

THE CULTURE INVESTIGATION OF KELANTAN COMMUNITY BEFORE AND AFTER FLOOD DISASTER IN KELANTAN, MALAYSIA

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ABSTRAK: . This research will study about culture comparison of Kelantan community between before and after the flood disaster. Flood is a natural phenomenon. However, flood disaster is able to cause bad physical and mental damages. For instance, 2014 flood disaster in Kelantan has given a huge effect for Kelantan people. In order to conduct the research, a qualitative method research which involves content analysis is the most suitable approach. At the end of this research of cultural study, it is believed to be able to show the differences of culture between before and after flood 2014. This is important in order to understand the effect of disaster upon culture of a community, which directly able to increase the preparedness of that particular community to face the upcoming disaster again.

Kata kunci: culture, Kelantan Community, Flood Disaster.

INTRODUCTION

Floods can have both positive and negative impacts. They can bring welcome relief for people and ecosystems suffering from prolonged drought, but also are estimated to be the worst disaster Malaysia oftenly face. However, recent flood that have affected east-coast of Malaysia, specifically Kelantan on last 2014 has disrupted and caused big damages to the Kelantan Community physically and mentally. By definition, the destructive flood is normally due to heavy rainfall brought by the Northeast monsoon which mainly begin from November until March every year. The phenomena has become a common natural hazard for Kelantan community as the event happen annually. However, The 2014 flood was the largest and uncontrollable recorded flood in the history of Kelantan. It was described as the "tsunami-like disaster" in which 202,000 victims were displaced [1]. The flood was called 'Bah Kuning' (yellow-coloured flood) because of it is high in mud. Prime Minister Datuk Seri Najib Razak also has described the severe floods faced by Kelantan as a major disaster which has brought much destruction to the people and state [2].

The people in the affected area have to be evacuated and moves their private belonging to a safer area. They also have to bear with many kind of other physical losses, health problems, electric and phone disruption as well as the psychology effect. The unprecedented floods in Kelantan have caused an estimated RM 200 million in losses, said state flood disaster management director Datuk Seri Mustapa Mohamed [3]. Besides, Hospital Universiti Sains Malaysia (HUSM) in Kubang Kerian is the only remaining hospital in flood-ravaged Kelantan that is fully functioning and able to treat critical medical cases, especially those dependent on life-support systems and other medical equipment [4].

It is clear that the recent flood has given an enormous impact on the Kelantan and its people. Thus, this paper wants to evaluate the changes of the Kelantan community has experienced

during the hard time surviving from the impactful flood disaster. This research is intentionally carried out to compare their culture changes before and after the big incident, either the flood has greatly affect the uniqueness and richness of the Kelantanese culture or likewise. This is important in order to understand the effect flood disaster upon Kelantan community, which directly able to increase their preparedness in order to face the upcoming flood again.

LITERATURE REVIEW

1. Kelantan

Kelantan is derived from the Malay word 'kilatan' which means 'lightning'. There was frequent lightning phenomenon often experienced by seafarers during their sail into mouth of the Kelantan river in early days. Since then, Kelantan has been named by as the 'Land of Lightning'. On the other hand, the richness of cultural heritage is related to the strong influence of the Siamese Empire, Funan kingdom by the Mekong River and the Sumatran Srivijaya Empire [5]. Today, it is a predominantly Muslim state ruled by an Islamic PAS government, where 95 percent of the state population is made up of Malays followed by the Chinese, Indians, Than and other races [16/22].

1.1 Kelantan people and assimilation

Kelantan people owns fair and sharp feature. The races of the Kelantanese are impossible to be distinguished by the looks and speeches as the community sound and look similar in their behavior and the ways of life. Also, Kelantan has a visible assimilation between races. Chinese and Thai are known with Malay names like Awang for Ah Yuan, Hussein for Chong Seng and so on. This peculiarity is only acceptable and common in Kelantan. Non-malays utter 'Inshaallah' or make promises to go for appointment 'lepas subuh' or 'lepas zohor' are normal due to influence of Islamic culture practiced by the majority, muslim Malays. Such situations have been accepted as a part of Kelantan culture which contribute to the beauty and diversity of the people through assimilation [6]. One other thing is "Tunkuing", a malay tradition of applying pressure with hot rock on stomach during confinements has been widely practiced by Kelantan Chinese. They are all part and parcel of Kelantanese way of life which make them unique from other state

1.2 Kelantan cultural heritage

Kelantan is considered as the 'Cradle of Malay Culture' due to its ability to preserve and maintain its rich Malay cultural heritage. Kain songket or traditional gold thread weaving is said to be one of the best and finest which oftenly sought after by dignitaries to wear on crucial occasion. To add, wood crafts, kite making and many traditional arts made from mengkuang leaves and rattans widely been executed in Kelantan. On the other hand, malay cultural performances as such Wayang Kulit, Mak Yong, Dikir Barat and Rebana are still been preserved and practiced here although some are diminishing due to political interventions. The state government has banned these performances as un-Islamic and moral degradation. While, women are not allowed to participate in any of these performances because it is considered taboo by the state government [7].

1.3 Kelantan women: superwomen

Kelantanese women are famous for their outstanding business-mind, hardworking and enterprising. Kelantan women have familiarized themselves with all kind of business activities ; from selling good by the roads, setting up stalls in front of the most up to every corners of the state. Kelantan women have strong spirit for self-sufficiency which has led them to produce their own basic needs such fruit, vegetables, chicken or handicrafts and souvenirs. They consume and used what they have created and sell the left overs at weekly

markets or by the roadsides stalls. At Bazaars and market places it is full of enterprising women and men offering every type of goodies to attract customers to come and buy at their shop [8]

2. Flood

Flood is termed as a natural event or occurrence where a piece of land (usually dry land), gets submerged under water. Floods can occur within a short period and recede quickly. However, in certain cases, the phenomenon takes days or months to build and discharge. During flood incident, normally the water carries along objects like houses, bridges, cars and even people. Uncontrolled and big flood can wipe away farms, trees and many more heavy items.

2.1 The flood impacts on the cultural properties in Ayutthaya, Thailand

Flood can be dangerous without a proper management system. A case from historical monument sites in Ayutthaya has shown how flood can deeply affect the environment. Flood in Ayutthaya has caused environmental damages consists of areas at risk from flood, ground cracks, landscape damages, pit on ground or subsidence, surface water flow paths, vulnerable communities and critical infrastructure. Next, external damage which is light damage (wall or decorative aspects) and structural damage and last but not least, the flood has destructed the internal damage includes interior of affected building (wall, decoration and ceiling).

METHODOLOGY

Research methodologies are the techniques used to collect and analyzed data. Every data collected for each research study need to be related to the objective and problem statement in order to produce a good result analysis and discussion which finally lead to a conclusive conclusion. For this study, content analysis method and grey document evaluation have been used. This study will analyze reports, observations and audio transcription obtained from the last flood phenomenon. From the analysis, comparison of culture changes of Kelantan community will be evaluated from the before and after flood incident. Based on the result of the method, the culture changes of Kelantan community after big flood disaster are obtained at the end of the study

RESULTS AND DISCUSSION

Result of analysis has been tabulated as below in order to evaluate the changes of the Kelantan community culture before and after the flood disaster 2014.

Table 1: Comparison of lifestyle changes before and after flood disaster

Aspect	Before	After
Behavior pattern	Enthusiastic, Friendly [9]	Emotional, Moody [11]
Psychological intensity	Stable, Well-balanced [12]	Disturbed, Mixed up [7]
Religiosity value	Has faith but poor practice [13]	Has faith with Good practice [14]

Volunteerism measure	Caring but less Helpful [15]	Caring and very Helpful [15]
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From the table 1, it shows the differences of culture changes in Kelantan community before and after flood disaster at the affected areas. From the reports, studies and observations made by researchers, I have obtained the four major aspect of culture changes in the community namely, Behavior pattern, psychological intensity, religious value and volunteerism measure. I have made the comparison of the observations for each particular aspect as shown on the table 1 above.

1. Behavior pattern

Tuan Pah Rokiah Syed Hussain finds that Kelantan people as enthusiastic and friendly community. Despite of "Assabiyah" spirit they are famous with, they also own passionate hearts which normally help them to succeed in entrepreneurship. It is hard to believe how strong Kelantan women are in dealing with business and most of them manage to survive in man-dominated world. Aside, they are friendly towards non-kelantanese and foreigners. Some of them, cannot communicate well, but foreigners find them funny and easily attached. On the other hand, after the flood, the Kelantan community has turned emotionally sensitive. Survey conducted obtains that the loss; house and monetary as one of the major cause of the behavior changes. They have been moody since their houses have been carried away by the big flood. This has shown the ultimate impact of the flood in influencing the one's behavior. Physical loss can directly leave deep changes to people's behavior as it change the norm of their daily life.

2. Psychological intensity

Levy, Gopalakrishnan and Lin wrote in their papers published in 2005 that Kelantan people has stable and well-balanced mind. They believe positive attitude that Kelantan people own contribute to the stability of the mind. The character of Kelantan people which posses excellent acceptance to different races and religions lead to that too. To add, they have an outstanding belief system which undeniably true with the emerging of many Islamic schools in the entire state. Unfortunately, the last flood has disturbed the psychological intensity of the people. Observation made by Professor Aziz has found out that Kelantan people is now feeling disturbed. They are experiencing mixed-up feeling and demoralized due to the losses. Many of them need to attend counseling conducted by helpful Non-government organization (NGO) in order to regain the spirit back. In short, the psychological intensity has high tendency to be disturbed despite of how well-being a person could possible is. This is due to the drastic changes they face which are heavy to shoulder within a flash time.

3. Religiosity Value

As of 2010 the population of Kelantan is 95% Muslim, 3.8% Buddhist, 0.3% Christian, 0.2% Hindu, 0.5% follower of other religions or non-religious. From the statistic, Sham Sani concludes that Kelantan community has strong Islamic belief and hold strong to the religion. However, the youths and children have been influenced by modernization and technology which has decreased the religion value in a way of low number of youths attending prayer at mosque [17]. Thought, they are strictly taught of basic Islamic teaching as such praying and fasting at a young age however, the practices are not diligently performed. Ultimately after the "tsunami-like-disaster", mosques are filled with crowd especially young people. Imam masjid kuala Krai says, the youths perform prayer together right away after finishing

the volunteerism such as helping out in building houses. He describes the new situation as “barakah” from the creator in deepening the faith in young people. They have start participating in religious activities conducted by mosque though the mosque is still broken [18]. As a believer, everything that happens must be for a reason. Regardless of how bad a disaster occurs upon one’s community, we always have to go back to the religion which has always act as the best medication.

4. Volunteerism measure

Volunteerism is not common in Malaysia. Unlike in United States and other countries they are well-known with volunteer activities especially during disaster phenomenon. Malaysian specifically Kelantanese are not familiar with lending hand as it is normally termed as interfering with other problem [19/20]. It is not crossing the limit to say they are trained to receive reward for work we did. In other word, they are caring but less helpful. The giant flood has brought Kelantan people to realize the importance to participate in volunteerism. Many NGOs, companies, private bodies and individuals come down helping. Many volunteers from school and university willingly volunteered themselves in offering aid to less fortunate family in affected areas. Surprisingly, victims and those people who are not greatly affected help one to another. The scenario was heart-touching and wonderful says Raja Shamri, an excellent motivator. He who created 3rd force with mission helping without protocol aims to embrace and uplift volunteerism spirit among Malaysian especially kelantanese. This new scenario is seen as one of the powerful tool to ease flood disaster management in the future.

CONCLUSION

This paper is used to evaluate the culture changes of Kelantan community after experiencing enormous flood. The paper aims to understand and study the changes of the people from the four aspects; behavior pattern, psychological intensity, religious value and volunteerism measure. As the conclusion, the flood disaster has caused the Kelantan people to badly change from enthusiastic and friendly to emotional and moody kind as they are experiencing big trauma. Indirectly, the phenomena has created psychological instability for the Kelantan community as the losses caused by the flood are too big estimated at RM 1 billion. On the contrary, the deepening of Islamic value drastically increased among the Kelantanese upon the flood incident [21]. Mosques are attended by the people for prayer and other community purposes. Last but not least, volunteerism spirit has been triggered and greatly escalated after the “tsunami-like-disaster” which is seen as a positive improvement for Kelantan community to face the upcoming disaster day.

ACKNOWLEDGEMENT

This paper was an outcome from research supported by UCSI University under Research Excellence & Innovation Grant (REIG-FETBE-2022/014) which was conducted in 2022. We thank our colleagues from School of Architecture and Built Environment who provided insight and expertise that greatly assisted the research, although they may not agree with all of the interpretations/conclusions of this paper.

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