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Contents

No	Title	Page
1	Implementing Effective Communication Among Hajj Pilgrims	1-5
2	Study on Moral Message Pragmatic and Aesthetic on The Image for the Young Generation	6-13
3	The Awareness and Knowledge of Alternative Islamic Treatment: A Case Study in Malaysia	14-22
4	Contemporary Sculpture Development: Art Learning Process, Lanna Art and Local Cultural Identity through the Integration of Installation Art, Digital Art, and Solar Cell Technology for Community's Landmark	23-37
5	Implementation of Digital Game-Based Learning Approach in CTU281 Subject: The Impact on Self-Motivation among Graphic Students in UiTM Melaka	38-46
6	Are You Well-Informed? Evaluating the Information Signage at the Kuching Waterfront, Sarawak: A Preliminary Study	47-54

Implementing Effective Communication Among Hajj Pilgrims

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ABSTRACT

During the Hajj season, the pilgrims will perform their Hajj in the Holy Land of Mecca, Saudi Arabia houses. Performing hajj is the fifth principle of Islam and it is compulsory for all Muslims who have the physical and financial capability to perform Hajj at least once in their lifetime. For that, health quality is important to be preserved because it not only helps clear the flow of Hajj but also ensures the safety of the pilgrims' journey. This study aims to evaluate the effectiveness of the communicative strategy by Utas Travel agency in creating the awareness of healthcare services for the pilgrims. Data analysis will be employing the qualitative approach. Interviewing will be adopted onto the pilgrims who have performed Hajj for a few years ago and for the first time. Interview will be done onto about 50 pilgrims using open-ended questions and data will be analysed using thematic analysis. The research outcome will benefit Utas Travel agency in identifying an effective communicative strategy in creating a healthcare service model awareness for pilgrims. This study can add to the pool of knowledge. The purpose of the study is therefore to develop an effective communication model for promoting the Hajj sector.

Keywords: *Strategy, Communication, Health, Awareness, Pilgrims*

INTRODUCTION

The importance of healthcare before and after performing Hajj is really prioritised by the management of Lembaga Tabung Haji among pilgrims. The aim is to make sure that the act of worship goes smoothly as the extreme heat in the Holy Land and other fact that they need to do a lot of physical activities including walking a great distance can be challenging. This is important because it can also reduce the cost and burden of the treatments of the pilgrims in the Holy Land and it enables the medical team to focus on other major causes. Every pilgrim who wish to perform Hajj every year is always advised by the administration of the Lembaga Tabung Haji to carry out a health examination. According to the senior manager of Hajj department, Lembaga Tabung Haji, Datuk Seri Syed Salleh Syed Abdul Rahman (2020) future pilgrims

need to undergo any health screening while at least six months before they are due to leave for the Holy Land. There are some of the elder pilgrims who have never undergo health screening before while some of them have only go for health check a month before they are leaving. Upon screening, they only realise then that they have multiple diseases and complications including the Trio- high blood pressure, heart problem and diabetes. Based on the Hajj fund profile, most of the pilgrims are very old- 70 years and above at 30%, followed by those above 50 years old, 50 percent. The average pilgrims will be in the Holy Land around 45 days and within that period, they must lead their lives in way that is different from their routines in Malaysia. Without a strong defence system, it will create many health problems. Thus, Lembaga Tabung Haji conducts early health screening program in order to detect those with complication so that can have the time to undergo health treatment before they perform Hajj. In reference to this issue, the aim of this study is to look into the use of the media and communication on the healthcare awareness among pilgrims. This study focuses on Utas Travel agency a registered private agency with Lembaga Tabung Haji that manages future pilgrims in Malaysia. Every Hajj program done by Utas travel is under the supervision of Lembaga Tabung Haji. This includes the healthcare program module prepared by Lembaga Tabung Haji.

PROBLEM STATEMENT

Utas travel is one of the long-standing travel agencies that have managed Hajj and Umrah packages in Malaysia. The outcome of the survey done on the effectiveness of communication by Utas Travel Agency towards the healthcare awareness of the pilgrims finds that there is the absence of information in the form of media and communication like poster, pamphlet, web, QR code even in the social media (Tariq dan Matto, 2013). The importance of healthcare is only explained through seminar using the module prepared by officials at Lembaga Tabung Haji. According to Hashilm et al. (2016) there are pilgrims who have disobeyed health instructions from the Minister of Health and Lembaga Tabung Haji causing 61% pilgrims to suffer from influenza when they did not undergo any influenza examination whereas 38.9% received influenza vaccine when they were doing their Hajj. These percentages show that healthcare level is high among the pilgrims. It is important for this awareness to use the media and a more effective communication media so that healthcare awareness among the pilgrims can be enhanced, other than reducing the costs and burden of treatment in the Holy Land. The issue arising surrounds the study on the context and the use of the media, and communication as a form of intervention of prevention on pilgrims' healthcare awareness in Malaysia is still scarce and requires more studies and research.

RESEARCH OBJECTIVES

1. To develop an effective communication model on the importance of healthcare awareness among Hajj pilgrims.
2. To test the effectiveness of healthcare communication strategy in Hajj packages prepared by Utas Travel agency.

RESEARCH QUESTIONS

1. What are the factors that increase the awareness about the importance of healthcare among pilgrims?
2. Are instilling healthcare values in adopting healthcare effective communication strategy able to promote Hajj packages prepared by Utas Travel Agency?

SIGNIFICANCE OF STUDY

1. The effectiveness of communication can help pilgrims in understanding and realising the importance of healthcare before and after performing Hajj.
2. The effectiveness of the communication can help officials at Utas Travel in particularly and Lembaga Tabung Haji in general in ensuring the smooth healthcare management among pilgrims before and after the Hajj.

LITERATURE REVIEW

The study done by Wakefield, Loken, and Hornik (2010) establishes that the media and communication are used since the past decades in the effort to influence the health behaviour of the society. In this issue, the media has been used in every aspect campaigns done in this country including in health communication campaigns. Technology channels are used to disseminate messages with the purpose of grabbing the attention of viewers. The exposure of the messages can at least gain some support (Potter, 2011). There are various kinds of media that exist today encompassing the printed media like the newspapers and magazines; the electronic media like the internet; social media like Facebook and Twitter; and online applications like WhatsApp, WeChat and Telegram and an abundance of mushroomed media platforms (Samad, 2014).

Media plays an important role in giving information to the public about what happens in the world, especially in the aspects in which the public does not have the knowledge about, or experience about something (Happer & Philo, 2013). The role of the media does not stop there, but it can even be used as a useful medium in rendering success to a campaign (Junus, 2013).

Health communication campaigns are done in the effort to give a healthy behavioural effect among the current population in a country (Randolph, Whitaker, & Arellano, 2012). This is due to the fact that sometimes, there are still members of the society who have high level of awareness other than having the knowledge or information about healthy lifestyle, but they do not make it a daily practice (Krishnan & Rahim, 2014). Thus, the media campaigns have the role to spread the information about public health and threats in this issue, at the same time convincing the members of the society to accept the behavioural change proposed (European Monitoring Centre for Drugs and Drug Addiction, 2013).

The study done by Hassali et al. (2012) finds that the mass media has been evaluated as the best information source on health activity promotion. The majority of the respondents state that the mass media is generally the best source followed by a selection of newspapers and advertisements being the second and the third best source, respectively. The study carried out by Mohamad, Haniff, Salleh, Ahmad, and Hashim (2015) finds many of the respondents have chosen the Internet as their source in getting the information on health. The Internet makes the accessibility of information on children's health and nutrition faster and easier. The study outcome also shows that the information source from the social media is also included as convenient for reference.

RESEARCH METHODOLOGY

The approach used by the researcher in this study is the qualitative approach involving a field study in the form of interview with the pilgrims registered with Utas Travel. Purposive sampling of 50 respondents or pilgrims aged about 30 years and above comprising of pilgrims who have gone to Mecca for the first time and have been to the Holy Land several times. Literature studies will be used to form the interview questions. A non-structured question will be used in this study.

Data analysis that will be employed is the thematic analysis on the transcribed texts of the interviews. The thematic analysis is a way of identifying patterned themes in a phenomenon. These themes can be identified, coded inductively (data driven) from raw qualitative materials like transcriptions, interviews, biographies, video recording and so on, even deductively which is theory driven based on previous studies (Boyatzis, 1998). The thematic analysis is the process of coding the information that can produce themes, or complex indicators. The themes might enable the interpretation of the phenomenon to be done.

RESEARCH OUTCOME

The outcome is anticipated to be able to develop a communicative strategy in an interactive form based on the new technological medium in helping to increase the quality of services of Utas Travel so that it will be better, more efficient and more credible in line with the 4th Industrial Revolution, IR.4.0. Other than that, the hope lies in seeing remarkable improvement in channelling the information in terms of the SOP in the aspects of preparation and requirements of performing Hajj, especially regarding health examination and medical supplies.

FINDINGS

The discovery of this study will lead to the factors of health awareness to the Hajj pilgrims. The factor of media communication can be the most important channel in raising the awareness of the pilgrims other than attending the seminars or workshops provided. The social media can be one platform or medium that can easily be used and which is user-friendly for anyone to communicate and deliver information to various users who have access to the Internet. Other than that, awareness can be raised if the information delivered has quality and affects the pilgrims. This is consistent with the statement by Batini et al. (2009) that the quality of the information serves as the data that has values to the users. Ritchi et al. (2015) also state that the information quality is one of the important and significant elements to evaluate the satisfaction or awareness of the users.

The convenience of healthcare information provided by Utas travel can inculcate a sense of responsibility towards the healthcare of the pilgrims before they leave for the Holy Land. Information about healthcare is often updated with accurate, easier to understand and beneficial delivery, also it comes with an interesting presentation that can engage the attention and raise the awareness of the pilgrims. Facebook is among the social media that is the most popular among the society that can help Utas Travel as their strategy in increasing the healthcare awareness. Hopkins (2014) explains that facebook is the social media that is often used by the public including those in the rural areas. By preparing a bar code containing texts, capturing videos and photos of healthcare, this will make the channel prepared by Utas Travel customer and user-friendly and it can further promote the Hajj package that they offer.

CONCLUSION

This study is regarded as very important to be implemented to facilitate Utas Travel agency in particular and Tabung Haji also travel agencies in general in increasing health awareness of future pilgrims. This study outcome can serve as useful reference for future studies in the scope of the health communication field. It will be a great contribution in empowering knowledge in the field. Also, this study will indirectly motivate local researchers to conduct most similar studies related to the use of the media and communication in health awareness campaigns. Even more, this study will be proof that the use of the media and communication will actually play an important part and can be a great help in becoming a medium of information on public health, other than being the key to the increased awareness of the society about issues and health threats in this country.

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Study on Moral Message Pragmatic and Aesthetic on The Image for the Young Generation

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ABSTRACT

This study intends to find the value of (moral) a philosophical-pedagogical. This point is an attempt to convey the fundamental and useful information for the younger generation and preservation of art and culture in Indonesia. Indonesia has the diversity and values of local wisdom (called the Java community is loaded with valuable local culture). Transformation of information in the form of values, especially the younger generation is perceived setbacks, therefore efforts to maintain the valuable values can be done in many ways. One way to study this is a delivery to the media image. Picture is for example an image signs, billboards, posters, banners, murals, etc.. The images are now presented / displayed in strategic places so that the people, especially the younger generation can read at any time. The hope is that the younger generation can implement in their daily lives.

Keywords: *Pragmatic, Aesthetic, Moral, Media Images, Philosophical-Pedagogical*

INTRODUCTION

In the era of globalization, the discussion of moral teaching (advice) still relevant or necessary. For the young generation, especially the impact of information and technological advances today, they need to be fortified by nature or education the doctrine of moral / morals or manners.

Talk about moral teachings (advice) serves as the glue uniting the family, society and language socialization. Moral Teachings (advice) delivered by someone even in this conversation is the conversation about the speech that has been disclosed in the picture that comes with the words, but the speech that has interested incredible. It should be understood that in the speech include the meaning of understanding and speaking, listening, and discussing the action. All actions and events this speech could object on events of the past, today, and the day after tomorrow.

The interested it can be learned, especially in the younger and older generations today are characterized increasingly faded noble values or mind and character. People now assume that the young generation in Indonesia are generally less respect traditional values, especially the relationship to the parents began to fade politeness principle.

Therefore the expression of words and images that contain teachings (message) can provide moral solution, because in the teachings it contains advice on how one should keep the virtuous values. For the Javanese nobility is the basis of human action. Manners can form a good manner to humans, especially young people.

In particular the print media / images referred to in this discussion may include: banners, billboards, brochures, bulletins, booklets, posters, murals. But the discussion was not all print media / images studied in depth, just focus the media images that accompanied the expression / speech writing. This is consistent with the pragmatic needs of the study. Pragmatic sense is referring to the phrase that pragmatics is the study of the condition of human language these uses are determined by the context of society (Mey, 1993; 42). Based on this definition it can be concluded that pragmatics is the science that studies the use of language or the use of language, which in principle should be determined by the context of the speech situation in society and culture that embodies rides and background (read Kunjana Rahardi, 2003: 15). While the aesthetic assessment based visualization model and color drawings and letters.

On the print media / images on this study need to be explained briefly. Print media / images as a form of effective communication lies in the creativity of the author means how the ability to process and organize the elements of the image into a unified form (design) or commonly known as the layout / blue print. The main element in the layout drawings include: (1) manuscript / text / copy that is a description of the products or services that carry one or more of the idea / ideas are communicated, (2) Illustration which is the most important part of the layout that works as well as clarify or confirm attraction / visual allure all ideas or ideas that are communicated (see Francis S. King, 1983: 47; Otto Kleppner, 1988: 111, and Bedjo Riyanto, 2000: 21-27)

On the script / text / copy can be grouped as follows: (a) The headline is the first and primary audience read and considered as the primary focus (eyecatcher), (b) body-copy or notice an explanation of what is communicated; and (c) slogan is a phrase or word that is generally to be more convincing and reinforce attitudes viewers to try to follow what is being communicated. As with the illustrations in the print / image, an image that is visually aesthetic serves to describe or explain the content of the text, so viewers are generally more interested in the language of images rather than written language.

Headlines, body copy, and presentation of illustrations are manifold. One of the variance in the headlines as its command headlines exaggerate or overstate the excellence of the product or the information communicated. In the body-copy just one example of the picture and caption manifold (picture and description) that contains the combination of pictures (illustrations hand, images etc.) with a caption. Meanwhile, one of various character illustrations by trade means for displaying images such as pictures or photo realistic / according to specific characteristics or represents what is communicated.

MORAL MESSAGES ON PRINT MEDIA / PHOTO

The moral of this can be passed on to others as from parent to child, or from a parent to a young person who either age or experience. Formally the moral message also needs to be submitted by the supervisor / head of the government and private institutions to his men. Media images are presented as the moral message is addressed to the general public or specific youth (students have) among others, contains a prayer, zeal, calls / call etc.. It can be seen in the expression of words and pictures below.

Prayer and Worship expression value.



Figure 1 The nameplate located on the border and entered Karanganyar district municipal area of Surakarta (exactly in the east of the river Bengawan Solo / bridge Jurug)



Figure 2 Nameplate located on the back of the mosque (where the ablutions alongside a toilet)

The phrase says "good-bye", located on the nameplate under the archway entrance / exit Karanganyar district shows that local governments of Karanganyar including citizens of the prayers after Karanganyar then leave hopefully blessed with salvation.

Implicature of this expression are all good drivers car, motorcycle, and bicycle and the proper if the trip should always be careful attention to traffic signs so that motorists / pedestrians everything will be saved to the destination. This needs to be reminded because the relevance with events at highway accidents often occur due to negligence of one's own. While the placement of the text on the road as easily readable by road users. In place is a boundary between the district and the city of Surakarta Karanganyar.

Aesthetic value on the nameplate is given that the media used is copper, which is in line with the government's efforts to take advantage of the potential Karanganyar district the area though it brought in from local media Boyolali. At first glance it looks solid nameplate and supported by the model beam writing, of course adapted to the rules of drawing as a medium of communication. Nameplate looks even more beautiful when seen as a whole which is a fusion gate even though the idea of building arches lies crossroads Papahan leading sugar mills Tasikmadu Karanganyar. It can not be separated from the building were built at the same gate establishment of sugar mills in the government Tasikmadu KGPA Mangkunagara IV (1853-1881).

While the speech "Cleanliness Part of Faith" which is located in one building in one of the mosques in the area also include the category Sragen prayer, because if someone broke in the mosque is basically doing the prayer. The relevances with this activity so if one reads the speech she will automatically do the prayer and implement them in their daily lives. If the prayer is granted, then it would strengthen his faith in Allah Almighty.

On the other hand hygiene will bring the value of beauty. Human life can not be separated from the element of beauty, both in managing houses, wear clothes and so on. It is associated with one of the authentic hadith which states that "God Almighty. loves beauty". Pronunciation is the following hadith: "Verily, Allah swt. 's Most Beautiful and happy for beauty. Pride is not willing to accept the truth and insult others "(Muslim).

The relevances to the environment by the activities of a mosque in the neighborhood, it can be predicted that the purpose of a person to the location of the course he would perform prayers. Before the obligatory prayers for berwudlu. Or before wudlu sometimes someone walks into the toilet beforehand just pee / big then that's where the message was delivered to pay attention to that when someone is going to establish the prayer must be clean and pure. Implicature can be obtained from the speech "Cleanliness Part of Faith" is prayers otherwise in a clean and pure unauthorized worship. Therefore, in every mosque certainly provided a wudlu and clean water despite the prayers could wudlunya tayamum (unless in an area or on a long journey hitchhiking eg aircraft) there is no water.

Aesthetic value on the nameplate (figure 1) is located on the model selection matching letters with pictures / Arabic calligraphy. Speech "Cleanliness Part of Faith" was written with the model time new roman font stylized handwriting match the khaligrافي very supportive with Arabic writing. The

colour using one type of green composition comprising young hijau, dark green, and turquoise seemed very harmonious with the color of the walls of the mosque as a whole. Types of green color is usually a special feature on building mosques in Indonesia.



Figure 3 Posters placed in various campus lobby UNS

In the picture there are posters of speech: Diligent AAI, Top Picks! And at the bottom of the Hereafter, and the World. Speech is communicated primarily to students who are taking UNS Islamic Religious Education course. But did not rule applies to all campus residents either faculty, staff, and other students even though not taking the course. The relevances with an active campus residents perform the obligatory prayers which can be on time and in congregation in the mosque percentage is relatively small. Similarly, knowledge of Islam is limited such as the ability to read and explore the Quran.

In particular utterance Diligent AAI (Islamic Assistance) intention is to encourage students to take courses in Islamic Education in order to actively pursue learning with sister assistance levels have been selected or get recommendations from professors and institutions. Because teaching methods course is not only to meet with professors in the classroom pengampu but face to face with the assistant in the mosque. Thus he who (students) are active in assistance, they will have knowledge of Islam expanded. In accordance with the slogan of the leading oil companies of "Oil 1" of the top then the slogan also applies to students who commit assistance. More than that speech "Hereafter" and "World" held and placing it on top of the speech world hereafter shows that eschatology is the science of the world or the Hereafter science is more important than the science world. However, as both science students must grasp it all.

Implicature speech is the pursuit of science, especially the science world and the hereafter is obligatory for Muslims. Primarily studied eschatology is the way to heaven. This is according to the hadith of the prophet that is in search of knowledge means finding a way to heaven: "Whoever goes to seek knowledge then Allah swt. will make it easier for him to go to heaven "(Muslim). Seeking knowledge is typically obtained formally the world, but the science of the afterlife can be obtained in various ways such as by someone who has the knowledge of religion (called clerics, cleric, mubaliq) either personally or in groups. In this case, can be paired with the proverbial search for knowledge up to China, meaning that seeking knowledge is not limited by age and place.

Aesthetic value of the picture and it can be seen how the placement of creativity presented ang headline was striking both the shape and color of the writing. Short article that AAI Diligent very interesting. While in the body-copy written and the World Hereafter show or menjajnkikan that someone who wants to learn both the science world and the next it is given in exchange for the pleasure of a good reward in this world and in the hereafter. While the illustration is an image that secrete oil engines, this is a kind of illustration of Symbolism, as a symbolic depiction. The symbolism of the machine means that if the engine is operated continuously charging pins / oil change then the machine would be even better how it works will be broken. This is like the effect on human beings, meaning in human life if

without knowledge is like a tree without fruit, but even though she could live her life would feel empty and worthless. The composition of contrasting colors also make these poster images attract attention from a distance so as to influence people to read it.

Suggestion / Invitation to the Media Image



Figure 4 Left and right side of Figure stickers (temple)

Ojo written speech *Dumeh* (*Aja Dumèh*) if extended to the following utterances: (1) *Aja Dumèh Ayu Banjur Kumayu*, do not just because gorgeous gorgeous ass then. Not a good showing off the beauty without the counterweight of other abilities, such as intelligence and piety, (2) *Aja Dumèh Bagus Banjur Gumagus*, not just because good looking handsome then snobs. Its meaning may be handsome but handsome snobs should not be because it means arrogant, show-off, and *riya*, (3) *Aja Dumèh Menang, Banjur Sewenang-wenang*, not just because wins then arbitrarily. Use a victory or a power for good, not just necessarily arbitrary in the weak and defeated, (4) *Aja Dumèh Sugih Banjur Semugih*, not just because richer then rich snobs. Do not extravagance despite being rich. Boasted wealth was unwise, (5) *Aja Dumèh Pinter Banjur Keminter*, not just because other people are good at then assume all stupid. Be someone like a rice plant, meaning that if the elderly would contain and down, (6) *Aja Dumèh Gedhé Banjur Gemedhé*, not just because a big man then assume others are all small and weak. If someone feels big and great, show the simplicity that will be honored or respected because of his authority.

Implicature be human speech is always thankful to Allah swt. and should not be arrogant. In this case has to be reminded of the word Allah. the (letter Ibrahim verse: 7): And (remember also) when your Lord proclaimed: 'If you are grateful, for sure we will add (favours) unto you, and if you deny (My favour), the doom of my very poignant ". Implicature of the utterance above, people need to be grateful if you have found happiness. Gratitude means gratitude and love to God. Gratitude is a golden bridge to love Allah swt. Gratitude can be useful in order to: (1) the grace and favor longevity, (2) the grace and favor of God is always increasing; avoid harsh punishment of God, (3) not arrogant with success, (4) do not forget the land and not humiliated , (5) got the love of God, (6) avoid His wrath so deeply in love to God, and (7) thanksgiving as the needs and enjoyment.

The grateful can be done by: (1) thanks to the heart, which is to realize that all the graces and favors for example in the form of wealth, rank and position comes from God, (2) thanks to the tongue, which is constantly saying "Thank God" when God gets *nikmad* and always chanting and prayer, (3) thanks to the action, which is using the grace and favor on where / as appropriate. If thanks always done, then God's promise to those who *bersyukur* will add His blessings, reward in the afterlife, punishment maintains the world and from the punishment of hell, and get a life airy and pleasant.

If someone gets instructions from God Almighty. in life, and life is always filled with gratitude, because after getting it for sure there are changes or increase primarily related to God's mercy. Whereas if someone is arrogant and he will hate him. Because people are arrogant are his people *Firoun* that accursed by Allah. Image and speech were sold at various crowded places so that people can see and read it. In the picture shown one figure puppet clown named *Semar*. *Semar* is though a young figure *alit* (the courtiers) who followed the Prince, but he is a person who has a decent personality, low self-esteem, and teachers can follow.

Éling Lan Waspada (in the figure 2b), is derived from the speech utterances KGPAA Mangkunagara IV fibers contained in the stanza Wedhatama Gambuh at (stanza to 25) below.

*Mèloké ujar iku
Yèn wus ilang sumêlanging kalbu
Amung kandêl-kumandêl ngandêl mring takdir
Iku dèn **awas dèn émut**
Dèn mêmêt yèn arsa momot*

'Jelasnya perkataan itu'
'Apabila telah hilang keraguan hati'
'Hanya selalu dan percaya takdir'
'Itu ketahuilah, ingatlah'

'Teliti agar menguasai seluruhnya'

(See Edy Tri Sulisty, 2012: 360 and 395).

Speech in bold in the above verse of "**awas dèn émut**" is a synonym of speech alert (alert), **awas** (*waspada*), **dèn** (*lan*), and **émut** (*éling*). Speech "*Éling lan waspada*" primary contact person is needed as a way to get the sanctity of life. By KGPAA Mangkunagara IV someone in their approach to God Almighty. starting from the level of body worship, worshiping heart / copyright, then worship life and last worship taste. When a person is exposed to various sights then the soul must beware (be aware, be careful) in addition to ants (*eling*). In everyday life one does not escape the temptation, therefore it is necessary in dealing with ants (*eling*). Ants (mindful) in question is to remember and realize the ideals of the approach to God Almighty.



Figure 5 Mural

In the picture above there are utterances "Ada Gula ada Semut" that made headlines and continued "*Rukun Agawé Santosa Crah Agawè Bubrah*". In the Indonesian proverb states that "There is no Sugar Ants" means that if in an area there is a good life then others will come for him becoming better. Mural image is expressed by a student art on the walls of the UNS FKIP PBS / campus lecture hall wall Kenthingan be very meaningful to young people (students) if it has the will and ability can be channeled / developed by incoming enrolled in college art courses art.

While in the next utterance of "*Rukun Agawé Santosa Crah Agawè Bubrah*" comes from the phrase reads Java-*Crah agawé bubrah-rukun agawé santosa* (hostility make split-harmony make peace), it means people want to live in this world of harmony and alignment with the mindset of living together respect. Human life in this world, both individually, and in groups of society can not avoid the practice of communication. Among other forms of communication may include provision of advice from a leader to his people, or they can be from parents to their children. Established communication can be applicable to the situation and condition of formal and informal context. Formal circumstances such as in the event of formal institutions that shelter the government / court or can be given to community organizations (civil society organizations). Nonformal circumstances such as interpersonal communication, intergroup which took place in public places / outside the palace.

This speech also had a moral message for the benefit of young people (students) in pursuing a career as a college student and aspiring educators to memperarat kinship, cooperation, mutual respect and appreciate the work of others. The background idea is perhaps the cases of violence, abuse, fights between students both within the universities and between universities. In line with this speech there is another proverb whose meaning is the same ie "Bersatu Kita Teguh Berceraai Kita Runtuh". This understanding meant that unity is essential to accomplish something heavy load. More so for the students to create art for the purposes of the coursework and nontugas both personal and group communication is a medium for taking the course.

Aesthetic value of the mural image is dominated by the writings even though the shape / model writing using writing beams but made a rhythmic composition. Unfortunately this rhythmic composition in terms of the purpose of communicating a bit compromised, especially at the time of reading the text. This means that the reader should carefully consider the rhythm of the piece, because all the posts arranged densely less attention to spaces so difficult to read. Other dominance lies in the illustration depicting an insect that is "ant". Such illustrations are kind of trade caracer, because it shows the special character or characters communicated (iron and adapted to speech "There's no sugar ants". Suppose illustrations created image of ants whose numbers crammed in a procession to a place probably will represent the message about cohesiveness, unity, and cooperation. thus will clarify and reinforce the relationship between the speech "There's no sugar ants" with "*Rukun Agawé Santosa Crah Agawè Bubrah*" lines presented in this mural very smooth and steady, but love the coloring less supportive communication goals. Apparently making less attention that the media used less attention to that area of the image to the open space that can not be protected from the heat of the sun and rain can affect the color fading.

Pedagogy Value (Example)



Figure 6 Mural on the Wall Classroom in one elementary school Sragen

Speech "*Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani*" is a concept implementation of education expressed by leaders of education in Indonesia, namely Ki Hajar Dewantara. The scope of education and learning as proposed by the Law System of National Education. 20 of 2003 that the development of children, both innate factors and environmental factors both have an important role. The scope of the study in accordance with the concept of Ki Hajar Dewantara education include: (1) *Ing Ngarsa Sung Tuladha*, meaning educators should be able to put themselves well. In front should give a good example, (2) *Ing Madya Mangun Karsa*, meaning educators when in the middle should be able to arouse the spirit of their students, and (3) *Tut Wuri Handayani*, when behind educators should be a motivator / child encouragement students (Dirjen. Pendidikan Tinggi, 2012: 11).

The relevances with schools and educators today is the existence of speech needs to be considered and implemented, by because they were very appropriate if the utterance is placed in the school environment. For cases that have occurred by educators such as corruption using funds from the government budget, breach of discipline, even the most concern is an educator violence and immoral acts towards their students. Speech has impilatur that all people, especially adults in private should be embedded in the soul of exemplary life both within the family, community, or nation and state. In the family (called the father) should be a role model for the family (wife and children), in a society should be a role model for other community members, a leader in the school and government / private sector must demonstrate leadership qualities. How that can be done is simple that gives examples of good deeds for the environment as always spread greetings, smiles, charity to others. Inviting others to get

closer to Allah swt. by increasing worship and belief. Because in this way it will become a leader figure coveted by men and society and not easily accessible despicable elements in human beings.

Apart from the above value and aesthetic value konteknya mural image needs to be understood that the presence of the image is in a rural location of the school, hence the beauty of the maximum calculated yet. But the selection of models of letters in the text are considered by using block letters and the size and color according to the rules in visual communication design drawings. This means that the chosen font and the color is very striking so easy to read both readers who are in the school and others who pass through the school even while using the vehicle.

CONCLUSION

Based on a pragmatic and aesthetic of the findings and reviews in print media / images contained along the way ranging from the Sragen, Karanganyar and in Surakarta (especially around campus UNS) it can be concluded that the speech contained in the media image is needed. Because today's society is filled with information that is not encouraging as traffic accidents, rape, and the impacts vanity declining values, and so cause turmoil for the community.

Print media / images are intended as a solution to overcome the turmoil community presence was done manually but there are also handled with the help of computer technology. However, taking into account the nature of manufacture creative and also trying to refer to the rules in the picture that aims to communicate (visual communication design) with the audience (the public). Therefore, the general public including students need to pay attention to utterances contained in the print media / images hoping to receive its meaning and be able to implement in their daily lives.

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The Awareness and Knowledge of Alternative Islamic Treatment: A Case Study in Malaysia

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ABSTRACT

Technological advances and evolution in medicine have evolved and led humans to find alternative methods of modern medicine. Alternative treatment centers based on either "Islamic Treatment" or traditional ones are becoming more and more popular over time. Alternative treatments of Islam are treatments based on *ruqyah*, aura, inner, and homeopathy. In line with this rapid alternative to Islamic medicine, the Malaysian government supports Traditional and Complementary Medicine (TCM) in connection with any traditional medical practice among the local community except for medical or dental practices registered and recognized under the Malaysian healthcare system. However, to this day, the awareness, exposure and knowledge of alternative Islamic medicine are still in small scale and very limited in society. This issue needs to be taken into account for the importance of exposure and knowledge to the community not only to the Muslim community, but to all Malaysians. As such, this research aims to raise awareness and make research findings a platform to provide comprehensive information to the public. This can change the perception and resolve the community's doubts on alternative Islamic medicine as well as enhance the development of alternative Islamic medicine by offering a 'one-stop-center' hub for the needs of patients in need of alternative treatment. This study will use qualitative approach by interviewing the founder and practitioner of Islamic medicine *Darul Ansar* center and also observation method by observing the practice of medicine or treatment in accordance to Islamic *syariah*. The interview will be using thematic analysis whereby the data will be gathered and analysed.

Keywords: *Alternative Islamic Treatment, Awareness, Knowledge, Islamic Compliance Medicine*

INTRODUCTION

Muslims turn to the Quran and Sunnah for guidance in all areas of life, including health and medical matters. As collected in the Hadith, the Prophet Muhammad (s.a.w.) once said that "Allah did not create a disease for which he did not also create a cure." Muslims are therefore encouraged to explore and use both traditional and modern forms of medicine and to have faith that any cure is a gift from Allah.

In the era of modernization and development of technology on the 21st Century, Muslims in Malaysia are engaging profusely in deviant or *khurafat* evil practices. Sorcery or *sihir* is a black magic or evil ritual practiced by some mean people who wants to take vengeance on someone who despised or causing harm to the prey which in return casting evil sorcery; causing the person to be sick, weak, mental or psychological depressed and eventually can cause fatal if it is not treated properly with alternative Islamic medicine. In fact, these spiritual conditions that are not recognized and proven by medical sciences have to be treated with proper alternative Islamic treatment using *Quranic ruqyah* and reciting *dua* or Quran verses. Herbal food such as black seed, honey, olive oil and dates are good remedies.

In relation to that, there are many traditional or Islamic treatment centres that are grown mushrooming rapidly for over the years claiming that they are the best place or person that can cure mental disorder or spiritual illness. Usually these diseases cannot be diagnosed by scientifically or modern medicines. Thus, here comes the issue, how far it is true or reliable whether these alternative treatment centres really runs to the standard of Islamic practices which is based on the concept of *al-Tibb al-Nabawi*. Something to ponder, are the treatment really keep to the *shari'ah* compliance or totally divert from the correct path, belief or faith from the most gracious and most powerful Allah (s.w.t)

Traditional medicine in Islam is often referred to as Medicine of the Prophet (*al-tibb an-Nabawi*). This reflects to the true Islamic methods that adhere to the teachings of Prophet Muhammad (s.a.w.) Muslims often explore the Medicine of the Prophet as an alternative to modern therapies, or as a supplement to modern medical treatment. Before seeking cures for any disease, a Muslim should first believe that all diseases as well as their cures are in Allah's hands and power. Thus, anything that cures is on the will of Allah (s.w.t.). This principle is vital to be embraced as some people fail to understand how afflictions come down upon a person and seek their cures without internalizing this reality.

The second belief has to do with "tawakkul" (*tawakal*) in Allah. In other words, when a patient is undergoing an alternative Islamic treatment, the person must give their own self to Allah and have faith with *dua* and prayer as an effort for recovery. The practitioner must treat their patient based on the Quran and Sunnah as a way of practice so that the methods will not be contradicting to the Islamic teaching or deviant (*khurafat*) that can cause big sin against Allah. (s.w.t). We know from the prophet's life that he used the Quran and *dua* to treat all types of illness along with using physical means of healing. The spiritual illnesses are such as evil eye, jinn possession, and black magic which are satanic in nature. It is imperative for the patients to seek the true alternative treatment centres that use proper Islamic practices. The use of medical treatment, therefore, must not contradict to any Islamic guidelines nor should suppress one's belief and trust (*tawakal*) in Allah. The proper way, therefore, is to fully trust Allah the most powerful and merciful, to ask for his help, and to seek medical advices as well.

We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, who, when disaster strikes them, say, "*Innā lillāhi wainnā ilayhirrājī 'ūn*" (Indeed we belong to Allah, and indeed to Him we will return). Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided. (Quran, 2:155-157) A good devote Muslim should always have faith and patient in facing a misfortune as it is a test for the person from being pride, selfish, arrogant or stubbornness.

RESEARCH OBJECTIVES

There are several research objectives in conducting this research. Basically it is as followed:

1. To provide awareness on the availability of alternative Islamic treatments that act in accordance to Islamic *syariah* compliance which help the patient who suffers mental illness or spiritual illnesses.
2. To provide a platform with comprehensive information and knowledge content as a guide for the Malaysian community to resolve doubts or misrepresentations of alternative Islamic medical practitioners that violate Islamic *syariah* practices.
3. To enhance the development of Islamic medicine by offering a 'One-Stop-Center' hub for the needs of patients suffering from diseases that require alternative Islamic medicine.

PROBLEM STATEMENT

The alternative Islamic treatments are an approach or method of treatment supported by Malaysian government to enhance the approach's understanding in finding cure to diseases. Alternative Islam-based medicine refers to alternative treatment approaches through modern treatment institutions such as hospitals, clinics and medical centres (Khadher Ahmad, Fauzi Deraman, Mohd Farhan Md Ariffin, Wan Noor Azila Wan Kamaruzaman, 2015).

Through numerous research conducted locally, few issues had addressed. Stated in study at Selangor, researcher's mentions 'baseline data' regarding Islamic alternative medicine is very limited and from the point of view of alternative medicine practitioners, are known by a number of terms that differ in terms of function and role in medicine (Khadher Ahmad, Fauzi Deraman, Mohd Farhan Md Ariffin, Wan Noor Azila Wan Kamaruzaman, 2015).

Due to this, society is demand for accurate information to lead them toward better way of treatments. Health is one important elements which been a concern in a society today (Mohd Afifuddin Mohamad, n.a.). Delivering of accurate information on the understanding of Islamic alternative treatment and medicine is very important to ensure the cure of the illness or diseases.

This study attempts to look at the awareness, exposure and knowledge of alternative Islamic medicine are still in small scale and very limited in society. This issue needs to take into account for the importance of exposure and knowledge to the community not only to the Muslim community, but also to all Malaysians. As such, this research aims to raise awareness and make research findings a platform to provide comprehensive information to the public through 'One-Stop-Center' hub.

LITERATURE REVIEW

Complementary and alternative medicine (CAM) usage is currently widely growing worldwide, with 80% of the population comes from Africa, Asia and Latin America, who are currently using T&CM annually (WHO, 2002). According to the World Health Organization (WHO) (2015), (CAM) or recognized as complementary or alternative medicine, is " a broad set of health care practices that are not part of that country's own tradition or conventional medicine and are not fully integrated into dominant health care system. However, the terms are interchangeably use as traditional medicines in different counties (WHO, 2000).

One of the methods in complementary and alternative medicine (CAM) is Ruqyah Syar'iyah by reciting Quranic verses in the treatment. The term ruqyah specifically refers to finding a cure from genies, spells and other types of sorcery (known as "pukau" and "santau" in the Malay and Muslim community) using verses from the Qur'an or prayer as had been taught by Prophet Muhammad (p.b.u.h. (Suriati S. 2009-2010). Every religion has their own spiritual healers and their approach would be based on the teachings of their religion. Apart from the bomoh, these people have been given other names, such as shamans, doctors, midwives and etc. Unfortunately, the shamans often associated as the top role in the Malay community back in the olden days, as they are considered as the most trusted source for healing purposes and ask for help (Arba'iyahMohd Noor, 2014).

A faith healer is a person that provide unorthodox healing to people who seeks for his help, which includes various of physical and psychological problems associated with evil eye, magic and jinn possession (Tariq Al-Habeeb, 2003). While looking into another perspective, Khadijah, Suriati, Shalishah, and Mohamed (2017) depicted Muslim faith healers as pious individuals who practise Islamic spiritual healing as a treatment method. Nevertheless, there are differences between Islamic spiritual healing and folk healing, where it involves the use of prayers from the Qur'an for treatment, whereas the latter commonly deviates from Islamic teachings and is dependent upon other sources of healing rather than Allah Himself (Syed, 2008).

However, recent study found that, Muslim faith analogous to traditional Malay healer or shamans (Ahmad, Deraman, Md. Ariffin, & Kamaruzzaman, 2015). Syed (2008) contends that regard as Muslim faith healers akin to Malay traditional healers or shamans is an inaccurate understanding, as shaman practices are commonly contradictory to Islamic teachings, as they use the help of jinn. For Muslims, they are forbidden to duplicate and enjoin Allah because this is one of the major categories of sin. As stated in a book entitled Islamic Medicine to Resist Evil Creatures, if we believe that any creature can be of great benefit and harm then this is known as 'jalli or shirk. (*khurafat*) Therefore, one who excludes God will lose his faith and his repentance will not be forgiven (Sharhan Shafie &Fakhrul Ridzha Abd Rahman, 2010). Among the Malay community in Malaysia, the term ruqyah is rarely used. However, the term spell, incantation and curse are more known than ruqyah in traditional Malay treatment by shamans. Incantations are also divided into several different types and can be classified based on their different purposes. It is just one of the methods used in spells and sorcery. (Haron Daud, 2001; Harun Mat Piah, 1989; Maryati, 1993). Jin and Satan are two different terms but have similarities that this group cannot see. For Muslims these two terms have the difference that the devil is the Jin group and the Azazil group is the leader of all evil because of their arrogance when they are asked to bow down to the Prophet Adam RA created from the ground while their group is created from fire (Abdul Majid Hasan, 2013).

In general, while previous studies have found associations between CAM use and gender, education, income level and health status as well as ethnicity, the extent and direction of such associations especially awareness about other CAM such as Islamic Alternative Treatment have not consistently established across these studies (Khader et.al, 2014; Abdel-Khalek AM, 2014; Bishop and LeWith, 2010). Based on the observation, it shows that a portion of society still having shallow understanding of about Islamic Alternative treatment in general. The need to create awareness and to reduce stigmatisation about the misunderstanding of faith healers is needed. Thus, this study aims to provide awareness on the availability of alternative Islamic treatments that act in accordance to Islamic *syariah* compliance which help the patient who suffers mental illness or spiritual illnesses.

Alternative and Traditional Treatment that Contradicts to the Islamic or *Syariah* Practices

In treating victims and patients, creature disturbances need to be removed by skilled and knowledgeable experts in this area. There are three types of specialists and medical practitioners who specialize in practicing traditional or alternative treatments such as bomoh and Islamic medical practitioners. Some of those who still practice the wrong way, the shamans who still cooperate in Jin's service are called magicians. There are eight ways for someone to bring Jin into the role of shirk (*khurafat*) and bring dishonor (Sharhan Safie, 2011).

There are 10 features of Islamic medical practitioners that have been outlined in the book of Islamic Medical Practice Guidelines (2011). Among them are "the recitation of the Qur'an should be clear, sincere, do not do things that may lead to shirk (*khurafat*), vice, crime and the payment received is the cost of treatment and does not burden the patient," (pp. 6-7).

According to data released by the Traditional and Complementary Medicine Division of the Ministry of Health Malaysia, as of May 2011, a total of 17, 006 traditional medical practitioners have registered as practitioners through the e-practitioner site. However, what happens in reality is that there are several practitioners who are not registered legally, yet commit immoral practices on their patients.

Due to lack of monitor and strict enforcement or regulations imposed by the authorities, the alternative Islamic practitioners and traditional is free to carry out treatment in the name of Islamic treatment center. Religious backgrounds and practitioners' personalities have also influenced the society. Some even wear the titles of Islamic or pretending to be pious people such as *Ustaz, kiyai, tabib* or any name that is Islamic even though the method used is clearly contradicts with the teachings of Islam. Some of them will take advantages on the female patients and degrade the image of alternative Islamic treatment. These are not only confusing the community, bringing doubts on the function of alternative Islamic treatment but also contradicts to the right Islamic practices and failed to comply with the *syariah* compliances. This certainly not only create huge worries but also affect the society's trust in choosing the right alternative Islamic treatment that really follow the Islamic practices and aligned with *syariah* in Malaysia.

Proper Multimedia Platform or Data base for Alternative Islamic Medical Treatment

Stated in study at Selangor, researcher's mentions 'baseline data' regarding Islamic alternative medicine is very limited and from the point of view of alternative medicine practitioners, are known by a number of terms that differ in terms of function and role in medicine (Khadher Ahmad, Fauzi Deraman, Mohd Farhan Md Ariffin, Wan Noor Azila Wan Kamaruzaman, 2015).

Generations now have a wide selection of communication technologies called multimedia platforms. It is more sophisticated with a vast network of social media chains without restriction (Cees, 2013). From the point of view of scholars such as Colin Cherry (1985), the process of communication occurs when an attempt to create a social unit of an individual using language or symbols, has a set of rules and systems in place for various activities. This system has its own goals and objectives. The same idea was shared by Connie (2016). Connie argues that today's global society is becoming smarter and smarter with the Technology of the Internet. All information can be exchanged, downloaded or uploaded, collected, collected and disseminated in a fast and easy manner. Through this smart platform, alternative Islamic practitioners are able to move faster to ensure that the public has the right information. This should prevent any misrepresentation of any information based on the true teachings of Islam. Multimedia displays with sophisticated visuals, audio, fast link systems, and compact symbols of the latest technology systems can draw more and more local and international people to experience their use. It is very important that this effort should be received and supported by all parties in particular in Malaysia.

Kietzmann and colleagues (2011), see that the more critical aspects of 'Communication Development' can be divided into 'Development' as well as 'Communication'. Communication here refers to the process of communicating using different types of media in the context of its development. It also involves the sharing of information and the experience of accelerating the acquisition of goals that you want to achieve. Technology development is viewed from the physical aspects of technology through software and systematic hardware. People in Malaysia especially Muslims miss out on the challenges of this experience towards a more sophisticated and up-to-date lifestyle change.

METHODOLOGY

This study employs a qualitative approach that involves library research and field studies (inventories, observation and interviews). Case study was used in this research. According to Yin (2009), case study would be a suitable method to be employed in a real case. Furthermore, the usage of case study has great contributions in the field of medicine, psychiatry, social work and psychology. Thus, this research fulfils the stated criteria.

This study also will adopt an interactionist approach which will be used to explore the views from the founder of *Darul Ansar* center and the practitioner of alternative Islamic treatment. This study will adopt a pragmatic, exploratory qualitative design. Data will be collected (February 2020 – June 2020) using direct observational methods and interviews. The rationale for using the interview methods is to enable the researcher to find out what is on their mind, what they think and how they feel about something. Prior to this fieldwork, the researcher will be sent out the consent letter via email and WhatsApp in order to get the permission to conduct the interview. In the letter, the participants were informed that they may choose not to participate without any consequences.

A semi-structured interview guide will be developed to collect the data. The interview guide will comprise of three sections, and each section will be specific to the category of the participants. The first section is about demographic. The second section is about alternative Islamic treatments and the third section is about creating awareness of alternative Islamic treatments. In addition, written informed consent will be taken from the participants. The interview duration will be approximately 30–40 minutes.

This study will also adopt direct observation. Participant observation is emphasized as one of the key strategies for collecting qualitative data. In other texts, the practice of ethnographic research and field research are central. There are many variations on the most important elements within the qualitative spectrum, but there is one very central theme that they all share, and that is the importance of meaning (Kamarul Azmi Jasmi, 2012). Direct observation method will be used by observing the flow of treatment in *Darul Ansar* center by seeing the practice of medicine or methods in treating their patient whether it acts in accordance to Islamic *syariah*. In other words, the information will be collected while doing the observation of the treatment process. It is also an observation of discovering and understanding the behavior, traits or setting of the *Darul Ansar* center as one of Alternative Islamic treatment practitioner practicing the correct procedures in accordance to Islamic *syariah*. Thus, it helps to diminish any doubts in ensuring that it does not misled in treating and recovering the patient who suffers from spiritual or mental illnesses.

Participants

A purposive sample of 13 practitioners of alternative Islamic treatment will be participated in the study, including Ustaz Muhammad Rajab Akmal Abdul Halim, the founder of *Darul Ansar* center. The participants will be range from 25 to 60 years old and they had been practicing as psychologists for between 10 months and 18 years.

Data Analysis

The data analysis will be initiated by transcribing the interview audio recordings. The researcher will review the transcriptions of all audio recordings for accuracy by comparing the texts with the audio recording. This process also allowed the researcher to develop familiarity with the data.

Afterwards, thematic analysis will be used to analyse the data gathered for this study. It is one of cluster methods that focus on identifying patterned meaning across a dataset. This is a sophisticated qualitative tool that according to Nowell et al. (2017) helps conducting research in a precise, consistent and exhaustive manner through recording, systematising, and disclosing the methods of analysis and the study results with enough detail to enable the reader to determine the credibility and validity of the process.

The researchers use thematic analysis as a means to gain insight and knowledge from data gathered. Thematic analysis is a method to identify, analyse and report themes of data (Boyatzis, 1998). This study uses inductive thematic analysis in which the themes identified are closely related to the data itself (Patton, 1990) in which the data coding process can be expanded according to the research questions. The six-phase thematic analysis recommended by Ryan and Bernard (2000) will be followed to interpret each set of data. Hence, the six-phase thematic analysis process includes the familiarising with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the report.

Ethics Statement

Priors to the interviews, all participants will be given a research information sheet and consent form. The consent forms will be collected and store in a file. In the interview transcripts, participants' personal identifiable information will be removed from the transcripts to protect participants' confidentiality.

CONCLUSION

It can be concluded that it is very important for all Muslim to be aware, patient in facing any calamity, trial in life by acting more cautiously and wise in seeking the proper Islamic treatment that really complies with the requirement of *syariah* practices. Every Muslim should always have faith, belief in their heart and mind remembering Allah's power and blessing is always there not only in helping people who suffers from any disaster or diseases but also keen on devoting themselves to Allah (s.w.t)

As a matter of fact, the victims are experiencing physical problems which damage the immune system, cause paralysis and death. Moreover, victims and patients are mentally challenged when they have to deal with impossible and spiritual things that are not so powerful. The reception of the public also does not all accept their situation as they are not in the position or situation of the victim. However, for those who have the understanding, knowledge and experiences, understand the situation and may advice the patient to seek for the right alternative Islamic treatment in recovering their spiritual illnesses.

Muslim who divert from the correct path (*Khurafat*) is sinful for seeking cure or bad remedies by going to the wrong place of alternative treatment that offers medication that contradicts with the *syariah* compliance or against Islamic practices. People who are suffering spiritual or mental illness should always perform prayer and have their *dua* by reciting *Quran* by giving their own self to Allah and have faith and trust (*tawakal*) in seeking for help and blessings from Allah (s.w.t) as an attempt for recovery.

Hence, by offering a 'One-Stop-Center' or hub for the needs of patients suffering from illnesses that require alternative Islamic medicine not only to develop information or knowledge on alternative Islamic treatment but also to enhance awareness on the availability of the correct alternative Islamic centres in Malaysia. This research also strengthen the efforts in supporting the movement of alternative Islamic practitioners by providing guidance in resolving community's doubts and stop the misleading or malpractices of the irresponsible groups that failed to act accordance with the right Islamic treatments.

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Contemporary Sculpture Development: Art Learning Process, Lanna Art and Local Cultural Identity through the Integration of Installation Art, Digital Art, and Solar Cell Technology for Community's Landmark

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Abstract

This research article was founded on the investigation within informative accounts of creative outcomes of a research project, based on a mix method approach of the qualitative research and community-based action research. The methodology consisted of review literature and field research alongside with artistic productive processes. The procedures include firstly, a documentary research where field research include in-depth interviews and focus-group meetings and secondly, accounts of mixed media sculpture development. The objectives of this research, combined three crucial parts which were to study and collect the local Chiang Rai art database, to design and develop contemporary sculpture documentations in order to create local landmark underneath local art and culture basis alongside the concept of creative economy, and lastly, to encourage local people to realize and appreciate the value of their own cultural heritage and the local wisdom related to Lanna art and culture through the dissemination of gaining knowledge related to the contemporary sculpture development and its presentation. The research findings highlighted that not only there were tangible outputs which were composed by the sculpture and the community's landmark themselves, but significantly yielded a by-product that further developed an innovative local sustainable tourism management system. This enhances the local people quality of life through experiences and knowledge gaining from the research project. These findings, therefore, could be divided into 3 main aspects. Firstly, the art learning process; the mixture of production between the knowledge development process and the art appreciation or aesthetic process. Secondly, the social learning process included the brain-storming, team-working leading to the community's mutual agreement in order to find the solution or products. Lastly, the community-based action research encourages an integration operation between the local community and the university in order to use the domestic resources for local sufficient and sustainable benefits.

Keywords: *Lanna Art and Culture, Community's Landmark, Mixed Media Sculpture, Art Learning Process*

INTRODUCTION

It could be noticed that each local identity interpretation might be the reflection of art and culture which developed the pride of own community and its sense of love of own land for such a long period of time. In conversion, Chiang Rai's cultural awareness recently experienced the downturn of its development due to the modern new way of life. Moreover, the lack of tangible local cultural spaces and the related creative activities appeared as the evidences becoming the crucial issue and might lead to the nostalgia of local art and its past prosperity.

Through the established research objectives, the stakeholders' cooperation using local wisdom of Lanna culture as a valuable cultural capital were applied to develop a project underneath the creative economy concept. On the top of that, this research project could result into a brand new community's landmark highlighting interesting cultural tourist destinations and its related innovation of the local eco-tourism management. This management system might sustainably level up the quality of life of the local people generating revenues and boost other related benefits.

LITERATURE REVIEW

Through the documentary research, investigations were conducted using information management procedure, for example;

Lanna Art and Culture

Lanna culture is a regional northern Thai culture and way of life. It represents a unique local identity of multicultural norms based on Buddhist beliefs, ancestor worship, and spiritual and supernatural beliefs of the ethnics living in the northern territories of Thailand. The northern territories consisted of 8 provinces - ChiangRai, ChiangMai, Lumpoon, Lumpang, Phare, Nan, Maehongson, and Phayao. These local cultures shine through its identity of art and culture that could be noticed by distinctive tools and artifacts, and traditional performances such as "Kkantoke (kind of wooden utensil or low meal table or tray with attached stand)," "Phorn Dara Rasami (the traditional performance or dance)," "Sor (The local instrument, the fiddle)," "GaLae (the wooden part of Lanna house decoration or architectural identity of Lanna house), and so on (Leesuwan, 1998, pp.107-113).

Karnchanapan (2012, p. 19) highlighted that the Lanna belief and its relationships to ritual ceremonies could rapidly be effected by multicultural influences. This is unlike the concept of culture and its other associated concepts of Levi Strauss of worship and its relationship to beliefs which was absolute and could not be changed. Karnchanapan (2012, pp. 22-30) also stated that the structure of Lanna belief is related to the community's moral force mixed between Buddhist and supernatural belief. This mixture has disclosed the complex association composed with the influences of holy Buddhist merits and the consequences of ancestral worship, ghost, superstition, and astrology.

The present documentary research findings also revealed some interesting information. This includes that Buddhism has played a crucial role in the Lanna way of life. It has become the community's moral force and has inspired Buddhist living principles. Through deeper investigation, it could be noticed that the Buddhist doctrines was applied in their daily life and has melted into communal guidelines or regulations to create peaceful living without natural resources deterioration. Hence, the manufacture of temples in each village could be seen alongside the household tools and equipment reflecting Lanna belief influenced by Buddhism. On the top of that, Lanna's balance of living was further developed as a local identity of art and culture presenting the inspired Buddhist local wisdom as seen in the forms of high quality of craft, architecture, decorative patterns and ornaments such as "Tung (the spiritual flag)."

In the Lanna culture, the northern Thai people represented Buddhism through their production of religious art objects which obviously could be observed, for instant, in "Tung (the spiritual flag)." Through direct observation, the spiritual flag could be divided into four characters.

- a. "Tung Ka Dang", the title of wooden flags crafting with various forms.
- b. "Tung Jai or Chai", the description of other unique type of flag which was a stripe long vertical one with a triangle part at the end of flag using paper and wooden structure as its materials.
- c. "Tung Hoi", the rectangle form of flag made by fabric or paper decorated by zodiac signs.
- d. "Tung Sam Hang", the name of the flag represents the death which its length of flag would be similar to the length of a body.

Community's Landmark

According to Cambridge University Press (2020), a landmark is a “building or place that is easily recognized, especially one that you can use to judge where you are.” In other words, a landmark is an area or space that might be developed in order to create unique visual cultural landscape with symbolic sculpture, building, and any forms of art objects that generate the local pride and aesthetical impression related to the community's cultural roots. Furthermore, it could be any memorable buildings or the spaces with natural, cultural objects that remind the origination or locality. Through this project, the development of local landmark and its relationships to its design, and cultural resources management could present symbolic identity that could be interpreted by these concepts;

Cultural Landscape

This research project might consider the landmark design and its main issues including the domestic resources related to cultural landscape and cultural heritage management in order to develop local landmark representing cultural identity which might consist of three major characters;

- a. The Landscape-Led-Culture Consideration; the form of designing that focuses on the community's strength and its relationships to the domestic landscape alongside its natural richness and balance between habitation and the surrounding natural resources within the community.
- b. The Culture and Landscape Balanced Consideration; the designing is based on the strength of the community having the mixture of cultural and visual landscape richness alongside its domestic resources management without the dependency on other outer factors.
- c. The Culture-Led-Landscape Consideration; including two other related issues to consider;
 - *The community tangible cultural strength*; the form of development and its specific considerations focusing on community's cultural identity.
 - *The community with intangible cultural strength*; the considerations of focusing on the multiple complex of culture within the community and the reinforcement of local tradition, art and culture based on domestic requirements (Kam Phu San, 2009, pp. 24-25).

Through the sculpture development and its considerations of community's participation, further aspects of value appreciation and evaluation might be required. This could be divided into two parts which is cultural value and social and economic value.

Cultural Value

- a. Identity Value; which includes investigation based on experiences, memories, others related issues within the community included way of life, custom and tradition, religion, politics, etc.
- b. Relative Artistic and Technical Value; the process of evaluation based on scientific scrutiny and the related historical analysis through its techniques and the artistic value of each specific cultural heritage.
- c. Rarity Value; the process of cultural heritage evaluation considering time, producer, techniques, art and its forms, and its identity.

Social and Economic Value

- a. Economic Value; the relationships between community's cultural landscape and its cultural heritage value which would support the tourism, creative economy, local products and services, and the other related management.
- b. Functional Value; the functional aspect that landscape and its related local cultural identity had played the crucial role in the evaluation.
- c. Educational and Knowledge Management Value: the issues of knowledge dissemination, art and culture tourism and its management which had to be share to public in order to develop social awareness associated with the value of cultural heritage.
- d. Social Value; other related form of consideration that emphasized on the custom and tradition, and social art and culture management which might lead to the architectural and the surrounded environmental existence and its maintenance.
- e. Political Value; the administrative aspect related to local administrative organizations and the executive boards who might need to responsible for related budgets. (Kam Phu San, 2009, pp. 15-16)

Mixed Media Sculpture

Visual Art can be defined as art forms that could be appreciated through human perception and visual observation which include painting, sculpture, printmaking, architecture, and mixed media (Kamjorn Soonphongsri, 2012, p. 196).

Kamjorn Soonphongsri (2012, p. 196) also stated that mixed media art is a popular form of contemporary visual art development during the 20th century which apply various materials without limitation of techniques related to painting, sculpture, printmaking, and other related media to produce two dimension and three dimension forms of artwork. On the top of that, mixed media art also includes up-to-date technology, for instance, digital media, photography, film, video, and other related techniques. These techniques are considered as popular techniques used in visual art development. In this project, the obvious concepts and theories applied for sculpture development accounts could be divided into 3 parts;

- a. Sculpture; is a form of visual artwork that is associated and engaged with its surrounded space. These three dimensional art work using techniques such as cast and mold, sculpting, carving, welding, and other related techniques designing and working on the materials like wood, stone, plaster, cement, and metal. This is to create three dimensional shape with width, length, and width. The artworks or sculptures might not only demonstrate the concepts of social circumstances, culture, individual mental condition, spiritual, and other related issues but includes the aesthetical values. Through this research, the sculpture development could be divided into two types. There are static sculpture and movement sculpture. The initial is the regular characteristic identity that could be seen, perhaps, presenting the movement but it still keeping stable and static, or attached with the base or pedestal. The latter is any contemporary sculpture design to have movement by wind, tides, and mechanical or human forces. The interesting character of this kind of sculpture was its moveable or attached with various changeable positions of pedestal including ceiling, floor, and wall (Kamjorn Soonphongsri, 2012, pp. 261 - 263).

In this project, the use of free standing sculpture could be seen alongside with moveable mobile sculpture and its techniques of installation art.

- b. Digital Art; refers to the process of art making and its presentation that mainly developed through the use of digital tools (Sakon Phu-Ngam-Dee, 2016). The use of digital art had played a crucial role in sculpture design and demonstrated virtual images presenting the relationship between sculpture and its surrounding environment in the forms of two dimension and three dimension sketches which might lead to the local community's participation in terms of decision making and the selection of final design of sculpture.
- c. Installation Art; mixed media art and its concept had played a crucial role in the process of installation art mixing of two techniques in order to create artworks which artists might convey the designed materials as original forms and/ or design forms as art objects to create installation art followed by the concept. Furthermore, the regular principles of design might consider the balance of sculpture and surrounded environment in various contexts (Kasem Thong-Kon, 2006, p. 34).

Art Learning Process

The artistic learning processes might be the combination between knowledge development and appreciation which are related to the aesthetical aspect. This aspect focuses on the perception of qualification, selection, control, and the process of art-making. On the top of that, the artist's creative processes had to be developed based on artistic skills and the principles of design in art alongside with the composition in art and its relationship to the elements of art.

This might result in the valuable artworks (Vethakarn, 2008 as cited in Pattanachoti, 2019). In 2007 Siriorn Wichchawut highlighted that behaviorism's concept followed the B.F. Skinner's theory was the idea that human or animal would have repetitive behavior and the behavior of learning preference through the reinforcement.

This might changeably lead to both the negative or positive behavior. Through the present study, the findings revealed that human behavior and its relationships to psychological issues had played a significant role in the creative process in terms of artwork's concept (Wichchawut et al., 2007 as cited in Pattanachoti, 2019).

RESEARCH METHODOLOGY

The present study adopts three procedures. Documentary research is the study or the review literature process through the books, research articles, catalogues, and the related papers in order to gain specific insights and information that might lead to development of the concept of the sculpture. Field Research which includes in-depth interview that uses survey questionnaire of audiences and other related stakeholders' satisfaction. Then, Focus Group Discussion where group seminar follows an art exhibition. Lastly, the artworks production and its analysis and discussion.

RESEARCH POPULATION

The group of audiences and other related stakeholders in this research population includes a group of 10 local artisans and art experts, 30 citizens of Thar-Sai municipality of Chiang Rai province, 15 members of executive boards and council's committees of Thar-Sai municipality of Chiang Rai province, 15 sub-district head mans and village head mans, 30 officers of Thar-Sai municipality of Chiang Rai province. The group of specialists in art field; are a 100 people group of local artists, artisans, the scholars, discussing about the artwork's process, concept of artwork's development, art value and its evaluation, and so on.

RESEARCH TOOLS AND ITS DEVELOPMENT

The in-depth interview is a series of surveys of audiences' and other related stakeholders' satisfaction through the use of questionnaire of the research population mentioned above. As a research tool, the questionnaire would be developed under the supervision of the related field experts. Next, the focus group method is a group discussion of the artwork's process, concept of artwork's development, art value and its evaluation, and so on by local artists, artisans, and the scholars under the supervision of the related field experts. Lastly, the data collection is the processes of data collection which is inclusive of the documentary research, the field research (in-depth interview and the focus group) and the artworks production and its analysis and discussion, then followed by the conclusion and discussion.

FINDING

Table 1 The information highlighted the degree of satisfaction, understanding, and the effects gained from the sculpture and the exhibition' observation.

	Lists	\bar{x}	S.D.	Meaning
1.	Overall picture	4.5		High Rate
1.1	There were the aesthetical effects and its relationships to the balance of composition within the artworks.	4.6	0.5	High Rate
1.2	The emotional effects were revealed through the audiences' observation.	4.5	0.5	High Rate
1.3	Through artistic symbols represented within the artworks, it might lead to the understanding of the concept of art making.	4.5	0.6	High Rate
1.4	The impression occurred through the unique techniques and its picturesqueness effects followed the concept of artworks.	4.4	0.7	High Rate
1.5	Through artworks and its concept study, it was crystal clear that the sculpture as the symbols could give audiences the artist's experiences and attitude which similar to the sculpture design and its concept of local identity.	4.4	0.6	High Rate
1.6	Through artworks and its concept study, it was crystal clear that the metaphorical images could give audiences the sense of local identity alongside with artist's belief reflected Thai-ness, Lanna culture, spiritual belief of Eastern.	4.7	0.6	High Rate
1.7	The artworks had raised the question among audiences in terms of its interpretation and individually encourage them to investigate the artworks to get the answers.	4.4	0.6	High Rate

Table 2 The information highlighted the number of audiences who appreciated the aesthetical effects of artworks through the focus group data collection discussing about the awareness of artistic creative process, the knowledge of artistic learning process, and its related data analysis.

	Lists	Number	Percentage
1.	The artistic creative process and its knowledge related to mixed media art, sculpture, digital art, installation, and the solar cell technology.	30	30
2.	The knowledge of artistic learning process related to design and the development of the contemporary sculpture in order to create the local Landmark.	50	50
3.	The awareness of local art, Lanna culture, and Chiang San art that might result into the local landmark development.	20	20
	Total	100	100

DATA ANALYSIS AND ITS DISCUSSION

The findings disclosed that not only the tangible output, the sculpture as the community's landmark, but also the reinforcement of tourism outcomes which are paralleled to the awareness of the local cultural heritage and its value, and other related knowledge. These could be seen as the contributions that might be divided into three forms of learning.

The Art Learning Process and its contributions

The contributions related to the art-making process.

The inspiration and influences in the process of art-making.

- a. According to Viroon Thangchareon (2009, pp. 12-15), art is closely connected to culture that it not only could be observed as a cultural reflection, media of expression, tool of investigation and exploration, but also as a phenomena of conceptualization that is generated by individuals and social impacts alongside as intellectual stimulation through its multilayers of complex identity. Therefore, art was a part of culture and represents its symbolism.
- b. The process of sculpture and landmark's design and sketching.
This stage is the study of artwork's inspiration and concept in order to encourage people to have the awareness and the understanding of artwork's design where its concept is closely related to local art and culture, belief, tradition, and other related aspects which might lead to the intellectual development and the association with the so called meaning of taste.
- c. There are 3 stages which are the stage of references' exploration, the stage of sketches development and the stage of landmark design and development.
 - In the first process, the research was determined through the study of sculpture design and its references related to forms and shapes underneath the geometric form, organic form, free form, and the other related forms of stand-alone static sculpture and mixed media sculpture. These designs and references are also associated with the character of kinetic sculpture that are picturesque by lighting design.

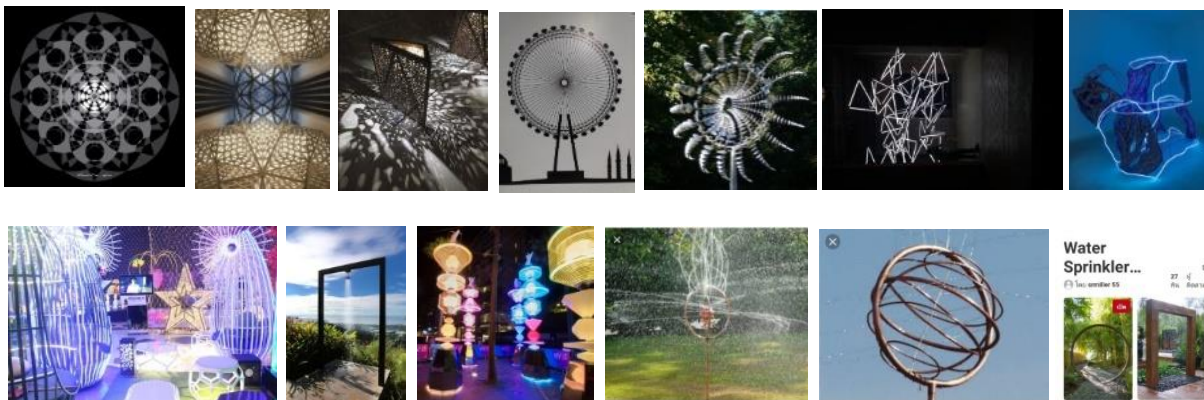


Figure 1 The Sculpture Design References
(Source: <http://www.dreamsprayer.com>, 2019)

- At the second point, the study of Lanna art and culture had played the crucial role in the sketches development interpreting the unique multicultural way of life influenced by Buddhist belief, ancestor worship, and the other related concept of local ethnics' belief. These beliefs includes the superstition, astrology, and spiritual and supernatural belief. Moreover, the sculpture and landmark design and sketching were developed through the use of cultural symbolism, the artistic form of "Tung" (spiritual flag). These demonstrated the Lanna way of life and its relationships to religious and non-religious belief of the twelve animal signs zodiac. These zodiac signs had the geometric forms of lyberinth pond symbolized the phycological deeper meaning of Buddhist belief, and the landscape within the site development reflecting the riverside culture and the relationships between the habitation and local natural resources management.



Figure 2 "Tung" (spiritual flag), and the geometric forms references

(Source: https://travelandleisure.mx/america/2019/07/26/geometrias-de-la-luz-la-exhibicion-que-tomara-jardines-de-mexico/?fbclid=IwAR3mYnLbMx83e6b-4UX1JYTHpgGR76YdxR4-E9Eg_A-I_udMPVmIPZS4A7o, 2019)

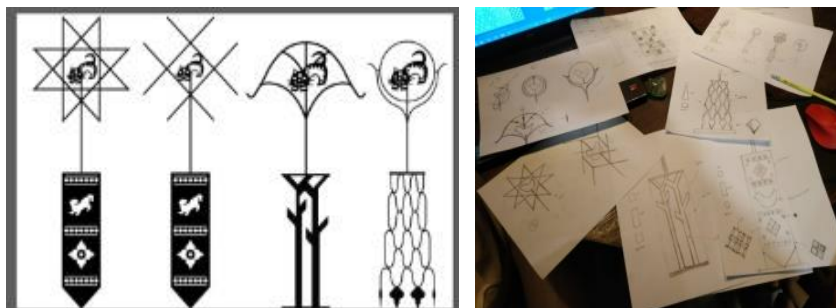


Figure 3 The 2 Dimensions Sculpture Design Sketches

(Source: Ohm Pattanachoti, 2019)

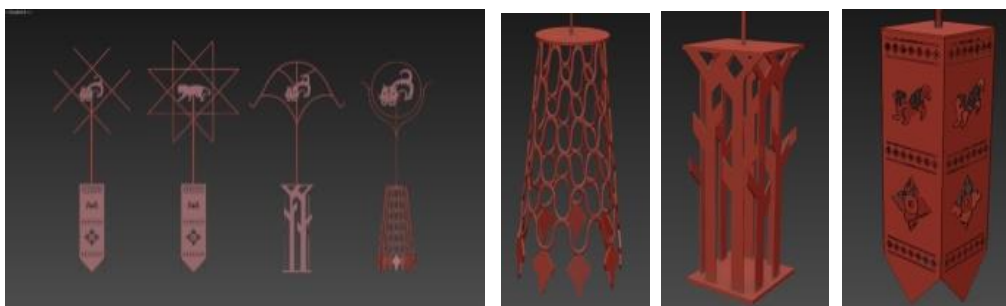


Figure 4 The 3 Dimensions Sculpture Design Sketches

(Source: Ohm Pattanachoti, 2019)

- The last stage, demonstrates that the landmark design and development had revealed the relationships of the local cultural identity, the local landscape and its physical identity. These identities present the richness of natural resources, especially the water resources. On the top of that, the landmark design and development had shown local way of life in relation to waterside habitation and the Buddhist belief. This is the becoming of the use of maze like forms and labyrinths as the sculpture pedestal and the related landmark's landscape that symbolized the Lanna waterside culture.



Figure 5 The landmark and Sculpture Installation Sketches
(Source: Ohm Pattanachoti, 2019)

The contributions related to art value and its appreciation.

- a. Contribution related to aesthetical awareness and spiritual development.

Art is a successful aesthetical implement interpreted in an informative transformation through the use of symbolism which consisted of four core principles, for instance, “play” (the creative implement with happiness), “form” (the creative principles related to time and place, “aesthetics” (the art appreciation), “interpretation” (the use of symbolism) (Alland, 1977, p. 39, cited in Harris, 1993, p. 412).

Hence, it could be stated that through this sculpture and landmark development, the awareness of aesthetical implement and its spiritual improvement had been disclosed which in this case; the individual artistic style of art-making could go along well with the local cultural reflection through the use of artistic symbolism. Beyond that, it was not only the grateful moments during the successful creative production, but the art value had revealed that art is important to the human life in terms of the individual goal approach and spiritual development. In conclusion, art obviously could both fulfill the artists and audiences' emotional requirement and become the international wisdom disseminated to public from time to time.

- b. The contribution related to art value and its evaluation.

According to the Greek scholar “Homer” (400-300 B.C.), if the value of art was beauty, the understanding of aesthetic logically needed due to its definition that “the beauty was magic and above anyone's awareness, in other words, the beauty was unique and sophisticated deeply in people's perception related to emotional aspect which could not easily be described to the public.”

Furthermore, Thai scholar and the national veteran artist, Professor Chalood Nim-Samur agreed with Homer and highlighted that it needed to have an opened-mind to approach to the ground of beauty which the aesthetical appreciation in art term might require the basic elements, for instance, experiences and its related practices.

In addition, the standard of beauty or the trend of aesthetical perception might transform constantly era to era depending on the aesthetical principles such as time and place which were the key factors. On the top of that, through Silpa Phirasri's point of view, the founder of Thai modern art schooling "Poh Chang College and Silpakorn University" aesthetically stated that the beauty in terms of art not only considered by nice shapes and forms, perfect composition, and the significant skills and techniques but also the conceptual issue.

Hence, the concepts with great willing and attitude of artist interpreting through the artworks in order to encourage audiences to have the spiritual development and intellectual improvement. This was the key success. In other words, the art value and its evaluation within the artworks might conceptually include the combination of aesthetic (beauty), logic (reality), and morality (goodness) which might lead to the universal acknowledgment of the beauty beyond the trap of aesthetical standard of each era (Tang-Chalok, 2007, as cited in Pattanachoti, 2019).

The Social Learning Process and its contributions

This process includes brain-storming, team-working leading to the community's mutual agreement in order to find the solution or product outputs. The objectives were, as the ChiangRai Rajabhat University's philosophy and vision abides to the royal policy of King Rama 10th that aimed to be the regional core leading institution working on the local development, it is therefore, this research project might emphasize on the local contributions developing the landmark interpreted as local cultural identity, in order to reinforce eco-tourism with the cultural heritage management underneath the concept of creative economy.

Through this evaluation, the sculpture and landmark development might lead to the understanding of project management with the reciprocal implementation between researcher and community that includes the research project presentation meeting and the solution finding related to the project's output and outcome designing, the sculpture and landmark design and its mutual agreement of selection, and other related activities. Beyond that, all the procedure was done following the regulations within the MOU between ChiangRai Rajabhat University and Thar-Sai municipality underneath the supervision of provincial authority such as the public area usage and the official allowance, the research benefits and its further usage in terms of local tourism management and other related local administration.

Eventually, the contributions of research project might be noticed as the local people's quality of life improvement and its relationships to the social innovative strategy following the Pimpan Dechakupta's Social Learning Process. This process demonstrated the procedure of brain storming, thinking development, social process of knowledge finding and its relations to outcome or products design (Chutima Vetakarn, 2009, p. 18).

The process of sculpture design and its social participation related to mutual agreement of selection



Figure 6 The meeting at Thar-Sai municipality's community hall,
(Reference: Ohm Pattanachoti, 2019)

The meeting at Thar-Sai municipality's community hall unfolds the consideration of the sculpture and landmark design resulted in the mutual agreement of selection, and other related activities. These activities include

- a. The community's public reservoir entitled, "Nhong Bua Luang" was selected as the location of landmark's site development.
- b. The sculpture design and its four designs of the selected prototypes were considered with further design of lotus shape on the solar cell post (as seen the details on figure 6, 7, and 8).
- c. The selected design of the sculpture would be the models to develop the final series of the sculpture including the twelve standalone sculptures and its installation at the labyrinth pedestal pond of selected location of the community's public reservoir titled "Nhong Bua Luang" (as seen on figure 7, 8, and 9).

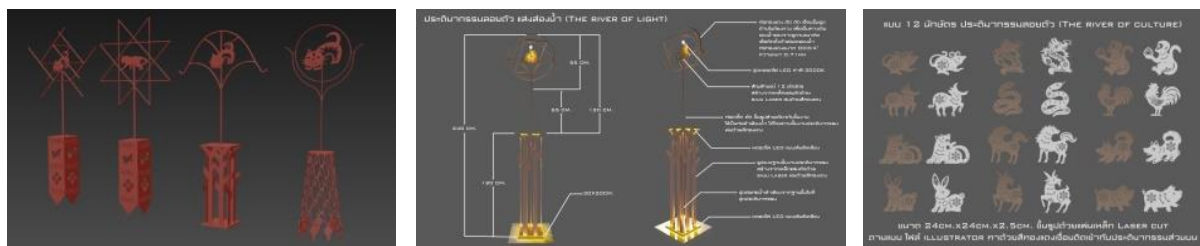


Figure 7 The sculpture design and its 4 designs of the selected prototypes
 (Source: Ohm Pattanachoti, 2019)

The process of sculpture and landmark design and its related to the installation and landscape design (as seen as the result of the process of sculpture design and its social participation related to mutual agreement of selection)

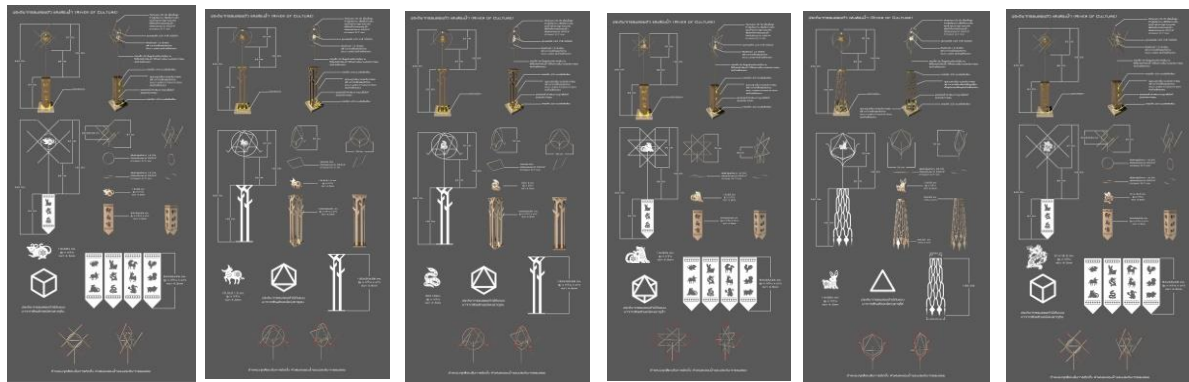


Figure 8 The final sculpture design; the 6 first designed animal sign zodiac such as "Chud" (the Rat Sign), "Cha lu" (The Cow Sign), "Karl" (the Tiger Sign), "Thoa" (The Rabbit Sign), "Ma Rong" (The Dragon or the great snake Sign), "Ma Seng" (The little snake Sign)
 (Source: Ohm Pattanachoti, 2019)

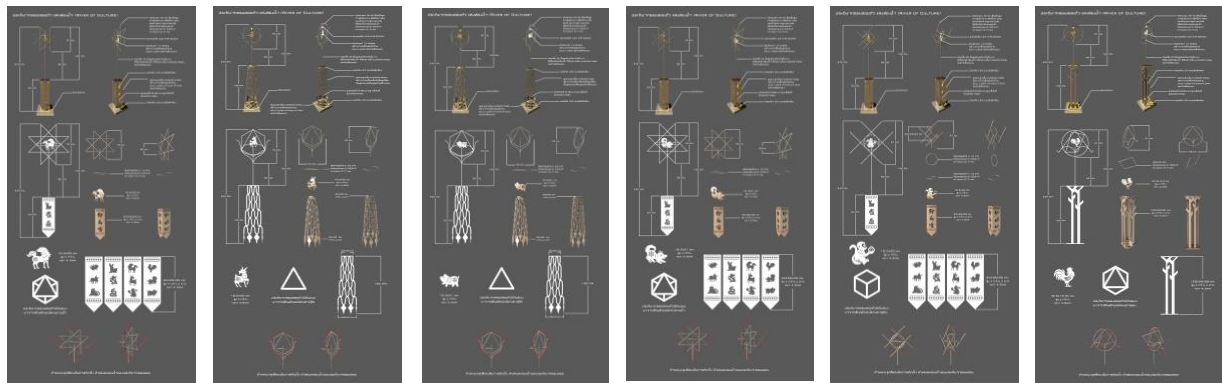


Figure 9 The final sculpture design; the other 6 designed animal sign zodiac such as “Ma Mia” (the Horse Sign), “Ma Mae” (The Goat Sign), “Vok” (the Monkey Sign), “Ra Ka” (The chicken Sign), “Jaw” (The Dog Sign), “Kun” (The Pig Sign) (Source: Ohm Pattanachoti, 2019)



Figure 10 The Series of Sculpture and Its Installation, the Solar Cell Post, Landscape Design (Source: Ohm Pattanachoti, 2019)



Figure 11 The location; “Nhong Bua Luang”, Certificate of Public Area Usage Allowance. (Source: <http://tumboltasai.go.th/>. 2019)

The Community-based Action Research and its Contributions

The research findings revealed that the success of the project was noticed as a mutual agreement and cooperation between the local community, administrative organization, provincial authorities and local education institution. This had provided the required resources efficiently contributing to the community. In addition, the creative implementations include the concept finding, the output and outcome design, and the final product might be noticed following the community-based action research theory (NongLak Wirajchai, 2000, cited in Suwimol Wongwanich, 2009). Overall, these procedures could be noticed:

- a. The stage of the sculpture and landmark development and its relationships to the exhibition and knowledge dissemination.

The implementation included the community's based action research combining with the sculpture and landmark design participation related to the final design, the location of landmark development, the exhibition and seminar attendance, and other related activities.

- b. The development of twelve animal sign zodiac and its installation alongside with the landmark and its landscape development. There were two main parts;
- Firstly, the development of twelve animal sign zodiac. Here, the twelve standalone sculpture took thirty days to be completed. It was followed by processes that include metal cutting to fit the design and finishing the sculpture's base part, copper tube handling as the top part of the sculpture, along with the electric and water system connection as described through the illustrated images below.



Figure 12 The development of 12 animal sign zodiac
(Source: Ohm Pattanachoti, 2019)

- Secondly, the development of the labyrinth pond as the sculpture pedestal, the landmark and its landscape, and the solar cell connection. The implementation consisted of the labyrinth pond construction, the twelve standalone sculptures installation, and the solar cell connection to complete the project. The details could be seen through the illustrated images in figure 13.



Figure 13 The development of the labyrinth pond as the sculpture pedestal, the landmark and its landscape, and the solar cell connection
(Source: Ohm Pattanachoti, 2019)

- c. The exhibition and knowledge dissemination

The process of artwork presentation and its related knowledge dissemination were carried out through arts exhibition opening ceremony and its seminar. The purposes were to educate local people and related stakeholders about art-making process and the research project management. Beyond that, there was the MOU signing officially delivering Thar-Sai municipality the sculptural landmark as the community treasure paralleled with further contribution related to the local economic system reinforcement through the use of the upcoming local tourism innovative management. This shall develop the local people's quality of life.



Figure 14 The exhibition opening ceremony, MOU signing and the sculptural landmark's official delivery to public
(Source: Ohm Pattanachoti, 2019)

CONCLUSION

The research finding highlighted that not only the tangible outputs which composed with the sculpture and the community's landmark themselves, but also the outcomes of this research project that might be valuable. In addition, further development of the local sustainable tourism management and its innovation may enhance the local people quality of life through the experiences and knowledge gaining from the research project. This could be observed and divided into 3 main aspects. Firstly, the art learning process that enhanced the mixture of production between the knowledge development process and the art appreciation or aesthetical process. Secondly, the social learning process which included the brain-storming, team-working leading to the community's mutual agreement in order to find the solution or products. Lastly, the Community-based Action Research that boost integration operation between the local community, the university, and other related organizations in order to use the domestic resources for local sufficient and sustainable benefits.

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Implementation of Digital Game-Based Learning Approach in CTU281 Subject: The Impact on Self-Motivation among Graphic Students in UiTM Melaka

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ABSTRACT

Interactive multimedia technology and digital game approach in learning environment can foster a more effective and interesting learning process, especially among university students. This study was made with the implementation of digital game-based learning approach for the final project of Diploma in Graphic and Digital Media (AD111) students from UiTM Alor Gajah, Melaka who took the Islamic Beauty and Creativity subject (CTU281) to see the impact and effectiveness of digital game-based learning on students' academic performance and self-motivation. The study sample was taken starting from the process of students completing their final project until the Islamic Art and Communication Festival (ISAC 2016) program takes place. The ISAC 2016 program is a platform organized by the Academy of Contemporary Islamic Studies (ACIS) in collaboration with the Faculty of Communication and Media Studies (FKPM) and the Faculty of Art and Design (FSSR) which aims to reduce students' failure statistics in CTU course code as well as helping students to pass in this compulsory subject. This program involves all Semester 3 students of Faculty of Art and Design, UiTM Cawangan Melaka who took the CTU281 subject and also the students from Faculty of Communication and Media Studies who took the CTU271 subject. However, this study only involved 14 groups of Diploma in Graphic and Digital Media (AD111) students, UiTM Cawangan Melaka who took the CTU281 subject. The results of the study found that the students were very motivated with the results of their projects whereby two projects from the AD111 group were named as the Best Projects. In conclusion, the failure statistics for CTU281 subject code among graphics students last semester can realistically be reduced with the implementation of digital game-based learning approach as this approach helped students pass in this subject as well as increase the students' potential to be more positive and upgrading their self-motivation.

Keywords: *Digital Game-Based Learning Approach, CTU281 Subject, Graphic Students, Academic Performance, Self-Motivation*

INTRODUCTION

Due to the information technology boom and in line with the national Vision of 2020, education in Malaysia has grown rapidly. The development of information technology has become one of the catalysts of the paradigm shift towards the cultivation of Science and Technology to create human and community resources capable in the field of technology in line with the mission and vision of the country (Norjihan et. al., 2005). Thus, digital games or creative multimedia technology is becoming a learning trend applied by educators to support the teaching and learning process because students can enjoy a more productive and relaxed learning environment with an enjoyable learning approach. Digital games are also indirectly seen as able to provide motivation and positive impact in students' learning behavior and self-confidence.

According to Abdul (2017), the failure statistics for Islamic Beauty and Creativity (CTU281) subject among Diploma in Graphic and Digital Media (AD111) students had increase in 2015. There are several key factors that contribute to the percentage of students' failure such as absenteeism to class session, failure to complete assignments and the failure to sit for final exams which are the compulsory requirements to be fulfilled. This may be due to less conducive learning environment factors, as well as teaching aids that can only provide a passive two-way communication space between lecturers and students. Thus, it will cause students to be less motivated and the learning process will be less effective.

Therefore, the objective of this study is to determine the impact on performance and motivation of graphic students in CTU281 subject with the implementation of digital game-based learning approach in their final project. Communication Festival (ISAC 2016) is a platform organized by the Academy of Contemporary Islamic Studies (ACIS) in collaboration with the Faculty of Communication and Media Studies and a joint venture from Faculty of Art and Design for the first time, aimed in reducing students' failure statistics in CTU course code in order to pass in those compulsory subjects. This program involves all Semester 3 students from Faculty of Art and Design who took the CTU281 subject and from Faculty of Communication and Media Studies who took CTU271 subject. This program is held to cultivate the knowledge, research and creativity of students in shaping Islamic art and communication among students as well as increase students' self-motivation.

Specifically, in the study conducted, the game design development process has been recorded starting from the preliminary sketches process which involves the discussion of ideas and creativity from students in groups. The sketch of ideations should comply with criteria from the contents of the Project Brief distributed by CTU281 lecturers. In addition, the work process of these students will always be monitored and supervised by FSSR lecturers who teach the Interactive Design (GDT213) subject to ensure each process that each group goes through according to the specifications that have been set.

Next, students also need to go through a pre-production, production and post-production phases to develop and undergo a pilot test on their digital game prototype. Students are required to develop a game prototype using Construct 2.0 software. The idea to adapt Islamic content into digital game approach is actually applicable to meet the needs of the mainstream which can increase the motivation of students and at the same time still maintain the Islamic aesthetic value and content for this course syllabus. Furthermore, this digital approach will help improve students' academic performance and cognitive skills as well as remain the good social relationships among peers through the spirit of group collaboration.

LITERATURE REVIEW

Learning Based on Digital Games and Interactive Multimedia

Lecturers are the main pillars who play an important role in ensuring that teaching and learning process can be more effective and enjoyable (Jones & Jones, 2004). Therefore, lecturers also need to ensure that the effective learning process will be able to increase students' interest and encourage them to succeed in the courses learned. Education should be a pleasure to students not something that is burdensome and boring (Damodharan and Rengarajan, 2007). In fact, today's generation is more inclined towards media-centric because they are more exposed to modern and latest technologies such as the internet, social media platforms, WhatsApp application and mobile gaming compared to previous generations. In fact, many opinions suggest that today's generation is capable of spending most of their time in front of a computer screen to watch videos, listen to music, and play computer games because they basically communicate digitally every day. So, it is not surprising that many have named this new generation as the digital generation (Shelly, Cashman, Gunter & Gunter, 2006). Conventional learning sessions in the lecture room allow the lecturer to control the teaching process, the delivery of information is comprehensive and the lecturer tends to emphasize knowledge factually. In other words, the lecturer delivers the content of the lecture and the students only listen to the talk delivered. Therefore, learning modes tend to be passive as well as hands on and practical activities are also minimal in their learning process.

In fact, most universities face a similar situation whereby the conventional teaching and learning (T&L) approach applied in the lecture room is within limited effectiveness. In such situations, students only play a passive role and their focus on the lecture session will disappear after 15 to 20 minutes (Damodharan & Rengarajan, 2007). On the other hand, digital game approaches and interactive multimedia technology in the learning environment can foster a more effective and interesting learning process especially among students. The rapid development of ICT has led to the widespread use of technology in teaching and learning because it can increase student morale as well as create a 'living' and effective learning environment. In fact, technology helps students and lecturers to produce more productive work (Keengwe, Onchwari et al. 2008). Nowadays, digital games and online learning approach have become the focus of every educational institution in Malaysia as a medium for teaching and learning. The implementation of MOOC as one of the university's initiatives in preserving the interactive learning curriculum also helps in achieving the objectives of this study.

Digital games are a form of entertainment and it becomes an effective medium to motivate students to engage in learning activities as a whole (Prensky, 2003). In fact, academic researches related to game-based learning (GBL) are very widespread nowadays. The studies show that digital games and multimedia technology have great potential to motivate students to engage in an interactive and more casual learning environment. According to a study by Jamalludin and Zaidatun (2005), education is one of the areas whereby multimedia can have a huge impact. According to them, the learning approach that applies multimedia is able to change the textbook information which is originally static and visually in 2 dimensional into a new learning style that is more interesting and interactive. This statement is also supported by Mayer (2005) who also stated that multimedia is a very potential technology whereby it is able to improve the human learning process if the multimedia is developed based on the right principles. In the study of Hasimah and Rafie (1994), the interactive multimedia application developed was used and tested by a group of students through a distributed questionnaire. The results of their study found that 90 percent of students agreed that the use of interactive multimedia application can enhance their motivation and interest to continue the learning process. In addition, as explained by Floyd (1991), multimedia allows students to learn a concept according to their learning style either through reading the material, through visualization, through listening or through engaging in the material.

RESEARCH METHODOLOGY

The development process of application involves several systematic procedures that begin with the process of analysis, design, development, implementation and evaluation of teaching (Baharudin et al., C (2002)). Figure 3.0 shows the overall methodology of this project which is using the ADDIE model. ADDIE model design is an instructional model that serves as a guide to the construction of software and learning materials based on needs (Wang & Hsu, 2009). The design of application development based on the ADDIE is explained as Analysis, Design, Development, Implementation and Evaluation. Apart from that, this study also involves observation (site observation) on the students' work process from the initial stage starting with a sketch of ideation until the stage of evaluation or final test (pilot test) on digital game prototypes. On the other hand, data collection was done as one of the additional instruments to support this study by obtaining online feedback samples from 42 respondents consisting of students majoring in AD111 regarding the effectiveness of implementing interactive learning methods in CTU subjects.

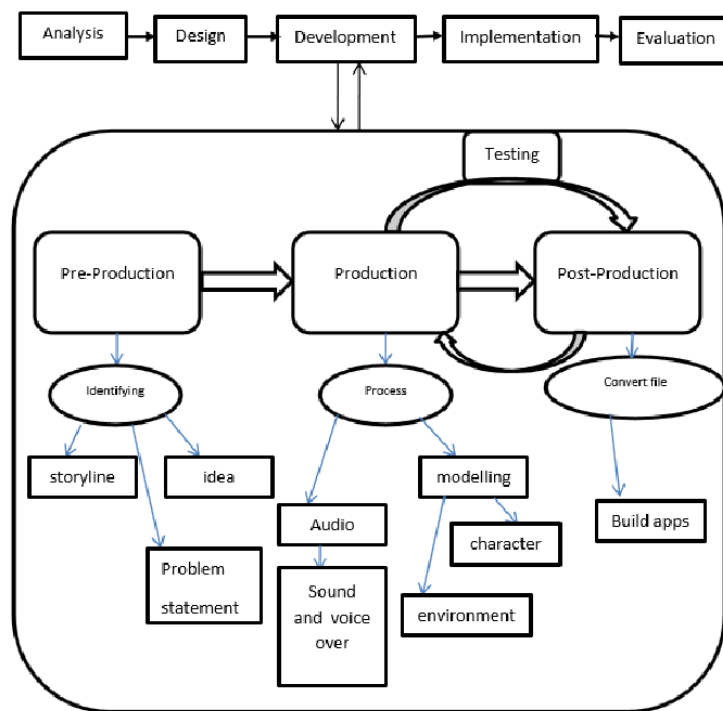


Figure 1 ADDIE Model

FINDING

Based on the findings of the study, this digital game development process was successfully implemented through several phases based on the ADDIE model:

Pre-Production Phase

In the pre-production phase, design development begins with mind mapping and initial sketches based on discussions among group members and monitored by supervising lecturers. This method is done to identify the most appropriate content in the game design and game play according to the criteria provided in CTU281 Project Brief to be implemented in digital form. In addition, students are required to follow the theme set by the CTU281 lecturer with the theme —Malay Archipelago.

Furthermore, content is one of the most important aspects in developing ideas including the main characters, supporting characters, environmental and props design as well as gameplay that comply with Islamic law and aligned with the theme that has been set. In addition, paper prototype is one of the instruments that help a lot to organize and understand in depth the flow of the game. Paper prototype helps to improve user interaction as well as to analyze the development process of interface design and the flow process of interactive multimedia

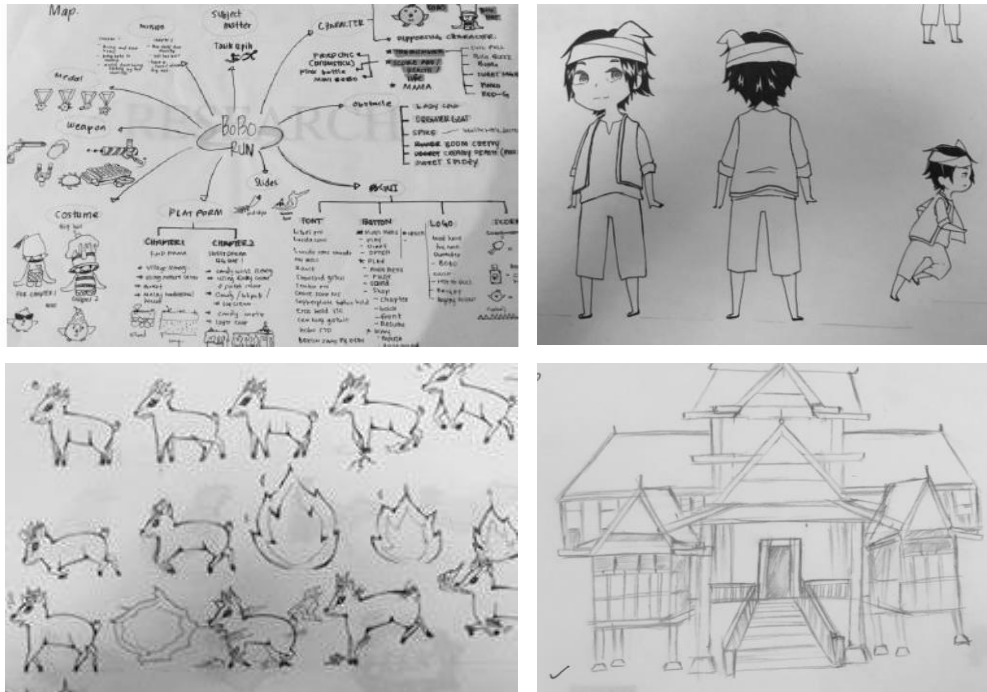


Figure 2 Mind Mapping & Initial Ideation Sketching



Figure 3 Characters, Environment and Props Design



Figure 4 Example of Paper Prototype

Production Phase

Digital process is also important in the development of game design. This phase requires a lot of work and creativity in transforming ideas from manual sketches into outstanding interface designs. Currently for interface design, Adobe Illustrator, Adobe Photoshop and SAI software are used at this stage. In the digital process, it involves the process of digitalizing the design (tracing) according to the manual ideation using Adobe Illustrator software followed by inserting colors into the design layout to enhance the appearance of the game to make it look more appeal and attractive.

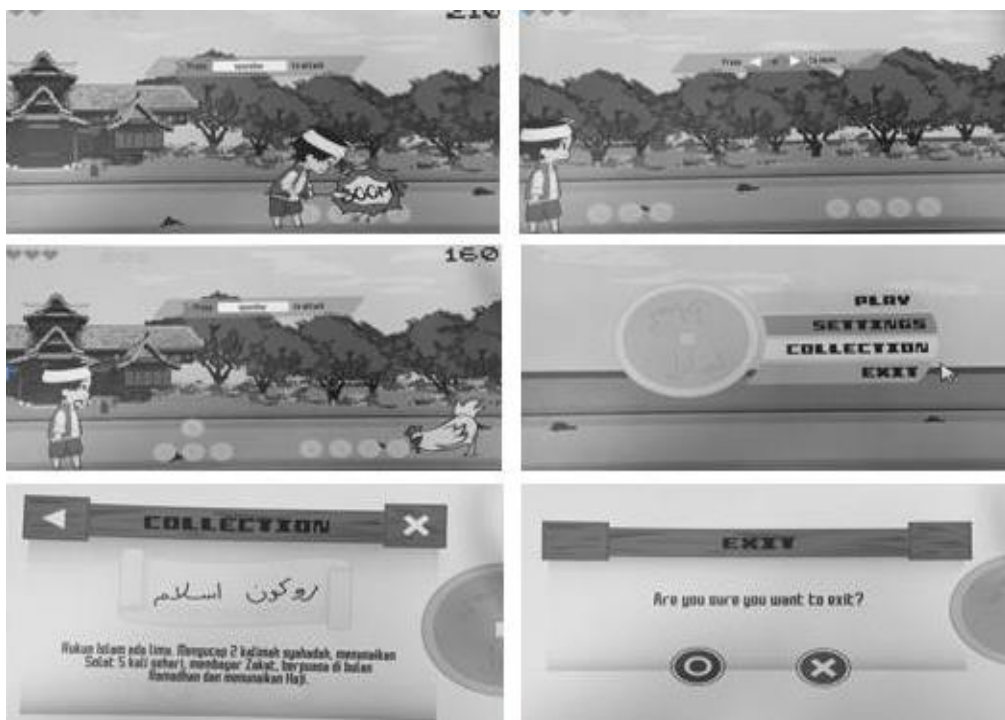


Figure 5 Digital Process for Interface Design

Post-Production Phase

The user interface (UI) is the intermediary between human and machine, between human and human or between machine and machine. Usually the interface of application will consist of elements such as screen background, windows and panels, control buttons and icons, text, graphics, audio, video, animation and so on (Jamalludin and Zaidatun, 2005).

The arrangement of the elements on the screen takes into account in aspects of display size, position suitability, and balance. In the programming process, Construct 2.0 software helps students a lot in ensuring that all elements such as text, graphics, audio and animation work together and function well to develop an effective and efficient digital game application. At this phase, the navigation process is also important by connecting each storyboard to liven up the game. In general, a simple navigation system is very much needed in a game application. This is in line with what was stated by Baharuddin et al. (2002), that is, in applying the principles of constructivism theory into the design of application development, then the application must be structured to be easily accepted by users, such as arranging modular learning content as applied in this game.

Furthermore, other elements should be included such as music background and sound effects to improve the quality of the game environment and promote an exceptional gaming experience. In addition, students also undergo prototypes on a regular and continuous basis with careful monitoring and guidance from the supervising lecturer to identify any problems in the programming process. At this stage as well, students will be monitored more often either content monitoring by lecturers from ACIS who teach CTU281 subject or monitoring in terms of application implementation in the pre-production, production and post-production phases by lecturers from FSSR who teach Interactive Design (GDT213) subject. Based on the sample of online feedback given by the respondents, it was found that the feedback given is positive and there are some comments and suggestions that can be adopted. Among the feedback received is that the respondents agreed with the proposal to use interactive learning medium in the classroom because it can increase the motivation and mood of students. In addition, the use of learning medium in the form of digital games can also help students' understanding of the topics learned.

In addition to data collection from online feedback samples, researcher also made direct survey (site observation) around the exhibition booth of AD111 students throughout the Islamic Art and Communication Festival (ISAC 2016). This program held on 20 August 2016 at Dewan Taming Sari, UiTM Alor Gajah Melaka whereby all the projects were evaluated by juries appointed to assess the level and quality of students' projects. According to Ustaz Shafie, the Project Advisor, some of the best products were selected to be part in Melaka International Intellectual Exposition (MIIEX 2016) competition. He felt that the students' projects at this time were very outstanding and this festival should be continued in the years onwards. The results of the study found that the students were very motivated with the result of their project in which two projects from the AD111 group were crowned as the Best Project beat the student's project from Department of Photography and Creative Imaging (AD117), Department of Fine Art (AD118) and Department of Industrial Design (AD114). This proves that AD111 projects able to attract the interest of the jury and the ISAC 2016 secretariat to select their projects as the Best Project of the FSSR Category. In addition, the program has proven that AD111 students are able to adapt the knowledge and skills they learned in GDT213 subject to meet demands and criteria provided in CTU281 syllabus in which becomes one of the main criteria for passing in this subject. In fact, one of AD111 projects also won the Gold Award at Melaka International Intellectual Exposition (MIIEX 2016) competition.



Figure 6 AD111 Project Exhibition Booth at ISAC Festival 2016 and Competition at MIEX 2016

CONCLUSION

In conclusion, it is undeniable that the use of technology in the field of education promises great benefits to both lecturers and students. Given the importance of technology applied in the field of education, the researcher hopes that with the implementation of digital game-based approach, it can improve the quality of student's work and motivate students to be more focused and excellent in the courses taken as well as improve student performance, especially in Islamic study syllabus. In short, digital games will be a new approach that can be introduced to the learning environment. The idea to adapt Islamic content in digital game based learning approach is actually applicable to meet the needs of the mainstream which can enhance the motivation of students and at the same time still remain the Islamic aesthetic value and content for the course syllabus. Furthermore, this digital approach will help improve students' learning performance and cognitive skills as well as remain the good social relationships among peers through the spirit of group collaboration. Based on the findings of the study, it is hoped that it will be useful for other application developers in order to produce more effective and interesting educational game applications in the future.

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Are You Well-Informed?

Evaluating the Information Signage at the Kuching Waterfront, Sarawak: A Preliminary Study

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ABSTRACT

Sarawak is a place that everyone should visit as this state is one of the most unassuming regions, with an interesting blend of historical attractions. Kuching Waterfront is the primary location to visit in Kuching city. It is an esplanade that stretches for about 900 meters along the south bank of the Sarawak River. It attracts locals and tourists as it offers a variety of food stalls, museums, street entertainment, and excellent views. In this regard, well-informative signage allocated at Kuching Waterfront is crucial, and should deliver various types of information: historical details, maps, and other features. Therefore, this study's objective was to evaluate the information signage at Kuching Waterfront by interviewing visitors and through observation made by the researchers. The findings obtained revealed that there is a need to revise or upgrade existing information signage. The study also highlights the necessity for the information signage to be more readable, informative and attract readers or viewers who could be tourists or pedestrians along the Kuching Waterfront. Collaboration between related bodies of the state tourism board or other agencies and designers to build information signage can be taken into consideration to enhance the main attraction of the city and make it more informative and appealing.

Keywords: *Evaluation, Information Signage, Kuching Waterfront, Tourists, Sarawak*

INTRODUCTION

The population of Malays, Chinese, Indians, Orang Asli, the numerous indigenous peoples of Sabah and Sarawak and others make Malaysia a country with a great cultural and ethnic diversity (Department of Information, 2016). The state attracts local and foreign tourists. It was reported that Sarawak's tourist arrivals increased by 42.4% to 4.7 million tourists in 2016 compared to merely 3.3 million in 2010 (Ministry of Tourism, Arts, Culture, Youth and Sports Sarawak, 2017). This shows that Sarawak tourism is full of potential and indicates the need to ensure that the attractions offered by this state should be well-monitored.

Kuching, which in the local language means cat, is Sarawak's biggest city and the capital of this state. Kuching Waterfront is situated along the Sarawak River with magnificent views over features such as the Astana, the Court House, the Square Tower, the memorable Fort Margherita, and the Malay villages. The beautiful view of the 'cat city' is more noticeable at night with overflows of the night lights illuminating Kuching city, and this place is certainly fascinating to visit and to experience for everyone (Sarawak Tourism Board, 2020).

Historically, Kuching Waterfront was a busy maritime port in Sarawak and has been a focus area for the locals and outsiders. During the Brooke era, numerous colonial buildings were built in the city, many of which remain standing and are preserved by the government. They offer the "colonial look" to be enjoyed by everyone visiting Kuching city. The area of Kuching Waterfront can be measured from the riverside majestic crown plaza to the former Sunday wet market downtown situated in south Kuching. The Sarawak government made efforts to beautify the Sarawak River by creating profitable conditions for leisure and business, and finally Kuching Waterfront was officially opened to the public in 1993. To modernize Kuching Waterfront, the 900 meter-long esplanade was built to replace the unwanted warehouses. Beautifully-designed wooden benches were installed, with plenty of food stalls, restaurants, and other entertainment amenities. Moreover, attractive designs such as modern sculptures, colorful fountains and rest pavilions make the Waterfront a must-see place to visit (Table 1).

Signage is a combination of symbols and text. It should be non-language-dependent when dealing with users of various languages. Usually, pictograms, numbering, symbol systems and color-coding for either multilingual maps or computer information kiosks are used in public areas such as hospitals, stadiums, car parks, theaters and universities (Whitbread, 2009). There are two types of signage: internal and external. Internal signage is mostly utilized in booths and counters, walls, floors, ceilings, lifts and stairways that integrate a corporate identity. There are corporate typefaces, images and color schemes are often used. It might include logos or directional information in the floor or woven into carpets, or detailed or tiled into a mosaic. Moreover, objects and frames can be embedded or attached in all surfaces for display, information purposes or even storage. The selection of materials for internal signage is important as it deals with the impact of lighting and shadows, reflections, people obscuring the view and also extreme viewing angles on the clarity of the sign (Whitbread, 2009).

As for external signage, its two roles are to identify the sides of a building and street level and to determine directional signages in car parks, or on walkways and fences. The materials should be selected wisely to avoid shrinkage or expansion due to different weather conditions and temperatures. Nonetheless, difficulties remain for external signage because of poor lighting systems, shadows, and lack of clarity from a distance. Highway signage is a familiar example of such issues.

Due to the great influx of tourists to Kuching, well-informative signage placing is very important. An informative sign is a highly legibly printed and noticeable placard that informs people of the purpose of an object or gives them instruction on the use of something. It may come in artistic forms, as exhibited at Kuching Waterfront itself. There are many historical types of information signage at this location.

Historical information about Sarawak as well as Kuching that is delivered by the signage is at risk of not reaching the tourists since its rich information is not well-maintained. Beautiful and appealing information signage at the location might be neglected by visitors or tourists. Art is a strong medium for channeling information to both literate and nonliterate societies and can be clearly understood by a broad spectrum of people. The artistic function is not limited to aesthetics but includes a variety of purpose such as to inspire, beautify, inform, persuade, entertain and transform, and indirectly enable society to see things differently. However, visitors would not be able to channel information if it is not user friendly to viewers. Therefore, this study evaluated the information signage at Kuching Waterfront by interviewing visitors and through some observation by the researchers.

Table 1 Visual Representations of Kuching Waterfront, Sarawak



Dewan Undangan Negeri Sarawak (across the waterfront)



The pedestrian walkway of Kuching Waterfront (view 1)



The waterfront



The waterfront pedestrian walkway of Kuching Waterfront (view 2)







The pedestrian walkway of Kuching Waterfront (view 3)



The tourist cruise landing at the waterfront jetty

Table 2 Visual Representation of the Signage at Kuching Waterfront

Type of Signage	Criteria
	The signage was placed at irrelevant locations.
The signage at Kuching Waterfront	
	They lacked visual support and unattractive colors were used. Not much illumination was installed, causing the information signage to be unreadable at night. Furthermore, small font sizes caused difficulties in reading the information.
The closer look at the historical signage at the waterfront	
	
The History Walk	
	
The Kuching-Location map	

RESEARCH METHODOLOGY

In this study, an observation was performed to gather qualitative information. Marshall and Rossman (1989) defined observation as the systematic description of events, behaviors, and artifacts in the social setting chosen for study. Observations enable the researchers to describe existing situations using the five senses, providing a written photograph of the situation under investigation (Erlandson, Harris, Skipper, & Allen, 1993). Careful observation was made of the existing information signage at Kuching Waterfront covering several points: its design, typography, colors, materials, dimensions, and contents. The importance of conducting an observation is to gain rich information uncontaminated by self-reporting bias (Sekaran, 2003).

A survey was also conducted to obtain visitors' opinions on the information signage. Several questions were developed to meet the objective of the study. The cross-sectional survey was distributed to $N = 200$ respondents at Kuching Waterfront in January 2017. Participants were local tourists from Sarawak and other states, and foreigners. A key chain was given to those who participated as respondents of this survey.

FINDINGS AND DISCUSSION

Observation

The observation revealed that most of the information signage was placed in irrelevant locations with a lack of visual support, unattractive colors were used, and small font sizes caused reading difficulties. In addition, unappealing designs caused viewers to lose interest in reading the information. Finally, a lack of illumination caused the information signage to be unreadable at night. The information signage was rich with historical information, with words and figures to illustrate the stories and facts about the city and the state. However, since most of the signs were unappealing, the purpose of the signage was missed. Some signs were placed on the pedestrian walkway along the esplanade, and visitors did not realize their existence (Table 2)

Survey

Two hundred respondents participated in the study, consisting of 107 males (53.7%) and 93 females (46.5%). Most of them were aged from 18 to 25 (117 (58.5%)). Sixty-eight (35%) were aged between 26 – 35. Only 15 (7.5%) were aged 36 and above. Most of the respondents were Malays (116 (58%)), while 50 (25%) were Dayaks (Iban and Bidayuh), 17 (8.5%) were Chinese and 17 (8.5%) were foreign tourists. In terms of education level, 34% were certificate holders, while 27% were bachelor's degree holders. The others were diploma holders (19.5%) and master's degree holders (1%).

A descriptive statistical analysis was utilized to describe the items in the survey (Table 3). 7 items were asked based on the perceptions of the respondents on information signage at the Waterfront. Almost half of them understood the meaning of the information signage as channeling the information (49%), while some agreed that the signage is used to alert (19.5%) and as a symbolic item (15.5%). Only a few agreed that the information signage is for announcements and decoration. The majority of them agreed that it was important to place the information signage in the focused area (95.5%), while a few felt that there was no need to do so because it was not helpful (1%) and the information sometimes was not written correctly (3.5%). Most respondents strongly disagreed (45.5%) and disagreed (40%) that the colors used in the current information signage locations were appropriate. Some agreed (15%) and strongly agreed (2.5%) with the current colors used.

As for the opinion of the respondents on the information given in the signage, most strongly agreed that it was correct (64%), 20% agreed and a few disagreed (8%) and strongly disagreed (6%). The majority of the respondents found that the information given in the signage was not interesting (87.5%). Some were neutral about it (11.5%) while only few agreed that it was interesting (1%). When respondents were asked what they wanted more information about, the culture and heritage of Sarawak (70.5%) was the highest choice. Some of them wanted to know about Sarawak history (18.5%) and a few wanted to know about Kuching history (11%). The majority strongly agreed that the current signage at the waterfront should be revised (77.5%), while a few were neutral (8.5%) and some disagreed (14%).

Table 3 The description of the information signage by the respondents (N = 200)

Items	n (%)
1. Means of information signage	
i. Channeling information	49 (98)
ii. Announcement	9.5 (19)
iii. Decoration	6.5 (13)
iv. To alert	19.5 (39)
v. As a symbolic item	15.5 (31)
2. Importance to place the information signage in the focus area	
i. Yes. Strongly needed	169 (84.5)
ii. No need. It is not helpful	2 (1)
iii. No need. The information sometimes not written correctly	7 (3.5)
iv. Maybe	22 (11)
3. The color used in the information signage located is appropriate	
i. Strongly disagree	91 (45.5)
ii. Disagree	80 (40)
iii. Neutral	-
iv. Agree	30 (15)
v. Strongly agree	5 (2.5)
4. The information given in the information signage located is correct	
i. Strongly disagree	12 (6)
ii. Disagree	16 (8)
iii. Neutral	4 (2)
iv. Agree	40 (20)
v. Strongly agree	128 (64)
5. The information given in the information signage located is interesting	
i. Strongly disagree	175 (87.5)
ii. Disagree	23 (11.5)
iii. Neutral	2 (1)
iv. Agree	-
v. Strongly agree	-
6. What do you want to know more about in the signage?	
i. Sarawak history	37 (18.5)
ii. Kuching history	22 (11)
iii. The culture & heritage of Sarawak	141 (70.5)
7. Do you think that the current signage at the waterfront should be revised?	
i. Strongly disagree	-
ii. Disagree	28 (14)
iii. Neutral	17 (8.5)
iv. Agree	-
v. Strongly agree	155 (77.5)

Based on the findings, it was agreed that the main role of information signage is for channeling information, to alert and as a symbolic item. Therefore, revised information signage should include information that is useful and interesting for audiences to read. Most respondents wanted more information on the culture and heritage of Sarawak. This culture could be in the form of the traditional costume, art and music, entertainment, races and food of Sarawak. This is a remarkably interesting finding. The respondents felt that it was particularly important to place the signage in the focused area. The focused area is surrounded by souvenir and food stalls. This is the main reason for tourists to come to visit this place, besides the wonderful scenery of old buildings and the Sarawak River.

Furthermore, the current information and signage colors are not appropriate. This relates to the reason why the respondents felt that the information signage should be revised and replaced by new interesting and informative signs even if they felt that the information given was correct. Some respondents were unsure if the information was correct. A similarly unfortunate finding was revealed in a study of the UNESCO World Heritage sites, Melaka and Georgetown (Abdul Hamid, Abdullah & Teo, 2019). Researchers found that brand signals were unnoticed, while choices of font and color were poor. Therefore, revision of the information signage is needed but with more relevant information, especially about the culture and heritage of Sarawak.

CONCLUSION

This study has evaluated the information signage at Kuching Waterfront by observation and also a cross-sectional survey among the visitors. Based on the findings, it can be concluded that the existing information signage needs to be refined by giving it a new look with more appealing colors and placing it at more strategic or appropriate spots. Culture and heritage information should become the main purpose for establishing the signage. It is hoped that this study will give insights into designing useful and appropriate information signage for tourism. Collaboration with the Sarawak Tourism Board (STB) or other agencies with designers to build effective and appealing information signage in Kuching Waterfront, Sarawak is highly recommended.

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