CONCEPTUALIZING AND DEVELOPING EFFECTIVE PRACTICES OF SERVICE LEARNING IN UUM

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EXECUTIVE SUMMARY

This report presents the development of service learning in Universiti Utara Malaysia (UUM) as a method of experiential learning that links classroom practices to the community. Based on current developments, service learning is known as Service Learning Malaysia (SULAM). The two objectives that are identified in this study are to determine the conceptualization and delivery of effective practices of SULAM and to come up with standard framework or guidelines for SULAM implementation in Universiti Utara Malaysia (UUM). The study is based on the practices of 35 lecturers who have been applying the SULAM approach in their courses at UUM. The SULAM implementation and data collection for this study was conducted during two full semesters following three designed phases. The researchers opted for the principle of Scholarship of Teaching and Learning (SoTL) as the theoretical and practical approaches behind SULAM. In depth interviews with lecturers, focus group discussions with the students and document analysis were chosen as the methods of data collection. The findings showed that most of the lecturers have attended SULAM training and thus can conduct service learning by implementing SULAM guidelines according to their own understanding. In the midst of ensuring the effectiveness of UUM service learning implementation by lecturers, the researchers proposed the A.C.E.M model which is known as Analyzing, Constructing, Executing and Manifestation, whereby Reflection comes in at every stage of the model. Therefore, a UUM SULAM guidelines was developed to ensure the smoothness of the implementation by the lecturers. In future research, the perspectives of stakeholders on the impact of SULAM towards the community, university, and authority can be ventured.

REPORT

3.1 INTRODUCTION

Service learning is a method of teaching and learning that bridges classroom experiences with community activities. It centres on the improvement of assets of the selected community and co-creating knowledge through planned tasks (Hamerlinck & Plaut, 2014). The main aim is to produce meaningful learning experiences through experiential learning. Service learning is one of the pedagogical strategies that could enhance teaching and learning skills in the 21st century via its meaningful and innovative learning outcomes. It has been identified as one of the ten high impact practices for engaging learners (AAC&U & NLC, 2007). In line with the recent development on high impact practices that are seen globally, Malaysia has been enhancing its teaching quality via the Ministry of Education (MoE) by introducing high impact practices that include service learning or better known as SULAM.

Although Western countries begin service learning in high schools which is later extended to universities, it is still new to developing countries such as Malaysia. In High Impact Practices (HIEPS) guidelines, proposed by MoE, service learning is defined as experiential learning with cooperation from a community partner (Malaysian Higher Education Teaching and Learning Council, 2016). According to Weiss and Fosnacht (2016), service learning is "a combination of academic knowledge, hands-on experience and civic engagement" (p. 5). Awang Hashim (2016) emphasized how Service Learning can be effectively developed via a

quadruple helix model of partnering between university, government, agencies, and the community. In this way, student experiences can be enriched via experiential learning that could benefit the community as well.

Service learning is part of High Impact Practices that has been highlighted as innovative pedagogical approaches in Malaysian higher educational institutions. This is in line with Malaysia's aspiration to be an international education hub in the near future. According to the Malaysian Higher Education Critical Agenda Projects (CAPs), there are 26,232 international students in Malaysia (Malaysia Higher Education Statistics, 2012). The number will increase the Ministry of Higher Education Malaysia's (MOHE) aims to be an international education hub in Asia (Malaysia Higher Education Statistics, 2011). To date, there are 103,198 international students in Malaysia (Malaysia Higher Education Statistics, 2017). Thus, teaching needs to be innovative and attractive to young minds so that they could reap benefits of future method of learning.

UUM is soaring upwards and has improved its ranking in QS Asian university ranking (UUM, 2016). The university is now ranked 116th among universities in the Asian region. In line with achieving university performance excellence, the university also needs to put strong emphasis on improving teaching and learning that has been championed by the University Teaching and Learning Center (UTLC).

In UUM, there are at least **59** courses that implement SULAM as a pedagogical method. However, based on a recent engagement with the instructors that teach the courses, there seems to be a misconception of what constitutes as SULAM as compared to other types of community engagement. There is a need to scaffold SULAM practitioners so that they can facilitate their courses to produce greater impact to students and also the community. Thus, the development of a standard guideline for UUM teaching and learning procedure in facilitating best practices of SULAM in the university is a timely necessity.

3.2 PROBLEM STATEMENT

Universities have been scrutinized by various stakeholders recently (Kagan & Diamond, 2019). Apart from being questioned about their ability to produce graduates who are ready to work, universities are also questioned on their contribution to the local community, i.e., the third mission of the university. In other words, have universities done enough to create an impact and develop the local community? Is the existence of the university felt by the community? Additionally, how could universities play better roles in developing the community together with other stakeholders?

The MoE has been serious in producing holistic students. This effort is in line with the Malaysian Higher Education Blueprint 2015-2025 (MOHE, 2017). This

overarching intention of the Blueprint is linked to transforming delivery in universities. To date, there have been studies on service learning in Malaysia (Musa et al., 2017; Salam, Awang Iskandar, & Abang Ibrahim, 2017; Alias et al., 2017). However, the studies tend to focus on specific areas in Service Learning such as in Computer Sciences and Education for Special Communities. Thus, with limited references and standard guidelines of service learning implementation in Malaysia, Universiti Utara Malaysia (UUM), has decided to conduct a study to determine the conception and good practices of effective service learning delivery in a university. Feedback from the self-claimed service-learning practitioners should enable researchers to garner genuine information as to the clear conception and development of a framework for delivering impactful service learning that can benefit both students and the community.

3.3 OBJECTIVE (S) OF THE RESEARCH

- To determine the conceptualization and delivery of effective practices of SULAM.
- 2. To come up with a standard framework or guidelines of SULAM implementation in Universiti Utara Malaysia (UUM).

3.4 RESEARCH QUESTIONS

- 1. How are SULAM principles embedded in the selected courses in UUM academic programs?
 - a. How are courses selected for SULAM implementation?
 - b. How do lecturers plan for the implementation of SULAM in the selected courses?
- 2. How are effective practices of SULAM implemented by UUM lecturers based on the Scholarship of Teaching and Learning principles?
 - a. What are the detailed processes of actual implementation?
 - b. What are the challenges faced by lecturers during the implementation?
 - c. What would be the suggestions for improvement for SULAM implementation?

3.5 LITERATURE REVIEW

Richard, Hatcher, Keen and Pease (2017) are wary of the tendency to compartmentalize service learning into a discipline. Based on their research, they had the opportunity to study the relationship between students' participation in academic, co-curricular programs and post-college civic engagement. Based on their survey, it was found that out of 1,066 alumni from 30 campuses 'dialogue across differences' was the strongest predictor of cultivating civic engagement outcomes after graduation from college. Their study suggested that via service learning, students had

the opportunity to engage with individuals who are different from them and this created the impetus to engage students to continue serving the community after their university years.

According to Wurdinger and Allison (2017) in their study on faculty perceptions and use of experiential learning in higher education, there are some evidences to suggest that service learning could be successful with proper planning and support from the faculty. Gerholz, Liszt and Klingsieck (2017) concurred the fact that service learning demands careful planning in learning design patterns in order to ensure the success of its learning outcomes. Experiencing real work life lessons that may include resolving conflicts through critical thinking is among the benefits of learning subject matters through service learning (Jelinek, 2016). In a study on leadership and service learning by Wang, Patten, Shelby, Ansari and Pruitt (2012) among first-year female engineering students, they found out that leadership skills can be achieved through Service learning offers life skills, academic service learning implementation. attainment and civic responsibilities to the students (Sax, 1997). Students who were involved in service learning acquired life skills such as deep reflection and problemsolving. They also tend to do more homework and read their reading materials in order to resolve issues in the community. And they tend to be more open-minded and care about the community.

In Malaysia, recent publications focus on skills acquired from service learning programs as mentioned by Salam, Awang Iskandar, & Abang Ibrahim (2017). A

research by Musa et al. (2017) used the methodology for implementation of service learning based on a computer science course and service learning with a special community as part of an educational program (Alias, et al, 2017). Thus, it is vital to use SoTL as a means to understand the conceptualization and development of effective service-learning practices that could provide guidelines of service learning in the future.

Many studies have acknowledged the importance of reflection in education (Shulman, 1987; Finlay, 2008; Barnhart & Van Es, 2014). Reflection allows us to look at and think about our experiences, actions, feelings, and responses and then interpret them in order to learn from them (Atkins & Murphy, 1994). Schon (1991) introduced two types of reflection, namely: reflection-in-action (during the activity) and reflection-on-action (after the activity has taken place). Reflection-in-action looks at on-the-spot professional solutions to problems as they arise, while reflection-on-action addresses the task and impact concerns in the later stages of the program. Here, the person involved analyses his/her own performance in the professional role, giving reasons for actions taken and hearing his/her own voice while exploring alternative ways to solve problems in any professional situation. The whole purpose of reflecting is to seek new understanding that shaped their actions. Larrivee (2000) argues that to be true to yourself, you need to be consistent in reflecting your practices until it becomes a habit.

Reflective practices are steadily gaining importance and are not only limited to the field of education but also in other fields such as nursing (Asselin & Schwartz-

Barcott, 2013; Crowe & O'Malley, 2006), social work education (Sung-Chan & Yuen-Tsang, 2008; Morley, 2008) and medical fields (Richardson, 1995; Sandars, 2009). These studies claim that reflection is a critical component of professional practice and the deliberate process of thinking that may lead to subsequent change in practices. In their study, Asselin and Schwartz-Barcott (2013) revealed that experienced nurses use reflection-on-action in their practices and they reported their intention to change after undergoing continuous reflection. Crowe and O'Malley (2006) also claimed that critical reflection provides advanced practitioners with the skill to integrate theory, practice, and research. Similarly, the integration of theory and practice through reflection is also evidenced in social work as seen in Sung-Chan and Yuen-Tsang (2008). Their study, which was conducted in Beijing, found that social work educators managed to bridge the theory-practice gap, which led to a better understanding of their practice.

Reflective practice denotes the process of learning through and from experiences to gain new knowledge and seek answers (Mezirow, 1981; Jarvis, 1992). Also known as 'transformative learning', reflective practice emphasizes the requirement that reflection should not only create improved understanding of experiences, but critique the outcomes as well, especially when learning opportunities are different from previous experiences and undertakings (Mezirow & Associates, 1990). Extending this notion, Brookfield (1995) theorized reflective practices as a continuous cycle of self-observation and self-evaluation enabling the emergence of a conscious and critical understanding of one's own actions, reactions, and feelings and the incremental changes the entire cycle generates. He then suggested four lenses to

further critical reflection perspectives, namely: (1) the self; (2) the students; (3) colleagues' experiences; and (4) theoretical literature. When such practice takes into account the various disciplines and intellectual traditions of practitioners, the meaning and understanding of reflective practice varies (Fook, White, & Gardner, 2006). Reflective practice has also been equated to self-study of practice where practitioners reflect on and scrutinize practice and assumptions about learning for the purpose of improving pedagogy and challenging the status quo in the profession (Brandenburg, 2008). A close scrutiny of self-study of practice suggests that the processes inherent in such practices are the by-product of a rigorous and systematic inquiry into professional practice (Loughran, 2003; Tidwell & Fitzgerald, 2004). Moreover, whatever research outcomes were derived in such a practice, they were plowed back to the academic community for public scrutiny and appraisal (Schuck, 2002). This explains why there is a stronger likelihood for connecting quality of teaching and critical or reflective practice.

Literature attests that inquiring into one's practice is a complex process, emphasizing the value of experiential learning via critical reflection. Among the earlier models is Kolb's Experiential Learning Theory or KELT (Kolb, 1984), which espouses that learning emerges from the transformation of experiences. KELT is a 4-stage learning cycle: concrete experience, reflective observation, abstract conceptualization, and active experimentation. Simply, grasping an experience and transforming it shows the magnitude of change in the cycle that can propel in relation to workplace learning (Gold, Thorpe, & Mumford, 2010).

The construct that states that behavioural change is expressed in action and that action must be taken in order for learning to be possible, has led scholars to closely examine experiences in developing meta-quality skills or the ability to learn from learning. Approximating this construct, Honey and Mumford's learning cycle and learning styles displayed a continuum of learners' changing roles and tasks, namely: (1) the activist: has an experience; (2) reflector: reviews the experience; (3) theorist: draws conclusions from the experience; and (4) pragmatist: plans the next steps, sited the applicability of all kinds of learning activity beyond the experiential learning cycle (2000). Argyris's model (1991) extended Schon's reflection-in-action model, paying three distinct contributions as follows: (1) distinguishing the types of learning between 'single' and 'double' learning loop as correcting errors through the changing of routine behaviour and correcting errors by examining the underlying principles of a problem in light of organizational values and policies, respectively; (2) distinguishing between espoused theories and theories-in-use; and (3) distinguishing defensive routines that bar individuals and organizations to question and challenge the status quo.

One of the many influential models of reflection used in professional practices and education is Gibbs' Reflective Cycle (1988) based on Kolb's Experiential Learning. Gibbs' Reflective Cycle offers some basic questions that can guide us to structure our reflection. It includes description, feelings, evaluation, analysis, conclusion, and action plan. Educators can use this model not only to describe the effectiveness of the lesson but also to closely examine the values they want to impose on the students and

how these values can lead to change. In Burns and Foo (2013), who studied international student feedback, Gibbs Reflective Cycle was used to analyze the feedback. The study indicated that through meaningful reflection, formative student feedback, increased motivation was observed among the students and encouraged them to sustain their academic grades. In Dubé and Ducharme's (2015) study on literature analysis of thirty-seven studies that were published from 1995 to 2012 used reflective analysis in nursing. Gibbs Reflective Cycle was noted as one of the frame of references used by the researchers to analyse reflection data. Thus, the researchers believe that Gibbs's Reflective Cycle is useful to explore the impact of reflection on SULAM practices on the potential trainers' knowledge and their pedagogical practices. As described in Figure 1.

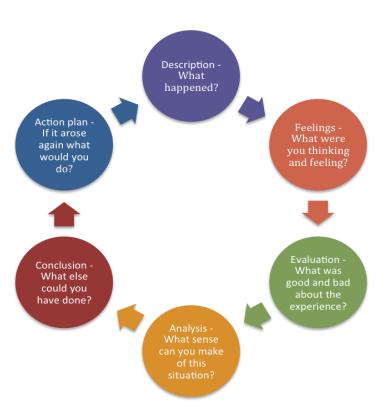


Figure 1. Adapted from: Gibbs, G. (1988) Learning by doing: A guide to teaching and learning methods. Oxford: Further Education Unit.

3.6 RESEARCH METHODOLOGY

The method for this study is anchored in the principle of Scholarship of Teaching and Learning (SoTL) which encourages systematic academic inquiry into teaching and learning practices within the classrooms and sharing the findings with other academicians and practitioners for wider benefits (Felten, 2013).

Participants

Participants in the study included academic staff who are teaching and or planning to apply service learning in their respective programs. There were 35 lecturers who were selected for this study as they suited the criteria as those who were assigned to teach SULAM courses.

Procedure

The SULAM implementation and data collection for the present study was conducted during two full semesters at Universiti Utara Malaysia. The study was designed in the following phases.

Phase-1

Reflection by researchers on plausible issues that are related to SULAM implementation is a must. Issues may include misconceptions of service learning, haphazard practices, and limited references on local best practices among the related issues. During the first meeting, training was conducted to reflect on issues faced by lecturers in their previous experiences of SULAM implementation. The staff was exposed to standard practices of service learning locally and internationally. They discussed and provided feedback to the standards and procedures of SULAM that needed to be implemented in the forthcoming semester.

Phase-2

At this phase, the lecturers implemented the standard SULAM procedures and practices. They reflected on their experiences during the second meeting. The focus was on the enhancement of SULAM practices and conception (reflection-on-action).

Phase-3

Reflection by researchers on issues related to SULAM practices and how effective SULAM implementation can be achieved through proper guidance.

The five-step guideline for reflections (Gibbs, 1994) was discussed in-depth during the sessions which served as the guidelines for reflective writing by the participants.

Samples of reflection questions are shown below, following Gibbs (1988):

Experience

Describe your experience by drawing your attention to the facts or order of events.

Put yourself back in the situation and try to relive the experience.

- Ask yourself, what did you see?
- What did you hear?
- How did you feel? Etc.

Reaction

Write your experiences on how you reacted physically, mentally or emotionally. The distinction between your physical, mental, and emotional reaction is that of a hand, head, and heart response or in other words:

- What did you do physically? (physical movements)
- What were your logical and reasoned thoughts? (mental)
- What was your emotional response? (emotional)

Analysis

When analyzing, consider the component parts that made up the experience.

- For example, if you are writing about a situation, who was involved?
- What issues, problems or topics existed?
- Was the time of the day significant?

Interpretation

- Ask yourself, what does this mean to you?
- Where did you fit in the big picture?
- Are you happy with this?

Action Plan

• What will you do differently in the future?

Data collection

The research team employed individual interviews, focus group discussions and document analysis. The interview and focus group protocols were developed from literature review and discussion outcome of experts in a qualitative method. In addition, the research also utilized reflection statements from the participants on their reflection regarding the expectations and experiences of participants onto SULAM practices.

Data Analysis

For qualitative data that referred to individual interviews and focus group discussions, inductive thematic analysis was employed, as proposed by Clarke and Braun (2013) in analyzing the data. Moreover, for reflection, documents are subjected to content analysis based on the outlined protocol of Scanlan, Stein and Ravizza (1989). Lecturers' reflections were analysed using emergent coding. These themes were checked and rechecked by other team members to achieve its reliability. Finally, the data were triangulated for trustworthiness.

3.7 FINDINGS

Research Question 1:

- 1. How are SULAM principles embedded through selected courses in UUM academic programs?
 - a. How are courses selected for SULAM implementation?
 - b. How do lecturers plan for the implementation of SULAM in the selected courses?

In UUM, there are at least **59** courses that were selected for the implementation of SULAM as a pedagogical method. The courses were selected as indicated in the key performance indicator of the university; one course per program for each school. However, based on a recent engagement with the instructors teaching the courses, there seems to be a misconception of what constitutes SULAM as compared to other types of community engagement. There is a need to scaffold SULAM practitioners to facilitate their courses to produce greater impact not only to the students but also to the community. The following courses are listed in Table 1.

Table 1: List of SULAM courses in UUM

No.	Schools	Course Code	Course Name
1		BPMN3103	Seminar Pemikiran Pengurusan
2		BPIN3053	Sistem Maklumat Pengurusan
3	School of Business	BSMH3123	Seminar Pengurusan Sumber Manusia
4	Management (SBM)	BSMH3133	Pengurusan Kejurulatihan Organisasi
5		BPME2043	Rancangan Perniagaan
6		BPME3053	Seminar Keusahawanan
7	School of Creative Industry Management &	SCIM1023	Asas Seni Kreatif
8	Performing Arts (SCIMPA)	SCIM3013	Pengurusan Artis
9		BPMS2033	Etika Perniagaan Islam Dan Tanggungjawab Sosial
10	Islamic Business School (IBS)	BPMS3053	Prinsip Islam Dalam Pengurusan Pemasaran
11		BWBS2083	Pengurusan Bank-Bank Islam
12		BWFS3063	Perancangan Kewangan Islam (Ifp)
13		BEEA3123	Sains Pengurusan Perniagaan Tani
14		BEES3053	Isu-Isu Ekonomi Semasa
15	School of Economics	BWBB3063	Pembiayaan Dan Perdagangan Antarabangsa
16	School of Economics, Finance & Banking (SEFB)	BWBB3193	Seminar Perbankan
17		BWRR3093	Seminar Pengurusan Risiko Dan Insurans
18		BWRR3143	Peng Risiko Harta Dan Liabliti
19		BWRS2013	Takaful

20		BWFN3013	Investment Analysis
21		BWFF3193	Seminar Kewangan
22	Calcula CE Lauriana 0	SGDV2073	Perkembangan Moral Dari Aspek Psikologi
23	School of Education & Modern Languages (SEML)	SGDP4013	Kaedah Penyelidikan Dalam Pendidikan
24		SGDA4103	Etika Dan Profesion Keguruan
25		SSCX4996	Praktikum
26	School Of Applied Psychology, Social Work And Policy	SSKC3733	Kaunseling Komuniti
27	(SAPSP)	SSWP1033	Kesukarelawanan
28		SSWX3912	Praktikum
29	School of Multimedia	SCCT3323	Photo Journalism
30	Technology & Communication	STIV3043	Teknologi Video Digital
31	(SMMTC)	SCCA3013	Pengurusan Komunikasi Strategik
32		STID3124	Pentadbiran Pangkalan Data
33	School of Computing (SOC)	STIJ3074	Pembangunan Aplikasi Web
34		STIW2044	Pengaturcaraan Mudah Alih
35		GMGA1013	Asas Pentadbiran Awam
36	School Of Government	GMGM3023	Kepimpinan Dalam Pengurusan Awam
37	(SOG)	GMJP3123	Pentadbiran Pembangunan Tanah.
38		GMJT3113	Pentadbiran Alam Sekitar
39		GLUP4233	Penyelesaian Pertikaian Alternatif
40	0.11.(1(201)	GLUE2013	Undang-Undang Alam Sekitar
41	School of Law (SOL)	GLUP4173	Jurisprudens
42		GLUP4183	Law Of Succession And Probate

43		ULUP3024	Jenayah Dan Keadilan	
44		ULUP3014	Teori Perundangan Islam	
45		GFMA3093	Seminar Pengurusan Perniagaan Antarabangsa	
46	School of International Studies (SOIS)	GFPP2403	Kepimpinan Organisasi	
47		GFPS3083	Pengurusan Dan Penyelesaian Konflik Antarabangsa	
48		SQIT3014	Pembuatan Keputusan Berbantu Komputer	
49	School of Quantitative Sciences (SQS)	SQQS3113	Analisis Multivariat	
50		SQQM3024 Pemodelan Matematik		
51		BJMP3073	Pengurusan Pembelian Dan Rangkaian Pembekal	
52	School of Technology Management &	BJMP3083	Seminar Pengurusan Operasi	
53	Logistics (STML)	BJTC2033	Pengurusan & Kejuruteraan Alam Sekitar	
54		BJTH3053	Pengurusan Projek	
55	Tunku Puteri Intan Safinaz School of Accountancy (TISSA)	BKAM3023	Perakaunan Pengurusan II	
56		GHZL3143	Pendanaan Dan Penjanaan Acara	
57	School of Tourism,	GHZT2133	Pengurusan Projek Acara	
58	Hospitality & Event Management (STHEM)	GHZS2123	Aspek Sosiologi Dalam Pengurusan Acara	
59		GHOT3043	Pengemasan	

In terms of planning to conduct SULAM, most lecturers admitted that they were new in terms of understanding the principles of SULAM as mandated by the university and MoE. On a positive note, most of them had ventured into implementing SULAM according to their own understanding of SULAM from their readings and discussion with their team members on how to conduct SULAM. They had attended a few series

of training in planning and preparation of the SULAM implementation. They were given a checklist as a guideline for the implementation of SULAM as illustrated in Table 2.

Table 2: A Guideline for SULAM Implementation.

Phase	Activities	Your response	Your remark/suggestions/ Reflections	Notes
1) Analyzing	Ensure that the SULAM project is aligned with the course learning outcome.	Course Name: Course Learning Outcome (s) that are intended to be achieved by students through SULAM: i)		The SULAM project is academically rigorous, as determined by the Department and Curriculum committee, and appropriate for the students' academic preparation and course content.
	The course is arranged with approved community partner(s). Operational definition: Ensure that the community partner(s)has/ have agreed to participate and approve the SULAM project.	Name of community partner(s) involved in your SULAM project:		The SULAM project provides the community partner(s) with useful service.
2) Constructing	Please describe the SULAM project that your students are doing for your course.	SULAM type: Description:		
	How many hours will your students spend for the SULAM project? - Student preparation - Execution - Assessment	Total: hours - Student preparation: Execution: Assessment:		The SULAM project/activity must require a minimum of 20 hours including planning, execution of the project and reflection.

	How many hours and frequency of meetings per week do the students need to carry out SULAM on site(s)?	hours Frequency: times	The project should provide a minimum of 9 hours of contact time and opportunities for interaction with the community partner(s).
	What is the percentage of marks (coursework) allocated for SULAM project?	percent	The SULAM project/activity component must constitute a minimum of 30 % of the assessment. Students are evaluated according to their effectiveness in integrating course materials and the community service activity, not just for completing the required service.
	What type of assessment did you set for students' evaluation?	Type of assessment: Rubrics (?)	required service.
	How do you plan to collect student reflection?	Reflection type: Rubrics (?)	
	What are the potential challenges that you/ the students have to face in implementing SULAM?		
3) Executing	What did you, as the instructor/lecturer of the course, actually do during service learning? How many times did your		

	students manage to go to the site and what was discussed?			
	Did the students do their reflections deeply enough?			The course assignments include a reflective exercise that requires students to analyze the SULAM experiences and synthesize information gained that enriches their academic studies. Readings, writing assignments, journaling, and project assignments are designed to accommodate and integrate the civic engagement component of the course.
4) Manifestation	How will the students demonstrate their SULAM project?	-	-	Examples: Visual and or oral presentation - 1-minute paper - Video - Social media coverage - Published paper

Teaching and Learning Activities

The following is one of the cases where SULAM was executed during the early phase of its implementation. It has been named Case One.

Case One

Case one is a volunteer program that is related to environmental issues. The program is known as Bakti Cinta Alam (BCA). The program was proposed by the students after a long discussion. They selected their targeted community, proposed the milestones that were agreed upon by other fellow students in the class. On the day of the event, the program took about a day (7am till 6pm). The venue of the program was Hutan Puncak Janing, and it took place on 20th April, 2019 (Saturday). It was considered as an indirect SULAM project, where the one of the course learning outcomes was to understand the basic concepts of volunteerism.

During the pre-program stage, the students did brainstorming where they had to choose the date, venue, target groups, committee members, and program theme of the program.

- Later, they had to write a proposal. This proposal writing program had to get approval from *Timbalan Naib Canselor*, *Hal Ehwal Pelajar dan Alumni* in terms of conducting the program and getting funding from potential sponsors.
- They conducted a weekly group discussion on the progress. They also carried out frequent meetings/discussions with agencies involved (either face-to-face or through phone/WhatsApp discussion) and with committee members.
- During the program actual tasks/activities that been agreed on were conducted for SULAM. They conducted SULAM and compiled evidence (photos and videos of the event). This SULAM was an inter-agency collaboration (involvement with other agencies during the program). This SULAM BCA was in conjunction with Hari

Bumi Sedunia (22 April 2019). After the program, the students submitted bureau

reports and a log book was kept based on the task of each bureau.

The students had to submit the Program Evaluation during Week 3. The SULAM

project had to be completed by week 10. Thus, by Week 14, the students submitted

the report and log books.

The assessment plan followed the list below.

Assignment based tasks: 60%

i) Lecturer evaluation/reflection: 20%

ii) Community evaluation: 20%

iii) Final report (Group): 10%

iv) Log book (Individual): 10%

Final Exam: 40%

Collaboration with the community

The co-organiser was Persatuan Ashabul Khafi and the rest were the agencies that had given

their support to the program. The lecturer provided invitation letters and an approved

program proposals that was prepared by the students. The project was in collaboration with

the respective agencies and community. It was a one-off project.

Research Question 2:

2. How are effective practices of SULAM implemented by UUM lecturers based on the

Scholarship of Teaching and Learning principle?

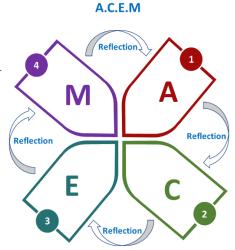
a. What are the detail processes of actual implementation?

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The researchers worked closely with the UTLC and sought feedback from the participating lecturers who did SULAM. Thus, the following model was developed to ensure smooth running of practices of SULAM in UUM.

Manifestation

Students present the total experiential learning including lesson learnt, service accomplished and self-reflection.



Analyzing

Examine or study the community, students and CLO needs.

Implement the SULAM project in consultation with all stakeholders.

Executing

Planning for successful execution of intervention.

Constructing

Manifestation

Student demonstration captures the totality of the experience including what has been learned, the process of learning, and the service or contribution accomplished. Beginning with investigation, students document all parts of the process, resulting in a complete and comprehensive ability to tell the story of what took place during each stage that includes key informative reflection. Students draw upon their skills and talents in the manner of demonstration, often integrating technology.

Includes the implementation of the plan that usually takes the form of direct service, indirect service, according to the service, advocacy, or research. Action is always planned with mutual agreement and respect with partners. This builds understanding and perspective of issues and how other people live.

Executing

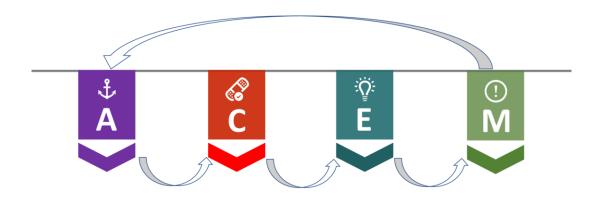
A.C.E.M Reflection Reflection Reflection Reflection Reflection

Analyzing

Includes both the inventory of student interest, skills, and talents, and the social analysis of the issue being addressed. This analysis requires gathering information about the identified need through the use of varied approaches: media, interviews of experts, survey of varied populations, direct observation/personal experiences or action research.

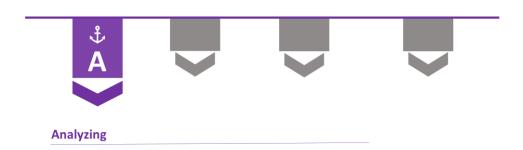
Includes the continued acquisition of knowledge that addresses the questions that arise from the investigation; academic content; identification of groups already working towards solutions; organization of a plan with clarification of roles, responsibilities and timelines; and ongoing development of any skills needed to carry the plan successfully to fruition.

Constructing



Reflection

Reflection occurs at every stage and serves as a connector between each stage of service and also summative. Through reflection students consider their thoughts and feelings (cognition and affect) regarding any overarching essential question or inquiry that is a driving force of the total experience. Reflection informs how the process develops, increases self-awareness, assists in developing future plans, and employs varied multiple intelligences.



Activities:

- Identify the needs of the community and align with the intended CLO.
- Arrange SULAM project with a community partner(s) who has/have agreed to participate and approved the SULAM project.
- Conduct pre site visit.
- Students reflect on their experiences of the site visit.

Notes:

The SULAM project is academically rigorous, as determined by the respective Department and Curriculum committees, and appropriate for the students' academic preparation and course content.



Constructing

- Activities:

 Describe the SULAM project that your students are doing for your course.
- Guide students to develop proposal for SULAM implementation; plan the project in consultation with all stakeholders.
- Determine hours students will spend for the SULAM project.
- Determine the percentage of marks (coursework) allocated for the SULAM project.
- Determine type of assessment.
- Students reflect on their SULAM planning.

Notes:
The SULAM project/activity requires a minimum of 20 hours including planning, execution of the project and reflection.

The project should provide a minimum of 9 contact hours and opportunities for interaction with the community partner(s).

The SULAM project/activity component must constitute a minimum of $\mathbf{30}~\%$ of the assessment. Students are evaluated according to their effectiveness in integrating course material and the community service activity, not just for completing the required service.



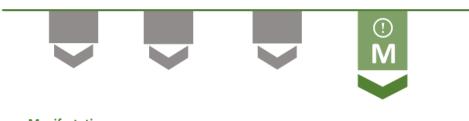
Executing

Activities:

- Oversee project implementation and monitor students
- Students reflect on their SULAM project.

Notes:

The course assignments include a reflective exercise that requires students to analyze the SULAM experiences and synthesize information gained that enriches their academic studies. Readings, writing assignments, journaling, and project assignments are designed to accommodate and integrate the civic engagement component of the course.



Manifestation

Activities:

- Students share their experience with an audience in order to educate and inform others of their entire SULAM experiences.
- Students demonstrate their investigation, what has been learnt, process of learning and service accomplished.
- Students reflect on their entire experiential learning.

Notes:

Examples: Visual and/or oral presentation

UTLC has taken the initiative to develop the UUM SULAM guidelines for the implementation of service learning at UUM as follows.

SULAM development guidelines were developed through sharing sessions with program coordinators and lecturers who have carried out service learning projects in their courses. For the initial preparation of the general guidelines at UUM, UTLC had referred to the former chairman of Teaching and Learning at the national level also known as PnP CAP (Prof. Dr. Rosna Awang Hashim).

A series of workshops with a specific workshop from each faculty was implemented to enhance guidelines based on the best practices at UUM and in other universities, both locally and internationally.

The first draft of the SULAM checklist was produced through UUM's experience sharing session in the workshop held on 30 January, 2019. The workshop also involved lecturers who were responsible for SULAM as part of their program requirement.

UUM also agreed, in essence, to provide an allocation of RM100, 000.00 for the performance of SULAM in the UUM Strategic Plan meeting in 2019.

b. What are challenges faced by lecturers during the implementation?

There were seven main challenges faced by the lectures in managing SULAM projects and activities in UUM. There were as follows: SULAM Knowledge, Student Preparedness, Funding, Time, Syllabus, Safety and Stakeholder.

i. SULAM Knowledge

Lecturers need to have strong SULAM fundamental knowledge to facilitate their teaching planning, implementation, and evaluation. It is noted that some lecturers are lacking in knowledge of SULAM that hamper the implementation of the SULAM projects. Normally, when different lecturers, who are unfamiliar with the pedagogy, are tasked to take over the course, the SULAM course will be problematic. Lecturers need to be equipped with assessment knowledge and measures so that they know how to measure the effectiveness of SULAM activities or projects. Some of the lecturers faced difficulty at the beginning of this SULAM course as they are uncertain on how to prepare the project planning and ensure its effectiveness for the whole semester.

Thus, it is very important for the lecturers to understand the purpose and implementation of SULAM. The lecturers also should be able to differentiate the difference between SULAM and other services such as volunteerism, practicum, and community service. The lecturers also need to help their students by facilitating students' critical thinking which is not an easy task. Furthermore, they need to monitor all the stages involved including attending frequent meetings with different bureaus.

ii. Students' Preparedness

The lecturers were tasked to prepare the students to be able to conduct SULAM projects. Thus, it is a challenge to manage diverse students' abilities. Some classes were big. Students needed to develop good cooperation among themselves which to a certain extent create conflict among themselves. Some students were not ready for SULAM. It is important to offer students good environment and they needed to be prepared, passionate and committed to the task. In addition, to motivate students to be proactive was not easy in the beginning. The lecturers needed to step in so that they could solve conflict among and between groups. With diverse students' background, it impacted the outcome of the SULAM project. It is one of the major challenges that the lecturers face in managing SULAM projects.

iii. Funding

It is always about funding. The lecturers need to seek for sufficient financial support to execute their SULAM projects. The cost will normally involve transportation where in some cases it might take a bit of time for confirmation before the class can plan for travelling. Moreover, some locations might be far away and the team may have to spend money to cover the cost. Limited budget will restrict the activities of SULAM projects.

iv. Time

Time is money. It is time constraining to train students before they execute the SULAM project. It is important to educate them about time management. Students took too much time to engage a community. Moreover, when they are taking classes while conducting SULAM projects, then the team may face time management problems. It is a challenge to manage the time for the class and also the SULAM projects. Moreover, the lecturers need to justify time allocated for SULAM projects. For example, the allocated time frame (has to be divided between theoretical part and practical part within 14 weeks and must allocate time for students to discuss the progress of the project/program as well as communication directly with the community and organisations).

v. Syllabus

The current syllabus is already full and thus it is not easy to insert the SULAM curriculum. Several lecturers suggested that few topics in the syllabus should be dropped to accommodate the SULAM approach. The lecturers are usually struggling to finish the syllabus and students have tight schedules. Thus, the lecturers need to practice flexible teaching activities to ensure the suitability of the SULAM projects so that it will not interfere with the class time. There is also confusion as to what extent the task assigned is considered as SULAM. Thus, this phenomenon leads to assessment needs of the SULAM projects. There is a need to develop standard rubrics for assessment. It is important for the lecturers to be trained in the alignment of course syllabus and the SULAM projects. Moreover, balancing between course requirement, community needs, and self-satisfaction is vital. Thus, it is suggested that, the chosen courses for SULAM need to review their curriculum to fit the needs of the course learning outcomes.

vi. Safety

Students' safety also needs to be acknowledged. It is vital as the lecturers are responsible for students' safety. There are also some concerns on safety issues for the students.

vii. Stakeholders

Stakeholders here refer to community and companies. Some students encounter problems when they need to consider the same targeted institutions and or companies to accomplish their SULAM projects every semester. There are cases where some companies refuse to cooperate. Moreover, the team may also face a lack of community cooperation. In addition, an arranged visit to an organization is not an easy task. In certain projects, the team have difficulty in terms of lack of networking and accessibility to Small Medium Enterprises owners. Moreover, in dealing with community leaders also pose a challenge. In certain cases, the teams face difficulty to cooperation from industries and communities. Thus, selecting the appropriate/suitable community is vital. Moreover, getting approval from organisations to conduct SULAM projects is also a challenge.

- c. What would be the suggestions for improvement of service learning implementation?To ensure the smooth implementation of the SULAM in UUM, the basic criteria are proposed as follows:
 - Disciplined based course
 - Projects/activities require at least 20 hours including planning, project implementation and reflection.

- Projects/activities must provide at least nine hours of interaction facing community partners.
- Projects/components of SULAM activities must form at least 30% of the course assessment. Students are assessed based on their effectiveness in integrating course materials with community service activities and not just to solve community problems.
- Collaborate with community partners who are not profit-based (non-profit community).
- The project is sustainable, which is continuous effort to develop the community, not a one-off.
- Assessment based on reflection is obligatory for the course of SULAM
- Detailed execution procedure can be referred to UUM's SULAM
 GUIDELINES in Appendix A.

Most of the universities in Malaysia have a unit/department that is responsible for the implementation of SULAM. To ensure the sustainability and effectiveness of SULAM implementation at UUM, it is proposed that UUM establishes a one stop centre for the following purposes:

- To become a liaison centre with SULAM Net and Department of Higher Education (JPT) as well as JPT smart partner, MoHE such as KPLB (Ministry of Rural Development).
- To help to identify the community's opportunities and targets that fit the field of study at UUM.

- To coordinate the activities of the collaboration between JPT, universities, communities, industries and local authorities (local authority).
- To manage and explore financial resources to ensure sustainability and impact.
- To serve as a one-stop centre to various UUM-related stakeholders.
- To spearhead SULAM UUM, including reviewing the impact to the students and community as well as continuous training to the practitioners.

4.0 CONCLUSION

SULAM practices in UUM are gaining momentum. With continuous training at university and faculty levels, UUM is embracing new dimensions in planning, executing, and evaluating SULAM projects and activities. The researchers had the opportunity to be involved in training diverse SULAM practitioners and received constructive feedback on how best to develop SULAM UUM guidelines for UUM lecturers. The outcome of this research focused on practices of SULAM, which firstly developed the UUM SULAM Guidelines (see Appendix A). This is a result of discussions, interviews, and observation with experts, practitioners, and students who are involved in SULAM practices. The researchers hope that the guidelines will be used to inform and facilitate practices of SULAM in UUM. Future research could venture into the perspectives of stakeholders on the impact of SULAM towards the community, university, and authorities.

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APPENDIX A



Universiti Utara Malaysia

Garis Panduan SULAM UUM (Edisi 1.0)





Jabatan Hal Ehwal Akademik

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1.1 PENGENALAN

Garis panduan pelaksanaan SULAM (*Service Learning Malaysia-University for Society*) Universiti Utara Malaysia (UUM) disediakan untuk Pusat Pengajian dan Pusat tanggungjawab yang berkaitan bagi melaksanakan SULAM melalui kursus akademik berkredit berdasarkan disiplin di UUM.

SULAM adalah salah satu elemen Pembelajaran Berimpak Tinggi (HIEPs; *High Impact Educational Practices*), yang diberikan penekanan oleh pihak Kementerian Pendidikan Malaysia (KPM). Justeru, ia perlu diterapkan dalam sesuatu program akademik dengan cara yang lebih berstruktur dan sistematik. Oleh itu, pembangunan garis panduan bagi pelaksanaan Sulam di UUM adalah penting untuk menambahbaik praktis pelaksanaan SULAM ini.

Perkhidmatan komuniti SULAM boleh didefinisikan sebagai perkhidmatan yang dikenalpasti oleh Institusi Pengajian Tinggi melalui konsultasi secara formal atau tidak formal dengan organisasi, kerajaan dan komuniti yang tidak berasaskan keuntungan bagi menambahbaik kualiti kehidupan komuniti yang terlibat.

SULAM memberi impak positif kepada pelajar, universiti, komuniti, industri dan pihak berkepentingan yang lain. SULAM mampu menyumbang untuk meningkatkan kemahiran insaniah pelajar seperti kemahiran penyelesaian masalah. SULAM juga berupaya untuk meningkat peranan universiti sebagai agen perubahan komuniti dengan menawarkan khidmat komuniti kepada masyarakat sasaran. Pada masa yang sama, menerusi projek SULAM, universiti mampu menjalinkan hubungan erat dengan industri, kerajaan dan komuniti (Quadraple-Helix Model) yang dapat menjamin kelestarian projek SULAM dan menyumbang kepada keperluan masyarakat setempat untuk jangka masa yang panjang.

1.1.1 Latar Belakang Pelaksanaan SULAM di UUM

Pada peringkat awal pelaksanaan HIEPs (*High Impact Educational Practices*) di UUM, semua pusat pengajian diminta mengenalpasti kursus yang akan menjalankan SULAM bagi setiap program akademik. Daripada 9 elemen HIEPs, SULAM merupakan salah satu kaedah pedagogi lanjutan yang melibatkan pembelajaran melalui perkhidmatan dan komuniti.



Rajah 1: Amalan Pendidikan Berimpak Tinggi

Semua universiti di Malaysia telah diberi mandat oleh KPM untuk melaksanakan SULAM yang dahulunya dikenali sebagai Service Learning mulai 14 Januari 2015. Justeru, UUM telah menetapkan SULAM sebagai salah satu KPI yang perlu dicapai oleh setiap pusat pengajian di UUM.

1.2 PROSES PEMBANGUNAN GARIS PANDUAN SULAM

Garis Panduan SULAM UUM dibangunkan dengan kerjasama tenaga akademik yang melaksanakan SULAM di UUM melalui proses konsultasi tiga peringkat yang merangkumi tiga siri bengkel SULAM.

Bagi memastikan impak dan kelestarian projek SULAM di UUM, dicadangkan agar ianya dilaksanakan dalam kursus peringkat 2000 dan 3000 iaitu merujuk kepada kod kursus. Walaubagaimanapun, SULAM boleh dilaksanakan di pelbagai peringkat pengajian. Ini bagi memastikan agar pelajar dilengkapi dengan ilmu pengetahuan substantif dan kemahiran yang mencukupi untuk melaksanakan projek SULAM dengan lebih bermakna. Tenaga pengajar mempunyai akauntabiliti untuk membimbing pelajar melaksanakan SULAM agar pemindahan ilmu disiplin berjalan dengan berkesan dan memanfaatkan komuniti.

1.2.1 Definisi

SULAM adalah pembelajaran berasaskan pengalaman, di mana pelajar dengan bimbingan pensyarah, menyelesaikan permasalahan masyarakat dengan mengaplikasikan ilmu dan skil dari disipiln akademik.

Pada masa yang sama, terdapat beberapa komponen pembelajaran lain yang mempunyai persamaan dengan SULAM tetapi **berbeza** dari segi prinsip dan amalan. Justeru, perkara ini perlu dinyatakan dalam garis panduan ini. Komponen tersebut adalah kesukarelawanan, perkhidmatan komuniti, praktikum dan kerja lapangan:

1.2.1.1 Kesukarelawanan

Bidang kesukarelawanan menekankan kepada servis yang diberikan. Ianya dijalankan secara formal dan informal dan secara amnya, ia tidak dikaitkan dengan hasil pembelajaran atau refleksi yang formal.

1.2.1.2 Perkhidmatan Komuniti

Perkhidmatan Komuniti ialah perkhidmatan yang dihulurkan kepada komuniti dan ianya tidak berdasarkan disiplin akademik tertentu. Perkhidmatan ini bersifat formal dan ada mempunyai elemen refleksi dalam pelaksaaan dan penilaian perkhidmatan.

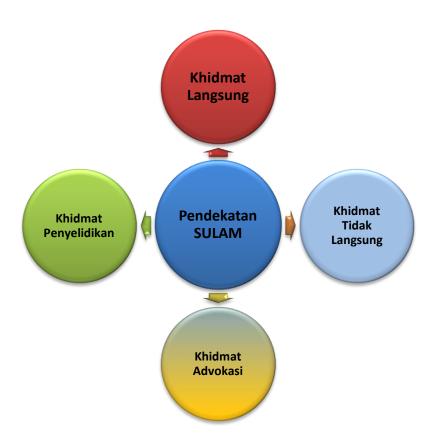
1.2.1.3 Praktikum

Praktikum adalah penglibatan dalam latihan dengan tujuan untuk mendapatkan pengalaman sebenar dalam disiplin akademik. Selalunya ia tidak dikaitkan dengan perkhidmatan masyarakat dan refleksi.

1.2.1.4 Kerja Lapangan

Kerja lapangan melibatkan komuniti atau organisasi yang berkaitan dengan bidang pengajian akademik masing-masing. Ia tidak bersepadu sepenuhnya dalam kursus akademik dan mempunyai peluang terhad untuk refleksi.

1.2.2 Pendekatan SULAM



Rajah 2: Pendekatan SULAM

Terdapat **EMPAT** Pendekatan SULAM yang diterimapakai dan diaplikasi oleh pengamal dan pakar Service-Learning di peringkat global secara amnya. Pendekatan tersebut adalah dikenali sebagai Khidmat Langsung (Direct Service), Khidmat Tidak Langsung (Indirect Service), Khidmat Advokasi (Advocation Service) dan Khidmat Penyelidikan (Research-based Service).

1.2.2.1 Khidmat Langsung

SULAM Khidmat Langsung merujuk kepada projek SULAM yang dijalankan secara bersemuka. Pendekatan ini melibatkan penglibatan pelajar dan pensyarah memberi perkhidmatan secara langsung dalam menyelesaikan permasalahan komuniti yang terbabit. Contohnya, menganjurkan kelas Bahasa Inggeris dan Matematik untuk pelajar sekolah dan kelas membaca untuk orang dewasa di komuniti yang terpilih. Contoh yang lain adalah pelajar dan pensyarah mengadakan latihan keusahawaan kepada bakal peniaga dan peniaga di daerah yang memerlukan bantuan.

1.2.2.2 Khidmat Tidak Langsung

Khidmat SULAM Tidak Langsung agak berbeza dengan yang secara langsung. Penekanan dalam pendekatan SULAM ini adalah merujuk kepada pengenalpastian punca masalah masyarakat dan bukan mengatasi masalah secara langsung. Antara contoh yang berimpak tinggi yang menggunakan pendekatan SULAM ini ialah projek Kitar Semula dengan masyarakat bandar di mana apabila pelajar dan pensyarah bergabung dengan komuniti dan pihak berkuasa dalam projek ini, terdapat pelbagai masalah lain boleh diselesaikan hasil dari projek ini. Projek Kitar semula mampu memulihkan eksosistem setempat, menambahkan pendapatan masyarakat, menimbulkan kesedaran terhadap kepentingan alam sekitar dan mengurangkan pencemaran alam sekitar.

1.2.2.3 Khidmat Advokasi

SULAM Khidmat Advokasi ini merujuk kepada strategi pemujukan dan perkongsian pengetahuan dengan masyarakat tentang sesuatu isu yang berkaitan dengan mereka dan mampu memberi impak positif terhadap kehidupan mereka. Contoh projek SULAM ini adalah mengadakan forum awam berkaitan dengan topik-topik yang menarik dalam komuniti seperti kempen keselamatan siber, kesihatan dan pengurusan kewangan.

1.2.2.4 Khidmat Penyelidikan

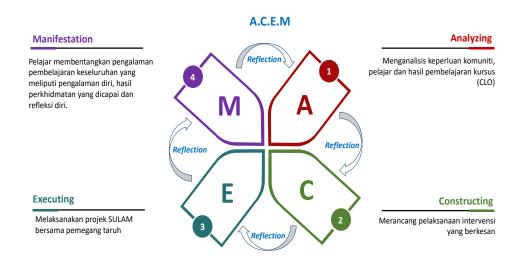
SULAM Khidmat Penyelidikan SULAM berteraskan elemen penyelidikan. Pendekatan SULAM ini menumpukan kepada pengumpulan dan pelaporan data beserta maklumat yang menyumbang kepada penyelesaian masalah komuniti. Contoh yang menarik dalam pendekatan ini adalah menghasilkan garis panduan berasaskan penyelidikan seperti garis panduan pemasaran pakej 'homestay' kepada pelancong tempatan. Contoh yang lain ialah menjalankan kajian terhadap hidupan liar untuk keselamatan penduduk berdekatan.

1.2.3 Pemegang Taruh Dalam Pelaksanaan SULAM

Terdapat **EMPAT** pemegang taruh utama dalam melaksanakan projek SULAM iaitu Pelajar, Pensyarah, Komuniti dan Industri. Pelajar bertanggungjawab untuk menjalankan projek SULAM dengan bantuan pensyarah kursus. Manakala pensyarah pula bertanggungjawab merekabentuk silibus dan memantau projek SULAM. Komuniti pula adalah pihak yang menerima perkhidmatan melalui projek SULAM. Pihak industri atau penaja pula bertindak sebagai pihak yang memberikan dana dan sumbangan fizikal untuk menjayakan projek SULAM.

1.2.4 Empat Fasa Pelaksanaan SULAM

Terdapat **EMPAT** Fasa utama dalam pelaksanaan SULAM di UUM. Ianya bermula dengan *Analyzing*, diikuti dengan *Constructing*, disusuli *Executing* dan diakhiri dengan *Manifestation*. Model ini juga dikenali juga sebagai Model ACEM SULAM UUM. Setiap fasa ini merupakan proses perancangan, pelaksanaan dan penilaian sesebuah projek SULAM secara keseluruhan.



Rajah 3: Fasa Pelaksanaan SULAM

1.2.4.1 Fasa Pertama (Analyzing)

Fasa ini adalah mengenai penganalisaan isu komuniti yang mampu diselesaikan oleh pelajar, kemahiran pelajar dan penyelarasan *CLO* dengan projek SULAM. Justeru, analisis ini memerlukan pengumpulan maklumat tentang keperluan yang dikenal pasti. Contohnya menerusi media,

wawancara pakar, tinjauan populasi yang pelbagai, pemerhatian langsung / pengalaman peribadi atau penyelidikan tindakan untuk menganalisa keperluan masyarakat, kesesuaian projek SULAM dan persediaan pelajar. Cadangan untuk aktiviti yang boleh dijalankan untuk Fasa Pertama ini ialah:

- 1.2.4.1.1 Mengenalpasti keperluan komuniti dan menyelaraskan dengan keperluan hasil pembelajaran kursus.
- 1.2.4.1.2 Menyelaras projek SULAM dengan rakan kongsi komuniti yang telah bersetuju untuk mengambil bahagian.
- 1.2.4.1.3 Menjalankan lawatan awal ke lokasi.
- 1.2.4.1.4 Pelajar membuat refleksi terhadap pengalaman mengenai lawatan awal lokasi.

1.2.4.2 Fasa Kedua (Constructing)

Fasa ini adalah mengenai perancangan projek SULAM. Ia meliputi pemerolehan pengetahuan yang berterusan untuk menangani persoalan yang timbul daripada siasatan; pengenalpastian gerak kerja kumpulan pelajar yang mengusahakan strategi penyelesaian masalah komuniti; penjelasan mengenai peranan, tanggungjawab dan garis masa kumpulan kerja pelajar; dan perkembangan berterusan mengenai kemahiran yang diperlukan untuk menjayakan projek SULAM.

Projek/aktiviti SULAM memerlukan **20 jam minimum** termasuk perancangan, pelaksanaan projek dan refleksi. Projek SULAM juga perlu mempunyai sekurang-kurangnya **9 jam bersemuka** dan peluang untuk berinteraksi dengan rakan-rakan komuniti. Projek / komponen aktiviti SULAM mestilah membentuk sekurang-kurangnya **30% daripada jumlah pentaksiran**. Pelajar dinilai berdasarkan keberkesanannya dalam mengintegrasikan bahan kursus dan aktiviti khidmat masyarakat, bukan hanya untuk menyelesaikan perkhidmatan yang diperlukan. Cadangan untuk aktiviti yang boleh dijalankan untuk Fasa Kedua ini ialah:

- 1.2.4.2.1 Huraikan projek SULAM yang pelajar lakukan untuk kursus yang terpilih.
- 1.2.4.2.2 Memberi panduan kepada pelajar untuk membangunkan cadangan untuk pelaksanaan SULAM; merancang projek tersebut dengan berunding dengan semua pemegang kepentingan.
- 1.2.4.2.3 Menentukan masa pembelajaran pelajar untuk projek SULAM.
- 1.2.4.2.4 Menentukan peratusan pemarkahan untuk pentaksiran pelajar.
- 1.2.4.2.5 Menentukan jenis pentaksiran
- 1.2.4.2.6 Membantu pelajar membuat refleksi untuk perancangan projek SULAM mereka.

1.2.4.3 Fasa Ketiga (Executing)

Fasa ini ialah mengenai pelaksanaan projek SULAM bersama pemegang taruh. Cadangan untuk aktiviti yang boleh dijalankan untuk Fasa Ketiga ini ialah:

- 1.2.4.3.1 Mengawasi pelaksanaan projek SULAM dan memantau perkembangan pelajar.
- 1.2.4.3.2 Pelajar membuat refleksi terhadap projek SULAM mereka.

- 1.2.4.3.3 Memantau tugasan kursus termasuk latihan reflektif yang menghendaki pelajar menganalisa pengalaman pembelajaran perkhidmatan dan mensintesis maklumat yang diperoleh yang memperkaya pengajaran akademik mereka.
- 1.2.4.3.4 Menyediakan pembacaan, memantau penulisan tugas, jurnal, dan tugasan projek direka untuk mengintegrasikan komponen penglibatan sivik dalam sesebuah kursus akademik.

1.2.4.4 Fasa Keempat (Manifestation)

Fasa ini ialah mengenai perkongsian pelajar hasil dari projek SULAM dengan pihak berkepentingan. Pelajar membentangkan pembelajaran mereka yang meliputi apa yang telah dipelajari, proses pembelajaran, dan sumbangan yang dicapai. Pelajar mendokumenkan setiap proses dalam kesemua fasa, untuk menceritakan perkara yang mereka pelajari termasuklah refleksi mengenai isu penting. Pelajar memperoleh kemahiran dan mengasah bakat mereka melalui cara demonstrasi pembentangan yang mengintegrasikan teknologi. Cadangan untuk aktiviti yang boleh dijalankan untuk Fasa Keempat ini ialah:

- 1.2.4.4.1 Pelajar berkongsi mengenai pengalaman SULAM mereka bersama pemegang taruh dan masyarakat dengan tujuan pembelajaran dan informasi
- 1.2.4.4.2 Pelajar berkongsi pengalaman analisis mereka, perkara yang telah dipelajari, proses pembelajaran dan perkhidmatan yang dicapai
- 1.2.4.4.3 Pelajar membuat refleksi mengenai pengalaman pembelajaran mereka.

1.2.5 Refleksi

Refleksi kendiri berlaku pada setiap peringkat kitaran dan berfungsi sebagai penyambung antara setiap peringkat perkhidmatan dan juga ringkasan. Melalui refleksi, pelajar dapat mempertimbangkan fikiran dan perasaan mereka (kognitif dan afektif) mengenai soalansoalan penting atau pertanyaan yang merupakan penggerak kepada pengalaman keseluruhan. Refleksi dapat membantu bagaimana sesuatu proses pembelajaran dijalankan, meningkatkan kesedaran diri dan membantu dalam membangunkan rancangan masa depan. Proses refleksi perlu dilakukan sekurang-kurangnya **TIGA** kali iaitu permulaan projek, semasa dan selepas SULAM. Antara contoh refleksi yang kerap digunakan dalam projek SULAM ialah reklesi video, refleksi gambar, refleksi berasaskan portfolio dan penulisan 1 minit. Contoh soalan refleksi adalah seperti di Lampiran 1.

1.2.6 Domain Pembelajaran

Berikut merupakan domain hasil pembelajaran berpandukan kepada MQF 2.0 yang boleh dinilai melalui projek SULAM.

- 1) Pengetahuan
- 2) Penyelesaian masalah kemahiran saintifik
- 3) Kemahiran praktikal
- 4) Kemahiran interpersonal
- 5) Kemahiran komunikasi
- 6) Kemahiran digital
- 7) Kemahiran numerasi
- 8) Kepimpinan, autonomi dan tanggungjawab
- 9) Peribadi
- 10) Kemahiran keusahawanan
- 11) Etika dan profesionalisme

1.2.7 Ringkasan Panduan Pelaksanaan SULAM

Berdasarkan penerangan mengenai Garis Panduan SULAM, berikut adalah kiteria penting untuk pelaksanaan SULAM sebagai panduan pensyarah yang menjalankan projek SULAM di UUM.

- 1.2.7.1 Kursus berteraskan disiplin ilmu program pengajian
- 1.2.7.2 Setiap projek SULAM memerlukan sekurang-kurangnya **20 jam** termasuk perancangan, pelaksanaan projek dan refleksi.
- 1.2.7.3 Projek SULAM hendaklah menyediakan sekurang-kurangnya **9 jam interaksi secara bersemuka** dengan rakan kongsi komuniti.
- 1.2.7.4 Projek SULAM mestilah memperuntukkan sekurang-kurangnya **30% daripada total pentaksiran kursus**.
- 1.2.7.5 Berkolaborasi dengan rakan komuniti yang tidak berasaskan keuntungan (*non-profit community*).
- 1.2.7.6 Projek yang dijalankan hendaklah lestari, yakni usaha secara berterusan untuk membangunkan komuniti, bukan bersifat *one-off*.
- 1.2.7.7 Pentaksiran berasaskan refleksi adalah wajib untuk kursus SULAM

1.2.8 Pewujudan Pusat Sehenti SULAM UUM

Bagi memastikan kelestarian dan keberkesanan pelaksanaan SULAM di UUM, dicadangkan pewujudan Pusat Sehenti SULAM UUM bagi tujuan berikut:

- 1.2.8.1 Menjadi pusat penghubung dengan SULAM Net dan Jabatan Pengajian Tinggi (JPT) serta rakan pintar JPT, KPM seperti (Kementerian Pembangunan Luar Bandar (KPLB).
- 1.2.8.2 Membantu pengamal SULAM mengenal pasti peluang dan sasaran komuniti yang sesuai dengan bidang pengajian di UUM.

- 1.2.8.3 Menyelaras aktiviti koloborasi di antara JPT, Universiti, Komuniti, Industri dan pihak berkuasa tempatan (*local authority*).
- 1.2.8.4 Mengurus dan meneroka sumber kewangan bagi memastikan kelestarian dan impak SULAM.
- 1.2.8.5 Berfungsi sebagai *one-stop centre* kepada pelbagai pemegang taruh berkaitan SULAM UUM.

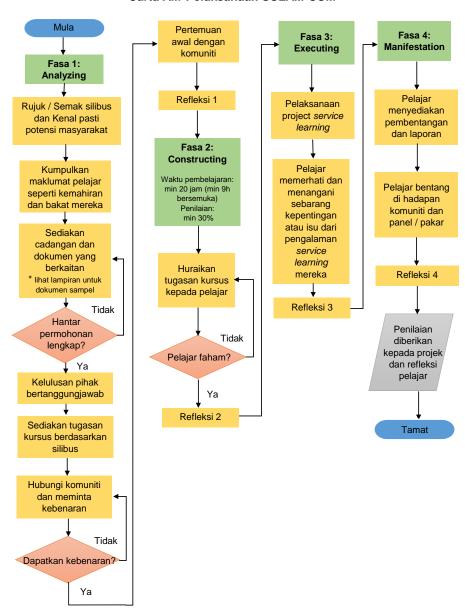
1.2.9 Kewangan

Permohonan kewangan bagi projek SULAM UUM perlu dikemukakan (Lampiran 2) kepada Jabatan Hal Ehwal Akademik atau Jawatan Kuasa Penyelarasan SULAM untuk mendapat kelulusan dan pengesahan.

1.2.10 Carta Alir Pelaksanaan SULAM

Carta alir bagi pelaksanaan SULAM di UUM adalah seperti Rajah 4 di bawah:

Carta Alir Pelaksanaan SULAM-UUM



Rajah 4: Carta Alir Pelaksanaan SULAM UUM

1.3 Rujukan

- Bringle, R. G., & Hatcher, J. A. (2009). Innovative practices in service learning and curricular engagement. In L. Sandman, A. Jaeger, & C. Thornton (Eds.), *New directions in community engagement* (pp. 37-46). San Francisco, CA: Jossey-Bass.
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- Eyler, J., & Giles, D. E. (1999). Where's the learning in service-learning?. San Francisco: Jossey-Bass.
- Furco, A. (1996). Service-learning: A balanced approach to experiential education. Washington DC: Corporation for National Service.
- Heffernan, K. (2001). Fundamentals of service-learning course construction. Providence, RT: Campus Compact.
- Honnet, P. E., & Poulsen, S. J. (1989). *Principles of good practice for combining service and learning*. Racine, WI: Johnson Foundation.
- Jacoby, B. & Associates (1996). Service-learning in higher education: Concepts and practices. San Francisco: Jossey Bass.
- Seifer, S. D. (1998). Service-learning: Community-campus partnership for health professions education. *Academic Medicine*, 73, 273-277.
- Van der Ryn, J., & Wu, E. (2018). Service-learning faculty handbook. Collected faculty and staff scholarship. 347. Retrieved from: https://scholar.dominican.edu/all-faculty/347

Guided Reflection Questions for SULAM

Before students begin their SULAM project:

- What are some personal perceptions or beliefs that you have about the community partner you will be working with?
- What is the identified problem/community need?
- How is your community partner addressing that need? Why are you needed? What concerns (if any), do you have about working with the community?
- How does your SULAM experience relate to the learning objectives/goals of the course?

During SULAM project:

- How is your SULAM experience related to the readings, discussions, and lectures in class?
- What have you done this week to make a difference?
- What did you observe?
- What issue/concern is being addressed?
- · How do you motivate yourself to carry out your SULAM assignment?
- Did you experience anything that surprised you?
- How is your experience different from what you expected?
- Identify areas where you feel you could use additional guidance and learning in order to be more effective.
- · Identify strengths you demonstrated in your SULAM activities.
- Relate your SULAM experience to the text/reading/chapter.
- How can we help people to better understand the nature of the circumstances facing the people at the service site, both staff and the population served?
- How have you been challenged? During your SULAM experience, have you dealt with being an "outsider" at your site? How does being an "outsider" differ from being an "insider"?
- What sorts of things make you feel uncomfortable when you are working in the community? Why?
- What new questions do you have?
- What did you do at your site since the last reflection discussion?
- What did you observe?
- · What did you learn?
- What has worked? What hasn't?
- What do you think is (will be) the most valuable service you can offer at your site?
- Is there something more you could do to contribute to the solution?
- Describe your SULAM project. Include a description of the agency or organization you will be working for (i.e. what is their purpose? How big are they? What is their history? What is their mission? What are their goals?).
- How does the SULAM experience connect to your long-term goals?

- What new skills have you learned since beginning your service?
- What characteristics make a community successful?
- Have you ever felt hopelessness, despair, discouragement or burnout related to your service?
 How have you dealt with this?
- Identify a person, group, or community that you got to know this semester, who is significantly "other" for you. What are the needs or challenges facing them that particularly got to you? What is one way in which you've allowed yourself to be changed as a result of knowing these folks?
- What impacts the way you view the situation/experience? (What lens are you viewing from?)
- What did you like/dislike about the experience?
- What did you learn about the people/community?
- What are some of the pressing needs/issues in the community? How does this project address those needs?
- What should others do about this issue?
- What seem to be the root causes of the issue addressed?
- What other work is currently happening to address the issue?
- What would you like to learn more about, related to this project or issue?
- What information can you share with your peers or the community?
- What did you do that seemed to be effective or ineffective in the community?

After SULAM project:

- Describe what you have learned about yourself as a result of your SULAM project.
- What have you learned about yourself?
- What have you learned about your community?
- What have you contributed to the community site?
- What values, opinions, beliefs have changed?
- What was the most important lesson learned?
- · What impact did you have on the community?
- What are the best things you discovered about your community?
- Do you have a different picture of your community than you had before you began your project?
- Did you learn a new skill or clarify an interest?
- What learning occurred for you in this experience? How can you apply this learning?
- What follow-up is needed to address any challenges or difficulties?
- If you could do the project again, what would you do differently?
- What specific skills have you used at your community site?
- Describe a person you've encountered in the community who made a strong impression on you, positive or negative.
- Talk about any disappointments or successes of your project. What did you learn from it?
- Complete this sentence: Because of my SULAM project, I am....

BORANG PERMOHONAN SULAM

Α	Nama :	
	No. Staf:	
	No. Telefon Pejabat dan Tel. Bimbit:	Alamat E-Mel :
	Pusat Pengajian:	
	Jawatan:	
B (i)	Tajuk Projek SULAM:	
	Program Pengajian :	Kursus:
	riogram rengajian .	Ruisus .
	Kategori SULAM (sila tandakan ✓ pada ko	otak yang berkenaan)
	i) □ Direct SULAM ii) □ Indirect SULAM	iv) □ Advocacy SULAM v) □ Research SULAM
	Lokasi Projek SULAM Dijalankan :	
	Tempoh masa projek SULAM : (Minimum 20 jam)	Tarikh Mula : Tarikh Tamat :
	Peratusan Markah (minimum 30%)	
B (ii)	Cadangan projek SULAM Sila isi di ruangan yang disediakan. (sertakan lampiran jika ruangan tidak men	ncukupi)
	a) Latarbelakang (hasil pembel projek SULAM)	ajaran, bilangan pelajar, sinopsis dan aktiviti

b)	Pentaksiran (merangkumi tugasan kursus, refleksi dan rubrik)
с)	Pemegang taruh

	d)	Impak Terangkan tujuan kepenti ini.	ingan dar	n faedah cadangar	n serta im	ıpak projek S	SULAM		
С	Belanjawan (butir-butir belanjawan lengkap) Nyatakan di sini anggaran perbelanjaan bagi cadangan penyelidikan ini. (Tidak melebihi tahap siling peruntukan yang ditetapkan dan sila beri butir-butir perbel								
	(Tidak	melebihi tahap siling peru	ıntukan y		an sila be			njaan der	ngan ler
	(Tidak	melebihi tahap siling peru Butir Belanjawan	ıntukan y			ri butir-butir Jumlah Y Diluluskan JKSUL	ang Oleh	njaan der	ngan ler
	Pengan Perbelar	Butir Belanjawan gkutan dan Perjalanan njaan merangkumi perjalana gkutan yang berkaitan denga	an dan	ang ditetapkan da		Jumlah Y Diluluskan	ang Oleh	njaan der	ngan ler
	Pengan Perbelai pengang projek S Bahan c	Butir Belanjawan gkutan dan Perjalanan njaan merangkumi perjalana gkutan yang berkaitan denga	an dan an	ang ditetapkan da		Jumlah Y Diluluskan	ang Oleh	njaan der	ngan ler
	Pengan Perbelar pengang projek S Bahan o Perbelar peralata Perkhid Perbelar konsulta	Butir Belanjawan gkutan dan Perjalanan njaan merangkumi perjalana gkutan yang berkaitan denga ULAM. dan peralatan njaan terhad kepada bahan n projek sahaja.	an dan an dan an, ain-lain	ang ditetapkan da		Jumlah Y Diluluskan	ang Oleh	njaan der	ngan ler
	Pengan Perbelar pengang projek S Bahan o Perbelar peralata Perkhid Perbelar konsulta perkhidr projek.	Butir Belanjawan gkutan dan Perjalanan njaan merangkumi perjalana gkutan yang berkaitan denga ULAM. dan peralatan njaan terhad kepada bahan n projek sahaja. matan njaan merangkumi percetaka si, pemprosesan data dan la natan yang berkaitan denga	an dan an dan an, ain-lain	ang ditetapkan da		Jumlah Y Diluluskan	ang Oleh	njaan der	ngan ler

	Tarikh : Tandata	ngan :
D (ii)		
	Nama: No. KP: Nama pusat:	

LAMPIRAN 3

SENARAI SEMAK PELAKSANAAN PROJEK SULAM

Phase	Activities	Your response	Your remark/suggestions/ reflections	Notes
1) Analyzing	Ensure that the SULAM is aligned with course learning outcome.	Course Name: Course Learning Outcome (s) that are intended to be achieved by student through SULAM: i) ii)		The SULAM project is academically rigorous, as determined by Department and Curriculum committees, and appropriate for the students' academic preparation and course content.
	The course is arranged with an approved community partner(s).	Name of community partner(s) involved in your SULAM project:		The SULAM project provides the community partner(s) with useful service.
	Operational definition: Ensure that the community partner(s) have agreed to participate and approved the SULAM project.			
2) Constructing	Please describe the SULAM project that your students are doing for your course.	SULAM type: Description:		
	How many hours will your students spend for the SULAM	Total: hours		The SULAM project/activity must require minimum of

project? - Student preparation - Execution - Assessment	- Student preparation: Execution: Assessment:	20 hours including planning, execution of the project and reflection.
How many hours and frequency of meeting per week do the students go to the SULAM site(s)?	hours Frequency: times	The project should provide a minimum of 9 hours of contact time and opportunities for interaction with the community partner(s).
What is the percentage of marks (coursework) allocated for SULAM project?	percent	The SULAM project/activity component must constitute a minimum of 20 % of the assessment. Students are evaluated according to their effectiveness in integrating course material and the community service activity, not just for completing the required service.
What type of assessment did you set for students' evaluation?	Type of assessment: ———————————————————————————————————	
How do you plan to collect student reflection?	Rubrics (?) Reflection type:	
Student renection?	Rubrics (?)	

	What are the potential challenges that you/ the students may have to face in implementing SULAM?			
3) Executing	What did you, as the instructor/lecturer of the course, actually do during service learning? How many times did your students managed to go to the site and what was discussed?			
	Did the students do their reflections deeply enough?			The course assignments include a reflective exercise that requires students to analyze the SULAM experiences and synthesize information gained that enriches their academic studies. Readings, writing assignments, journaling, and project assignments are designed to accommodate and integrate the civic engagement component of the course.
4) Manifestation	How will the students demonstrate their SULAM project?	-	-	Examples: Visual and or oral presentation