



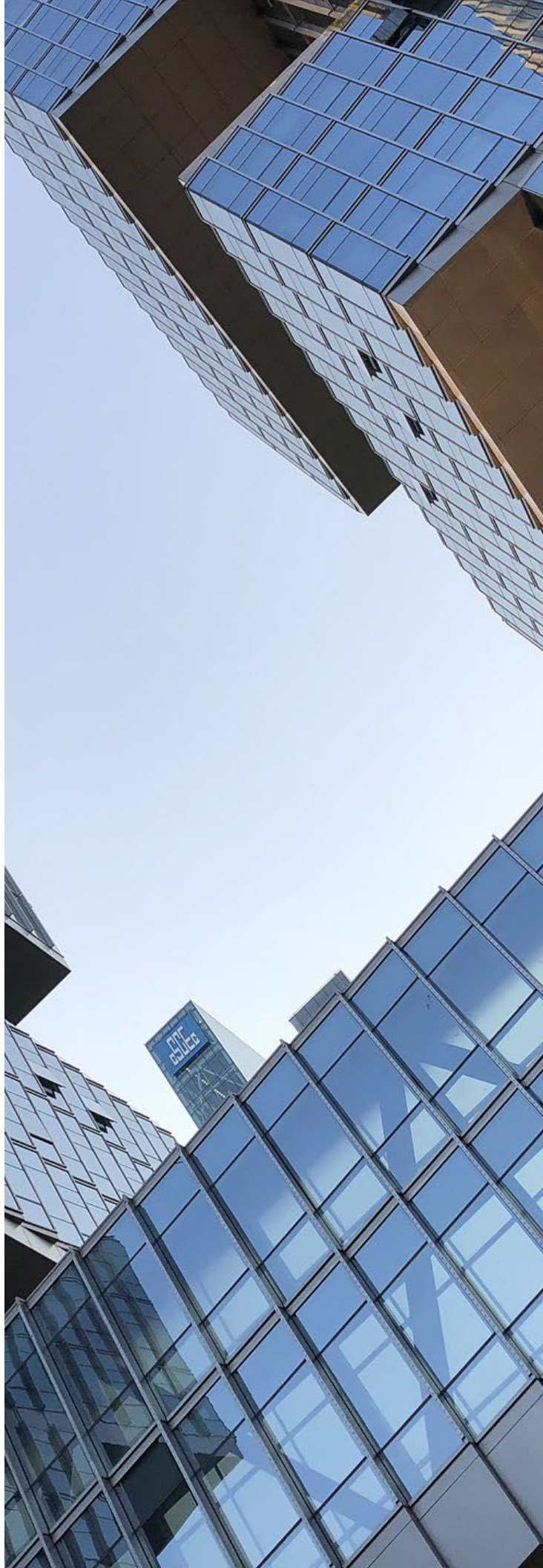
**KITA**  
INSTITUT KAJIAN ETNIK  
INSTITUTE OF ETHNIC STUDIES

# **KOLOKIAM SISWAZAH KITA**

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**ABSTRAK CALON  
SARJANA &  
DOKTOR  
FALSAFAH  
PENGAJIAN ETNIK**





# KANDUNGAN

Lyu Sheng.....	3
Noraisah Yusop.....	5
Danil Akbar Taqwadin.....	6
Ahmad Zul Hakimi Bin Hassim.....	7
M.Sreetharan A/L V. Marimuthu .....	8
Chai Min Yan.....	9
Mohd Rusydi Azfar Abdul Kadir .....	10
Graham H. Dalrymple.....	11
Banupriya A/P Rathakrishnan .....	12
Zhai Senyao.....	13
Sun Jing.....	14
Penghargaan.....	15

## LYU SHENG

### **Critical approach in Lion Dance Studies: A case study on KSK Lion and Dragon Dance Association**

For a long time, the Preservationism Paradigm and the Conservationism Paradigm dominated heritage studies and were largely insulated from broad public interest. However, with the intensifying impact of globalization on local culture and identity, there has been widespread criticism of the traditional top-down approach (Akagawa & Smith, 2019; Harrison, 2013; Smith, 2006) and critical heritage studies as a new paradigm has been pushed to the forefront. In the new paradigm, heritage is considered as 'a process of practice, an act of communication, and an act of making meaning for the present' (Smith, 2006) in which all groups participate.

The lion dance is a representative Chinese cultural heritage and is mainly prevalent in Malaysia, Singapore, China and other Chinese communities all over the World. Like much of other heritage, lion dance is facing the challenges of late modernity (Harrison, 2013: 76), especially a varied and vague sense of ethnic boundaries (Lobo, 2010), brought by super-diversity (Vertovec, 2007). Influenced by super-diversity, lion dance is facing a shift from a monolithic production of a single ethnic Chinese narrative system to an interaction with other diverse and relevant fields in different social contexts. Such studies could be found in China, U.S., Canada and Myanmar. In Malaysia, because of the large number of people involved in the lion dance, the paradoxical nature of maintaining Chinese identity and integrating into nation-state building is more prominent compared to other countries. The latest related study from Loo F.Y. & Loo F.C. (2016) drew a picture of a multi-ethnic lion dance incorporating the national unity concept, whereas without revealing the reasons for the change or the roles that lion dance and their daily lives played in the process of national unity. Thus, this requires the establishment of a total social science on lion dance research (Bourdieu & Wacquant, 1992: 26) and bringing the affective character of heritage 'things' (Harrison, 2013: 113) back more directly to critical lion dance research. Specifically, it entails a connectivity ontology and seeing lion dance as a medium for dialogue between people and nature (Harrison, 2013: 229), not only focusing on the substantive impact of lion dance on people and the environment, but also on the way it is practised in everyday lives, in order to better link it to social, economic and political issues.

This study is committed to examine one of the most famous lion dance troupes Kun Seng Keng Lion and Dragon Dance Association (KSK) as a case study. The two research objectives are as follows. First, it intends to build a lion dance-network with actants such as troupe members,

directors, coaches, and lion head makers, as well as elements like costumes, training areas, stages, competitions, local schools, etc., to dissolve the artificial boundary between society and nature and bring non-human actants to the fore. To achieve this objective, content analysis, interview and FGD would be applied in this study. Second, the study intends to investigate the impact of a temporary network on lion dance for the understanding of how the reorganized lion dance continues to serve present needs while looking forward to the future. Building on the first objective, interview, focus group discussion, survey and participant observation would be applied to carry out the second objective.

The significance of the research is reflected in three main aspects. Theoretically, this represents a new direction in Malaysian lion dance research and also a new application of critical heritage studies, filling a gap in the literature that has not previously focused on lion dance troupes in everyday life, and helping us to understand the new shape of lion dance. Methodological, this study breaks through the long-standing distinction between human and nature in lion dance research by applying ‘connectivity ontology’, and argues that the meaning of lion dance comes from the interaction between the actants. Politically, the change from a traditional Chinese custom to a popular culture is a perfect reflection of the process of achieving national unity. the lion dance serves as an influential driving force moving the idea of the nation unity from a distant or abstract concept to a tangible reality.

The hypothesis is that the KSK lion dance troupe is closely connected to local people, objects and landscapes, and is constantly expanding its network and making new connections through national and international associations. The lion dance troupe maintains its influence by establishing organizations, participating in competitions, and employing various means. By attenuating the religious elements within it, the troupe transforms lion dancing into a popular cultural phenomenon and performing art that can be appreciated by people of all ethnicities, thereby attracting members from diverse ethnic backgrounds to sustain its vitality. The remarkable achievements in competitions, an extensive network of alliances, and the commendation from local elites have endowed KSK with ample cultural capital, enabling the sustained operation of the KSK network.

In conclusion, this study represents a concrete endeavor in ‘connectivity ontology’, emphasizing the distinctiveness of the lion dance in the local context. It elucidates the significance of the lion dance within the framework of super-diversity, as well as the role played by the affective character of ‘things’ (Harrison, 2013: 113) and dialogue in heritage.

# NORAISAH YUSOP

## **Kepimpinan Wanita dalam Organisasi Masyarakat Sipil**

Penglibatan wanita di peringkat kepimpinan baik dalam sektor ekonomi, sosial dan politik belum mencapai sasaran sebagaimana yang digariskan dalam beberapa dasar kerajaan serta komitmen kerajaan di peringkat antarabangsa. Semakin lebih terperinci terhadap indikator bagi indeks ini mendapati bahawa kedudukan buruk Malaysia ini disumbangkan oleh indikator 'pemeriksaan politik' (political empowerment) dan 'peluang dan penglibatan ekonomi' khususnya daripada segi peratusan wanita di peringkat pengurusan dan pentadbiran. Di sebalik beberapa kajian utama yang menjelaskan kedudukan wanita dalam kuasa pembuat keputusan pada sektor ekonomi dan politik, tidak banyak yang diketahui mengenai kedudukan wanita dalam organisasi masyarakat sivil (CSO). Sedangkan kefahaman tentang kedudukan wanita dalam kepimpinan CSO di Malaysia ini juga merupakan indikator penting dalam menilai kedudukan wanita di peringkat pembuatan keputusan yang lebih komprehensif terutamanya pasca tahun 2009 yang menekankan pemeriksaan wanita di negara ini. Oleh itu, kajian ini akan menganalisa situasi dan reaksi organisasi yang terpilih dalam meningkatkan kedudukan wanita dalam kepimpinan organisasi. Satu bentuk pemahaman baru dapat dikonstruksi berdasarkan analisa tema (thematic analysis) yang merangkumi ruang domestik dan awam serta intervensi di peringkat institusi dan individu dengan menggunakan kerangka Keseliratan Kepimpinan (Leadership Labyrinth) Eagly dan Carli kerana berupaya mengiktiraf cabaran dan cadangan meningkatkan penyertaan wanita itu adalah pelbagai dan rencam. Persilangan (intersectionality) gender ini dengan latar negara pasca penjajahan khususnya didapati masih sarat dengan nilai etnisiti, agama dan modal sosial yang memberi kesan signifikan terhadap kedudukan wanita dalam keluarga, masyarakat dan negara. Aplikasi kerangka yang disesuaikan dengan keunikan latar Malaysia ini lanjutnya mengenal pasti cabaran yang bersifat lokal dan menghasilkan beberapa cadangan baharu terhadap konsep Eagly dan Carli. Justeru, pembentangan akhir penyelidikan ini akan memberi fokus terhadap dapatan kajian lapangan yang telah dijalankan sekali gus sumbangan atau saranan dalam wacana tentang wanita dan kepimpinan sedia ada.

**Kata kunci:** Kepimpinan Keseliratan, Gender, Masyarakat Sipil, Pemeriksaan Wanita, Pembuatan Keputusan

# DANIL AKBAR TAQWADIN

## **Gerakan Advokasi Sosial Pasca Konflik di Aceh, Indonesia: Kajian Kes Gabungan Pertubuhan Masyarakat Sipil**

MoU Helsinki 2005 mengamanatkan perlunya upaya pendedahan kebenaran atas keganasan yang dialami oleh mangsa konflik sebagai salah satu agenda keadilan transisi dalam pembangunan perdamaian pasca konflik di Aceh. Agenda ini bermatlamatkan kepada transformasi budaya konflik kepada budaya damai, sehingga tercapai suatu kesatupaduan yang harmoni. Namun merasai besarnya cabaran untuk melaksanakan hal itu, maka pelbagai elemen masyarakat sivil - pertubuhan masyarakat sivil dan individu - menubuhkan suatu pakatan gerakan sosial yang dikenal dengan "Koalisi Pengungkapan Kebenaran Aceh (KPK Aceh)" untuk mengadvokasi proses pendedahan kebenaran tersebut. Kerana itu, kajian ini akan menghuraikan tentang bagaimana sumber mobilisasi yang dimiliki gerakan sosial (KPK Aceh) menggerakkan upaya pendedahan kebenaran mangsa konflik Aceh, serta menganalisis sejauhmana peranan gerakan sosial (KPK Aceh) dalam memanfaatkan peluang dan menghadapi pelbagai cabaran dalam proses advokasi pendedahan kebenaran mangsa konflik Aceh berkesan. Dengan menggunakan kaedah kualitatif berasaskan pada data temubual mendalam dan kajian kepustakaan, kajian menemukan bahawa KPK Aceh sebagai suatu pakatan tanpa struktur dan tanpa hierarki telah berjaya mengadvokasi hadirnya Suruhanjaya Pendedahan Kebenaran dan Penyatupaduan (Komisi Kebenaran dan Rekonsiliasi Aceh), serta terus menyokong proses pendedahan kebenaran hingga saat ini. Namun, KPK Aceh pada asasnya tidak memiliki sumber daya yang khas, yang dipunyai oleh KPK Aceh sendiri. Seluruh sumber daya dimiliki oleh pertubuhan-pertubuhan masyarakat sivil sebagai elemen daripada KPK Aceh, sama ada sumber daya moral, sumber daya budaya, sumber daya organisasi-sosial (kecuali aspek infastruktur awam), sumber daya manusia, dan sumber daya material. Sedangkan pada prosesnya, KPK Aceh juga menghadapi pelbagai cabaran dan memanfaatkan peluang yang dipandang daripada aspek keterbukaan politik Kerajaan, relasi antar elit di masa pasca konflik, aspek permudahan ataupun represi yang hadir dalam proses advokasi tersebut, serta hadirnya sekutu ataupun penentang yang menghalang proses advokasi ini. Pada akhirnya, kajian diharapkan dapat memperkaya khazanah sains politik, khususnya pada paradigma politik perlawanan atau "contentious politics", utamanya berkaitan dengan gerakan sosial dan keadaan pasca konflik yang rentan.

# AHMAD ZUL HAKIMI BIN HASSIM

## Pembangunan Teori Perpaduan Malaysia

Secara umum, teori adalah suatu konsep, kerangka kerja, atau pandangan yang digunakan untuk menjelaskan fenomena atau peristiwa di dunia nyata. Dalam ilmu sains sosial, teori adalah kerangka kerja yang digunakan untuk memahami perilaku sosial dan interaksi manusia, seperti teori konflik, teori fungsionalisme, dan teori interaksionisme simbolik. Walaupun telah banyak teori yang dibangun, ia masih menjadi tugas yang sukar bagi sesetengah sarjana yang baru muncul dalam pelbagai bidang akademik untuk menyatakan dengan jelas teori baharu daripada kajian penyelidikan. Kajian ini bertujuan membangunkan sebuah teori komprehensif mengenai perpaduan yang dinamakan sebagai 'Teori Perpaduan Malaysia'. Istilah 'perpaduan' muncul akibat peristiwa 13 Mei 1969. Selama lebih 50 tahun lamanya, perpaduan disemarakkan melalui pengisahan sejarah dan aktiviti berkala serta bermusim. Maka tidak hairanlah, perpaduan masih diragui dan diperdebatkan pencapaiannya dalam menyatukan masyarakat berbilang kaum di negara ini. Kajian pembangunan Teori Perpaduan Malaysia melibatkan dua fasa iaitu fasa pembangunan kerangka teori dan fasa pengujian empirikal kerangka teori. Fasa pembangunan akan melibatkan tiga proses iaitu (1) penentuan konsep dan definisi, (2) penetapan pernyataan hubungan teoretikal dan operasional kerangka teori, dan (3) pernyataan rasional pautan dan susunan teoretikal serta operasional kerangka teori. Manakala bagi pengujian empirikal kerangka teori melibatkan pengutipan data secara empirikal kepada pelbagai kategori masyarakat Malaysia. Proses ini bertujuan menjadikan semua konsep, hubungan, pautan dan susunan kerangka teori ini mencakupi prinsip umum yang meliputi semua kelompok masyarakat. Akhirnya teori ini akan dapat menjustifikasi kaedah dan tindakan kerajaan mengembalikan keamanan, ketenteraman dan keharmonian masyarakat selepas terjadinya peristiwa 13 Mei 1969.

# M.SREETHARAN A/L V. MARIMUTHU

## **Relationship of Family Socioeconomic and Environmental Factors Against Indian Youth Gangsterism**

This research proposal seeks to examine as to whether there is a significant relationship between family socioeconomic and environmental factors of Indian communities in urban cities with their children involvement in gangsterism activities. According to Royal Malaysia Police (PDRM) statistics, a mere 7% population, accounted to 72% of the total crime rate, thus branding Indians as a threat to national security. On the contrary, Al-Jazeera (2014) stated that this statistic has shocked the world and does not tally with the proportionality of population against the crime rate. Meanwhile, South China Morning Post (2013) reported the alarming statement by Deputy Prime Minister, quantified that 72% of 40,000 suspected gang members in the country of 28 million were Indians. This thesis aims to explore how the appropriate governmental strategies and actions can play a vital role in combating the gangsterism activities from the bud itself. Institute of Ethnic Studies (KITA) has widely held axiom that governments should interfere systematically to resolve the gangsterism problems amongst the Indian youth. Thus far, the authorities never looked beyond the crime itself and focus on the factors which stimulates the illicit gangsterism activities amongst Indian youth. The poverty of minority community, the family socioeconomic, scarcity of education opportunities and lack of job placement was not given due attention. The environmental factors such as social residential environment and peer pressure will need to be studied in-depth before branding them as the nation's nuisance. As such this research will be done using qualitative methodology; narrative interview transcripts (Fritz Schutze, 1960) with open-ended questions in-order for the informants to express their thoughts and view openly with no limitations. Ethnography research will enable the researcher to understand the informant's beliefs, experiences, attitude, behaviour, interactions via observations, in-depth interviews with informants and his or her family members. This research will incorporate the 'Family Stress Model of Economic Hardship', Conger (2010) with Theory of Needs Hierarchy, Maslow (1943) and Social Learning Theory, Bandura (1961).

**Keywords:** Gangsterism, Indian Youth, Family Socioeconomic, Environmental Factors, Peer Pressure, Ethnography.





# CHAI MIN YAN

## **The Role of Radio Television Malaysia (RTM) in Cultivating National Unity Through Singing in Malaysian Primary School Children in the 1970s**

After gaining independence from the British in 1957, the government of the Federation of Malaya was tasked with the monumental task of constructing a new nation state made of diverse ethnicities. Achieving national unity was paramount in ensuring a stable and prosperous country. Music is a powerful tool in the efforts of symbolising a nation. Two relics from the British colonial period, the radio and formal education system, had shaped the musical landscape of British Malaya. According to Mohd Hassan (2007), Western music was taught in schools with singing and marching bands which were a part of co-curricular activities. After independence, music education was only formally introduced in 1983. However, in 1966, a radio education program called “Perkhidmatan Siaran Radio ke Sekolah-Sekolah” or Radio Pendidikan had already begun airing. The program was a collaboration between Radio Television Malaysia (RTM) and the Ministry of Education (MOE) and was aimed at primary school children. Music was included as one of the segments with selected songs chosen by the MOE. These songs were a mix of Western and Malay folk songs, and local popular songs. This thesis aims to explore how the government played a role in attempting to cultivate a shared identity for young Malaysians in early post-colonial Malaysia through music education via the radio. In addition, underlying symbols found in the lyrics and musical elements of selected songs from the Radio Pendidikan program are analysed and understood through musical semiotics. Lastly, this thesis aims to understand the meaning behind the recurring symbols for primary school children’s songs. Content analysis of the Perkhidmatan Siaran Radio ke Sekolah-Sekolah songbooks from the 1970s and in-depth interviews with authorities in the fields of radio, education, and music will be employed to address these objectives.

# MOHD RUSYDI AZFAR ABDUL KADIR

## **Perspektif Penjawat Awam Terhadap Peruntukan Berkaitan Unsur Tradisi di dalam Perlembagaan Persekutuan**

MoU Helsinki 2005 mengamanatkan perlunya upaya pendedahan kebenaran atas keganasan yang dialami oleh mangsa konflik sebagai salah satu agenda keadilan transisi dalam pembangunan. Kajian ini berbentuk kuantitatif iaitu mengkaji aspek penerimaan terhadap unsur tradisi yang terkandung dalam Perlembagaan Persekutuan melibatkan agama Persekutuan, bahasa kebangsaan, kedudukan istimewa Bumiputera dan institusi Raja-raja. Menurut Dasar Perpaduan Negara 2021, keempat-empat unsur tradisi berkenaan dianggap sebagai tapak integrasi bagi perpaduan. Kaedah tinjauan digunakan bagi kajian ini dan dilaksanakan melalui rekabentuk keratan rentas. Borang soal selidik digunakan sebagai instrumen kajian dan diedarkan secara atas talian kepada kumpulan responden yang telah dipilih iaitu penjawat awam. Memandangkan penjawat awam melibatkan jumlah anggota yang sangat besar, pegawai skim Perkhidmatan Tadbir dan Diplomatik (PTD) telah dipilih sebagai sampel bagi mewakili perspektif penjawat awam. Berdasarkan kerangka kajian, terdapat empat pembolehubah yang telah dikenalpasti iaitu aspek demografi, pengetahuan, kefahaman dan kepercayaan. Analisis yang dibuat melibatkan tahap pengetahuan, kefahaman, dan kepercayaan penjawat awam serta hubungan dan pengaruhnya terhadap penerimaan kepada unsur tradisi dalam Perlembagaan Persekutuan. Borang soal selidik yang dibina telah melalui proses kesahan muka, kesahan kandungan serta kesahan konstruk bagi memastikan keabsahannya. Kajian rintis dilaksanakan terlebih dahulu menerusi edaran borang soal selidik kepada pegawai PTD yang bertugas di Putrajaya dan kawasan sekitarnya bagi proses pemurnian instrumen sebelum kajian sebenar dilaksanakan di lapangan. Dapatan data yang diperoleh dianalisis menggunakan program Statistical Package for the Social Sciences (SPSS).

**Kata kunci dan frasa:** Unsur Tradisi, Kontrak Sosial, Perlembagaan Persekutuan, Hubungan Etnik, Perpaduan



# GRAHAM H. DALRYMPLE

## **An Ethnographic Account of the Ahmadiyyah-Badawiyyah Tariqa: Tracing Tok Khru Ae's Legacy in Southern Thailand**

As previously presented, this study will undertake providing an ethnographic account of the Ahmadiyyah-Badawiyyah order (Ar. Tariqa) in southern Thailand (namely in Songkhla and Phan Nga provinces). The primary aim of this thesis is to achieve an empirically based, historically grounded, and theoretically sophisticated account of traditionalist Muslims and Sufi orders in the upper south. Methodologically, I have conducted participant observation and open-ended interviews with key informants in Songkhla and Phang Nga provinces. The main objectives of this presentation is to present initial fieldwork findings, and highlight the key aspects of the ethnographic data collected so far. This will include discussing the history and legacy of Tok Kru Ae, as well as presenting the order's religious practises, mapping its geographical spread and discuss its future under the current leadership. Based on my analysis of the ethnographic data collected so far, I will conclude with a provisional hypothesis and outline the steps ahead to complete the research. Through this, fresh empirical data concerning the Ahmadiyyah-Badawiyyah tariqa in southern Thailand will be presented, and the first steps in making an original contribution regarding traditionalist Muslims of southern Thailand, would have been taken.

## BANUPRIYA A/P RATHAKRISHNAN

### **Partisipasi Politik Belia Asli: Satu Kajian Di Dun Lanchang Pada Pru-15**

Belia merupakan masa depan negara dan penggerak utama politik. Sejak kebelakangan ini, mereka telah dikritik dan dipersalahkan sebagai tidak mempunyai literasi politik dan tidak matang disebabkan keputusan Pilihan Raya Umum ke-15 (PRU-15). PRU-15 merupakan ibu segala pilihan raya di Malaysia kerana ia membawa keputusan yang drastik di mana tidak ada sebuah parti politik yang menang dengan majoriti mudah dan ia menyebabkan pembentukan kerajaan perpaduan. Perkembangan teknologi, globalisasi dan peningkatan pendidikan telah menyebabkan partisipasi politik belia mengambil bentuk baharu dan mereka membuat keputusan dengan mengambil kira pelbagai malkumat alternatif. Oleh kerana kebanyakan kajian berfokus kepada belia majoriti dan golongan minoriti terutama belia Asli menghadapi pelbagai masalah sosial, ekonomi, politik dan budaya seperti kemiskinan, isu tanah, diasimilasikan dalam masyarakat arus perdana dan krisis identiti, justeru kajian ini akan menganalisis literasi politik dan partisipasi politik serta pengaruh identiti mereka dalam partisipasi politik dengan menggunakan teori identiti politik. Kajian ini akan menggunakan kaedah kualitatif iaitu temubual kumpulan berfokus dengan belia Asli dan akan menjalankan temu bual dengan pakar. Seterusnya, kajian ini juga akan melibatkan rujukan kepustakaan (sekunder) yang merangkumi analisis kandungan buku-buku rujukan akademik, artikel jurnal, kertas seminar dan persidangan. Data kajian akan dianalisis dengan menggunakan perisian Nvivo dan akan dibincangkan mengikut tema yang terhasil



## ZHAI SENYAO

### **A Study on the Reasons for the popularity of “Korean Wave” and Its Influence on China**

Over the past decade, Korean pop culture has spread around the world. With the globalization of Korean culture, cultural hybridization is also happening simultaneously. Hallyu has become popular rapidly in recent years, and its worldwide influence is inevitable. The recent influence of Hallyu has been particularly evident in China, where it has begun to spread its influence. This study examines the reasons and impacts of Hallyu in China, focusing on Chinese teenagers as they are the main consumers of Hallyu. This paper will use qualitative methods, through literature review research methods, small social interview and combined with online resource research on Korea culture to analyze the influence of the Korean Wave in these variety shows of Chinese youth in fashion, makeup, language use, following certain Changes in behavior that may occur in terms of values, etc.

**Keywords:** Hallyu, Hybridity, globalization, Cultural Hybridization

# SUN JING

## **Examining the Sustainable Development of Rural Tourism Resources of the Li Ethnic Group in Hainan through the Lens of Structuralism**

This study investigates the sustainable development of Li rural tourism resources in Hainan from a structuralist perspective. Drawing on the theoretical framework of structuralism, the study explores the core elements of the tourism system, including macro-level factors, meso-level factors, and micro-level factors. Macro-level factors refer to the broader social, economic, and political contexts that shape the development of tourism in Hainan, while meso-level factors focus on the cultural norms, values, and beliefs of the Li community and the institutional arrangements that support the tourism industry. Micro-level factors include the agency of individual actors, such as local investors, ethnic community elites, and private organizations. The study also introduces the concept of industrial integration as a mechanism for promoting sustainable tourism development in Li rural areas. By integrating different tourism industries and promoting collaboration between sectors, the study argues that sustainable tourism development can be achieved while preserving the cultural heritage of the Li ethnic group. The findings of this study provide insights into the structural mechanisms that shape the development of rural tourism in ethnic regions, and offer a theoretical framework for future research on sustainable tourism development. The study highlights the importance of adopting a structuralist perspective to understand the complex interactions between different elements of the tourism system, and to promote sustainable tourism development that benefits both the local community and the environment.

**Keywords:** Sustainable Development, Rural Tourism Resources, Structuralism

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