

DEWAN MASYARAKAT: A DISCOURSE STUDY ON ETHICS CONSCIOUSNESS OF THE MALAYS: 1991-2000

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ABSTRACT

Media plays a significant role in communicating knowledge and information to targeted members of the society to develop public consciousness. Among the indicators of consciousness includes books, newspapers, magazines and speech texts. They are generally regarded as barometers of order and indicators of social conscience. This discourse study primarily aims to analyze the ethics consciousness as expressed in the Malay community through Dewan Masyarakat (DM) from 1991-2000, a publication by Dewan Bahasa dan Pustaka (DBP), Malaysia. It describes the discourse on ethics, identifying trends and contexts of the coverage and interpreting the emergence and evolution of the discourse from 1991-2000. The study has therefore resonated the thoughts of DM authors, in driving the ethics consciousness among the Malay Muslim readers while analyzing its coverage on ethics during the decade, 1991-2000. This study has used 47 out of 235 selected DM articles of the full study as a unit of analysis and it will apply the discourse and content analyses as the research methods. This study has found that despite the government's support to alleviate poverty and improve the living status of the Malay community, there is an increase in social problems among this ethnic group, challenging ethics consciousness while the Malaysian economy was exuberantly transforming into an industrial nation, being one of the "Asian Tigers" under Mahathir's era from 1991-2000. This study has contributed to the limited value-based studies within Malaysian contexts from multidisciplinary approaches.

Keywords Dewan Masyarakat, magazine, discourse, ethics, consciousness

INTRODUCTION

There has been growth of Malay literature since World War II. (Phillips, 1996) The publication of DM begins on the 15th September 1963¹ further supports the growth and progress of Malay literature after the Malaysian independence. This has been accompanied by the growth of researchers, some of whom are also creative writers at Malaysian universities and Dewan Bahasa dan Pustaka (DBP). Their works have been published in the periodicals of the DBP, including Dewan Masyarakat. (Phillips, 1996) This study is a segment of a full doctoral research on ethics consciousness among the Malaysian Malay Muslims from 1970-2000. It will investigate and describe on

how Dewan Masyarakat (DM) authors, through their publications drive ethics consciousness among the readers. In the process, the research will also analyze the coverage on ethics in this magazine from 1991-2000.

This paper has the following main objectives:

1. To analyze the ethics consciousness as expressed in the Malay community through Dewan Masyarakat (DM), a publication by Dewan Bahasa dan Pustaka, Malaysia from 1991-2000;
2. To describe the discourse on ethics, identifying the trends and contexts of the coverage and interpreting the emergence and evolution of the discourse from 1991-2000.

DEWAN MASYARAKAT (DM): AN OVERVIEW

One of the functions of DBP, the Malaysian government's language and literature institute is to promote the Malay language (Bahasa Melayu) and literature. It has published various articles with quality language and literatures including magazines such as Majallah Dewan Bahasa, DM and Dewan Sastra. Like any other journals and periodicals, it provides literary expressions after being reviewed by an editorial board.

DM is a magazine, written in the Malay Language/ Bahasa Malaysia and published by Dewan Bahasa dan Pustaka (DBP), on a monthly basis i.e. on the 15th day of each month since 15 September 1963. However, since June 1986, its monthly publication has been at the beginning of each month. It is the first "sister" magazine of Dewan Bahasa (1957),² published by DBP. With the motto, Majalah Kebudayaan dan Pengetahuan (translated as "Culture and Knowledge Magazine") and guided by its first essayist/editor (i.e. pengarang), Kamaludin Muhamad (Keris Mas), DM moved forward to fulfill the needs of Bahasa Malaysia readers (mostly Malays), competing with the limited number of Malay magazines that are in the market at the time it was first published.³

DM's main objectives have been to:

1. impart general knowledge and provide explanations on all aspects of life both locally and abroad, it is perceived to be pertinent for social and national needs;
2. educate the citizens in an effort to promote nation building which includes national unity, cultural and socio-economic development;
3. develop critical, dynamic, rational and progressive thoughts and attitudes among the citizens; consistent with a democratic government and
4. expand and enhance the usage of Bahasa Melayu as the national language and a language medium to expand the base and scope of overall knowledge. (Wariya, 1993).

Being a semi-academic magazine, its targeted readers are among the executives and professionals,

administrators, policy makers, leaders, entrepreneurs, educators, students from both upper secondary and tertiary education, as well as the public at large. Since Bahasa Malaysia is the main language medium in Malaysian schools within its multiracial society,⁴ it should draw reading interests among these knowledgeable groups especially among the Malay community. After all, Bahasa Malaysia is the language of their mother tongue.

To accomplish the DM's four mentioned objectives, the magazine covers a wide scope of interesting contemporary issues within Malaysia as well as the international environments. Its coverage of articles is multidisciplinary, ranging from education, sociology, economics, management, public administration, international relations, religion as well as politics, among others. Articles have been well-written by prominent Malaysian Malay scholars, educators, philosophers and political scientists, whom are mostly attached to the Malaysian higher learning institutions. Some were also novelists, textbook writers as well as politicians. To name a few, they include Prof. Ungku Aziz, Prof. Syed Hussein Alatas, Prof. Khoo Kay Kim, Professor Zainal Abidin Wahid, Usman Awang, Hassan Ahmad, Shamsul A.B. and Zaini Ujang. Indeed, these writers drive social consciousness to the DM readers on contemporary issues and concerns based on their specialized interests, fields and disciplines.⁵

DM: PUBLICATION PHILOSOPHY

DM within DBP's vision and mission, has its own publication policies and guidelines, including business and distribution strategies. (Nik Zainal Abidin Hassan, 1988) Its concept has been regarded as "readers are everything", therefore their views and comments were always right. (Nik Zainal Abidin Hassan, 1988: Nor Azam, 1977a:1977b) This business-oriented approach that regards "customers first" has emerged over the years since DM has to compete with a multiplicity of magazines in the market. Although the distribution networks of DM have been established since 1963 and its publication has been continuously accomplished, the Editorial Board

members have changed over the years. Apart from Keris Mas and Noor Azam, the Editorial Board has also included prolific Malay writers, amongst others, A.Wahab Muhammad, A. Karim Abdullah, Abdul Rahman Yusof, and Hassan Ahmad who later became the Chief Director (Ketua Pengarah) of DBP.

Nevertheless, the aims and objectives of DM have remained as a forum of thought and discussion in all disciplines; stimulating the ability to deliberate on provoking issues and thoughts, exhibiting the society's creativity; developing and exerting influence for a healthy mental development to refine budi; strengthening humanity and inculcating a sense of loyalty to the nation, race (bangsa) and religion and finally expanding the spectrum of knowledge on policy development, economics, social aspects and culture of the world at large. In fact, several published articles are especially aimed at developing critical thinking; for example, the provocative and satirical writings of Hassan Ahmad under his column, Kaca di Jendela. Although, DM has taken a stand to not go against the Malaysian government's policies and decisions, (Wariya, 1993) it has always been keeping track on the government's implementation policies and racial issues. In addition, as a published "government magazine", it strives to be fair and unbiased towards any party, group or political figures to uphold national/societal interests.

Referring to the outlook of the magazine, the cover design and presentation of contents also experienced changes over the years to adapt on the changing environments in addition to fulfill the readers' tastes and preferences (Abd. Kadir Mohd Ayub, 2013). Apart from highlighting the contemporary and historical events and happenings, its contents have been resonated and analyzed the relevant issues related to social, economics, education and politics within the Malaysian society. In addition, it has updated the readers on the current international issues and reverberated the voices of renowned columnists. Among such columnists are Datuk Haji Hassan Ahmad, Tan Sri Abdul Aziz Abdul Rahman, Rustam A. Sani, Dr. Shamsul Amri Baharuddin, Mohd Zaid Ibrahim, Mohd. Salleh Abdul Majid and Karim Roslan.

RESEARCH METHODS AND DATA COLLECTION

This study has utilized discourse study or analysis and content analysis such as research methodologies to meet the two research objectives above.

Discourse Study or Analysis

The term "discourse" originates from a Medieval Latin word *discursus*, which means "to run to and fro" or "to run different ways" (Freedictionary, 2018). Oxford Advanced Learner's Dictionary literally defines "discourse" as written or spoken communication or debate. Stubbs (1983:1) defines it as a study that is concerned with language use beyond the boundaries of a sentence or utterance, inter-relationships between language and society which are concerned with the interactive or dialogue properties of everyday communication. However, Phillips and Jorgensen (2002:1) from a societal perspective provide a broad definition of discourse as "a particular way of talking about and understanding the world (or an aspect of the world). Therefore, discourse is further described as a form of a social action that plays a part in producing the social world - including knowledge, identities and social relations that maintains specific social patterns. Discourse analysis became popular as a research method at the beginning of the 1990s (Phillips and Jorgensen, 2002).

There are similar methods of discourse analysis such as content analysis (i.e. analyzing content according to key variables), narrative analysis (i.e. looking at the patterns people find in their lives and situations) and conversational analysis (i.e. looking at the structure of dialogue). A discourse study or discourse analysis is thus a general term for a number of approaches to analyze written, vocal, or sign language use or any significant semiotic use. While it is one among several social constructionist⁶ approaches, it is also the most widely used approach within social constructionism (Phillips and Jorgensen, 2002:4). Two prominent scholars in discourse analysis are Norman Fairclough (referred as The Father of Critical Discourse Analysis i.e. CDA), a Linguistics and English Language professor in Britain and Michel Foucault, a French philosopher, sociologist and historian. While Fairclough critically

approaches the discourse analysis from a linguistics and language perspectives, Foucault's emphasis is in the rules that determines on which statements are accepted as meaningful, and the links between power and knowledge.

Content Analysis

This discourse study will also utilize content analysis as a research method. Content analysis, which analyses content according to key variables or coding categories (such as economic development initiatives, education system and social problems) is the longest established method of text analysis among a set of empirical methods of social investigation (Holsti, 1968; Titscher, Wodak, Veyer, 2000). It is a widely used qualitative research technique whereby coding categories are directly derived from the text data. The procedures, instruments and rules of the classical content analysis are (i) sampling; (ii) units of analysis; (iii) categories and coding; (iv) coding and reliability; (v) analysis and evaluation (Titscher, Wodak, Veyer, 2000).

Data Collection and Analysis

In the data collection for the full doctoral study, 235 articles from 360 monthly publications of DM over a thirty-year period (1970-2000) have been selected for analysis to draw the study findings and conclusion. Selection is based on sub-themes or category coding such as economic development initiatives, western ideologies, education and knowledge, social problems and the Islamic consciousness during the period under review. This process is important before the researcher relates from multidisciplinary approaches in the full discourse study within the situational contexts and evolving landscapes. An important point to note here is that the coding categories for content analysis may change for the three decades under study (i.e. 1970-79; 1980-90; 1991-2000) since the environment and situations are not the same.

Nevertheless, throughout the study periods, three indicators have been used as measurements of ethics consciousness i.e. (i) corruptive practices, dishonesty and breach of trust, (ii) collapse of family units and (iii) social problems such theft, gangsterism, child abuse

and abandonment, etc. These three indicators are derived from a list of social problems highlighted in a government publication in 1993 entitled "Towards a Fully and Ethical Society in Malaysia", showcasing policies and strategies to develop an ethical society to realize Vision 2020⁷.

FINDINGS AND ANALYSIS: DM: A DISCOURSE STUDY ON ETHICS (1991-2000)

The decade, 1991-2000 marked the longest sustained growth achieved so far during a period of relative price stability, and sound social as well as the political environment under Dr. Mahathir's leadership reflected by a high average GDP growth of 8.5% (Note: GDP growth by year was 1990: 9%; 1991: 9.5%; 1992: 8.9%; 1993: 9.9%; 1994: 9.2%; 1995: 9.8%; 1996: 10%; 1997: 7.3%; 1998: -7.4%; 1999: 6.1%; 2000: 8.7%; 2001: 0.5%) (Indexmundi, 2018).

From 1988 onwards, there was a commercialization and business focus in the economic activities followed by Information and Communications Technology (ICT) developments in the education and working environments with the onset of globalization in early 1980's, triggering a new external phenomenon within the societal development and evolution.⁸

The implementation of the New Economic Policy (NEP) under Dr. Mahathir's leadership from 1980 to 1990 had created a trading and industrial community and spurred the entry of the Malay/Bumiputera in modern sectors such as business, commerce and industries.

Privatization (1991)⁹ policies had been introduced, supporting the concept of competitiveness and other capitalistic features¹⁰ within a "modified" mixed economic system. There was social stability, which paved the road to a high sustained economic growth. To recall, the average GDP per annum recorded an exceptionally high rate of 8.5 %; surpassing average GDP figures.¹¹

Relating to NEP and its results, although the equity ownership of Bumiputera participation had not been fully achieved, the NEP's most impactful outcome was the creation of a large pool of Malay middle class at the end of the policy's period (i.e. 1990). The size of this middle class group increased drastically during the implementation of the National Development Policy between 1991 and 2000. (Abdul Rahman Embong, 1996) The NEP had actually laid the foundation for social stability, which paved the way for wealth creation and allowed prosperity to be enjoyed by all, without affecting the fortunes of the other races (especially the Chinese) who continued to enjoy the benefits of a highly growing economy.

Mahathir's administration had more success stories on the Malay achievements. There was an increase in the number of Malay/Bumiputera professionals. During the early part of NEP implementation in the 1970s, there were only about 5 percent Malay and Bumiputera professionals. This had now increased to 45 per cent as a result of the NEP and NDP. The government's initiatives through the setting of residential schools, Secondary Science Schools, Mara Junior Science Colleges, foundation science centers, matriculation classes for local IPTAs and sending first degree students overseas, had become catalysts for the emergence of Malay middle class group.

The policy had also facilitated the vertical social mobility movement; so it is not a surprise to see the child of a labourer becoming the chief executive officer of a banking group; or the children of farmers, rubber tappers, fishermen and planters becoming top administrators, civil servants, corporate leaders, entrepreneurs, and intellectuals at this period. (Abdul Rahman Embong, 1996) In short, the NEP and NDP had directly led to prosperity and better standard of living for Malaysians of various races; especially the Malay community who had been very poor during the launch of NEP in 1970. Indeed, the structural demographic changes in this community were seen as a positive outcome of the two said affirmative policies (Abdul Rahman, 1996) which created a positive external effects on the wellbeing of the Malaysian society at large.

In 1996, the government began encouraging the setup of a private higher learning institutions to develop the young Malaysian population to be educated, competitive and skillful, seen as critical to further support the economic development and nation building. The educated Malays generally continued to serve the public sector workforce although some have successfully joined the private sector.

In addition, this period saw rigorous developments in computer technology. The Internet came to offices beginning in 1997 and there was an access to the usage of mobile phones in 1999, paving more advancement in ICT at the onset of the Millenium (i.e. the 21st Century).

Following these elaborated background information, this paper further explores on the ethics and integrity discourses of the Malay community during the period, 1991-2000 within these backdrops under Mahathir administration. While we fully note the glorious days and success stories of Malaysia during this period, ironically, social issues and problems continued to be highlighted in DM publications, mostly involving the Malays.

In 1991, an article entitled "Penganiayaan Kanak-kanak: Mengapa Menjadi-jadi? (DM, Sosial, February 1991, pp. 45-48), followed by "Kondominium Ke Arah Gaya Hidup Masyarakat Ruwet (Mohd Razali Agus, DM, Sosial, pp. 34-35) and Dasar Pandang ke Timur dan Etika Karaoke (Shamsul Amri Baharuddin, DM, Halaman Kelima, November 1991, pp. 5) emerged.

In 1992, an article entitled "Institusi Keluarga dalam Krisis?" (Rustam A. Sani, DM, Pendapat, July 1992, pp.19) was discovered followed by "Sekolah Swasta: Pertumbuhannya Mengancam Dasar Pendidikan"¹² (Awang Mohamad Amin, DM, Pendidikan, July 1992, pp. 20-21) and "Sewa Beli-Banyak Berlaku Penyelewengan" (Mohd Hamdan Hj. Adnan, DM, Pengguna, July, 1992, pp. 49-51).

More social issues related to morality surfaced in 1993, 1994 and 1995 respectively. The following are the list of related articles in 1993:

1. Masalah Nilai di Negara Membangun (Hassan Ahmad, DM, Kaca DiJendela, October 1993, pp. 26-27);
2. Kemorosotan Akhlak Remaja (Ann Wan Seng, DM, Surat, Reaksi, July 1993, pp.4);
3. Wawasan 2020: Membentuk Sikap dan Nilai Baru (Ahmad Mahzan Ayob and Noran Fauziah Yaakub, DM, Nasional, DM, July 1993, pp.42-44);¹³
4. Menyelamatkan Institusi Keluarga (Rustam A. Sani, DM, Pendapat, April 1993, pp.25).¹⁴
3. Masalah Disiplin Pelajar dan Penyelesaiannya (Mohd Tajuddin Abdul Rahman, DM, Rencana Utama, April 1995, pp. 8-11);
4. Politik Wang Dalam UMNO (Berjayakah Pemuda UMNO membanterasnya?) (Ahmad Fawzi Mohd Basri, DM, Politik, August 1995, pp. 22-25);
5. Rasuah, Pelacur dan Hantu Politik (DM, Perspektif, October 1995, pp.30-31);
6. Kepimpinan dalam UMNO: Antara Moral dengan Mural (UMNO harus berdiri kukuh sebagai parti pembela agama, bangsa dan Negara) (Ahmad Fawzi Mohd. Basri, DM, Politik, November 1995, pp. 22- 25);

The following articles highlighted morality issues in 1994:

1. Kadar Pelajar Merokok (Armin Zahari Saleh, DM, Berita Yang Boleh Anda Gunakan, January 1994, pp.57);¹⁵
2. Helah dan Muslihat Penjual (Banyak amalan perniagaan yang memperdayakan pengguna) (Mohd. Hamdan Adnan, DM, Pengguna, April 1994, pp. 31);
3. Pembuangan Bayi Kian Menular¹⁶ (Faridah Idris, DM, Wanita, April 1994, pp. 49-50);
4. Penderaan Seksual Semakin Meningkatkan (Khadijah Alavi, DM, Sosial, May 1994;¹⁷
5. Bagaimana Menangani Disiplin Remaja (Samat bin Ujang, 1994, DM, Pendidikan, April 1994, pp. 44-46);
6. Kemelut Remaja- Apakah Jalan Penyelesaiannya (Mohamad bin Haji Ikhsan, 1994, DM, Rencana Utama, October 1994, pp. 8-17).¹⁸
7. Reaksi Kepada Perspektif Noor Azam: Politik Wang dalam UMNO (Bagaimana takrif rasuah dalam politik? (AJIKIK, DM, November 1995, pp.32).²⁰

The trend continued for another four years, as seen from the following DM articles that appeared from 1996-2000:

1. Peminggiran Keluarga Melayu Termiskin diBandar (Mohd Taib Hj. Dora, DM, Nasional, April 1996, pp. 20-21);
2. Fenomena Perbandaran: Satu Cabaran (Jamilah Ramli, DM, Pembangunan Bandar, February 1996, pp.40-41);²¹
3. Penceraian: Mengapa Harus Terjadi? (Tiun Ling Ta, DM, Rencana Utama, January 1996, pp. 8-15);²²
4. Rasuah dan Samseng Kian Membiak (Hassan Ahmad, DM, Kaca DiJendela, May 1997, pp.38-39);²³
5. Akhlak Mulia Masyarakat Jaya²⁴ (Zainal Abidin Ahmad, DM, Nasional, August 1997, pp.35)

Consequently, the following social issues including political corruption surfaced in 1995:

1. Membendung Gejala Bohsia (Abdul Ghani Awang, DM, Undang-undang, January 1995, pp.7);
2. Menguasai Ilmu Keibubapaan (Faridah Idris, DM, Wanita, March 1995, pp. 51-52);¹⁹
6. Amalan Rasuah: Wabak yang Perlu diBendung (Norlaila Mat Tahir, DM, Isu, November, 1997, pp.36-37);²⁵

7. Melayu Hanyut Dalam Arus Maksiat (A. Jalil Ali, DM, Daripada Editor April 1998, pp. 4) ²⁶
8. Aids Epidemik Alaf ke-21 (Azhar Amir Hamzah, DM Rencana Utama, January 1999, pp. 12- 14);
9. Kemajuan Negara Bergantung Kepada Kemajuan Fikiran Rakyat (Hassan Ahmad, DM, Kaca DiJendela, January 1999, pp. 18-20);
10. Malapnya Ideologi Ciptaan Manusia (Makmur Tumin, DM, Politik, January 1999, pp.21-23);²⁷
11. Gangguan Sexual diPejabat (Balakrishnan A/L Parasuraman, DM, January 1999, pp.24-25);²⁸
12. Memahami Pengertian Akhlak (Zakaria Stapa, DM, January 1999, pp. 50- 51);²⁹
13. Cabaran Wanita Bekerja: Antara Kerjaya dan Keluarga (Abdul Ali, DM, Daripada Editor, May 1999, pp.4);³⁰
14. Kafe Siber Pusat Maklumat Alaf baru (Abdul Jalil Ali, DM, Daripada Editor, July 1999, pp.15-21);³¹
15. Takkan Melayu Hilang Didunia? (Datuk Hassan Ahmad, DM, Kaca di Jendela, July 2000, pp.8- 9).³²

SOCIAL ISSUES IN RETROSPECTIVE (1991-2000): A SUMMARY AND ANALYSIS

A content analysis based on the listed selected articles suggests that despite the commendable economic growth records of the nation, myriad social problems continued to challenge the family institution. Child abuse, divorce cases, abandonment of babies, AIDS, deterioration of moral values/akhlak among youngsters, smoking among school students, and "bohsia"³³ unveiled during this time. Political corruption also surfaced and urban poverty became a more serious issue to be addressed by the society alongside the vibrant economic development.

Urbanization gave a rise to the structural and human problems such as housing, urban congestion, rising cost of living, urban poverty, structural work changes, slow growth in rural areas, tougher competition in demand for land, environmental pollution and rise in social problems. (Jamaliah Ramli, 1996).

Sexual harassment cases continued to increase and the mushrooming cyber cafes further challenged the children's upbringing and information management since new potential problems had emerged such as the misuse of information technology to disseminate false information and rumours, fraud and development/spread of pornographic websites. In addition, more women and dual career family patterns were seen in the Malaysian workforce with more women filling senior positions challenging the traditional work-life balance, what more to monitor the children's activities to cope with the demanding jobs and responsibilities.

Interestingly, this period also saw an impactful published article, "Menghadapi Cabaran Sekularisme" by Prof. Dr. Syed Muhammad Naquib al-Attas (DM, Tokoh, March 1994, pp.14-16, 23). In this article, Prof. Naquib had convincingly highlighted that the main issue facing the Muslims today is the destruction of knowledge. This happens due to a self-confusion and influence on philosophy, science, civilization ideologies and modern western cultures. His views remain relevant and applicable till today.

Perhaps, secularism and liberalism have become more relevant from 1990 onwards following the spread of modernity and materialistic lifestyles as urbanization becomes a dominant feature in the Malaysian society; effectively and wretchedly compromising religious fundamentals. Following this line of thought, the thesis author seriously views that the abandonment of morality from religious teachings may have provided a valid explanation for the rising social problems that had emerged among the Malay-Muslim community during this booming period (1991-2000).

TABLE 1 DISCOURSE STUDY
DEWAN MASYARAKAT: SUMMARY ANALYSIS (1970-2000)
MALAYSIA AVERAGE GDP GROWTH POLICIES AND HIGHLIGHTS, FOREIGN
IDEOLOGIES AND SOCIAL PROBLEMS

Malaysia Average GDP Growth (%)	1970 -1979	1980 - 1990	1991 - 2000
	5.6	5.9	8.5
Policies, Features and Highlights	Unity & education Poverty NEP Manufacturing • Urban Migration • Women join the workforce Islamic resurgence (1977)	• Unity • Racial harmony • Education & role of teachers • NEP • Increasing women in Workforce • Enhancement of Islamic resurgence • Commercialization and business • Malaysia incorporated Industrialization • Work Ethics in public administration (1980 onwards)- Look East Islamic Ethics (1988)	• Vision 2020 (1991) • NDP • Privatization policy • Significant emergence of middle class Malays (1991) • Establishment of private learning institutions (1996) • Increasing women at work (46% of workforce) and dual career family patterns • ICT given emphasis • Mahathir's declaration of Malaysia as an Islamic nation (1999)
Social Problems / Challenges	• Youth problems (Woodstock) • Drug abuse • Corruption • Rape • Squatter problem in urban areas • Child abandoning	• AIDS • Sexual Harrassment • Child / Wife abuse • Urban poverty • Youth problems • Drug abuse • Unethical acts in business	• Child abuse □ Child abandoning • AIDS • Bohsia • Sexual Harrassment • Rising divorce cases • Rise in smoking habits among school children and low income groups • Gangsterism • Cyber cafe crimes • Corruption • Money politics in UMNO
Foreign Ideologies	• Capitalism • Socialism • Democracy • Secularism	• Secularism • Introduction to Globalization (early 1980) • Human rights	Active Globalization programs Introduction to new Western ideologies: Liberalism, Human rights, Universalism, Westernization

N.B:

1. Analysis based on Dewan Masyarakat: Discourse study 1970-2000.
2. Measurements of Ethics consciousness among the Malay Community:
 - i. Corruption and Breach of Trust
 - ii. Collapse of Family Institution
 - iii. Social Problems such as theft, child abuse, abandoning of children, etc.

Table 1 in the attachment of this paper further summarizes the findings, while comparing with the earlier two decades, 1970- 80 and 1981 to 1990.

CONCLUSION

This study has described and analyzed the discourse on ethics, identified the trends and contexts of the coverage and interpreted the emergence and evolution of the discourse as expressed in Dewan Masyarakat (DM) from 1991-2000. Discourse and content analysis of the 47 collected ethics-related articles from 120 monthly publications of DM, published by Dewan Bahasa dan Pustaka (DBP) from 1990-2000 have been applied as methodologies in the research process.

The study has attempted to outline the ethics consciousness of the Malay community against the backdrop and underpinnings of the environmental changes within societal progress as Malaysia evolves to be an industrial nation. In addition, it has attempted to trace and highlight the social problems involving the Malays during a significant decade in Malaysian history i.e. 1991-2000 from three measurements; corruptive practices, dishonesty and breach of trust, collapse of family units and social problems such as theft, child abuse, child abandon, etc.

Dr. Mahathir announced Vision 2020 in 1991; Malaysia as a progressive and developed nation by 2020, upholding moral values. Aptly, 1990s saw an even faster pace and robust economic growth with NDP replacing NEP and privatization policy being implemented in full swing, with the setup of government leading/linked corporations and an open policy to external/foreign direct investment in Malaysia. Islamic features no doubt became more apparent in the Malay Muslim community, followed by the rise of the middle class Malay community but secularism and "liberal" features were seen to continue in the society promoting progress and prosperity. ICT and technological developments became the prominent features in the business environment with multinational corporations joining the industrial sectors, providing employment opportunities to the qualified and educated Malaysians.

Dr. Mahathir courageously declared Malaysia as an Islamic nation in 1999. However, social problems such as abandonment of babies, child abuse, rising divorce cases and corruption emerged as social problems at this time in addition to drug abuse within a so called "Malaysian progressive society." Religion is supposed to shape the consciousness of the Malay Muslims to do good deeds but it does not seem to (as measured from the highlighted social ills and problems). Indeed, these pressing social developments challenges the consciousness of ethics and integrity of the Malaysian Malay Muslims. Further studies may continue to investigate whether this finding still holds or otherwise in an attempt to find the root causes and probable solutions to these problems as mitigating measures after the year 2000.

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FOOTNOTES

- [1] Nota Editor: Perjalanan yang Panjang.... Nota Editor, ... Dewan Masyarakat, 2013.
- [2] Perjalanan yang Panjang.... Nota Editor, Dewan Masyarakat, 2013.
- [3] Apart from the Malay magazine, Dewan Bahasa published by DBP, there was only Mastika published by Utusan Malaysia.
- [4] The Malaysian society members within their ethnic groups often speak their own mother tongue languages but Bahasa Malaysia is the main/official language of the nation.
- [5] Note: This observation/comment by the author is referring to the research study period (1970-2000).

- [6] Social constructionism is an umbrella term for a range of new theories about culture and society (Phillips and Jorgensen, 2002, pp.:4). For discussions on philosophical foundations of social constructionism, refer to for example Collin, F (1997), *Social Reality*, London: Routledge.
- [7] Towards A Fully Moral and Ethical Society in Malaysia, Jabatan Perkhidmatan Penerangan Malaysia, Kementerian Penerangan. BX. 006 (B.E.), October 1993 (30), Maziza Sdn. Bhd, Malaysia.
- [8] Note: For the first 5 years (2004-2008) of the implementation of National Integrity Plan (NIP), Target 2008 has prioritized five targets/criteria:
- Target 1: Effectively reduce corruption, malpractices and abuse of power;
 - Target 2: Increase efficiency in the public service delivery system and overcome bureaucratic red tape;
 - Target 3: Enhance corporate governance and business ethics;
 - Target 4: Strengthen family institution;
 - Target 5: Improve the quality of life and people's well-being
- [9] Refer to Dewan Masyarat for below
- Saharun Ibrahim (1988), *Konsep Pemasaran : Antara Kepentingan Pengguna dengan Keuntungan*, . DM, March 1988, pp.40-43;
 - Zolkifli Alib (1988), *Ke Arah Pemikiran Komersial*, . DM, May 1988, pp. 34-35;
 - Laurent Metzger. (1988), *BM dalam Bidang Perdagangan dan Perniagaan*, DM, May 1988, pp.38-39;
 - Md. Pishal Ab. Raub. (1988), *Tanggungjawab Sosial Firma Perniagaan* DM, May 188, pp. 44-45;
 - Datuk Abdul Aziz Abdul Rahman (1988), *Strategi Korporat*, DM, July 1988, pp. 60;
 - Saharun Ibrahim (1988), *Konsep Pemasaran : Antara Kepentingan Pengguna dengan Keuntungan*, . DM, March 1988, pp.40-43;
 - Zolkifli Alib (1988), *Ke Arah Pemikiran Komersial*, . DM, May 1988, pp. 34-35;
 - Laurent Metzger. (1988), *BM dalam Bidang Perdagangan dan Perniagaan*, DM, May 1988, pp.38-39;
 - Md. Pishal Ab. Raub. (1988), *Tanggungjawab Sosial Firma Perniagaan* DM, May 188, pp. 44-45;
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- [10] "Following the implementation of Malaysia Incorporated in 1983 by the fourth Prime Minister Dr. Mahathir Mohamad, who was responsible for the privatization policies, the downsizing of the public sector, and the introduction of the Privatization Master Plan in 1991, the contribution of the state sector to total employment began to decline, especially with the transfer of state employees to the private sector".
- [11] *Independence Malaysia*, South-East Asian Studies, Vol. 34. No.3, December 1996, pp. 524-547.
- [12] "Dengan membenarkan pertumbuhan sekolah-sekolah swasta yang berbahasa asing, kita seolah-olah balik semula kepada keaaddan pendidikan sebelum merdeka".
- [13] "Untuk menjadi sebuah Negara negara industri, rakyat hendaklah menghargai pendidikan dan kemahiran yang berkaitan dengan Negara negara industri. Adalah nyata bahawa kita memerlukan pendidikan yang lebih berasaskan teknologi".
- [14] In this article, it was mentioned Datuk Musa Hitam, during his speech delivered at the United Nations had identified two factors that had contributed to the decline of the developed western societies; i.e. collapse of family institution and liberal attitudes which have challenged established social values.

- [15] This article has highlighted that smoking has become a serious social problem in Malaysia. In 1986, 1: 5 adults (15 years and above) are smokers or 1.7 million people are smokers. A study highlighted that in 1991, 26% of smokers are students between ages of 14-18 years of age. 26.9% are males and 1.5% females. Rural residents and those in the low income groups are the highest smokers.
- [16] This article has noted that child abandon has become a problem due to lack of religious education and adultery/ relationship outside of marriage (akibat kekurangan didikan agama dan hubungan luar nikah).
- [17] This article highlighted that many cases were not reported; only one-third of the cases was brought to court.
- [18] This article recognized the need to solve youth problems through a coordinated and holistic approach (berresepada dan menyuluruh).
- [19] This article highlighted on parenting as a skill to exercise responsibility and family wellbeing.
- [20] This article has duly challenged money politics in UMNO by trying to justify the scope of money politics and how it is categorized as corruption in politics for example, sponsoring UMNO members to attend Annual General Meetings, promise for award of contracts, etc. It concludes that money politics should be eliminated from the system through transparent rules and guidelines.
- [21] This article highlighted the problems of urbanization such as housing, urban congestion, rising cost of living, urban poverty, structural work changes, slow growth in rural areas, competition in demand for land, environmental pollution and rise in social problems.
- [22] This comprehensive article highlighted that divorce rate is highest among the Malay ethnic group for ladies 15 years and above based on figures from 1947 till 1980. From a statistical analysis of divorce cases for women in Peninsular Malaysia based on socio-economic status and residence in 1988, the Malays recorded the highest rate of divorce cases too. One of the reasons is due to financial problems.
- [23] To quote from article, "dalam masyarakat yang sudah ketularan wabak penyakit ini, orang yang tidak mahu menerima rasuah boleh dianggap manusia "bodoh" atau "tidak normal."
- [24] This article emphasizes that parents are the role models for their children to develop ethics and moral development (akhlak).
- [25] This article highlights that giving of expensive gift items to leaders who are guests at functions is the root cause of corruption problem.
- [26] From the DM editor, statistics have been quoted on social problems involving the Malay community as at 1977. "Melayu mendahului senarai membuang bayi (60%), penganiayaan kanak-kanak (60.3%), rogol (64.9), sumbang mahram (74.9%), kes juvana (61.6%) dan wanita-wanita yang terlibat dengan maksiat (54.4%). Malah budaya lepak dan bohsia juga melibatkan ramai anak-anak muda Melayu."
- [27] Islam sebagai agama wahyu berupaya menggantikan semua ideologi ciptaan manusia.
- [28] This article has called for a sexual harassment act to be included in Employment Act 1955.
- [29] To quote from the article, "Kita perlu menghindari generasi muda daripada kemelut yang meruntuhkan akhlak".
- [30] The editor has highlighted problems related to women at work such as work pressure, work satisfaction, and equitable compensation and a need to balance work with their important roles as wife and mother

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