NGO SOCIAL INTERACTION CONCEPT TO DELIVER KUALA LUMPUR HOMELESS

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ABSTRACT
The existence of the homeless is a phenomenon and often raises various perceptions in society. This situation seems to cause a gulf of interaction between civil society and those who are said to be very difficult to approach. Following the situation, NGOs that have been given authority by the government represent the community, especially trying to make some interaction approaches to this group. The move was seen to have received positive responses from homelessness in social interactions with the general public and NGOs in particular. This situation is said to have taken place in recent years. Thus, this study aims to examine the relationship between NGO social interaction concepts with the pattern of homelessness and the method of applying value to the homeless during the interaction process. The design of this study was qualitative using interview instruments and questionnaires to NGO volunteers. A semi-structured interview was conducted on five purposed respondents. While questionnaires were distributed to NGO volunteers who were periodically involved with the activities of the homeless by using simple sampling. The findings of the study found that the concept of social interaction used was significant with moral values and the relationship between NGOs with the homeless was at a good level. This study implies the local authorities and other NGO groups in carrying out their activities with homeless people. Social interaction is a very important thing to create a harmonious community of life whether it involves, race, race or race in society or with certain groups including homeless people.

Key words: Social interaction, NGO, homeless, moral values

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1. INTRODUCTION
Social interaction is a very important thing to create a harmonious community of life whether it involves races in society or with certain groups including homeless people. According to
observation of past studies proves that social interaction can affect the good and harmonious relationship (Mohd Hafiz 2013; Ahmad Sunawari et al. 2017; Nasir Omar et al. 2018). In addressing various issues in society today, NGOs are seen to be very cooperative in providing cooperation with the government to address the issue of homelessness. They have been given authority by the government to assist the homeless who are now known as street friends. In relation to that, NGOs have the method of interaction in assisting the group to ensure that their organization's goals can be effectively implemented. There are some claims that there is a gap in interacting with this homeless group (Suparno 1977; Zaizul Ab Rahman et al. 2017, 2018). According to Allport (1954), if one's relationship is formed in a good way, it is not only effective in alleviating the problems that arise between a particular among groups of fact but it is able to generate effective communication and interaction between them. However, the efforts and hard-working approach to this group require the right patience and skill because social interactions in society and their well-being are said to be impaired following the absence of homes, which are commonly detrimental to individual well-being and negatively affect social interactions within the community (Phelan, Link, Moore, & Stueve, 1997; Saelinger, 2006; National Coalition for the Homeless, 2004; National Law Center on Homelessness and Poverty, 1997; Mutsalim Khareng et al. 2016). Hence this study is certainly important in answering the questions and achieving the objectives outlined.

2. RESEARCH METHODOLOGY

The intention of this article is to propose answer the question in this research

- Is there a relationship between NGO social interactions to the concept with homeless interaction pattern?
- How does the method of applying value to homeless be done during the interaction process?
- To answer the questions raised, this study needs to achieve the following objectives:
  - Review the relationship between NGO social interaction concepts with homeless interaction patterns.
  - Examine the method of applying value to the homeless during the interaction process.

This qualitative study uses semi-structural interviews theme that emerged from the three keywords, social interaction NGOs, homelessness and moral values. All of these themes have been outlined in the keywords of this article and they are very relevant to Blaxter L. et al., (2006) which is explaining that one of the ways to build a theme for a data is to look at the keywords from that data. In addition to the interviews, this theme was also obtained from a questionnaire on 40 volunteers representing 5 NGOs selected to aim to answer the question based on the theme. The main instrument used in data collection in the field is interview. A total of 5 NGOs have been found and selected to be actively contributing and serving homeless or street friends. The leader or head of each of these establishments NGOs has been interviewed to get their social interaction concepts in the community's work. Semi-structured interviews were used which contained 10 important items related to social interaction of NGOs in assisting homeless people. In addition, the questionnaire was distributed to 50 volunteers who were selected as respondents, but only 40 questionnaires were successfully completed, making the respondents of this study a total of 40 people. Questionnaire form contains NGO relation data with homeless using likert 5 scale which represents n = 40. This data collection method were apply use the content analysis method of the Qur'an, hadiths, journals, theses, books, papers, magazines and papers of proceedings to enable researchers to gain deep knowledge and understanding on issues and aspects that focus on studies such as social interactions according to Islam. Data for interviews were analysed by thematic and
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frequency method. There are three themes in the interview data that have been identified namely harmony, concern and sympathy. These three themes are synonymous with characteristics in the concept of social interactions outlined by scholars.

3. LITERATURE REVIEW

The social interaction studies have gained attention from scholars of social sciences including Geertz (1963), Myron (1966), Wallerstein (1966), Mehden (1969), Tumin (1969), Smith (1969), Bullivant (1981) 1985), (Vander Zanden (1989), Ooman (1997), Smolicz (2001), Tim (2002), Saleh Faghirzadeh (2004), (Zaid et al., 2010), Mohammad Nizam (2014), Salina Nen (2012) Fauziah Ibrahim etl. al (2017), Zaizul Ab Rahman et. al (2017, 2018), Jaffary Awang etl al. 2017). The principles of conductive social interaction are items of pure value that illustrate civilized societies for the creation of democratic challenges in social and state life (Abdul Rahman 2016; Zidni Nuran etl. al. 2017). The definition that appeared and came out because of the social interaction discipline was studied by scholars from various backgrounds of study such as sociology, anthropology, psychology, politics, linguistic, philosophical, biological, economic, literary, engineering, social sciences and religious experts are heroes. Social interaction, as discussed by scholars, a basic social process represented in a mutual relationship between two or more individuals or groups

Social interaction should have taken place since childhood. According to Najeemah Yusof (2005) and Zaizul Ab Rahman (2018) the school is a place of effective social interaction for children. However, in the context of the general public who have passed the social interaction of education this applies in a larger and wide scope. There are three basic principles laid down in the concept of social interaction namely the type of interaction, the interaction of the interaction and the factors that cause interaction. The forms of interaction can benefit both sides if it is rational and has a positive impact on both sides. The interactions in Islam encompasses about loving, forgiving, establishing good relationships, helping each other and respecting humanity, pilgrimage and visiting, being fair, tolerance and peace. Thus, it shows that Islam teaches its adherents to interact lovingly regardless of the type of difference and status in society. Allah s.w.t. prompting the people to always do kind and always be fair to both Muslims and non-Muslims either openly or in secret. In the viewpoint of the Islamic scholarly interaction done is based on revelation rendered by Allah s.w.t.

Interactions in Islam encompasses about loving, forgiving, establishing good relationships, helping each other and respecting their neighbours, visiting each other and visiting, being fair, tolerant and peaceful. Thus, it shows that Islam teaches its adherents to interact lovingly regardless of the type of difference and status in society.

وَقُل لَّهُمَا قَى لاَزِمم

(15:17:23)

Meanings:
And speak to them a generous word.

Through the verses of al-Quran quoted above it is clear that the interaction discipline for itself contains a high enough moral value. There are, greet with a better (greeting), speak the right word, speak that which is best, speak with a gentle word, use a soft word and generous word. All of the word that toward moral values clearly and this shows that the real meanings are harmonies and concerned to each other including to homeless people. According of the moral values, the NGO carries out charitable work by approaching the homeless and serving in the context of social interaction with them. Although homelessness is difficult to approach and only rely on certain groups such as police and paramedic (Zackrison L. et.al 2004), but the
situations has been change with good attitude from NGOs. All that kindness was presenting by NGOs was related to Allah said:

\[
\text{فَاسْتَبِقُواْ أَلْحَرَٰثُ}
\]

(al-Baqarah 1:2:148)

Meanings:
Therefore hasten to (do) good works.

From the quotes the Qur'anic verse, we understand that all the kindness must be applied among each other in the world. That is the basic of social interaction and connection from Allah. The pattern of social interaction basically exists through language, culture, education, food, festivals and festivals, marriages, visiting visitors and community activities. But the activity is quite difficult to happen among homeless homelessness people. The research literature indicates homeless persons typically have smaller social networks than the non-homeless (Calsyn & Winter, 2002; Shinn, Knickman, & Weitzman, 1991). Letiecq, Anderson, & Koblinsky (1998) found homeless mothers in emergency shelters and in transitional housing had significantly less social support, as evidenced by less help from families, fewer people to count on, and lower levels of weekly contact with friends and relatives, than a control group of housed mothers. Kingree, Stephens, Braithwaite & Griffin (1999) and Zaizul Ab Rahman et al. (2017) found that after completion of a substance abuse treatment program, low levels of support from friends were associated with homelessness. Similarly, adolescents running away from or being kicked out by families are at risk for homelessness (Maclean, Embry, & Cauce, 1999; Mohd Al Adib Samuri et al. 2012; Jaffary Awang et al. 2017). By following several factors that have been studied by scholars, NGOs moving forward to interact with homelessness without prejudice and performs the good interactions as well as Malaysian cultures.

However, the pattern of interaction among homeless people as stated by Rafiza Mohamed (2015) occurs through placement in the intervention reference centre or shelter. While for the bums on the streets this social interaction process occurs when they gather to get food supplies distributed by volunteers. Recent research findings show that homeless people usually have smaller social networks than homeless (Calsyn & Winter, 2002, Shinn, Knickman, & Weitzman, 1991). Bassuk et al. (1997) reports that 220 homeless shelters in Worcester have a much lower social network score than the women's group. The impact of this fact, NGOs have a tough task in creating positive social interactions during the process of assisting homeless people. It also a challenging to NGOs neither than our society.

4. FINDING AND DISCUCCION

This research were applied semi-structured interviews to know whether there is a value applying element during the process of assisting the homeless the value applying element takes place during the process of assisting the homeless. Most of the NGOs claim that their programme were harmonies because our culture a little has influenced the lives of Malaysians in the issue of interaction. This fact was significant with Abdullah Taib (1980) and Hoesni etl. al (2012) claimed the pattern of Malaysian people's interaction is at a good level as it contains custom values. Thus the people who practice the religion also has a good interaction and will be affected to homelessness. This fact is also in line with the Sunnah principle which denies isolation and retains certain groups or races. Our Prophet Muhammed said:
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Meanings:
It is not from ours those who call on racism, not from ours those who fight on racism and not from ours people who died on racism.

The teaching of this hadith is the application of pure values of harmony regardless of rank and race. The application of this noble value applies in the context of the NGO's treatment of the homeless. This fact also supported by a questionnaire among NGOs. Mean score showed (min=3.450 was not sure about the application of values of harmony, concern and sympathy. 60 percent (n= 24) of respondents are agreed with the application of values of harmony, concern and sympathy among charity programme by NGOs. Thus 20 percent (n=8) respondents were disagree with the applications of values of harmony, concern and sympathy. While the other 20 percent do not seem to have been the process of applying values while assisting homeless people. As a whole the application of this value is on the scale of 4 and 5, means on good practices.

There are two finding about the social interaction relationship during the process of assisting homeless people. For Islam, the basic principle of social interaction is prescribed in the Holy Quran and Hadith of Prophet Muhammad PBUH. In the Holy Quran there are several verses which deal with adherence of other religions. Indeed, there is a verse cited as the numerous guidelines that urge humanity to engage in meaningful social interaction. The verse of Al-Quran is quoted below:

وَسَارِعُوا إِلَى مَغفِرَةٍ مِّنْ رَبِّكُمْ وَجَنَّةٍ عَرْضَهَا السَّمََٰىََٰثُ وَٱلأَرضُ أُعِذَّبُ لِلمُتَّقِيهِ ٱلَّذِيهِ ٱلَّذِينَ يَنفَنُونَ فِي ألسَرَّاءَ وَٱلضَّرَّاءَ وَٱلَّذِينَ أَعَدَّت لِلْمُتَّقِينَ ٱلْذِينَ يَنفَنُونَ عَن ألسَرَّاءَ وَٱلضَّرَّاءَ وَٱلَّذِينَ يَنفَنُونَ عَن آلسَّلَامِ وَۚ لَا يُحِبُّ لِلمُتَّقِينَ ٱللَُّّ مُحِبُّ (Ali-Imran, 3: 133-134)

“And vie with one another to attain your Sustainer’s forgiveness and to a paradise as vast as the heavens and the earth which has been readied for the God-conscious who spent (in His way) in time of plenty and in time of hardship, and hold in check their anger, and pardon their fellow men because God loves the doers of good.

This finding is supported by a questionnaire among NGOs members on the matter of discussion. The finding of the descriptive analysis show that 90 percent of the survey respondents have a positive perception of the concept of social interaction used by NGOs in assisting homeless people and have significant moral values that are concerned. Meanwhile 40 percent (n = 16) argues that the concept of social interaction with homeless is good and 2.5 percent (n = 1) expresses the concept of interaction is very good. Ordinal scale results indicate that 87.5 percent of respondents are on a scale of 3 to 4. The mean score for NGO interaction analysis with this homeless was also (min = 3.275) representing respondents who thought the interaction was at a moderate level. 7.5 percent (n=3) from respondents are on a scale 1 to 2. They have a negative experience with interpersonal relationships with the homeless and definitely disagree with this statements.

5. CONCLUSIONS
In the previous discussion, the three indicator of social interaction is used it harmony, concern and sympathy. All of the indicator were find in interviews with NGOs fans and questionnaire
by using likert scale 5. This research gives exposure to NGOs who continue to assist the homeless to make improvements based on the findings of this study. This study also gained the cooperation of Kindness Malaysia and is very useful to be addressed in the method of approach to the homeless. This study implies a theoretical and practical implication in assisting the government, especially JKM, YKN and PBT in addressing homeless issues at the national level.

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