

Impacts of Globalization on Adolescents' Behavior in Malaysia Globalisasi dan Pengaruhnya dalam Tingkah Laku Beragama Belia di Malaysia

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ABSTRACT

This article is the result of a study on youth understanding and perception of globalization and its impact on adolescent behavior change from a variety of perspectives including character and emotion, fashion and style, family and social relations. The study conducted using this cross sectional quantitative design involved 482 selected informants using simple random sampling techniques from 37 locations in the FELDA region of Pahang, Malaysia. Data were collected using the questionnaire "Perceptions and knowledge of globalization and the impact of adolescent behavior change" through the process of face validity and content. In addition, data were analyzed using SPSS version of Social Science (SPSS) version 22.0. The results of the analysis show that adolescents maintain a high level of understanding of globalization while maintaining a low level of perception. The findings of the study also show that globalization has a low impact on adolescent behavior change. The results of this study have also been discussed with various theories and previous studies.

Keywords: Behavior; Globalization; FELDA; Behavior Changes

ABSTRAK

Artikel ini adalah hasil kajian mengenai kefahaman dan persepsi belia terhadap globalisasi dan kesannya terhadap perubahan tingkah laku remaja daripada pelbagai perspektif termasuk karakter dan emosi, fesyen dan gaya, hubungan keluarga dan sosial. Kajian yang dijalankan menggunakan reka bentuk kuantitatif Cross Sectional ini telah melibatkan 482 informan yang dipilih menggunakan teknik pensampelan rawak mudah daripada 37 lokasi di wilayah FELDA di Negeri Pahang, Malaysia. Data dikumpul dengan menggunakan instrumen soal selidik "Persepsi dan pengetahuan globalisasi dan kesan kepada perubahan tingkah laku remaja" yang telah melalui proses kesahan muka dan kandungan. Selain itu, data dianalisis dengan menggunakan versi SPSS untuk versi Sains Sosial (SPSS) 22.0. Keputusan analisis membuktikan bahawa remaja mengekalkan pemahaman yang tinggi tentang globalisasi sementara persepsi mereka berada di tahap sederhana. Hasil analisa dapatan kajian juga menunjukkan globalisasi mempunyai kesan yang rendah terhadap perubahan tingkah laku remaja. Hasil kajian ini juga telah dibincangkan dengan berbagai teori dan kajian terdahulu.

Kata Kunci: Tingkah laku; Globalisasi; FELDA; Perubahan Tingkah laku

INTRODUCTION

Globalization is a process that contributes to human interaction in various fields (economic, political, social, cultural, psychological and environmental). This interaction can remove various obstacles, making the world more open and in need each other (Lee 2004). Globalization is also seen as internationalization, a social process, in which geographical boundaries become insignificant to social and cultural conditions, eventually becoming manifest in the individual consciousness (Giddens

1990; Waters 1995). This understanding is reinforced by other experts saying that globalization is a process by which individuals, groups, societies, and countries interacting with each other are interrelated, interdependent and affecting each other across national borders (Beerkens 2006; Palmer 2003; Rhotenberg 2003; Scholte 2005; Tomlinson 1999).

Globalization is the *rapid growth of interdependency and connection in the world of trade and finance* (Lyman 2000). It is not only confined to the expanding trade and financial phenomena because there are other trends driven by the same explosion

of technological capabilities that facilitate financial changes, such as communication globalization. *Globalization of communication is one such trends* (Lyman 2000). Some of the keywords referring to globalization are: (i) *Internationalization*, which is interpreted as an increase in international relations activities; although each country retains its identity, it becomes increasingly dependent on one another. (ii) *Liberalization*, which is defined as the decline of a country's borders. (iii) *Universalization*, the spread of material and immaterial worldwide. (iv) *Westernization*, a form of universalization in which the spread of culture and ways of thinking are increasingly globalized. (v) *Transplanetarian* and suprateritorial relations, that the global world has its own ontology, not just a combination of various States (Scholte 2005).

In addition, globalization is a set of global flow processes that involve all areas of human activities in the form of physical, information, ideas, institutions, and systems (Osman 2008a). This phenomenon of globalization by (Drucker 2000) is defined as a wave sweeping the world. The waves in this fashion era are stronger, bigger and faster than the waves of globalization in the days of Islamic civilization (Drucker 2000). Although there is no lack of a picture of globalization, very little attention has been paid to the concept of globalization (Clark 1997, 1999; Hurrell 1995). Furthermore, (Al-Qardawi 2004) explicitly states that globalization is almost the same as the globalization or universal brought by Islam. (Bartelson 2000) explains globalization into three different concepts, namely (i) globalization as a *transference*, (ii) globalization as *transcendence*, (iii) globalization as *transformation*. Globalization intends to generalize the pattern of life that was previously a distinctive character of a country or group, making it penetrate the limits of the whole world (Al-Jabiri 1996; Al-Qardawi 2004).

Various studies conducted in Malaysia sought to identify the development of adolescents' behaviors and were associated with the effects of globalization. This research was conducted because of the consideration that adolescents were individuals who were developing and were very sensitive, stinger, complainer, rebel, craving for affection and attention, spoiled, loose emotional control and actions, as well as lack of considerations (Anuar 2001; Zahwiyah 1995). There were also studies in globalization related to the influence of Facebook, Youtube, and Blogs on the moral collapse of adolescents, especially Muslim youths. Those studies reveal that YouTube has a moderate

relationship to the moral collapse of Muslim youths. Meanwhile, Facebook and Blogs have a weak relationship with the moral collapse of Muslim youths (Nurul 2011). Thus, it can be said that the acceptance and influence of globalization depend on one's personality. Individuals with good moral, religious, and educational strength will have good filtering power over the various influences brought by globalization.

Despite the problems of adolescents observed today that are considered as a result of globalization, this study believes that the globalization process is inevitable and has been overcome although it is denied by a collection of "doubters," such as (Hirst 1995) who asserts that globalization is just a deliberately exaggerated myth. Various parties perceive this phenomenon seriously and try to find bidders to save the younger generations who will inherit the leadership of the state in the future. This can be seen in the relationship within the community shared by all the world community, including FELDA community, especially the youth group becoming the target of this study. Thus, the researchers think that a study related to the problem faced nowadays is very crucial as a step in addressing various youth issues in Malaysia, especially adolescents in the FELDA community.

METHODOLOGY

This study was conducted by using the quantitative methodology "Cross-Sectional Survey Designs," involving 482 Muslim adolescents who were selected randomly to represent 22,007 adolescents in 37 FELDA locations. The data were collected by utilizing a set of academic questions "*Perceptions and Knowledge of Adolescents on Globalization and Its Impact on Behavior*." Then, the data obtained were analyzed descriptively by using the Statistical Package for Social Science "SPSS" Window Version 22.0 (Creswell 2014; Majid Konting 2005; Noah 2002; Pallant 2004; Sugiyono 2010; Wiersma 2000). This methodology helped researchers to obtain comprehensive data to answer the study problem (Creswell 2014; Sugiyono 2010; Wiersma 2000).

STUDY RESULTS

The results of this study were interpreted descriptively by using the interpretation method proposed by Sanger (2007). However, the description of adolescents' perception was expressed in the form of

a “reverse statement” of the research question, so the interpretation used was also interpreted in reverse. The results showed that adolescents' understanding of globalization was high (Mean = 4.08, SD = 0.47), and their perception of globalization was moderate (Mean = 2.91, SD = 0.47). Moderate values indicate that FELDA adolescents may agree with the statements in the survey questions or vice versa. An overview of FELDA adolescents' perceptions and perceptions is displayed in Table 1.1.

TABLE 1. The understanding and perceptions of FELDA adolescents towards globalization

| | Mean | SD | Interpretation |
|--|------|------|----------------|
| The understanding of FELDA adolescents towards globalization | 4.08 | 0.47 | High |
| The perceptions of FELDA adolescents towards globalization | 2.91 | 0.47 | Simple |

A detailed understanding of FELDA adolescents on globalization can be seen in their responses to each item that illustrates that understanding. For example “*Globalization is an infinite world* (Mean = 4.23, SD = 0.71)” and “*The term globalization comes from the West* (Mean = 3.71, SD = 0.82).” The high level of agreement with this statement reflects that indeed globalization is a world without borders and originates in the Western world. Similarly, the detailed perceptions of FELDA adolescents towards globalization were in their responses to each item mentioned in the questionnaire. For example, “*Globalization processes can cause adolescents in the country to be damaged and contaminated* (Mean = 3.09, SD = 1.06)” and “*Globalization process is bad for Malaysians* (Mean = 2.40, SD = 0.97).” A simple agreement illustrates that based on their point of view, that “*the process of globalization can cause moral damage in young people and that the process of globalization should not be good for Malaysians*” is inappropriate. This simple agreement can also be interpreted that if the globalization process is considered to be the cause of moral decay in adolescents, however, if viewed from the positive side, the globalization process may also provide something meaningful to adolescents in Malaysia.

The influence of globalization on the behavior changes of FELDA adolescents refers to four aspects, namely (i) the effect of globalization on adolescents' morals and emotions, (ii) the effect of globalization on adolescents' fashion and styles, (iii) the effect

of globalization on adolescents' family and social relationships, and (iv) the effect of globalization on adolescents' eating and drinking habits. Table 1.2 presents the results of an analysis of the effects of globalization on behavior changes of FELDA adolescents.

TABLE 2. Effects of globalization on behavior changes of FELDA adolescents

| Effects of Globalization on Behavior Changes | Mean | SD | Interpretation |
|--|------|------|----------------|
| Morals and Emotion | 2.46 | 1.09 | Low |
| Fashion and Styles | 2.43 | 1.00 | Low |
| Family and Social Relationships | 2.25 | 0.94 | Low |
| Eat and Drink | 2.72 | 0.95 | Simple |

The results of this study indicate that the majority of FELDA adolescents stated low agreements, only in one construct did they give simple agreement. The low approvals was related to the moral and emotional portion (Mean = 2.46, SD = 1.09), fashion and styles (Mean = 2.43, SD = 1.00) and family and social relationships (Mean = 2.25, SD = 0.94). Whereas the simple agreement occurred in the food and beverage part (Min = 2.72, SD = 0.95). This illustrates that FELDA adolescents do not agree that globalization has a negative influence on morals and emotions, fashion and styles, as well as their family and social relationships. On the other hand, the simple agreement on the eating and drinking portions illustrates that sometimes they may be carried away by the habits of having meals outside which are the effects of globalization.

DISCUSSION

This study suggests that FELDA adolescents' understanding of globalization is high, their perception towards globalization is modest, and that globalization may not have an effect on their behavior changes (morals and emotions, fashion and styles, family and social relationships, and eating and drinking habits). In other words, this study demonstrates that FELDA adolescents understand well the meaning of globalization. It can be said that although there is a negative effect of globalization on adolescents' behavior changes, globalization also contains positive values that are useful in the development and formation of adolescents' behaviors that at this time should be open-minded and not narrow. This is precisely what Bartelson and

Robinson mean that globalization would provide a good value for systematic change, either in social action or in the strength of relationships (Bartelson 2000; Robinson 2007).

Globalization is not a new process (Pang 2011). Globalization has been understood as a part of the industrialization process through the global transition from traditional society to fashion (Schröttner 2010). The degree of globalization impacts varies by region (Varwick 2004). Indeed, the influence of the globalization process has evolved in different directions for hundreds of years (Sen 2007). There has been much debate about the benefits and dangers of globalization in recent years (Schröttner 2010). One of these is that globalization undermines the democratic process (Stiglitz 2007). It should be noted that globalization does have some important characteristics which have a significant impact on the country, starting with adolescents (Burbules 2000), so that the country needs to properly shape the prospective adolescents.

The experts agree that teenagers are the most important assets in the development of a country. They are able to form a society that will determine the future of the country with its own culture (Anuar 2001; Bartelson 2000; Robinson 2007). The country will always be on the right foundation and direction if its youths can adjust well to the current globalization (Anuar 2001; Bartelson 2000; Robinson 2007). Globalizing everything on an international scale, that is moving something from the limited to the infinite. In reviewing globalization, (Al-Qardawi 2004) tends to take a view from (Al-Jabiri 1996) which states that globalization intends to make something ranked internationally.

Zulkifley conducted research on adolescents' thinking which aimed to analyze the forms of thinking of adolescents in urban and rural areas, comparing the thinking forms of Malay, Chinese and Indian youths, as well as comparing forms of teenagers' thinking based on the economic status of the family (Zulkifley 2006). The results showed that Malay adolescents scored 82.0%, Indian adolescents obtained 76.8%, and Chinese adolescents scored 76.2%. The score achievement above indicates that 70% of the three groups demonstrates to have high personality traits, stable emotions such as being critical, rational, persistent, tough, open to criticism, longing for a bright, responsible and open future in the interaction.

There is also concern that the competitiveness introduced by globalization could lead to a more

individualistic society (Pais 2006). According to Pais, a social change has a huge impact and often affects families. Malaysia is made up of different cultures, tribes and peoples, different languages and dialects and many inhabitants of the world living in this country (Pais 2006). According to Al-Qardawi, Islam recognizes the specificity that has been assigned to every nation because it is an important issue for humans to avoid overreacting to others, causing them to compromise the will and instinct of others without their will and forcing others to follow his (Al-Qardawi 2004).

According to Fadzil, this is a major mistake caused by the failure to understand the meaning of globalization with universalism (Fadzil 2006). In this regard, it is important to understand that Islamic universalism brings a spirit of togetherness, sharing, mutual giving and acceptance. According to Sassen, sovereignty and territory remain a key feature of the international system, some of which have been relocated to other institutional arenas and to the territorial framework. (Sassen 1996). In fact, the concept of globalization towards changes in behavior and civilization may be more comprehensive and conform to the realities of globalization (Osman 2008b). In addition, it can be emphasized that all concepts of globalization, whether globalization in economics, science, information, etc. and the concept of globalization of civilization and behavior changes, are very important. The globalization dimension of behavior changes is a very essential thing for the future of society and this country in particular, and for civilization in general.

Globalization is not *inside-out* or *outside-in*, but rather it is a process that dissolves the gap between inside and outside (Bartelson 2000). According to (Al-Qardawi 2004), explicitly the meaning of globalization is almost the same as the universal or universal brought by Islam. Globalization as a transfer shows changes that can cross the boundaries of existing units and systems, but it is still considered that these systems and units remain in the globalization process (Bartelson 2000). In addition, the concept of globalization has become a constituent of the different sets of discourse, which places 'global' as a domain belonging to the autonomy of thought and action (Bartelson 2000). As stated by (Scholte 1997), there are a few differences between the concepts of globalization when compared to the older concepts of internationalization and interdependence. This means that fewer changes or movements cross the boundaries of the unit but

nothing has ever changed the boundaries or the nature of the units themselves.

Some researchers declare that globalization can eliminate (Hongladarom 2002), destroy (Dale 2003), and be a radical transformation (Castells 2000) tool. Labonte (2007) describes globalization as a country, in which countries, commerce, and people are more connected and interdependent throughout the world through increased economic and communication, culture (especially from Western culture), and travel. Views on globalization vary depending on people's experiences and where they are in the world and the amount of power they have (Prilleltensky 2008). Issues of globalization, dimensions and directions of transformation, as well as those that spread and the level of influence are not limited to the economic field, but have a deep impression on the socio-cultural and psychological scope. Common themes of globalization include the creation of social networks, expansion of social relations and accelerating social exchange (Steger 2009).

Although investigators in tertiary education have tried to understand the impacts of globalization on academic experts, they are less likely to rest on the temporal consequences of global capitalism. Instead, it covers the demand for changes in the economy knowledge influencing the character and standard of higher education institutions. Academic capitalism (Slaughter 2004) is an influential theory that seeks to explain these changes. Globalization as the progress of society becomes more dependent on information and knowledge (Nerad 2006), thereby, minimizes the relevance of national borders (Guruz 2003). Globalization may be considered as a way to perpetuate inequality between nations, between countries and regions of the world (Kehm 2008). Globalization has positive or negative effects depending on individual's attitudes.

CONCLUSION

Globalization is a necessity that must not be denied in the life of a nation and a state. It cannot be declined that globalization can give an impact on society, especially teenagers, but not everything is negative. The most important thing is to prepare and strengthen the adolescents as a generation of heirs to become free individuals, living with global cultural values and beliefs that become our own personal symbols.

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