

## Quality of Life and Income Level of Kelantan State Poverty in Malaysia

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### ABSTRACT

Recent studies of poverty have showed the advantage of breaking down a population into subgroups or district along ethnic, religion or other lines. This studies was looking on the causes of failure poverty elimination programmes. Thus, by decreasing in the poverty level in a subgroup of the district in Kelantan, *ceteris paribus* should lead to reduce the poverty population. This is supported by the findings of the study where the quantitative estimate the effect a change in decreasing the subgroup of district poverty to non poverty. This study aimed to examine the relationship between the elements in Poverty Line Income (PLI), which measurement of low income was resulted in hardship and inability to make ends meet. The World Bank was also defined the poverty as the marginalization of the fullness of life. A set of 385 questionnaires were distributed to the 2 selected districts namely Bachok and Jeli district. The districts were selected, as it represents the hardcore of PLI. This study applies descriptive and inferential analysis was used to identify the relationship of causes of poverty among Malays especially Kelantanese Malays. The findings showed that all the elements in the PLI model (Quality of life, Religious Practices and Income level) have a relationship with poverty intention among Kelantanese Malays. Thus, the findings also confirm all hypotheses. Income level was the most contributed factor that leads to intention of poverty among Kelantanese Malays. Therefore, it is needed for Malaysia to achieve the poverty rate of as planned in the 11th Malaysia Plan and the goals of the New Economic Model that people have high income and sustained.

**KEYWORDS:** Poverty Line Income Model, Quality of Life, Religious Pratices and Income Level.

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### INTRODUCTION

Poverty can lead to increased social problems in society. The gap in poverty between the urban and rural was increasing with 1:138. Though the engagement of humanitarian efforts to help the poor through categorizing people as “in poverty” or “not in poverty” is one way to describe the gap of social inequality. It also can be approached by highlighting certain features that may be eligible for them to be categorized in poverty thresholds such as government-sponsored assistance programs, low-income home assistance programs and others. The eradication of poverty could be done through the religious and the communities that can be key to the success. Furthermore, Islam teaches its followers to pursue a successful life and the Hereafter. Thus, the religious community should play a role in eradicating the poverty. This paper would like to see a focused way the correlation between the level of religious practice and poor communities by raising income levels. This paper has tried to answer for the existence of the best features to increase the level of entrepreneurship and to develop the standard of their living.

The concept of poverty in Malaysia is often associated with poverty of Malays. The first Malay scholar known as Zainal Abidin Ahmad was discussing seriously regarding Malays poverty in the year of 1923 [11]. He believes that the Malays are very poor at the time of British colonial rule. They have suffered the material and immaterial poverty such moral and spiritual. Among the reasons that led to the problem of poverty was caused by the lack of knowledge, education or business skills and crafts that can be used as a means of their livelihood [9]. The effort to eradicate the poverty was continued by Ungku Aziz and Syed Husin Ali in the 1960s and 1970s [10]. The study was conducted by [8], which regarding to the Malays poverty in rural. This study showed that the poverty caused by low productivity, oppression by middlemen and landlords as well as the living conditions. The majority Malays was neglected by the British [9]. Hence, the studies also show that the poverty arises from inequality of income distribution. This inequality involved the lack of opportunities to get the education. Furthermore, the Malays also have the lack of skills. Hence, they always got lower paid. Poverty is derived from the words of penniless, which lacking the necessities of life or the destitute. The poverty measurement among the individuals is a subjective and depend on the value judgments. Here, poverty studies are one academic field which has retained its popularity

through time and in different nations of the world, regardless of divergent political ideologies, economic or cultural contexts. Hence, there is no single definition for poverty [1]. Poverty can be considered as exists only in the mind. This means that a person is poor when he feels or thinks he is poor. It is certainly too subjective and could deny the real situation. This is because the society was divided between the richest and poorest. Since the existence of the different conditions in the society which was brought that the poverty means a lack of state [2]. This means that the person was lacked of some necessities of life.

## **LITERATURE REVIEW**

According to [13] said there are two needs for modern human life namely basic needs examples food, shelter and clothing and social needs such as education, medicine, electricity, water supplies and vehicles. Certain people are able to get all these needs satisfactorily and not for others. Those who are unable or incapable to get these needs were considered poor. Meanwhile, they are poorest if they were unable to get the basic needs. But, if they were able to get the social needs that means they was relatively poor. Poverty was looking in a different perspective on a multi-dimensional problem such as socio-economic problem. Hence, the common measurement of low income was resulted in hardship and inability to make ends meet. The World Bank was also defined the poverty as the marginalization of the fullness of life. The marginalization of poverty was traditionally defined as material that is closely related to lack of income and lack of use (low consumption). In both of these factors was paralleled with malnutrition and poor living conditions. The World Bank was believed that the precise definition of poverty was associated with the factor level of health and education. The World Bank was also defined that the unconditioned health and poor education is a factor of poverty. In [3] concluded that the draft normative poverty which makes it highly dependent on the system of values. The political objectives that are used which was stating the problem of poverty. This concept of basic needs should contain two key elements. Firstly, the minimum needs were usually obtained through the household consumption expenditure such as food, clothing and other household needs. Secondly, the essential services such as the electricity, public transport, health and education was measured by a comparison of the income households. This was known as the level of the PLI.

Then, the PLI was based on the standard of living such as minimum amount of income to enable them expenses their households, the needs of food and clothing. This was included the basic expenses such as rent, fuel, transportation, communication and health. While the poverty stages were divided between the levels of income in PLI measurement. The individuals who receive less than half the poverty line of income was known as the poorest. This concept of relative poverty is correlated with inequality of income distribution. The assessment of a person's welfare was depended on the comparative of government aids. Here, these two concepts of poverty were having political implications. The absolute poverty was related to the concept of basic needs, while relative poverty has a relationship with income distribution. Therefore, the concept of relative poverty has advantages in terms of reference for the social and economic inequalities in society [4]. In [12] categorized into three types of poverty such as the new poverty (the new poor), ordinary poor (borderline poor) and poor (chronic poor). Those new poverty is mostly due to the disposal or termination of employment by private employers and the government. Ordinary poor are individuals or families who work in the city without having any expertise. These people were working in the manufacturing and service industries, with no income. But, their income was bellowed the poverty level. If the price of goods was increased will left them below the poverty level. In other words, the extreme poverty was created when the very poor are having the hardship due to the rising cost of living. The extreme poverty may also be caused by the transition from rural to urban areas, rather than specific circumstances in urban settlements [14].

## **POVERTY LINE INCOME**

At last not least the poverty threshold was known as PLI before 1990s. PLI is based on the minimum needs for food and non-food items such as clothing, rent, fuel and power. The families which were living below the PLI are relatively poor. Meanwhile, those that live far below PLI and cannot afford the food was classified as the poorest. In the past, various ministries and government agency was the difficulties faced to get a consensus of poverty figure exactly. This collaboration between various agencies and ministries was making it difficult to identify and assist poverty target groups. After reviewing the methods used in other countries, it was found that the determination of a definition based on particular socio-economic situation in Malaysia need to be changed. Therefore, all ministries and agencies were adopted the changes in below [15]:

- i). The Low-Income Households (LIH) with a total income less than or equal to RM2,000 per month, which represents 75% of the median income in the country was defined living in poverty. It is the national average of PLI.

- ii). While some may feel the monthly household income of RM2,000 is quite comfortable and the reality is that the cost of living is increasing. So, this group's spending power is decreased. They were facing the difficulties of life, especially in urban.
- iii). The households with a total income less than or equal to RM750 per month was defined as poor. This is based on the PLI and the national average income.
- iv). To describe the households with a total income less than or equal to RM440 per month was a hard core of poverty.

### **KELANTAN STATE POVERTY**

Poverty is a social phenomenon that is universal and applicable in nearly all countries, including developed countries. In Malaysia, since independence the efforts have been consolidated by the government to address the issue of poverty. As a result, the incidence of poverty has generally declined from 8.5% in 1999 to 5.7% for 2004 [5]. However, the state of Kelantan is still a poor state. There are previous studies that have been conducted, but the overall profiles of the poor in this country are still not systematic. A detailed study was conducted by [3] regarding poverty profile. Y.B.M. Kelantan prince Dato 'Tengku Mohamad Rizam was said that the poverty rates in Kelantan in 2002 are 17.8%, decreased to 10.6% in 2004 and 2.7% in 2012. In 2012, a total of 58,000 people in Kelantan are classified as poor and their income between RM 1,800 to RM 2,500. Those of them are the hard core poor (household income less than half the poverty line). He was speaking at the opening of the Congress of National Council of Professors East Coast Chapter theme Poverty Eradication Strategic Transformation in MSE on 29th March 2014. He also stressed poverty in Kelantan correlated with level of education. In the development of global research agenda, it is important to study the Malaysian government's efforts to deal with the phenomenon of poverty after independence from the British in 1957. The eradication of poverty has been a fundamental objective for the development of the Malaysian government since the independence. The distribution of poverty in Malaysia was closely related to the ethnic settlement patterns and industrial structure. Historically, the three main ethnic groups in Malaysia, Bumiputera (Malays and indigenous groups), China and India were separated in terms of geography and type of work by the British colonial government. The Malaysian government implemented various policies to fight poverty and redistribute income between races with the emphasis on national unity. The fight against rural poverty in Malaysia to be more active since the early 1970s through the implementation of the New Economic Policy (NEP). This was evidenced by the considerable expense of approximately RM32.9 billion to address the issues of poverty [6]. Hence, the various strategies such as land and regional development, land consolidation and rehabilitation, integrated rural development programs are likely performed by the Malaysia government. The government was also being emphasized in the cottage industry program, assistance services such as credit, marketing and subsidies, social development, development of infrastructure and social amenities [7].

### **NATIONAL DEVELOPMENT POLICY**

The National Development Policy (NDP) 1991-2000 was designed to continue the efforts to achieve balanced development based on the core of the NEP. Through the NDP, the policies have been enacted to eradicate extreme poverty and reduce relative poverty among the people. At the present, anti-poverty programs was under the framework of the National Vision Policy (NVP) 2001-2020. In the line with the Millennium Development Goals of the United Nations, the poverty rate in Malaysia was estimated based on the PLI. PLI is estimated using a cost that meets the minimum amount of food intake of calories required for an ordinary Malaysians, plus basic non-food items. Despite that the government's efforts to address poverty still cannot be completely eliminated. Since the various efforts to eliminate poverty was done, but the poverty issues still relatively high and remain in the centered of primary sector particularly in traditional rural areas such as in Kelantan. Many Malays still live in rural areas and engaged in the primary sector. This makes the level of poverty among them is still high.

### **MATERIAL AND METHODS**

In this section, a descriptive analysis was carried out in detail to see how the 385 respondents make choices and assessment of the two objectives in this study such as to identify the causes of problems in poverty in Kelantan State and to evaluate the poverty issues in Kelantan. Descriptive analysis was also carried out to look at factors that influence the poverty in Kelantan State such as emotional, physical, spiritual and intellectual. Meanwhile, the factors of nature of religion activities, age and others were analyzed to see the extent of their influence on the dependent and independent variables. The questionnaire and survey in this paper involve a process of stratified random sampling

and convenience basis. Stratified is an efficient research sampling design that provides more information with a given sample size. The questionnaire design used Likert scale which consists of 1-5 rating scales. The rating scale of 1 is strongly disagree and scale for 5 is strongly agree. The emphasis of the study was on quantitative survey responses used to further explicate response themes.

## DATA COLLECTION

Data collection was conducted through questionnaires and interviews. This paper was divided in 4 parts. A total of 17 items questionnaire were built on this paper. The first part of the questionnaire was to identify the respondent by putting his or her name. The next 7 items on the questionnaire was setting in the sections A, each 3 questionnaires were on the section B and C. All the questionnaires were built after have been tested and refined. The questionnaire was contained of to what extent the poverty was associated with religious practices with income levels. Then another item questionnaire was also to find out a clear gap with income levels. These items of the questionnaire are related to the growth rate of monthly income over a year after receiving the aid. The next item was also related to their quality of life. In the part B of the questionnaire address the issues of how to improve the income levels. Part C highlighted the strategy of making the next generation of social entrepreneurs among the poor communities. Constructed questionnaire was submitted by the research team to the experts. Reliability and validity are able to fulfil the objectives of the study. A pilot study was conducted at the beginning prior to the data collection overall. The data collector of the research team associated with the training and briefing of data collection. Various challenges they faced, but they managed to gather information as desired for data collection purposes. They were also collecting power using open interviews with qualitative data. Interview questions related directly to the needs of the study.

## FINDINGS AND DISCUSSION

Quantitative data were collected with the distributed pattern. Hence, the norm parametric analysis was performed in this paper. This paper was using the Pearson correlation analysis. However, there is no significant in Pearson and the data was changed to the qualitative measurement with descriptive approach. This paper was showing the relevance of recitation of Quran with income levels. The correlation analysis was significant with a view to the development of the relationship between income levels and the recitation of Quran. The result was showing that the relationship between quality of life and the recitation of Quran. Significantly, the relationship occurs if the value of P (significance level) is smaller than 0.05.

Based on the Table 1, the values (P) were showing the significant level of quality of life is 0.0. This means that income growth score has a strong correlation with the scores of quality of life (Pearson 0.588 = strong positive relationship). Hence, the relationship of income to the practices of Salat is not significant (0.282) (0.041 = no or negligible relationship). Hence, the income relationship with recitation of Quran (P = 0.000) and Pearson correlation was 0.596 was showing the strong positive relationship. Meanwhile, the Sadaqah (P = 0.011) and Pearson correlation was 0.382 was showing the moderate positive relationship. This result implies that someone has a higher income is likely to be less inclined to maintain the practice of Salat. But, the habit of reciting Quran and Sadaqah remain good from the point of practice. Thus, the increase in the practice of one's religion will increase in their revenues. Data can be referred to support the comparisons to improved quality of life.

Table 1: Relations of income levels and religious practice

Item	Significant (P)
Quality of life	Pearson Correlation 0.588**
	Sig. (2-tailed) 0.000
Recitation of Quran	Pearson Correlation 0.596**
	Sig. (2-tailed) 0.000
Income levels	Pearson Correlation 0.447**
	Sig. (2-tailed) 0.003
Sadaqah	Pearson Correlation 0.382*
	Sig. (2-tailed) 0.011
Salat	Pearson Correlation 0.282*
	Sig. (2-tailed) 0.041
Sampling (N)	43

\*\*Correlation is significant at the 0.01 level (2-tailed).

\*Correlation is significant at the 0.05 level (2-tailed).

Table 2: The relationship of level quality life and religious practices

Correlations		Quality of Life
Salat	Pearson Correlation	0.304
	Sig. (2-tailed)	0.047
Recitationof Quran	Pearson Correlation	0.287
	Sig. (2-tailed)	0.062
Sadaqah	Pearson Correlation	0.325
	Sig. (2-tailed)	0.033
Income levels	Pearson Correlation	0.020
	Sig. (2-tailed)	0.898
Sampling (N)		43

Based on the Table 2, the relationship with the quality of life to the practice of reading the Quran is not significant (0.062) along with the Pearson was showing a weak relationship (0.287). Conversely, relationship with quality of life to the Salat was also not significantly (0.047) but the Pearson was showing a moderate positive relationship (0.304). The charity was not significant (0.033) with Pearson was showing a moderate positive relationship (0.325). Only the income level was significantly (0.898) with significant Pearson (0.020). This result implies that someone has a better quality of life is likely to be less inclined to maintain the reciting of Quran well, but Salat and alms remained good from the point of practice. Thus, the practice of one's religion can not be expected from the improved quality of life. This result implies that someone who has a high income and a better quality of life may not tend to have high levels of religious practice. Thus, the increase in income a person can not be expected from the practice of religion. The quality of life was improved when the relations with religious practices is expected high.

#### **Construction Generation of Social Entrepreneurs Community Circles Poor**

These data explain the strategy formulation can be implemented towards building the next generation of social entrepreneurs based on the views of participants is constructed by taking into account:

- 1) The change was starting from the motivation and daily practice of charging religion.
- 2) The issues of noteworthy are the skills and self-motivation, within the meaning of the action.
- 3) Self alone should be fully responsible, so also blamed later.
- 4) The main approach character of the three-pronged conventional civic religion.
- 5) The method of nature must be CORRECT strategy is to compromise and gentle.

The main issues in eliminating the poverty should be accordance with case by case basis. Many participants referred to the motivation and daily practice than issues of faith and practice of Islam. Unfortunately, religion or Islamic charity was ranked second after the infrastructure or money. Mostly agree that within himself the need to move the responsibility of architecture changes. But, only half of the participants said that the blame for failure is theirs and the rest of the people and other agencies. The participant supports that strategy is the idea of collaboration of conventional sources, religious and civic. Only one strategy is fully convinced was the Islamic approach. The most relevant and appropriate strategy for them to be treated by the responsible way of compromise, gentle and soft. There are also those who want the rewards and one subsidy or off. Judgment and punishment for failure is the most popular answer.

The summary data describe the strategy to be implemented towards building the next generation of social entrepreneurs based on the views of participants is taking into account. The change stems from the motivation and daily practice of charging religion. The last thing to note is the skills and self-motivation, within the meaning of action, within himself must be fully responsible. Later, the main approach is three-pronged nature of conventional civic religion. Form the nature of CORRECT strategy is to compromise and gentle. All that is translated by the researcher at the model below:

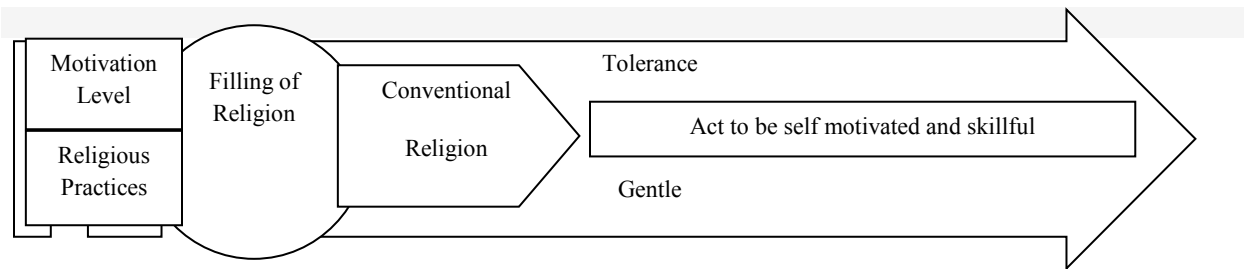


Figure 1: Strategy to build up social entrepreneur

## CONCLUSION

Scores of income to the practices of prayer is not significant, but significant to the practice of reading the Quran and charity. This means that someone with an increase in income is likely to be less likely to improve the practice of prayer. But, the habit of reading the Quran and charity remain good. Thus, the increase in the practice of one's religion can not be expected from the increase in revenues. Similarly, someone who has improved the quality of life is likely to be less likely to improve the practice of reciting the Quran, prayer and charity, but remained good. Thus, the practice of one's religion can not be expected from the improved quality of life. The results showed a person who has high income and good quality of life is likely to be less likely to have high levels of religious practice. The conclusions of this paper are:

1. The gap growth rate of revenue clearly exists. More than half of the participants agreed that there is a gap with income levels.
2. The rate of monthly income over a year after receiving the aid are at a moderate rate, around RM50-RM500. Only 6 participants (12%), which surpassed the RM700.
3. Only 15 participants estimate the improvement of Quality of Life felt good (> 56%). 70% of participants again recognized the quality of life there is increasing moderately.
4. 7 participants (14%) only participants keep praying together, beyond daily ritual prayers as usual.
5. 13 participants who regularly read and also teach the Quran. The rest are read when they are free.
6. Almost of the participants generally tithe. But, only seven people who are engaged actively with the tithe.
7. The low level of understanding of their religion when many (23 participants) do not agree when it is said poverty can lead to disbelief.

Therefore, that is needed for Malaysia to achieve the poverty rate of 2% as planned in the 11th Malaysia Plan and the goals of the New Economic Model that people have high income and sustained. The new strategy should be built, among others. All activities improve self-religious identity, spirituality and civic values. Most of the poor are obliged to engage in religious activities, spiritual and civic values whether organized by government or non-government. The concept of "work as an act of devotion" should be realized. National leaders must set an example of the poor. Throughout the study, data vacuum caused by the existence of groups like this. Therefore, the authorities must conduct large-scale operations through a number of mechanisms to identify and prevent and eradicate certain that it does not become a "cancer" in society. Optimization of human resources through improving basic purification market incentives, social institutions, infrastructure, property ownership and modern technology. While social services such as education, health, household suggestion system. Everything involving sustainability, stability and quality of life. This was including through the provision of training, continuous training and information in order to change their minds become more daring to change for the betterment of themselves and family members. They should be courageous in creating a difference and positive thinking to diversify career opportunities. Those responsible must be ground together to reveal how, opportunities, services and amenities that anyone can have.

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