects in North America and Europe revealed that the process had also been accompanied by increased property prices, gentrification of the old building stock and the replacement of the low-income population by upper-middle-class residents (Cocks, Sykes, & Couch, 2013; Gold, 2013).

Urban Regeneration in Malaysia

In Southeast Asia, Singapore, Malaysia, and Indonesia grew their economies from very primitive infrastructure (Marshall, 2003). Until recently, urban transformation in the region was marked by rapid demolition for modernisation, infrastructure construction, and high-rise development. Ambitious rebuilding programmes and upgrading of out-dated infrastructure often conflict with retaining a unique sense of place (Yuen, 2013). Demolition of traditional streetscapes removes the communities’ ability to connect to its past (Vines, 2005). However, in recent years, many cities in Southeast Asia are now confronting challenges related to the preservation and regeneration of their traditional urban fabric (Yuen, 2013).

In Malaysia after the mid-1970s, accelerated urbanisation was due in large part to the rapid expansion of the
industrial sector (Macleod & McGee, 1996). One significant trend in the process of urbanization in Malaysia in the period 1960-1990 is the increasing dominance of Kuala Lumpur Metropolitan Region vis-à-vis other cities. Based on this useful definition, the population of the KL conurbation in 1980 was 2.4 million, amounting to 21.4% of the national population, giving a population density of 286 persons per km². In 1990, this same area would have had about 3.6 million populations with a density of 439 persons per square kilometre and 6.5 million inhabitants today (DBKL, 2010). The skewed trend of population agglomeration over the period 1960/1990, especially the specific bias towards the Kuala Lumpur Core Urban Region, has resulted in a marked inability in the areas to cope with traffic congestion, housing, and environmental problems. In other words, the quality of the urban environment is deteriorating at a higher speed than either local population growth or territorial physical expansion. This phenomenon, unless controlled, is bound to affect quality of life here. The situation is compounded by a lack of precise urban development policies to contain population movements. Urban development policies in the 1970s were linked to exigencies of dealing effectively with, first, the disparities between the rural and urban sectors through better rural-urban linkages and making urban functions more accessible to the rural populations; and, secondly, differences between regions and states by stimulating growth in lagging regions. It was only in the mid-1980s that an attempt was made to develop a National Urbanisation Policy (NUP) to guide urban development (King, 2008; Thong, 1996).

The ongoing fast track urban development has erased large chunks of traditional urban fabric in Malaysia. Placing central Melaka and Georgetown on the World UNESCO Heritage List and the introduction of the National Heritage Act was a step forward but still insufficient to retract from the aggressive urban redevelopment practice (Shamsuddin, 2011).

In the Ninth Malaysian Plan, the National Heritage Act 2005 (from now on referred to as the NHA 2005) was enacted to give protection and preserve many tangible and intangible cultural heritage and has been promoted for the tourism industry. The Act provides for the conservation and preservation of National Heritage, natural heritage, tangible and intangible, cultural heritage, and underwater cultural heritage (Ghafar, 2010; Mustafa & Abdullah, 2013).

There is an ongoing debate on adverse side-effects of fast-track urban redevelopment. This study analyses the implications of contemporary urban revitalisations in Malaysia by drawing attention to elements, such as urban form, public realm, social dimensions, cultural values and local climatic conditions.

Contemporary KLMR provides a planned road based and low-density urban conurbation and regarding its low density, road-based infrastructure, and high car dependency is portrayed as the ‘Los Angeles of Southeast Asia’ (Rimmer & Dick, 2009). The urban region is marked with a network
Urban regeneration in a tropical built environment

of highways, modern buildings lacking tropical design features, megamalls, and commercial complexes. In between the vast and concrete jungle and web of highways and infrastructure, corridors are isolated oases such as Kuala Lumpur Central City (KLCC) or Putrajaya containing planned and well-designed tropical environments and also some high quality leafy residential precincts including Bangsar and Damansara Heights. Following the classification of two major American cities Los Angeles and San Francisco by Idenburg (2015), where the city environment of Los Angeles, is referred as a ‘dystopia that had gone right’ while at the same time San Francisco is labelled as a ‘utopia that had gone wrong’, the Kuala Lumpur Metropolitan Region can be described as a dystopia with enclaves of utopia. According to King (2008), the Kuala Lumpur Metropolitan Region is a juxtaposition of public spaces representing Malay, Chinese and Indian space, the internet, cyberspace and hyperspace, traditions, memory and origins, and formal and informal economy. Added to this collection should be the comprehensive network of highways cutting across the entire region.

Since the 1970s, redevelopment of the existing urban fabric associated with the destruction of the old urban fabric was the practice applied and accepted at all levels of government. An example of a major urban transformation was the development of Kuala Lumpur Central City (KLCC) complex including the Petronas Towers, a large shopping complex, a convention centre and a 20-hectare urban park all replacing a former Turf horse racing track (King, 2008). The decision to redevelop the last remaining peri-urban village within central Kuala Lumpur called Kampung Bharu to a high rise commercial and residential precinct was made by the Federal government in 2009 (Kampung Bharu Development Corporation 2016).

In recent years the Federal, State Governments and local authorities have stepped up initiatives to slow down the destruction of the traditional urban fabric. Urban regeneration, including historical conservation and recycling and reuse of the building stock, has emerged as part of the urban planning agenda.

The KLMR transformation also affects the existing urban village in the centre of the city. One such case is the ongoing transformation based on the recent proposal of Kampong Bharu Comprehensive Master Plan. The Kampung Bharu Development Corporation was established in 2012 to guide and coordinate the redevelopment of Kampung Bharu but also to protect and retain existing character of its central part (Kampung Baharu Development Corporation [KBDC], 2016). The planning strategy for Kampong Bharu prevails in four integrated strategies: “holistic, inclusive and balanced planning, appreciation of the land value that is competitive, preservation of identity and heritage and green development for urban diversity” (KBDC, 2014). In this regard, urban renewal should be aligned with world class vision, expectations, and sustainability to achieve the development
objectives (Alhabshi, 2012). As Kuala Lumpur progresses to be a modern city, the original setting of the kampong has transformed into a more compact urban layout. In 1969, most of the high-rise buildings were concentrated in one side of Kampong Bharu where else in 2004, high-rise buildings could have spread to other areas around the area (Hashim & Yaacob, 2011). Currently, the kampong is defined by high-rise buildings including the iconic tower of Kuala Lumpur city centre (KLCC) and high-density mixed-used development. The social and cultural values of the place could vanish if the new development fails to consider the understanding of the principles of the tropical sense of place, the life and belief system of the residents. The physical and social identities that define the uniqueness of the place should not disappear alongside the emerging redevelopment. Social coherence, place identity, and quality of life affect the people’s well-being, therefore, should be prioritised in future redevelopment initiatives (Ujang & Aziz, 2016).

Another successful urban regeneration project in Kuala Lumpur includes the upgrade of parts of Jalan Tun Sambanthan in Brickfields (Nilai Harta, 2016). More recently a major urban regeneration project launched by the Federal, State Governments and DBKL is the River of Life (ROL) Project including the revitalisation of the Gombak and Klang Rivers corridor in central Kuala Lumpur. DBKL commissioned AECOM, a large US-based design, planning and project management firm to produce a master plan for a 10.7 km stretch of the Klang and Gombak river corridors in the central part of Kuala Lumpur. The master-plan prepared by AECOM has been endorsed by DBKL and the first construction works commenced in 2015 (Kozlowski, 2015). In 2015, DBKL endorsed Urban Design Guidelines for Central Kuala Lumpur which includes an entire section on preserving heritage buildings. As part of the heritage guidelines for Central Kuala primary, secondary and specific character zones have been identified. The detailed guidance focuses on retrofitting buildings facades, readapting internal layouts and on urban infill developments (DBKL, 2014). However, the Urban Design Guidelines for Central Kuala Lumpur is a strategic document and therefore its recommendations as yet are not legally binding.

Another local authority in the KLMR area that has introduced urban regeneration policies is Petaling Jaya Municipal Council (Majlis Bandaraya Petaling Jaya (MBPJ)) which recognised the importance of sustainable urban regeneration practices. The Local Draft Plan for the city has come up with a Special Area Plan that was displayed for public scrutiny in 2008. The Plan included policies that would encourage urban regeneration practices as stipulations that allow for the increase in plot ratio and maximum building height of land converted to commercial uses subject that there is restriction on any new industrial activities and no new manufacturing activities are allowed (Nilai Harta, 2016).
Recently a Federal sponsored body called Think City Urban Renewal was established aimed at injecting life back into the central parts of Kuala Lumpur. Its aim was to revitalise the most decayed and redundant parts of the central city (The Malay, 2017).

CONCLUSION

Local authorities in the KLMR only recently have embarked on a new approach to urban planning and regeneration. In attempting to elevate the city’s status on par with other world cities, the local authorities have recognised urban regeneration as one of urban design and planning mechanism that can help achieve this goal. The city of Kuala Lumpur has introduced urban design policies aimed at conserving old historic buildings and precincts and has commenced with the regeneration of the river corridor in the central part of the city. Although there is much rhetoric and studies supporting urban conservation and revitalisation, its practical side has still not fully matured. The urban regeneration principles and guidelines have not yet been incorporated in the local statutory planning documents. Until recently the discourse on urban conservation and heritage has focused mainly on Kuala Lumpur and Petaling Jaya and not so much on the other urban centres located in the KLMR.

The KLMR local authorities must revitalise its remaining older urban fabric and protect it from further demolition. Also, Malay, Chinese and Indian motifs and traditions are essential in the design of new urban spaces and buildings. Given the urban conurbation’s urban geographical framework, illustrating a growing polycentric structure, a regional approach is critical. Imposing urban regeneration measures and highlighting a sense of place and identity at the regional level can also ensure a better delivery at the local level by informing the statutory and strategic local development plans. A regional plan would also ensure that urban regeneration principles and objectives are applied to the urban region not only in specific areas such as central Kuala Lumpur or Petaling Jaya. Apart from promoting regional and city-wide urban revitalisation objectives, it is imperative to emphasise the neighbourhood, streets, and individual site scale. The street–neighbourhood scale of intervention represents a piecemeal approach to urban regeneration which only regenerates a fraction of the city targeting a specific user group. However, it can be applied in different urban cultures and most political environments. It is also imperative to introduce programmes and incentives for private developers who are willing to undertake regeneration of older building stock and abandoned spaces. Promoting community awareness and introducing community participation in the urban regeneration process is also critical. Measures should also be adopted to tackle the issue of urban gentrification and mitigate the rapid increase in property prices.

Introducing a regional approach with urban regeneration at the regional,
citywide, district and neighbourhood site levels would significantly contribute to a holistic environment and social equilibrium necessary to achieve a smart city status.

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Mosques as Emergency Shelters in Disaster Prone Regions

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ABSTRACT
Providing emergency shelter for victims of natural disasters is part of Disaster Risk Reduction (DRR) strategies and in terms proper management of resources in the community. International Organization for Migration (IOM) and Federal Emergency Management Agency (FEMA) among others have proposed framework for appropriate planning and design of emergency shelters. Recent flood occurrences in India, UK and Malaysia showed that the institution of mosque is highly appropriate to be used as emergency disaster shelter. This study analyses if mosques can function as an emergency shelter. The paper adopts the criteria set by IOM and FEMA to design properly functioning emergency shelter. Based on these, the design of common mosques is discussed considering different aspects, such as location, capacity and facilities. The institution of mosque is also analysed from the perspective of Islamic theology where mosques are seen as a place that provide social and welfare services to the community. The study recommends further study in this regard to propose specific guidelines for the mosque so that it can be utilised as an existing structure for providing emergency shelter for disaster victims.

Keywords: Disaster management, emergency shelter, guidelines, IOM, FEMA, mosque

INTRODUCTION
Rapid climate changes have contributed to frequent and unexpected natural disasters. Organisations such as IOM (International Organization for Migration) and FEMA (Federal Emergency Management Agency) among others have proposed new strategies as part of their disaster risk reduction (DRR) to aid victims more efficiently. This paper
studies the approaches of IOM and FEMA in establishing proper emergency shelters by analysing their proposed planning and design criteria. Moreover, considering the role of mosque in the recent flood occurrences in India, UK and Malaysia, this paper also attempts to establish that mosques can be utilised as emergency shelters during disaster periods. The paper begins with a definition of evacuation centres and mass shelters. The criteria for an emergency shelter are discussed after that. This is followed by an analysis on the utility of the mosque as an emergency shelter. Recommendations are made based on the findings before the paper is concluded by summarising its main content.

**Definition of Evacuation Centre and Mass Shelter**

Evacuation is the rapid movement of people away from the immediate threat or impact of a disaster to a safer place, also known as a shelter. It is commonly characterised by a short time frame, from hours to weeks, within which emergency procedures need to be enacted in order to save lives and minimise exposure to harm. The evacuation centre is designed to ensure preservation of life. Collective centres, also referred to as mass shelters, are usually transit facilities located in pre-existing structures such as community centres, town halls, gymnasiums, hotels, warehouses, disused factories and unfinished buildings. They are often used when displacement occurs inside a city, or when there are significant flows of displaced people into a city or town (IOM-OIM, 2013).

The purpose of evacuation is to move people and (where appropriate) other living creatures away from an actual or potential danger to a place that is safer for them. Shelter is a place where evacuees can stay and receive support (HM Government, 2014).

In this paper, the term “Emergency Shelter” refers to both an evacuation centre as well as a mass shelter. Mosque as a gathering point for the community people has the potential to serve as an evacuation centre during disaster. During post disaster recovery period, when people are not ready to move back into their own places, the mosque can serve as the transit facility being a pre-existing communal hub in the locality. Therefore, this paper refers to the institution of mosque as “emergency shelter” having included the notion of evacuation centre and mass shelter.

**Criteria for a Properly Functioning Emergency Shelter**

The 2014 progress report of International Organization for Migration (IOM) on Design Developments of Evacuation Centers states shelter should take into account considerations such as the victim’s preference to stay as close to his or her home as possible. This will ensure minimum disruption to work, schooling and social arrangements. Shelters should also adhere to existing building code and it must be situated away from potential hazards. Use
of smaller evacuation centres where possible is recommended, as self-regulation within smaller groups is more likely and solidarity may be fostered (IOM-OIM, 2013).

In the same report, IOM proposed design specification for a mass shelter where their construction must take into account the livelihood of local community. The shelter is supposed to be cost effective in construction and maintenance. Ample natural ventilation and lighting are required for the mental wellbeing of the victims. The building may be self-sufficient, with rainwater tanks and potential for integrated solar power. The shelter must also be accessible, preferably within walking distance to the affected community. Design of the shelter needs to promote vernacular architectural typologies and it should be contextual. It must also support local community Disaster Risk Reduction (DRR) initiatives as well as programme requirements for other community activities. (IOM-OIM, 2013)

The ADA (Americans with Disabilities Act) Checklist for Emergency Shelters requires that shelters need accessible entrances, routes to all services/activity areas, routes within toilet rooms, passenger drop off and pick up areas, parking, sidewalks and walkways, shelter entrances, hallways, and corridors, check in/information areas, sleeping areas, restrooms, showers, and toilet stalls, including portable toilets, public telephones, drinking fountains, eating areas, medical first aid areas and recreation areas (FEMA, 2010).

In terms of capacity, 20 and up to 40 square feet per person should be available for short-term and long term shelter residents (longer than 72 hours). People who use wheelchairs, lift equipment, a service animal, and personal assistance services can require up to 100 square feet. The American Red Cross recommends that, on average, there should be one toilet for every 20 persons in the shelter (FEMA, 2010).

Role of Mosque during Flood Disaster
This section discusses the role of mosques during the recent flood occurrence in different parts of the world. Two of these occurrences were in northern and southern part of India, one in Malaysia and another in the Northern England, UK. Reports indicate that during these calamities, humanity trumped other aspects such race, religion, beliefs and culture. For instance, the flood occurrence in Kashmir and Chennai, India brought together Hindu, Sikh and Muslim communities together to help each other and the Mosques welcomed people of all races to take shelter inside as well as provided food and drinking water. Similarly, during the floods in Sungai Pahang, Malaysia, Muslims and the Chinese worked hand in hand during the critical period of recovery. In Northern England, the Muslim minority offered help and protection through the Mosques for the victims during periods of black out and food-water shortage. These incidents are discussed below for better understanding of the particular situations.

Kashmir valley flood - 2015, India. As reported in “The Indian Express”. It is evening time and the maulvi here just
sounded the ‘azaan’, the call for prayer and devotees rush inside to offer ‘namaaz’. Shortly thereafter, scores of people assemble in the tented courtyard of the mosque to have food. This is Jama Masjid in Hyderpora area which has turned into a major relief centre for those affected by the devastating floods in the Kashmir valley, housing hundreds of people, including women and children. Significantly, in this hour of tragedy, this mosque has become a symbol of communal harmony as a number of Hindus, who had come from outside the state for work, are also taking shelter here (PTI, 2014).

At the mosque premises, community kitchen is being run and donation of clothes is pouring in. The inmates are housed in the three-storeyed building. Around 2400 people eat food every day at the masjid, says Haji Ghulam Nabi Dar, president of the Hyderpora Jama Masjid Committee (PTI, 2014).

Chennai flood- 2015, India. The Chennai flood incident also showed the role of the mosque during the time of emergency in a multicultural and multi-religious society. As reported in “The Milli Gazette”, there are 500 mosques in Chennai. The Indian Union Muslim League Tamil Nadu state committees, too have opened their doors and have emerged as critical shelters, particularly for poor flood victims, irrespective of their religious beliefs.

“Mosques are not only places to perform prayers. They are cultural centres and sometimes, as it now happens, shelters for the persons in need,” KM Khader Moideen, former MP and Indian Union Muslim League (IUML) Tamil Nadu state president told TwoCircles.net.

The doors of the mosques have been opened for the flood victims and the verandas of these mosques bear a scene, which is first of its kind in Chennai – and perhaps whole country – where people from

Sungai Pahang, SJK (C) - 2015, Malaysia. As reported in “The Star Online”. When the floods hit, a neighbouring mosque and Chinese school here worked hand in hand to help more than 400 stranded flood victims in a selfless display of harmony. Located right next to each other by the bank of Sungai Pahang, SJK(C) Khee Chee and the Abu Bakar mosque have coexisted peacefully for more than 50 years.

Overwhelmed by the unexpectedly large number of victims and scope of the floods, the mosque’s management and school did what good neighbours would. School headmaster Lai Teck Pin assigned his staff to buy medicine for families suffering from fever, cold and cough until additional supplies arrived. Badruhlhisham Mohd Zaki, the imam of Temerloh’s main mosque built in 1963, agreed to lend the school the mosque’s large cooking stoves, pots and mattresses.

The mosque also opened up its toilets and bathrooms for use by the victims due to the limited amenities at the school. “The cooperation between us was not planned in advance, but during a natural disaster all you tend to think of is how to help all the victims, regardless of who they are,” Badruhlhisham, 41, said (Ghani, 2015).
various localities, irrespective of their faiths or castes are hurdling together in this time of grief.

Besides shelter, these mosques are also providing them food, water, mats and clothes. Triplicane Mosque tops the list with providing food for more than 3000 people a day while other mosques do their bit by feeding more than 1000 per day. Water bottles, biscuit packets, bread and packet foods are distributed in most of the mosques (Hudawi, 2015).

Flood in Northern England - 2015, UK. Mosques were mobilised to help those affected by floods in Northern England. In messages posted on social media, mosques have offered shelter to those whose homes have been devastated by the flooding in Northern England. They have also prepared food and drink to be distributed to the local community no matter their faith.

The Jamia Masjid Hanfia Mosque in Bradford prepared food and drink for the local community. Following a power outage, the Golden Mosque in Rochdale appealed for candles to be distributed to homes. And in true British fashion, the Golden Mosque also made sure emergency supplies of tea was made available. The Golden Mosque posted in the social media, “We’ve got tea, coffee, & biscuits at the mosque for anyone that’s still out of electricity and water, come down and warm yourself up we’ll be here till late.” (Feed, 2015).

It is well established from the Islamic perspective that mosques are a social and welfare centre within the community. There is ample historical evidence for mosques being the hub of welfare for the community it serves. The incidences described above endorse this statement and shows the significance of mosque within the community for all races, religions and ethnic groups.

Compatibility of Mosque as Emergency Shelter

From the foregoing, it is clear regardless of country or region, the mosque functions as a social and communal institution during periods of disaster. This section discusses the role of mosques as an emergency shelter. The first part highlights the Islamic perspective of mosques being a centre of social and welfare activities. The second part focuses on the potential of modern mosques to act as ready-made emergency shelter among the Muslim communities.

The role of religious buildings and places of worship during disaster periods have not been discussed extensively. First, mosques aside from being a place of worship, is also a centre of welfare activities within the community to foster the relationship among people. Second, Islam commands the Muslims to help one another in times of need, undertake various charitable activities including taking care of the poor. Third, mosque acts as the gathering point for people during five times a day for prayers and to facilitate this, the mosque is usually located at a very convenient place which is easily accessible. Hence, worshippers often partake in its activities as a part and parcel of their lives. This practice is voluntary.
and which is rendered to victims within the community.

As stated in the Evacuation and Shelter Guidance, the voluntary sector and community organisations (including faith-based organisations) play a significant role in managing an evacuation and in providing humanitarian assistance during an emergency. Experience shows that active engagement of the voluntary sector and community organisations in emergency preparedness, such as planning, training and exercising enable them to be more effective in the event of an emergency. The roles that voluntary organisations play range from offering practical and emotional support, assisting with rest centres, supplying food and refreshments, helping with animals and providing equipment. Community groups and leaders can also promote self-help within affected communities and among vulnerable members of the community (HM Government, 2014).

Mosque is the nucleus of a Muslim community all over the world. And this institution is not only known for the religious rituals practices inside it, but also for the social and communal activities that take place within its premise. Wardak stated that while the social organisation of the mosque is, in some important ways, a response to and shaped by exclusionary practices in the wider society, it plays a central role in the maintenance of order within the Muslim community (Wardak, 2002).

On portraying the importance of mosque as a central institution for the Muslims, Omer combined its spiritual and social role in order to guide Muslim communities to have a holistic life.

“And let there be (arising) from you a nation inviting to (all that is) good, enjoining what is right and forbidding what is wrong, and those will be the successful.”

This divine commandment is based on the fact Islam is a tradition that is oriented towards community and Muslims are commanded by Allah to establish goodness and justice within the community. Islam started with a philosophy and doctrine that encouraged solidarity and integration of people into one community. According to Islamic principles, Muslims are required to gather at one common place during five times a day and also occasionally several times within a year (Hamid, 1973). Omer further stated that the mosque is accommodative of every beneficial activity concerning worship, education, politics, economy, security and social relation, which enabled the nascent and ambitious society to make civilisational headway (Omer, 2010). From the foregoing, it is clear Muslims are encouraged to participate in welfare works within the society like aiding people during disaster. From planning and design perspective, the suitability of the institution of mosque depends on several issues which are discussed below.

**Location.** Generally, mosques are established at strategic localities in order to
facilitate easy access for Muslims to perform their prayers five times daily. However, the location of mosques also depends on the growth of the community and expansion of the area. Hamid (1973) explained the developmental phases of mosques where the location of mosque in a given community changes with the passage of time as the community and its surrounding area grow.

Mortada (2003) looked at categories of mosque in respect to its accessibility, location and service zone. Originally developed by the Arab Urban Development Institute, this categorisation refers to three types of mosques, Masjid al-jami which is accessible by walking (daily mosque), Masjid al-jomah (Friday mosque) which is also accessible by walking but the distance is comparatively further, and Musalla which is situated out of the cities and residential boundaries.

The IOM on Design Developments of Evacuation Centers states that victims prefer to stay as close to their homes as possible. Figure 1 shows how mosque of different scales are located in focal points of Muslim communities. It makes the mosque suitable as an emergency shelter during disaster. Added benefit is the practice of people gathering in this institution at regular intervals, which becomes a training ground for them to reach the gathering point within short warning during emergency periods.

**Capacity.** The capacity of a mosque depends on its size. The small-scale community mosques are modest in scale, thus, they have low capacity while the large Friday mosques have a bigger capacity. Imam (2000) has classified mosques into three major classes: Small (3-200 people, usually serves low density small community), medium (201-2000 people, usually serves high density communities), large (2001-above, usually serves high density community or a city).

According to Imam, the average space required for prayer is approximately 11 square feet per person. According to ADA checklist on its Shelter Capacity, 20 square feet per person should be available for short-term or evacuation shelters and up to 40 square feet per person for long term residents (longer than 72 hours).

It must be noted that, people who use wheelchairs, lift equipment, a service animal, and personal assistance services can require up to 100 square feet. As there are several small mosques within any community, the capacity to accommodate victims would be higher compared with any other buildings that could be used as emergency shelter. For the large mosque, its capacity will depend on the level of damage by the disaster and the number of displaced people.

**Layout and facilities.** The layout of mosque usually depends on the facilities it provides. Some mosques only provide prayer facilities having a large mono space with additional ablution and toilet facilities while other mosques provide multipurpose spaces along with the prayer hall. For both cases, there are some spaces which are compulsory to be
Spaces within the mosque and its surroundings can be divided into two types: sacred/prohibited space and multipurpose space. The sacred space is only designated for prayer ritual; hence, no other functions are allowed within this space. Usually the main prayer hall of a mosque is considered as sacred/prohibited space. However, during the Kashmir flood emergency, it could be seen that even the main prayer hall was utilised to accommodate the victims irrespective of their faith. This shows the flexibility of using the mosque in times of emergency.

Figure 1. Basic layout of mosque
Source: Authors

Apart from the main prayer hall, all other spaces associated with mosque are considered to be multipurpose. These spaces can be easily utilised as emergency shelter during a disaster. The veranda, shaded spaces outside the main mosque building, classrooms attached with mosque, hall rooms, dining areas, the courtyard and parking lots among others are suitable to accommodate people when needed.

Among the facilities usually provided in mosques are the ablution and toilet facilities. The ratio of toilet facilities differs from mosque to mosque. Some mosques also provide bathing facilities for the people. Majority of the community mosques have kitchen and dining services attached to them and the latter are important when people take shelter here. Additional classrooms, food courts, lobby space, offices are also
found in some mosques especially in large mosques. These spaces are flexible enough to be used as accommodation for disaster victims.

The necessary spaces for an emergency shelter (according to ADA checklist) are generally available in the institution of mosque (Figure 1). These spaces are accessible entrances, routes to all services/activity areas, routes within toilet rooms, passenger drop off and pick up areas, parking, sidewalks and walkways, shelter entrances, hallways, and corridors, check in/information areas, sleeping areas, restrooms, showers, and toilet stalls, including portable toilets, public telephones, drinking fountains, eating areas, medical first aid areas and recreation areas.

RECOMMENDATION AND CONCLUSION

The discussion above point to the role mosques can play as emergency shelter during disaster occurrence. However, depending on the types of disaster, the planning of mosque is recommended to be customised. For example, in a flood prone area, the mosque must be situated at an elevated site to protect from rising water level. If elevated land is not available, then the plinth or ground level of the mosque should be built higher than the usual height. For cyclone prone areas, the structure of the mosque must be solid enough to withstand strong wind and turbulence. Earthquake is another type of disaster which require the structure of the mosque to be built in earthquake-safe manner.

Mosques in the urban and suburban areas usually receive water supply from the government/municipality supply line which is vulnerable during disaster. It is highly recommended that mosques have their own rainwater catching system installed within their premises or other alternative source of water supply must be ensured. The same recommendation goes for electricity supply. Passive energy sources like solar panels etc are suitable during disasters when main line electric supply could be damaged. Toilet, ablution and bathing facilities must follow an appropriate ratio to serve people sufficiently during disaster. Other facilities, such as kitchen and classroom are important for long term stay.

Every Muslim community establishes mosque as the centre of its settlement. There are many mosques all over the world, especially in Muslim majority countries. If these mosques can be utilised during the time of disaster as emergency shelter, it would benefit the community. The recent disasters cited in this study showed the potential of mosques as emergency shelters. It is now the task of governing bodies, academics and professionals to explore the utility of mosques further as a potential shelter during disasters to save lives and cost.

REFERENCE


Pluralistic Islamic Cities and the Significance of Marrakesh Declaration

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ABSTRACT

If Quran offers the timeless guidance and Sunnah (the way of Prophet Muhammad) is the truthful way, the study on how to improve the planning methods according to Islamic Principles would be of immense help to a nation. Without a doubt, Exemplary Islamic City is the goal of this study. But how are we going to deal with pluralism in our planning methods while balancing modernity and Islamic notions? The Medina Charter, prepared as the basis for the Medina city-state, was introduced by Prophet Muhammad, the first written constitution in Islam and arguably, the first instance of constitutional law in society. A large number of officials from more than 100 predominantly Muslim countries participated in this conference. The objective of this study is to revive Medina Charter for the modern day Islamic City planning which would enable the states to develop better and more appropriate planning methods for pluralistic societies and highlight the importance of Marrakesh Declaration. A qualitative method will be implemented in this study with content analysis method.

Keywords: Islam and pluralism, Islamic city planning, Marrakesh declaration, Medina charter, revive

INTRODUCTION AND LITERATURE REVIEW

According to Pew Research Centre, there are around 50 Muslim majority countries in the world. Most of these countries are politically unstable and could not provide safety to their citizens, resulting in more and more families migrating to the West despite the bitterness and resentment
towards the Muslims on those foreign lands. The resentments, Islamophobia and the negative perceptions of the people around the Western world generally targeting Islam is taking on global proportions. America, the most celebrated Democratic Nation, just elected a white supremacist President Donald Trump who threatened the safety of minorities, immigrants and Muslims.

The Slate Magazine and several others reported that within one week of election, more than 300 incidents of harassment or intimidation have been reported against the Muslims and according to the Southern Poverty Law Center, most of them targeting minorities and Muslims. The Huffington Post reported that Steve Bannon, Donald Trump’s chosen chief strategist, expressed dismay at the number of tech executives who are immigrants from Asia. More and more discriminations have occurred against Muslim communities and at the same time, extremist groups, like ISIS, are pouring fuel into fire. Several reporters documented the situations in different part of the world and they comment that ‘Being a Muslim in many parts of the world currently is like being a Jew in 1933 Germany’.

The purpose of this research is to develop the pluralistic aspect of city planning for a more successful Islamic Society just as the first Islamic city created by Prophet Muhammad. This can be done by reviving ‘Medina Constitution’. This study focuses on reviving the true essence of value-centred Islamic City This is to ensure better relationships among different groups within the society and create the peaceful equilibrium.

This is a path to achieve an Islamic nation where everyone can be included in managing the affairs of their own society, in accordance with their rights and duties, to be outlined by a reasonable constitution that seeks harmonious living, the rule of law, and redressing political grievances with fairness and equity; city planning which favours Pluralism came to the importance. The Medina Charter, prepared as the basis of the Medina city-state established by Prophet Muhammad, was the first written constitution in Islam and arguably the first instance of constitutional law in society. It was an agreement that was reached without war, fighting, violence, or compulsion and voluntarily due to their commitment to the shared principles contained therein, within the sphere of positive cooperation, the context of their conditions, and the various elements of the Medinan society.

Moroccan King Muhammad VI held a prime conference in Marrakesh City in the Kingdom of Morocco in order to study more deeply on the rights of religious minorities in Muslim countries, both in theory and practice. According to the report by (Muslim Peace Forum, 2016), the Ministry of Endowments and Islamic Affairs of the Kingdom of Morocco and the Forum for Promoting Peace in Muslim Societies, based in the U.A.E., jointly organised the conference from 25th – 27th January. A great number of officials from political and religious
background participated in discussions including Ministers, Muftis, Religious Scholars of different schools of thought and Academics of different background and field. Concerned representatives of several religious background and various international organisations also attended the conference. The conference was entitled as ‘Religious Minorities in Muslim Lands: It is Legal Framework and a Call to Action.’ This Marrakesh Declaration was a remarkable incident for contemporary Muslim societies and it urges the participants and scholars across the world to revive the Medina Constitution. However, many individuals worry that it would be ignored after an initial outburst of enthusiasm. Scholars should put more effort in reviving the Medina Constitution and politicians and planners ought to put more effort in its application to modern day Islamic society.

METHODS

After reviewing the steps of how to plan, propose and conduct research according to (Creswell, 2014) and (Yin, 2009), Case Studies are most suitable in inquiring especially evaluation, in which researcher develops an in-depth analysis of a case according(Creswell, 2014). The case study for this research is carried out on Medina Charter and establishment of the first Islamic city by Prophet Muhammad (pbuh) in year 622 CE of Medina. It is a critical approach of content analysis on case study with in-depth analysis approach.

Since the research is based on Transformative Worldview approach, Qualitative method is most suitable according to (Creswell, 2014). The research procedure is to examine issues related to marginalized groups of pluralistic society, to collect the data stories and determine the collected data. It will focus on a single concept or phenomenon: Islamic city planning and reviving its true essence. It is to bring values into the study of Medina Charter and Pluralistic Islamic City Planning and to study the context and setting of participants (marginalized groups of minorities in Muslim predominant lands). After doing so, it is to validate the accuracy of findings. After making interpretation of data from content analysis, it is to propose a most suitable framework. Extended results and further recommendations is to collaborate with city planners for fruitful results of the research.

DISCUSSIONS AND CONCLUSION

Although it is a fact that no matter how well we do we work towards peace and justice policies, not all conflicts on earth will be resolved. Some conflicts will still lead to war. That is why a practical theories and realistic solutions offered in Islam are so much different from a utopian one desire. Islamic principles are based on either pacifism or just war theories. According to (Rahman, Sami, & Memon, 2016), Islamic pacifism is largely based on Sunnah (practices of the Prophet Muhammad) that teaches us to deal our enemies on humanitarian ground. The profound philosophical and even insightful spiritual teaching of the Prophet is based on a state of mind that looks for a reciprocated
vision and discourse. It goes with the peacemaking rather than waging war.

After suffering tortures at the hands of the Meccans, in the year 622 CE, Prophet Muhammad migrated to Medina. This event of Hijrah by the Prophet is considered to be of great importance in the Islamic history. It would be wrong to interpret it as an act of fleeing from death threat. Shaykh Hamza Yusuf pointed out, at the Marrakesh conference, that the Muslims usually overlook the fact about Islam can be severe to others. He reminded that the Prophet experienced first-hand persecutions and knew what it was like. The Prophet saw his Sahabas tortured and murdered. Even after 13 years of bearing this persecutions, a beautiful Sunnah (Yusuf, 2016) reminds us there’s a meaning to the suffering of Prophet. Many of us were caught up in the misconception of division and tend to forget the tolerance part of Islam. Yusuf (2016) reminded in the same conference that the very 3 Sunnah that people usually forget is that: (1) The Sunnah of being oppressed; (2) the Sunnah of living under the just non-Muslim government, like the Ethiopian government where Prophet sent his followers; and (3) the Sunnah of Power. All three were a part of Sunnah. And if we look at Surathul-Haj in Quran, when the permission early-on in Prophet’s migration to Medina is given which said that the permission was granted ‘for those to defend themselves, because they were oppressed.’

The religious sanctity attached to the Migration to Medina and it gave an importance as it has been referred in the Qur’an as a deed performed in the path of God. Furthermore, this event marks out the great qualities of Prophet’s character and some of the most splendid aspects of his personality as the leader of one of the greatest historic revolution. Subsequently, he developed the first written Constitution of Medina (also known as the Medina Charter). It focused addressing the disputes and issues among the people of Medina. It covered the issues of not only Muslim immigrant and local Muslims but also Jews, other non-Muslims and their non-Muslim allied tribes. The philosophy and the values of medina charter is not specifically for Islam or Muslims but rather, it refers to universal doctrine of peace-making regardless of religion, race and ethnicity (Rahman et al., 2016). It acts as a harbinger to address the present-day questions, offering approaches to solve diverse issues between the pluralistic societies. It is not only important as a first constitution, but still timeless and applicable to contemporary issues and conflicts occurring in the pluralistic society. The key focus of the charter was relationship rather than group dynamics. As Hamidullah (1975) rightly indicated, “…this new constitution…brought with it importance, and…to Arabia at least…very revolutionary change and improvement, by providing the people with a central public institution for seeking justice, in place of everyone seeking it with the power of his own hand or, at best that of his family. This epoch-making innovation…brought an end for all times
to the chaos of tribalism and which laid the basis for a wider institution, viz a State.” The Medina Charter is a prominent example and should be emphasized in relation to current global conflicts. Overall, the Medina charter can represent the best model of conduct to develop and maintain a successful pluralistic society and establish better political and social relations among diverse groups (Rahman et al., 2016).

Bayyah (2016) claimed in Marrakesh Declaration that the accusation that Islam oppresses minorities has no basis in sacred law or in history. History itself testifies that there was no religion except that minorities experienced calamities living amongst them at some point in history and in some place on the earth. That lesson necessitates that all of us work together and that we should all be members of the “majority,” for if justice reigns, equality is guaranteed, and mercy spreads; then the concept of “majority or minority” will no longer have any significance. Hundreds of academics and scholars of various faiths pledge to collaborate and work on in reviving the historical Medina Charter that may serve as a basis for contemporary conceptualisations of citizenship in Marrakesh Declaration. The dream of having a just Islamic constitution and developing a constitutional citizenship, has no concept of majority or minority that would lead to infringing upon the rights of others. That citizenship would be committed to a mutuality that ensures freedom and guarantees societal peace. Such is a sound foundation, accepted by both religion and the pursuit of the commonwealth. To quote the famous theologian Hans Küng, ‘There can be no peace in this world without peace among the religions’. I would like to urge the scholars in Islamic City Planning to give more thoughts on reviving Medina Charter according to the Marrakesh Declaration. (Bayyah, 2016) and hundreds of scholars called for peoples of all faiths to establish an alliance for peace—spiritual and psychological peace, the kind that inspires us to do good in the world. John Lenon would say ‘A dream you dream alone is only a dream. A dream you dream together is reality.’

Among many other concerned personals is Cardinal Theodore E. McCarrick, Washington’s retired archbishop. He urged that the Marrakesh Declaration, drafted in January to have the same effect, not remain ignored (Pattison, 2016). McCarrick, during an assembly at the National Press Club in Washington, discussed about the Medina Charter proposed by the Prophet Muhammad which allowed Muslims and non-Muslim tribes, including Jews, to live in Medina in peace and to come together for common defence. Those principles, he said, have been distorted by groups in different parts of the Muslim world, “taking the Quran and taking the writing of the Prophet and using them for their own agenda ... for power over their own people. This declaration can change the whole face of Islam…. Not change it, but bring it back to where it was. Don’t let this declaration die,” McCarrick told the assembled journalists “Let this be a living challenge.”
This study strongly believes reviving the Medina Charter will lead the nation to a path of rationality, nobility, wisdom, virtue, and benefit.

RESEARCH OUTPUT AND BENEFITS
This research was aimed at developing a better and more appropriate planning framework for a more successful Islamic Pluralistic Society. This study will also help in reviving the true essence of value-centred Islamic City Planning to adapt to the modern Islamic society which will also results in having better relationships among different groups within the society and create the peaceful equilibrium. Since it focuses on reviving one of the most important documents of Islamic history, the Medina Charter, according to Marrakesh Declaration 2016 (The Forum for Peace, 2016), it will immensely help in reviving traditional and authentic Islamic notions to enhance our modern day city planning.

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Reviving Medina Charter to Enhance Contemporary Islamic City Planning in Malaysia

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ABSTRACT

Medina was a multi-ethnic and multi-religious society. The Prophet composed a document governing the relations between Muslims and other religious communities that would come to be known as “the Constitution of Medina”. This document was, for all intents and purposes, a just constitution that established a type of contractual citizenship. It affirmed that those who were under its authority were one, cohesive, unified polity with all of its citizens enjoying equal rights and having the same duties. This document affirmed the unity of society in terms of religious pluralism and freedom of religion, but, despite its obvious importance, it has not garnered much scholarly attention. The objectives of this study are to: (i) identify the characteristics of Pluralism in Islamic City Planning; (ii) investigate the importance of Medina Charter towards Islamic City Planning; and (iii) develop better and more appropriate planning framework for Pluralistic Societies according to Islamic Principles. A qualitative method is adopted in this study which uses Content Analysis and Comparative Study to analyse secondary data. Findings indicate the most appropriate planning framework for plural societies like Malaysia is based on Islamic principles and the Medina Charter.

Keywords: Islam and pluralism, Islamic city planning, Medina Charter

INTRODUCTION

In order ‘to preserve the integrity of a religion, knowledge alone is not enough’, Khan claimed (2016). Islamic tradition encourages us to be inquisitive but we need the right kind of mindset. It is possible that
someone who knows so much may not have the right thinking. This leads to the question of whether we on the right track on designing Islamic cities? When Einstein was once asked how it felt to be the smartest man alive, he humbly answered he wouldn’t know and one should ask Nikola Tesla instead. Nikola Tesla, best known for his contributions to the design of the modern alternating current electricity supply system, pointed out that ‘even the best scholars and scientists of us today, would rather think deeply instead of clearly.’ He continued, ‘one must be sane to think clearly, but one can think deeply and be quite insane.’ We spend millions of dollars on researches on far less significant aspects such as whether or not having a dome in a mosque is essential. However, when it comes to enhancing the core values of Islamic elements in city planning (not only in the research area, but also in application of the findings to the society), we are still very much lacking. The most terrible genocides, wars and the mass terrorist acts of human history were not committed by mere ignorance of truth. They were made knowing the truth. Those were the choices made by the leaders and planners of those era and yet it continues.

LITERATURE REVIEW

The reason why many religious groups think they are the chosen ones and yet fail to act upright, or the reason why many rationalists have claimed the ability to reason well about ethical issues causes good behaviour (Haidt, 2013) might be the same. Philosophers may believe that reasoning is the royal road to moral truth where people who reason well will act morally. Religious leaders may believe that scriptures and rules from God are the only path where people will act morally in a just community. If that were the case, then moral philosophers - who reason about ethical principles and moral justice all day long - should be more virtuous than other people. The same reason why planners and masterminds of cities with bold and strict rules of religious authority fail to be exemplary. The philosopher Eric Schwitzgebel conducted a survey on how often moral philosophers donated to charity, call their mothers, vote, donate organs, donate blood, clean up after themselves at philosophy conferences, and respond to emails purportedly from students. According to Haidt (2013), none of these shows moral philosophers are better than the others.

In other words, expertise in moral reasoning or spiritual teachings alone does not improve moral behaviour. Sometimes it might even make it worse by making the person more skilled at justification. There is a reason why village preachers, scholars (traditionalists) or the youngster jihadist pawns of extremist groups cause immense harm to the community without realising it. The argument here is not that we should all stop religious learning or reasoning skills and follow our gut feelings. The environment has a great effect on individuals more than we realise it. Haidt (2013) suggested that enhancing the environment where every individual is respected to safeguard their reputation can improve ethical behaviour. Lack of
consideration of pluralism especially in this globalisation era, is a dangerous path in city planning where the cracks between the groups could widen.

His Highness, King Muhammad VI of Morocco, hosted a conference in Marrakesh in the Kingdom of Morocco on January 2016 (Muslim Peace Forum, 2016) to understand and ensure the rights of minorities in Muslim land, both in theory and in practice. The conference attracted representatives from various religions, from the Muslim world and beyond, as well as representatives from various international Islamic associations and organisations around the world. They discussed and called for radical changes in the Islamic world. Many of the concerns raised at the Marrakesh conference are related to the objectives of this study. The 2016 Muslim Peace Forum (The Forum for Peace, 2016) centred around the revival of Medina Charter as a solution for many of the current unfortunate circumstances affecting Muslim societies. By reviving the Medina Charter, this study aim to provide a model for Islamic Planning which favours pluralism and justice as the first planned city-state of Islam by Prophet Muhammad.

METHODS
After reviewing the steps of how to plan, propose and conduct research according to Creswell (2014) and Yin (2009), the authors found Case Studies are most suitable for their research inquiry, in which the researcher develops an in-depth analysis of a case. The case study for this research is carried out on Medina Charter and establishment of the first Islamic city by Prophet Muhammad (pbuh) in year 622 CE of Medina. It is a critical approach based on content analysis.

Since this research is based on transformative worldview approach, qualitative method is most suitable according to (Creswell, 2014). The research examine issues related to marginalised groups in a pluralistic society. It will focus on a single concept or phenomenon: Islamic city planning and reviving its true essence. It contributes to the study on Medina Charter and Pluralistic Islamic City Planning and to study the context and setting of participants (marginalised groups or minorities in Muslim dominant countries). After data is interpreted based on content analysis, the most suitable framework for this research is proposed. Based on the findings, the study will recommend ways to collaborate with city planners.

DISCUSSION
The famous 20th century design principle ‘Form Follows Function’ explains that shape of a building or object should be based primarily on its intended function. This is the reason why there is heavy focus on functions in architecture and not aesthetic forms. For Swiss architect Bernard Tschumi, ‘Form Follows Fiction’. He suggested to seek for something even more than Function. Before Function, there are stories and culture and that is Fiction. The reason architecture is considered to be a little more than engineering is because it is a combination of science and arts. Good architects learn the
needs of inhabitants, their desires, favours, sometimes even their inner selves to be able to design a perfect place. Psychology, history and culture play important roles in architecture. Architects know that it is impossible to design something outstanding if it does not come from their hearts. And no two hearts are identical. Architecture has never been just about the form, but rather its representation, its ideas, and what it can do and its transformation of a place from a space. Designing cities are much more delicate than a house. Cultural backgrounds and racial differences must be considered. So why do we assume it is okay to design a city with one-sided policy to oversee every citizen? City Planner Amanda Burden, the director of the New York City Department of City Planning from 2002 to 2013 said that when we describe cities, images of ‘combination of buildings and streets’ is usually what come to our minds. Even though in reality ‘cities are fundamentally about people and their stories’ (Burden, 2014). The design must be relevant to the types of people who live there. Great cities didn’t happen just by accident but instead they are a product of dedication and focus. A great city could be like a fabulous gathering. People would stay because they are having a great time.

So how do we design a good city? Design is a discipline that, regardless of its subject, is closely related to people, because they are at the end of the chain. Designs that listen to the end users are being implemented in projects all over the world and have been very successful. An American urban planner, Speck (2013), noted that ‘The best strategy we can have as a city is not the old way of trying to attract corporations and trying to have a biotech cluster or a medical cluster, or an aerospace cluster, but to become a place where people really want to be. According to Speck (2013), 64% of people who moved residences decide first where they want to live, before even looking for a job. Suppose if we were to move to a better city, we do not choose it only because it is aesthetically beautiful, or because it has monuments such as Eiffel Tower or Statue of Liberty, or because its roads are cleaner than the other cities, or the transportation system in the city is good. We choose it because it gives us security, has good educational facilities, and it respects our cultural peculiarities. All these factors are intangible, and yet, they define the cities. How do we provide this kind of security to our residents? Most cities in the world do not just accommodate only one type of group. Pluralism and promoting diversity has become important in modern city planning. Therefore, ‘Islamic city planning’ would entail consideration of all these factors. It is a risk worth taking to safeguard pluralism. It is not a new concept or notion, rather, it has been there since more than a century ago in Medina where Prophet Muhammad established and promoted diversity right under his rule by introducing the famous constitution called ‘Medina Charter’ which this paper emphasises worth reviving.

According to well-known author and professor, Aslan, pluralism faded after Prophet Muhammad’s death even though
its essence was founded in Islam. “Quran said along the lines that God could have given you one Prophet and one scripture if he wanted to but He chose to make you into different communities - quote - So that you may know each other” (Aslan, 2014). But this notion of Jews and Christians as fellow believers did not last. After a generation or so, the religious scholars quickly transformed the rest of religions into Non-Believers and separated Islam out of its parent religious ideology as a way of creating independence. He said the idea of Islam which annuls other religions was never there, especially when the Quran says ‘It completes the other religions’ (Aslan, 2014).

Why is pluralism and revival of Medina Charter important in contemporary Islamic City Planning? Islamic emphasises its believers to be good neighbours, citizens and best guardians (rulers). Today, Muslims are being branded as being easily offended. Therefore, Islam should claim it promotes pluralism and condemns racism rather than any other religion in the world; when Prophet Muhammad clearly said in his last sermon “…..All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also, a white has no superiority over a black nor a black has any superiority over white except by piety and good action…”. This was written 100 decades before the American civil war even before the west pondered on the possibility of racial equality. Not only does Islam cherish ethnic diversity, it also welcomes the different religious approaches based on this hadith “…..my Ummah will split up into seventy-three sects.” The Hadith was recorded by Hazrat Abu Huraira and more than 15 companions of the Prophet (pbuh) which is mentioned in famous books on hadith such as Abu Dawood, at-Tirmidhi or al-Hakim. It is clearly understood by most scholars that the numeric 73 does not refer to the most righteous, but rather that religious approaches will differ immensely among the more than 70 branches within the Muslim community which the Prophet lovingly called “My Ummah” (Qadhi, 2014). Despite the controversies surrounding 1.6 billion Muslims globally, the evidence of around two million Muslims of all sects gather in peace yearly to perform the pilgrimage (Hajj) has never been practised by any other religion on this planet.

Many influential individuals like Glenn Beck, a well-known American radio host, founder of TheBlaze television network and a thirteen-time #1 bestselling author argues in his book ‘It IS about Islam’ argues ‘there are many good Muslims. However, they are good not because they are Muslims but because they are not truly practicing Islam’ (Beck, 2015). People are increasingly being indoctrinated through the mass media. More and more questions have been raised on the peaceful nature of Islam when Muslims respond solely by avoidance or violence. Many politicians around the world have become famous due to their hate speeches against Muslims. Even US (a country which projects itself as a beacon of human rights) President, Donald Trump, launched
his presidential campaign on a platform of mass deportation, ban on Muslim migration, shutting down of mosques, and building a wall around America (Boaz, 2016).

Pluralism is a very important notion which we tend to overlook most of the time. It has always been a winning card even if the groups tend to be the nation’s biggest potential enemy and threat. Nonetheless, to befriend your enemy even when they might never become one of the believers eventually is the risk taken by all the great leaders of the past, from the Prophets to the most successful presidents and leaders. This group of ‘potential enemies who should be eliminated’ will become ‘friends with differences’ who can live peacefully. Among the most recent successful revolutionary challenge and extraordinary practice of Pluralism seen in history can be credited to Nelson Mandela, the oppressed minority black leader who spent 27 years in jail for standing up for the rights of black and coloured South Africans. He famously stated ‘Do not address their brains. Address their hearts’ (Stengel (2010). During his leadership, he was accused of spending more time on erasing ‘white fears’ than relieving ‘black hardship’. A weak heart and mediocre policies cannot handle help in forgiving and compromising with the enemies, cherishing racial harmony and pluralism. People underestimate the power pluralism in planning. It took years for the people to see that he was healing the nation by winning the loyalty of his oppressors. With his pluralistic policy on cherishing the others, he became the first black president in the history of South Africa and changed the lives of its citizens forever. It is now ranked as one of the most accomplished developed country where the blacks and the whites live in peaceful coexistence.

Compromise is vital for pluralism to work. But if we look back in history, the challenges we are facing today is nothing compared to how Islam began in history. After suffering torture at the hands of Meccans, in 622 CE, Prophet Muhammad was forced to migrate to Medina. However, his benevolent character meant that he never spoke about revenging the people of Makkah but instead spoke about spreading love, peace and humanity. The migration of Prophet Muhammad from Makkah to Medina is one of the best examples of importance of peace, security and interfaith. According to (Tahir-ul-Qadri, 2012), the first pledge of allegiance at Mina was 12 Medinan people who embraced Islam witnessed by Prophet Muhammad and who were subsequently declared as his representatives to Medina. The Prophet delivered his first sermon in Islam to them. This historical sermon has been documented in several Islamic historical books authored. The sermon consists of seven points: 1) To be faithful and obedient to Almighty Allah, 2) To not commit theft in one’s life, 3) To not commit adultery, 4) To not kill, 5) To not falsely make allegations against anybody 6) To not backbite, 7) To practise every good and abstain from every evil (Ibn Hisham, as-Sirat-un-Nabawiyyah, Vol. 2, p. 281). Among the seven aspects discussed, only one aspect deals with faith or religious
matters while the rest emphasises on reforming and refining the moral behaviour of humans. These are aimed at protecting people from all kinds of social crimes and they are secular in nature.

The first written Constitution of Medina (also known as The Medina Charter or the Charter of Medina) was drafted and declared by Prophet Muhammad in the 622 AD to the people of Medina who included not only immigrants and local Muslims but also Jews and other non-Muslims and their non-Muslim allied tribes. The Constitution was meant for the ten thousand-strong multi religious citizens of the state of Medina. This written constitution provided the Medinan society with the concept of devolution of powers which later became the practical foundation of democracy. It also led to more balanced and moderate attitude of the communities living here. For the first time in history it gave birth to the idea of a nation which would include all faiths and cultures living peacefully in a geographical location. The concept of rule of law also emerged from this constitution for the first time. It respected local customary laws of all tribes and religions living together. According to Tahir-ul-Qadri (2012), it guaranteed the protection of human rights, the protection of women rights, social rights, cultural rights, religious freedom, and the rights of minorities living in the state. It declared Medina, a State of peace and security, free from every kind of violence and terrorism. Prophet Muhammad subsequently established the first Islamic city-state. The Medina Charter, which was the first declaration of the area as a city-state, outlined the rights and duties of its citizens, ensured collective protections for all citizens of Medina, including both Muslims and non-Muslims, and provided the first means of seeking justice through law and community instead of tribal military actions (Yildirim, 2006).

The nation was based on the principles of pluralism. The most favourable aspect policy of Democracy is Pluralism. It is about time we should start taking it seriously and revive this notion of Medina Charter in our planning methods.

**RESEARCH OUTPUT AND RECOMMENDATIONS**

This research was aimed at developing better and more appropriate planning framework for a successful Islamic Pluralistic Society. This study showcases the true essence of value-centred Islamic City Planning as an alternative to modern Islamic society which will also results in having better relationships among different groups within the society and create a peaceful equilibrium. Since it focuses on reviving one of the most important documents of Islamic history, the Medina Charter, it will immensely help in reviving traditional and authentic Islamic notions to enhance our modern-day city planning.

**ACKNOWLEDGEMENT**

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REFERENCES


Islamic Work Ethics and Leadership Style to Improve Organisational Commitment of Teachers

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ABSTRACT
This study aims to assess and analyse the influence of Islamic work ethics and transformational leadership style and transactional leadership style to enhance organisational commitment of teachers. A total of 50 teachers were recruited as respondents who provided data through self-administered questionnaire. Data was analysed using multiple linear regression modelling and processed using SPSS version 20. The results indicated that only transformational leadership significantly influenced organisational commitment, while transactional leadership and Islamic work ethics had no significant effect.

Keywords: Islamic work ethics, organisational commitment, transactional leadership, transformational leadership style

INTRODUCTION

Background
SMA Assalaam is one of the educational activities established by the Modern Islamic Boarding School (PPMI) Assalaam, under the Foundation Council of the Islamic Course Surakarta (YMPIS) founded by H. Abdullah, Hj Marzuki and Siti Aminah Abdullah. This school has a vision and mission to realise the balance of spiritual, intellectual, and moral towards producing ulul albab (people of intellect) who are devoted to God, and to increase the positive image of the institution. The school’s performance can be seen from the increase in its enrolment, number of students, the average test scores obtained, the percentage of graduates who can join with several state universities. The average scores of National...
Examination is shown in Table 1 and which indicates the average scores of the students must be increased.

Table 1

<table>
<thead>
<tr>
<th>Academic Years</th>
<th>Total Students</th>
<th>Average National Examination (UN) Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>2009/2010</td>
<td>527</td>
<td>7.52</td>
</tr>
<tr>
<td>2010/2012</td>
<td>582</td>
<td>7.76</td>
</tr>
<tr>
<td>2011/2012</td>
<td>500</td>
<td>7.83</td>
</tr>
<tr>
<td>2012/2013</td>
<td>472</td>
<td>7.45</td>
</tr>
<tr>
<td>2013/2014</td>
<td>462</td>
<td>-</td>
</tr>
</tbody>
</table>

In order to achieve the vision, mission and educational goals of the school, its environment should be conducive and there should be harmony among the educators, such as school principal, teachers, and administrative personnel, each of whom has a considerable role in achieving the school’s goals. Teachers are key to success of an educational institute and they should be a good role model in moral and spiritual terms. In order to achieve the vision and mission as well as improve the performance of schools, it needs highly committed teachers.

The objectives of the paper are to analyse and explain the influence of transformational leadership, transactional leadership, and Islamic work ethics to increase organisational commitment among teachers.

THEORETICAL BACKGROUND, RESEARCH FRAMEWORK AND HYPOTHESES

Organisational Commitment

Robbins and Judge (2010) argued that organisational commitment is the degree an employee favours and supports his or her organisation and its goals and intention to be part of the organisation. Organisational commitment therefore is an active relationship between the individual and the organisation. According to Dessler (2010), an organisational commitment is the strength of identification and the employee involvement with the organisation. Commitment to the organisation means more than just formal membership, as it shows willingness to achieve the organisation’s objectives. Allen and Meyer (1997) stated that there are three components of organisational commitment, namely affective commitment, normative commitment and continuance commitment.

Transformational and Transactional Leadership

According to Burns (as cited in Yukl, 2010), transformational leadership essentially emphasises the importance of leaders to motivate their subordinates to carry out their responsibilities. Transformational leadership has five dimensions, namely: 1) Idealise influence attribute; 2) Idealise influence behaviour; 3) Inspirational Motivation; 4) Intellectual motivation; and 5) Individual consideration. Bass (as cited in Yukl, 2010)
suggests transactional leadership consists of three Rewards contingent (contingent reward) and Management by exception which can be divided into active and passive management.

**Islamic Work Ethics**

According to Asifudin (2004), work ethics from the perspective of Islam is based on faith that comes from the belief system of Islam which shapes the person’s basic attitude towards employment. Islamic work ethics is based on the concept that work: (1) is a translation of aqidah; (2) is based on science; and (3) imitates the properties of the Divine and follow His instructions.

**Literature Review**

Ejere and Abasilim (2012) found that transformational leadership style has a strong and positive impact on organisational performance while transactional leadership style has a weak positive impact on organisational performance. Transformational leadership significantly influenced job satisfaction and organisational commitment. Researchers have studied the influence of Islamic work ethics and found it has a significant influence on employee positive behaviour and outcome. Jamil (2007) stated Islamic work ethics has a significant effect on organisational commitment, which in turn has positive and significant influence on employee attitude in facing organisational change. These findings were corroborated by Mutaqin (2010) that Islamic work ethics has a significant influence on employee performance at Surakarta Health Polytechnic. Muhaimin (2013) showed work ethics of teachers significantly affected their performance. Abbasi and Rana (2012) found that Islamic work ethics significantly affected employee citizenship. Abdi, Nor and Radzi (2014) showed while Islamic work ethics contributed to positive employee work performance there was no significant effect on organisational commitment. Yunus, Rahim, Shabuddin and Mazlan (2011) used the questionnaire short version of IWE developed by Ali containing 17 items of questions. These studies clearly point to how Islamic Work Ethics has positive effects on employee commitment and employee satisfaction.

**Research Framework and Hypotheses**

This research was based on the theory that transformational leadership style, transactional leadership style and Islamic work ethics have positive impacts on organisational commitment of teachers. Three hypotheses were proposed: 1) Transformational leadership significantly influences organisational commitment of teachers; 2) Transactional leadership significantly influences organisational commitment of teachers; and 3) Islamic work ethics significantly influences organisational commitment of teachers.

**METHODS**

The independent variables in this study are transformational leadership (X1), transactional leadership (X2) and the
Islamic Work Ethics (X3) and dependent variable is organisational commitment (Y). The transformational leadership (X1) and transactional leadership (X2) were measured by teacher’s assessments of principal leadership based on Multifactor Leadership Questionnaire (MLQ) developed by Bass and Avolio (as cited in Yukl, 2010). Islamic Work Ethic of Teacher (X3) was measured by the teacher’s self-perception. Organisational commitment of teachers (Y) was measured using a questionnaire developed by Allen and Meyer (1997).

This research was conducted in Assalaam Kartasura High School, in January 2015. The study sample was high school teachers. Saturation sampling was used in this study which meant the entire population was observed as samples (50 teachers). Validity and reliability testing was carried out to ensure that the research instruments were suitable for the research. The test of classical assumptions was carried out using SPSS programme while the research hypothesis test was conducted using multiple linear regression analysis, using SPSS.

RESULTS AND DISCUSSION
Assumptions and Model
Results of validity and reliability testing indicate that the instruments used to determine overall organisational commitment and transformational leadership are valid and reliable. Instrument for the measurement of transactional leadership and Islamic work ethic is also valid and reliable and therefore could be used in this research.

Results of the classical assumption tests, normality, multicollinearity, and heteroscedasticity, indicated that the assumptions are satisfied. The coefficient determination of the model was 0.602 and F value of regression is 3.986 with the significance level of 0.013, indicated that the regression model is good.

Hypothesis Test Result

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardised Coefficients</th>
<th>Standardised Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>0.908</td>
<td>0.986</td>
<td>.921</td>
<td>0.362</td>
</tr>
<tr>
<td>Transformational</td>
<td>0.546</td>
<td>0.180</td>
<td>0.404</td>
<td>3.034</td>
</tr>
<tr>
<td>Transactional</td>
<td>0.011</td>
<td>0.136</td>
<td>0.012</td>
<td>0.081</td>
</tr>
<tr>
<td>Islamic Work Ethics</td>
<td>0.191</td>
<td>0.173</td>
<td>0.159</td>
<td>1.103</td>
</tr>
</tbody>
</table>

Dependent variable: Organisational commitment
Source: Research data processed (2015)
Hypothesis 1: Transformational leadership significantly influences organisational commitment. Multiple linear regression analysis to test hypothesis 1 produced $t$ value 3.034 and a significance level of 0.004. As the significance value is less than 0.05, it can be concluded that transformational leadership significantly influences organisational commitment of teachers in Assalam high school. The results support those of previous studies. Transformational leadership contributed to good employee performance and organisational commitment and positive behaviours that support organisational performance.

Hypothesis 2: Transactional leadership significantly influences organisational commitment. Multiple linear regression analysis for testing hypothesis 2 showed $t$ value of 0.081 and a significance level of 0.936. As the significance value was greater than 0.05, it was concluded that transactional leadership does not significantly influence organisational commitment of teachers in Assalam High School. This is consistent with results of previous studies, that transactional leadership is a leadership based on an exchange, and the desire to receive a reward, and not because of loyalty to the organisation.

Hypothesis 3: Islamic work ethics significantly influences organisational commitment. Results of testing hypothesis 3 with a multiple linear regression produced $t$ value 1.103 and a significance level of 0.276. As the significance value is greater than 0.05, it can be concluded that Islamic work ethics has no significant effect on organisational commitment of teachers in Assalam. This is not in line with the results of previous study conducted by Ali, Khan, Mushtaq, Khan and Naqvi (2013), but supports that of Abdi et al. (2014) who focused on staff and lecturers at University Insaniah, Kedah. The results showed that the Islamic work ethics has significant effect on employee performance, but not on organisational commitment.

The results are also consistent with that of O’Reily (1989) that organisational commitment was due to employees sharing the values of their organisation. The similarities in values positively and significantly affect organisational commitment. In cases where Islamic work ethics does not significantly influence organisational commitment is because there is no sharing of values between the organisation and the employees. Abdi et al. (2014) also showed that Islamic work ethics had no significant effect on organisational commitment.

CONCLUSION

This study found that:

1) Transformational Leadership significantly affect organisational commitment of employees.

2) Transactional leadership has no significant effect on organisational commitment of employees.
3) Islamic work ethics has no significant effect on organisational commitment of employees.

RECOMMENDATION
From the foregoing, the study has shown efforts to improve organisational commitment of employees can be done by implementing transformational leadership behaviours.

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The Architectural Thoughts of Hijjas Kasturi on the concept of a National Architectural Identity

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ABSTRACT
The main purpose of this paper is to present the thoughts of Hijjas Kasturi on national architectural identity for Malaysia. An interview session with him was held and questions of society and architecture were posed to elicit his unfettered views about the subject matter. Although there are a few writings that have described his buildings within this context of inquiry, none has been able to get up close and personal in relation to his private thoughts on this issue. Hijjas gave a clear insight into transforming the issue of culture, climate and clients into an expression of function and technology that presents a unique direction of design approach to a country that is struggling between modernity and conservatism.

Keywords: Function and technology, Hijjas Kasturi, national architectural identity, unique design approach

INTRODUCTION
Hijjas Kasturi is one of the most famous architects in Malaysia and is credited for iconic buildings such as the Maybank Head Quarters Building in Kuala Lumpur and the Menara Telekom in Petaling Jaya. He has been practising for five decades after a short stint as an academic in what is now known as UiTM. This paper presents his thoughts on the question of national architectural identity based on an interview with him and the authors held at UCSI University in early 2018. This paper is important to reset the agenda for a national architectural identity that has recently resurfaced after 30 years.

BACKGROUND
In the early days of independence, the search for a so called ‘National Architectural Identity’ was embraced by the first and
second generation architects in Malaysia when they returned home after completing their studies in Britain and Australia (Mursib & Tajuddin, 2016). They were aware Malaysia by virtue of its unique climate, landscape and culture was different. Even British statesmen like Sir Gerald Templer had issued a request to Architect Raymond Honey when he was designing the Dewan Jubli Intan in Johor just before independence (Rasdi, 2015). Many scholars and architects do not know that this was the first building ever attempted to answer the call for a new architecture for a young multiracial nation. Raymond Honey responded by amalgamating some elements of Chinese, Malay and Indian architecture based on Templer’s suggestion. The exterior of the building resembled a Chinese temple while the interior finishes had Malay influence with timber trimmings and even carvings that had graced the traditional village homes. The Indian influence was noticeable from the massive symmetrical entrance recalling that of Moghul era.

Being an architect trained in the discipline of modernism, it must have been very hard for Raymond to incorporate traditional architectural elements into his design. Architects such as Lim Chong Keat and friends ignored the influence of culture and only factored in climate and local materials. Here the Corbusien Brute architecture of massive forms laced with sun shading fins and crates became the major vocabulary that spoke none of the idea of any ethnic supremacy (Yoong, 2007). The masterful display of the Parliament house by Ivor Shipely marked a standard of design still waiting to be beaten by any local architect. The curious and exotic treatment of the sun shading device that became an iconic image as well as the subtle flow of mass and form to present a socialist architecture is a superb reflection of a mind deep in the idea of a universalist democracy. This design was followed by the international styled Masjid Negara imbued with subtle forms of Malay and Islamic traditional references but not to the extent of being literal. It is another masterful work also waiting to be beaten by any other local or foreign architect. The sweeping serambi or verandah and forest of hypar roof crowned with a folded slab umbrella present the difficult juxtaposition of modernism and expressionism. However, these two buildings were to be marked in contrast to Museum Negara with its dominant Malay roof form bordering on the dreaded dogma of revivalism. However, to his credit, the architect had placed the roof on a classical base with a Palladian proportion to recall perhaps the monumental language of great western architecture in order to honour the Malay heritage. This approach that presented the difficult juxtaposition of revivalism, classicism and modernist vocabulary is unique and provide a curiously possible approach for the designers of this country to study. However, this approach had then ushered in the literal revivalism of ethnic-centred architecture pieces that contributed to the country’s intellectual architectural dilemma.
METHODS

The main methodology used was the interview method. Hijjas had not done many writings throughout his career and it was necessary to elicit information from him through a structured interview held at UCSI University on the 3rd of March 2016. A transcript of the interview was produced and a copy was given to him to verify the contents of his statements. A video recording was also made and uploaded on the YouTube under the heading ‘Conversations with Hijjas Kasturi’.

The researcher posed two questions and Hijjas took about 80 minutes to answer them. The questions are as follows:

Question 1
Do you believe that a political and architectural identity of a nation must be manufactured by the executives? Or do you think that both identities ought to be natural and organic based on mutual understanding between races, faiths and cultures within a framework of democratic acceptance?

Question 2
Do you think Malay Revivalism as seen in the architecture of Bank Bumiputra, Muzeum Losong and the PWTC as important approaches to Natural Identity? Do you think that we should revisit and reinterpret the Dasar Kebudayaan Kebangsaan (National Culture Policy) of 1971 concerning the emphasis on Malayness and Islamic symbols?

The transcript of the conversation is examined by content analysis in order to understand better Hijjas’ private views on nation building as well as architecture for the nation.

The interview focused on three main structures of his creative impulses, namely Maybank Building, Maybank Training Centre and the Rimbun Dahan Private Residence.

RESULTS

Hijjas is a modernist but in order to make his modern vocabulary acceptable to his clients who were mostly Malay statesmen bred in the kampong but educated in the west, he had to fall back on the Vitruvian dictum firmatas, utilitas et venustas. This dictum was loosely translated by British historians as Strength, Function and Beauty. According to Hijjas:

“In my design philosophy, I have three things that I adhere to. One is rationale, second is economics and third is aesthetics. Rationale is about site analysis, climate, what the building is for, ingress and egress, what is the building’s relationship with its surroundings and neighbours. Economics is not about just money, rather it is about the plan. Buildings must be designed with the form and plan in the most economical manner without wastage. You can speak of economy of space, economy of using materials, economy of structure and construction. For instance, we don’t
manufacture steel, so concrete is the most economic material for construction and structure. Then there is the economics of maintenance like using air conditioning. The last is aesthetics, although sometimes it can be the first thing."

The Maybank Building in KL exemplifies his design philosophy aptly. He had endeavoured to create a soaring building clean of column or beam lines to evoke an awe-inspiring image of the bank. His idea of being economical involved saving the hill and placing the escalator outside. His interpretation of climate and heritage culminated in the prism space truss roof that cascade down the hill from the top. He presented the client with an off-centre core that gave maximum space usage and with floor slabs cantilevered a few feet away from the perimeter beam. The idea of the ‘Keris’ was never in his agenda but it was made an icon by those who sought to use a dominant race approach to Malaysian identity.

In his discourse, Hijjas vehemently rejects revivalism of such buildings such as headquarters of Bank Bumiputra in Kuala Lumpur, Perdana Putra in Putrajaya and even Muzium Negara. To him, politically manufacturing an identity by amalgamating styles, especially based on a single ethnic group, is something to be avoided by serious designers:

"Manufactured identity is wrong. A good example is Bank Bumiputra. The architects copied the traditional elements of Kelantanese architecture and built them using concrete! The Kelantanese craftsmen used timber and it is a different material then concrete. The architects have no imagination to translate wood into concrete and have not even considered the scale of the building."

“One cannot move backwards in a creation of art or architecture. We must always move forward. Even if Malaysia is not a plural society, take away the Chinese and the Indians, it is still wrong to repeat tradition blindly. What should we do in the future? That’s how a creative person should be. If not, we would still be thinking in the same way, what the Malays call ‘kolot’.

“How can you do Minangkabau architecture for a national identity? That is only one ethnic group. Perhaps the Minister was from Minangkabau and the architect just wanted to please him. This is not the way. That is why I am so ashamed of Malaysia’s architectural pavilion in Shanghai. But today, one
of the best exhibition in Milan is our design and they say finally, Malaysia has arrived.”

Hijjas believes strongly in the creative impulse of reinterpreting traditions through the solutions of technology and economics. The climate and the materials in the local landscape are clues for the artist to form his masterpiece. The best work that represents this type of architecture is the Maybank Training Centre in Bangi.

Figure 2. Maybank training centre in Bangi

In mass, the form hails to the bumbung panjang or gable roof of the traditional Malay past but upon scrutiny, it is a series of massive portal frames in prism form that roofed the outside space and the inside. The Malay verandah or serambi is given a new interpretation of a shaded court with the roof being a major part of the interior. This is attested by his following statement on the use of history in contemporary design:

“History must be seen in the context of relevant use of technology and needs of time. There must be reinterpretation and creative solutions. We have good examples of that in the colonial architecture such as in the quarter houses and the administrative structures. Then we have the Masjid Negara and the Parliament which are such avant-garde buildings. A totally new approach to thinking about the mosque and administrative structures! Although they look avant-garde they still represent Malaysia. There is nothing that resembled this. Why can't we do it? What’s wrong with people who have been educated in Cambridge and Oxford in that they cannot see all this? Why can't they think contemporary”?

The Rimbun Dahan residence, which is the private home of Hijjas and his family, is located on a 14-acre site, in the village of Kuang, Selangor. It’s consists of the main house which was completed in 1991, an underground gallery which was completed in 1995, a classic car gallery, studios and apartment which were completed in 1998.
The main house is divided into two: residential house for Hijjas and his wife, and a guest house. Both of the houses are located about 20 metres from each other by a long and covered loggia, which at the same time functioning as an entrance or ‘serambi’ or verandah to the main house. The covered loggia was designed by using a pitch roof and supported by steel trusses which sit on a series of circular columns. The steel trusses are clearly visible and exposed. The height of the roof of the loggia is low that one can touch the roof trusses on the side with an extended arm. It clearly has the scale of the traditional serambi but expressed in a different function of a corridor as well as a place to sit and converse. From another point of view, it’s respecting the human scale and proportion.

Figure 3. The main house of Rimbun Dahan. On the right side is Hijjas’ residence and on the left side is the guest house.

Figure 4. The covered loggia at the same time created the visual parameter for the internal area of the main house which is located at the back of the covered loggia.
The loggia’s roof has a different overhang length between the outer face and the inner face. The overhang for the outer face is slightly longer than the inner face. As a result, it creates the visual parameter from the outside to internal area of the main house. At the same time, it also gives the quality of visual sequence, travelling from one area to the new area when entering the covered loggia through the drop off point. The first thing that will be seen at this point is the water garden, located parallel along the loggia.

The quality of symmetry and balance are visible in the planning of the main house. It has a central axis walkway which continues from the drop off point in the covered loggia. The central axis walkway floats on the water garden surface and it separates the right and left side of the water garden. From the central axis walkway, the full facade of both guest house and residential house can be seen clearly. The end of the central axis route will direct the circulation to the garden.

The main visible element is the design of the roof. The application of the pitch roof dominates the physical appearance of the house. It appears that Hijjas is trying to revive one of the notable Malay traditional roof, which is called as ‘Gajah Menyusu’. The roof is designed in different levels from one another. At a different level, it gives the advantage of the lighting quality inside the house, since there is the usable attic space located beneath the roof. The roof design overhang harks back at the principle of Malay traditional house, to protect the interior space from heavy rain and direct sunlight. The steel roof beams penetrate through the end of roof as part
of the expression of using steel which is a modern expression of the traditional Malay timber construction method.

Most part of the house designed elevated to the first floor, which leave the ground floor mainly open. From the main facade, the elevated spaces are supported by a series of linear circular columns. At this point, Hijjas attempted to replicate the main principal of the Malay Traditional House, which is design elevated on stilts. This approach aids in natural ventilation and natural light on the ground floor. At the same time, it creates a direct view to the water garden and the greenery opposite the house.

CONCLUSION

Many scholars consider Hijjas an expressionist, but his design and statement point to him as a hard-core modernist. The three buildings that were used as examples in this study show that he use materials such as concrete, steel and glass within a masterly composition of tropical architecture but with a care for proportion and mass as an allusion to traditional form and language of architecture. The idea of the serambi or verandah was transformed into a covered escalator ride seen at the entrance of Maybank entrance while the Maybank training centre had a large forecourt covered over the whole mass. The Rimbun Dahan interpreted the serambi into a long generous corridor that can still be used for sitting. The forms of all three buildings, although serving as a functional product, has the robustness of alluding to traditional forms of buildings or artefact. They are therefore, more dynamic and meaningful rather than the alternatives of revivalism or regionalism approaches.

REFERENCES


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