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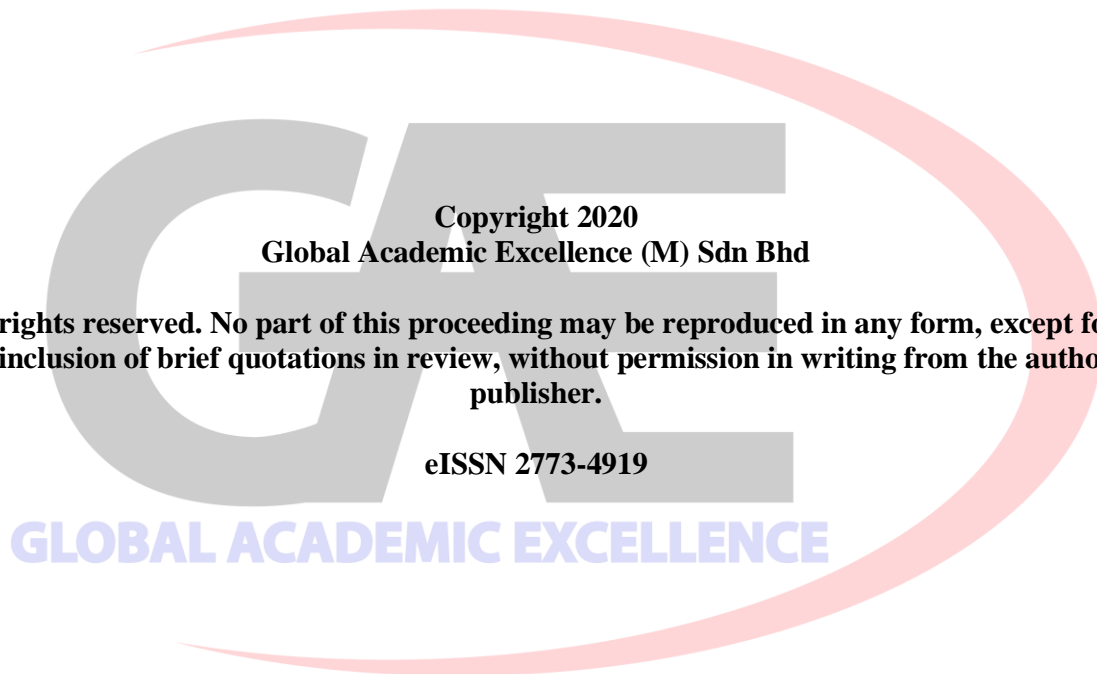


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# ETHICAL ISSUES OF SCHIZOPHRENIC PATIENT CARE IN SELANGOR MENTAL HEALTH TREATMENT CENTRES: AN OBSERVATION

Naziah Binti Abd Kadir

Faculty of Education and Social Sciences, University Selangor (UNISEL), Malaysia, (E-mail: nazya\_87@yahoo.com)

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**Abstract:** *Schizophrenia is a state of mental or emotional disorder experienced by a person. The characteristic of this disease is that the patient will lose consciousness and experience personality changes. In addition, schizophrenic patients typically hearing sounds, illusions, and emotional disorders. So far, the quality of treatment of schizophrenic patients has improved, but the patient's condition does not show parallel changes. One of the interesting and important issues to discuss is ethics in treating Schizophrenic patients. The objective of this study is to identify ethical violations at the HA Care Centre Kuala Lumpur. This study used direct observation method involving a total of 9 centre staff (4 medical staff, 5 support staff) and 15 patients suffering from schizophrenia. The patients involved in this study were patients who had undergone treatment in a mental illness hospital but had not fully recovered. Findings show that there are some ethical violations in the treatment centre where medical and support staff look down on patients, insensitive to patients' needs and feelings, and abuse patients verbally and physically. The staff at the treatment centre have different educational backgrounds and experiences, and only one of them has experience working in a mental hospital as a nurse. This study concludes that ethical violations occur due to lack of awareness and understanding of ethics in treating mental patients.*

**Keywords:** *schizophrenia, mental, treatment, ethical violations, centre*

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## Introduction

Previous research shows that the rate of schizophrenia patients has been at a consistent level for the whole world for the last half century. Schizophrenia affects about 0.3-0.7% of people at some point in their lives, or 24 million people worldwide in 2011 (about one patient out of every 285 people) (Rasool, Zaafar, Ali & Erum, 2018). The rate of schizophrenia varies up to three times depending on how it is defined (Kahn et al. 2015). Incidence of schizophrenia in Malaysia was reported to be 7.7- 43.0 per 100,000 population and majority of them was unemployed (Hassan, Hassan, Kassim, & Hamzah, 2018). According to Guan (2018), about 30 percent of people in this country suffer from mental illness with the majority of women at high risk of getting symptoms of this disease. Mental disorders will make women more prone to depression thus leading them to commit suicide (Sher & Kahn, 2019).

According to Kesby, Eyles, McGrath and Scott (2018), one of the factors of schizophrenia occurs when a person's brain is disturbed due to the chemical excess such as dopamine. Altamura, Fagiolini, Galderisi, Rocca and Rossi (2015) argues that schizophrenia should be taken seriously as well as take early action against the patient to seek follow-up treatment in the hospital for the cure process of schizophrenia. The public's lack of understanding on schizophrenia is followed by economic constraints (Salleh, 2018), difficulty accessing treatment for the disease, especially in rural patients as well as the high cost of payment (Kamarulzaman & Jodi, 2018) resulting in only a few people receiving treatment.



Patients of schizophrenia are often aggressive, emotional, paranoid, and hostile to others (Rasool et al. 2018).

This condition is characterized by severe mental disorders, and some have locked up their families with mental disorders at home (Caqueo-Urizar et al. 2017). The majority of people, especially in rural areas, still consider schizophrenia to be a disease caused by a curse, rather than a medical disease (Gonani, 2019). This resulted in medical efforts being medically rejected by the family. In addition to affecting the decline in physical ability (Kamarulzaman & Jodi, 2018), schizophrenia causes various social issues (Ali, Yusof & Aziz, 2019) which include divorce, suicide, fights, domestic violence, drug and addiction issues, unemployment and poverty.

Not to mention health facilities for the mentally ill are limited. Currently there are only 410 registered psychiatrists in Malaysia with the psychiatrist to population ratio of 1.27 per 100,000 (Teoh et al. 2017) resulting in the treatment and treatment of schizophrenia Patients is very low, plus the role of the private sector is still small. According to the Nwaopara (2016), the ideal ratio for mental health (psychiatrist) and population is 1: 30,000. Understanding the concept of schizophrenia based on phenomenological symptoms is important.

### ***Cognitive Function Abnormalities in Schizophrenia***

Cognitive function in schizophrenia is characterized by a background of general impairment (IQ) in which the patient's standard deviation of IQ and normal IQ limitations are generally lower than normal measures, plus poor performance in attention, memory, abstract thinking, working spatial memory, and executive function (Huang et al. 2020). This decline in ability arises at the onset of the disease and it is persistent. Evidence to support the above statement is based on studies conducted on the brain and found that frontal lobe injuries (especially the dorsolateral prefrontal cortex [DLPFC]) in adult life can mimic the 'deficit syndrome' of schizophrenia (Tripathi, Kar & Shukla, 2018).

In a study conducted in the UK on approximately 15,000 children born within one week of March 1958 (mainly boys), were diagnosed with schizophrenia as adults (Schulz, Sundin, Leask & Done, 2014). This condition was known by their teachers when this patient was 7 years old from an IQ value that was 5 to 10 points lower than his peers and neurologically, these children showed slow physical development and neural activity (Ariffin, 2018). These children are also unable to adapt to their peers or their school environment. While the symptoms of Schizophrenia in girls have been detected since the age of teenage, which they often experience a state of depression at that age.

### ***Abnormal Neurology***

Although neurological examination may reveal minor reflex asymmetry in patients with schizophrenia (Papiol, Fatjo-Vilas & Schulze, 2016), conventional examination of patients with this problem produces relatively little effect if one relies on data obtained with reflex hammers, ophthalmoscopes, and tuning forks as well as classical neurological armamentaria (Bachmann & Schroder, 2018).

### ***Ocular Signs***

Common ocular signs used to identify Schizophrenia patients are lifeless gaze, avoiding eye contact, staring for a long period of time upwards or sky (Gracitelli et a. 2015). Long-term contemplative behavior is usually used as an early indication of schizophrenia, and it occurs in the Amygdala section (Jurisic et al. 2020). In addition to being a sign of schizophrenia, this sign can also be a sign of epithelial disease petit mal. In contrast to seizures, amygdala



schizophrenia is detected by the release of cortical EEG (). For normal adults, they usually blink six to 12 times a minute, but chronic Schizophrenic patients shows blinking behavior 60 to 80 times per minute (Torrey & Yolken, 2017).

### ***Changes in Brain Structure***

Modern neuro imaging techniques have shown that almost every area of the brain is affected in schizophrenic patients (Birur, Kraguljac, Shelton & Lahti, 2017). In patients with chronic schizophrenia and patients with schizophrenia in the first stage, shows widespread changes in ventricular size and in the gray cortical part (Szendi et al. 2017). Compared to about 5% of all changes in the gray area of the brain, Schizophrenia patients on average show changes in the brain that are not balanced, generally in the range of 15% in the temporal mesial, neocortical, prefrontal region, Thalamus, Ganglia Basal and cerebellum (Keshavan, Mehta, Padmanabhan & Shah, 2015).

### ***Symptoms of Schizophrenia***

A person diagnosed with Schizophrenia often experiences hallucinations (most often hearing sounds), delusions (often strange behavior) and irregular thoughts and speech. These symptoms are said to be common symptoms consisting of loss of thinking ability, discontinuity of words in severe cases, acting indecently (not wearing clothes) not caring about hygiene problems, loss of motivation and judging others (Rasool et al. 2018). Other features that Schizophrenia patients have are difficulty controlling emotions, for example lack of responsiveness (Fatani et al. 2017), deterioration in social cognition (Aida et al. 2019), such as paranoid symptoms in which social isolation usually occurs. Difficulty in working and long-term memory ability, decreased attention span and processing speed (Dziwota, Stepulak, Włoszczak-Szubzda & Olajossy, 2018).

At one time, Schizophrenia patients usually exhibited mute behavior, remained mobile with strange movements, and exhibited all the signs of Catatonia (Wilcox & Duffy, 2015). Of the 40% of men and 23% of women diagnosed with schizophrenia, showing signs of the disease appeared before the age of 19 (Chan, 2019). Other disorders in schizophrenic patients who experience psychotic symptoms or patients who limit themselves to their environment and show nonspecific symptoms of social production, irritability, dysphoria, and negligence during the prodromal phase (Rasool et al. 2018).

### ***Risk Factors of Schizophrenia***

There are various factors that can cause schizophrenia (Hermiati & Harahap, 2018). Associated factors are genetic, at birth or perinatal, personality, brain nerve abnormalities, life stress, environment, drugs and poverty factors. The first factor contributing to schizophrenia is genetics. A study of family members found that the risk of schizophrenia was in the expectation of five percent among close relatives compared to only one percent among the general population (Avramopoulos, 2018). Individuals whose mothers or fathers have schizophrenia have a higher risk of developing schizophrenia (Henrikksen, Nordgaard & Jansson, 2017). Hawari (2014) also states that genetic factors make an individual experience confusion in abnormal psychology. The next factor contributing to Schizophrenia is drug abuse.

The use of drugs such as marijuana and delusional pills can cause symptoms similar to schizophrenia. Studies have found that those who abuse drugs, especially marijuana, have a higher risk of getting schizophrenia (Bridge, 2017; Crockfors & Addington, 2017). Khokar, Dwiell, Henricks, Doucette and Green (2018) explains that the situation becomes more serious when people with schizophrenia practice the use of delusional pill drugs, the enemy makes



their brain unable to function properly and more likely to act aggressively. Birth conditions and stress can also contribute to schizophrenia. There are studies that show that viral infections during the prenatal period before birth and perinatal after birth are associated with the development of schizophrenia.

Pregnant mothers should take seriously the level of health so as not to leave serious effects on the fetus and the process of brain formation (Robinson, 2012). Simoila et al. (2019) has proven that stress is a situation that can cause negative feelings in mothers. When stress is not well controlled it will tend to contribute to mental illness. Burns, Tomita and Kapadia (2014) further found that schizophrenia has a relationship with the living environment caused by poverty. The number of schizophrenia sufferers living in cities with high population density is twice that of living in villages. According to Mills (2015), the problem of poverty is a social problem that often exists in a group of people even though a country is recognized as a developed country. Poverty is usually said to be based on the amount of income set as below the poverty line. Insufficient income will force them to do other side jobs.

This causes the community to work for a longer period causing physical and mental health to be affected. In addition, schizophrenia is also associated with a person with a personality known as 'schizotypal' (Cicero, Jonas, Li Perlman & Kotov, 2019) that is to think and talk in a rather strange way, often believing that others like to talk about themselves and experience illusions and 'depersonalization' feel 'isolated' from the environment. Another personality often found among schizophrenia patients is 'schizoid'. Schizoid causes a person to prefer to be alone, not to socialize much and to talk less to the people around them (Cohen, Mohr, Ettinger, Chan & Park, 2015).

### ***Ethics in Rehabilitation Services***

Matters relating to health often raise ethical issues. The discipline of knowledge that deals with ethical issues today is called bioethics. These areas include areas of practice, research, and education that influence public policy and legislation, as well as clinical research and care. It is based on philosophy, law, and social sciences, as well as in health care sciences, such as medicine and nursing. Contemporary bioethics involves social institutions such as bioethics committees, bioethics consultants, bioethics professional codes, bioethics associations, and bioethics texts. Ethics in general includes bioethics trying to address moral issues. These moral problems consist of conflicts of values or principles that are accepted and arise in certain circumstances.

In the context of health care, such situations are often related to the end of a person's life as in the case of euthanasia (premeditated murder of people with severe illness). Conflict also occurs when the value of preserving life meets the value of reducing suffering or for the beginning of life, as in the case of abortion. This conflict occurs when there is an attempt to protect the fetus as opposed to an attempt to protect the pregnant woman. Ethical violations easily occur in hospitals and mental health care centres because staff do not understand patients or have a lack of understanding of how to care for patients with mental illness.

### **Research Objective**

The objective of this study is to identify ethical issues that occur in HA Care Centre Kuala Lumpur.

### **Research Methodology**

This research is in the form of direct observation to collect research data. The study was conducted at HA Care Centre Kuala Lumpur for a period of two (2) month. The respondents



of this research consisted of 9 central staff (4 medical staff, 5 support staff), and 15 patients suffering from schizophrenia. Researcher was not involved in the centre practice and only act as silent observer. All observations were jotted down in a notebook. Justification of choosing this centre as study location is because of the relatively low review scores (3.5 out of 5 based on Google Review) given by the customers to the centre where most of them are either suspicious of centre status as registered care centre or unsatisfied of the incompetent care quality shown by the staff.

### ***Ethical violation in HA Care Centre***

All information and forms of ethical violations at the treatment centre have already been recorded. Researchers also conducted interviews with mentally ill patients to identify the types of ethical violations they had experienced. From the results of the research, the forms of ethical violations that occur in the mental health centre as below:

**Table 1: Forms of Ethical Violations Towards Schizophrenic Patients**

Forms	Types of Violations
Verbal	Spoke harshly to patients (e.g. <i>Just eat don't look at others</i> ) Arguing with patients (e.g. <i>Get back to the room now!</i> ) Insulting the patients (e.g. <i>You wet the bed, how old are you?</i> ) Threatening the patients (e.g. <i>Don't let me see you here again</i> ) Cursing the patients (e.g. <i>What an imbecile</i> )
Physical	Hitting patients Kicking the patients Throwing things to patients Slapping the patients Twisting patients' ears

### **Discussion and Conclusion**

The results of observations made at the HA Care Centre indicate that there have been ethical violations by the central staff, both medical staff and support staff. Forms of ethical violations that occur in the form of verbal violence as well as physical violence. This situation shows a lack of understanding of the ethics of mental patient management where they do not understand the concept of proper treatment, management and relationships with patients. The staff of this care centre think that by force, patients will be easily controlled. Lack of education and training from the management of the treatment centre is also one of the problems of ethical violations by the staff of the treatment centre to the mentally ill patient (Er & Ersoy, 2017). In addition, the appointment of staff who do not have the experience and knowledge background in the field of psychiatry, psychology, and social work also contributes to the occurrence of ethical violations in the treatment centre of mental patients (Sabin, 2016).

In the recruitment process, the level of mentality and maturity of staff must be taken into account to ensure that the individuals who carry out and manage the treatment tasks are the right and capable people. This aims to ensure that the central objectives can be achieved and avoid ethical violations during the treatment process. The fact that most patients' condition in the centre are abnormal, the staff's misjudgement of patients' condition is one of the causes of ethical violations. The staff is of the view that the patient will not dare to oppose the action or instructions given and the action taken is often viewed logical despite the element of violence present. The number of staff, workload, and working hours in the treatment centre also contribute to the occurrence of ethical violations.

The number of tasks and heavy workload with a low number of staff resulted in an increase in work stress among staff. As a result, the stress can cause staff to lose self-control



tendency to involve in actions that are in violation of ethics while performing treatment tasks (Aida et al. 2019). The absence of an ethical control unit at the treatment centre also contributes to the occurrence of ethical violations. This is due to the absence of individuals or groups overseeing the behavior of treatment centre staff and patients, and the lack of specific ethical guidelines for conducting care activities at the treatment centre. The conclusion from this paper is that ethical violations are common among mentally ill patients, which is usually done by the staff of the treatment centre.

Ethical violations in these treatment centres occurred due to lack of awareness of the importance of maintaining ethics while conducting treatment to mental patients, the background knowledge and experience of treatment centre staff that is not suitable for work in mental care centres, staff shortages, and the absence of monitoring committee to observe and monitor the conduct of the staffs and the ethics in the centre.

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# THE TEACHERS' KNOWLEDGE ABOUT NEW PRESCHOOL CURRICULUM

Muhammad Haziq Mohd Sharif<sup>1</sup>  
Abdul Halim Masnan<sup>1\*</sup>  
Hafsah Taha<sup>1</sup>  
Masayu Dzainuddin<sup>1</sup>  
Mohd Mokhzani Ibrahim<sup>1</sup>  
Asmayati Yahaya<sup>1</sup>  
Che Nizam Che Ahmad<sup>1</sup>  
Saipolbarin Ramli<sup>1</sup>  
Rosfizah Md Taib<sup>1</sup>  
Mazlina Che Mustafa<sup>2</sup>  
Nurul Shakila Ahmad Abdul Wahab<sup>2</sup>

<sup>1</sup>Sultan Idris Education University, Malaysia

<sup>2</sup>National Child Development Research Centre, Malaysia

\*Email: abdul.halim@fpm.upsi.edu.my

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**Abstract:** *The new preschool curriculum in Malaysia is known as the National Standard Preschool Curriculum (NSPC) (Revised 2017) requires knowledgeable, well-skilled and more experienced teachers in its implementation. An initial study was conducted to identify the kindergarten teachers' level of knowledge about new preschool curriculum from private sector. A total of 269 participants among private kindergarten teachers in a Selangor district were randomly selected as samples. They were asked to respond to the questionnaire and the data collected were then analysed descriptively. Overall findings showed that the majority of those private kindergarten teachers had a High Level of knowledge about new preschool curriculum. The demographic details of the participants revealed that half of the private kindergarten teachers did not have any professional qualifications, never involved in professional development, and had more years of experience. In conclusion, these findings explained that though half of the private kindergarten teachers did not meet the professional criteria, they had good knowledge of NSPC (Revised 2017). This study has suggested that further research related to the preschool curriculum is needed and provided supportive information to the Ministry of Education (MOE) and local private kindergartens.*

**Keywords:** *National Standard Preschool Curriculum (Revised 2017), knowledge about new preschool curriculum, private kindergarten teachers*

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## Introduction

Preschool education is one of the vital parts of Early Childhood Care and Education (ECCE) as the quality of its education gives a huge impact on the readiness of learning among children. The enacting of Education Act 1996 (Act 550) clearly showed that the government is concerned about the early education needs for children by officially recognizing preschool education as part of the national education systems along with primary education, secondary education, post-secondary education and higher education. This act sets out the standards that must be followed by all agencies who deal with preschool education in Malaysia including the aspects of establishment, operation or management of kindergarten, the power of ministry to establish



kindergartens, preschool curriculum, intermediate language, regulations and others to ensure the needs of children aged four to six years old are fulfilled.

Regarding the preschool curriculum, the MOE has designed the first National Preschool Curriculum (NPC) to all preschools and kindergartens under the provision of subsection 22(1) in Education Act 1996 (Act 550). A Circular Letter No. 15/2002 was issued by MOE specifying the NPC consumption for all levels of government and private preschools (Mohd Nazri & Wan Nurul, 2018). On that account, all government and private preschools or kindergartens must be obliged to implement the NPC drafted by the Curriculum Development Division, MOE beginning January 2003 (Kamarulzaman, Nordin, & Abdul Rahim, 2017). However, under the provision of subsection 22(3), the private sector is authorized to implement additional curriculums but must obtain the prior written approval from Head of Registration, MOE.

Therefore, by reviewing previous studies which identify the trend of parents nowadays who tend to prefer private kindergartens as an early education destination for their child (Kamarulzaman et al., 2017; Mustafa & Azman, 2013) and also inform that there are still limited studies related to NSPC (Revised 2017), the current study aimed to identify the kindergarten teachers' level of knowledge about new preschool curriculum from private sector. In meeting the aim of the study, the questions are constructed as follows:

1. What is the profile of private kindergarten teachers?
2. What is the level of knowledge about new preschool curriculum in terms of philosophy and core principles among private kindergarten teachers?

### ***Chronology of Malaysian Preschool Curriculum Transformations***

After five years of NPC implementation since 2003, MOE had conceptualized this curriculum based on the recommendation in Subsequent Meeting of Cabinet No. 6/2008 on May 23<sup>rd</sup>, 2008 (MOE, 2016). NSPC concept was subsequently approved by the Central Curriculum Committee Meeting No. 3/2009 on October 2<sup>nd</sup>, 2009 and in the following year, this curriculum was implemented (MOE, 2016; Sofiah, Kamarul, Sapiyah, Zabedah, & Khairunnisa, 2018). The transformation of the NPC to NSPC focuses on standards, modular curriculum form and admittances six strands by replacing components as continuances for primary and secondary school (MOE, 2010). This transformation outlines the aspects of content, pedagogy, time allocation, methods, assessment, material and management (Aliza & Zamri, 2015).

NSPC 2010 was then revised to align to the demand of Malaysian Education Blueprint (MEB) 2013-2025 and to ensure the quality of curriculum compatible to the international standards (MOE, 2016, 2017). According to Mohd Nazri and Wan Nurul (2018), the revision of NSPC is to ensure that the preschool curriculum is comprehensive according to current needs and in continuity with the Primary School Standard Curriculum (KSSR). This revision involves the existing learning programs to enhance students' achievement based on six aspirations in MEB 2013-2025 which are knowledge, thinking skills, leadership skills, bilingual proficiency, ethics and spirituality and national identity (MOE, 2016). The implementation of NSPC (Revised 2017) began in 2017 was approved by the National Curriculum Committee Meeting No. 2/2015 on June 9<sup>th</sup>, 2015 and 208<sup>th</sup> Education Planning Committee Meeting on September 21, 2015 (MOE, 2016; Sofiah et al., 2018).

### **Knowledge About New Preschool Curriculum**

According to Fernandez (2014), every profession has different knowledge that makes one become skillful and is considered as professional appropriate to his or her profession. In teaching profession, teacher's knowledge gives a significant impact on the effectiveness T&L process (Shulman, 1986, 1987). Seven types of knowledge base categorized by Shulman (1987)



should be mastered by teachers in order to build students' understanding: i) Content Knowledge, ii) General Pedagogical Knowledge, iii) Curricular Knowledge, iv) Pedagogical Content Knowledge, v) Knowledge of Learners, vi) Knowledge of Educational Contexts, and vii) Knowledge of Educational Ends. However, a literature study refined by Fernandez (2014) revealed that there is still no consensus on specific knowledge needed by teachers and confirmed that one teacher needs only to know some particular content. For this reason, the current study only focuses on curricular knowledge.

Şahin and Soylu (2017) stated that curricular knowledge is an equally crucial component of the knowledge base in the teaching profession. Curricular knowledge is a specific understanding of materials and programs for teachers' support (Shulman, 1987). In detail, this knowledge gives teachers an understanding of the teaching materials and curriculum content as well as the capability to use both effectively (Şahin & Soylu, 2017). Beaver, Wyatt and Jackman (2018) mentioned that curriculum designed specifically to early childhood is for children to interact with the instructional content, materials, resources and evaluating the process of objective achievement in T&L process. Thus, in the context of the current study, knowledge about new preschool curriculum refers to teachers' knowledge base of materials and programs in NSPC (Revised 2017) which support them to implement effective T&L process and appropriate to the children. Two main constructs of the knowledge about new curriculum preschool: i) Philosophy and core principles, and ii) Curriculum content in NSPC (Revised 2017) are considered important and need to know, understand and mastered by teachers who are involved in preschool education whether the government or private sector.

### ***Philosophy and Core Principles***

The drafting of the Malaysian preschool curriculum since NPC is based on NEP, National Principles (In Malay: *Rukun Negara*) and guided by the early education views, philosophies and theories, psychology and child development, and current learning trends (MOE, 2001). NEP is a cornerstone to develop human capital in accordance with community and national goals through the formation of curriculum as well as teachers' references to meet the MOE's aspiration (Norfaezah, Siti Nurhajaria, Awatif, & Idi, 2017). National Principles, on the other hand, is a national hold and guide to uniting the diverse cultures in response to voice, confidence and determination with regards to Malaysians (Abdul Halim et al., 2019). Four core principles underlying the formulation of Malaysian preschool curriculum are i) Holistic, Balanced and Integrated Development, ii) Developmentally Appropriate Practice, iii) Fun and Meaningful Learning, and iv) Life-long Learning (MOE, 2016). Therefore, teachers' knowledge about NEP and National Principles is a crucial guide and reference in nurturing human capital with balanced development and national identity. Teachers' knowledge about core principles are also important as teachers provide quality and appropriate early education for children to meet their needs.

## **Methodology**

### ***Research Design***

This is an initial study related to NSPC (Revised 2017) among kindergarten teachers from private sector. This study has employed a survey design with a fully quantitative method to comply with the purpose of the study.

### ***Population and Sampling***

This study involves the population of 929 teachers from private kindergartens who were registered under the Private Education Division, MOE in a district of Selangor. Referring to



Table of Determining Sample Size by Krejcie and Morgan (1970), if a total of population is 929, the number of samples required at least 269. Therefore, 269 private kindergarten teachers in a district of Selangor were selected through simple random sampling technique.

### ***Research Instrument***

This study used questionnaire as a research instrument in collecting the data. Briefly, this study has adapted the ‘Quality of Malaysian Early Childhood Care and Education’ questionnaire which was developed by Che Nizam et al. (2018) for both National Child Development Research Centre (NCDRC) in Sultan Idris Education University Research Projects namely Evaluation of Existing ECCE Program to Improve Quality that Inform Policy (P1/CUR) and Determining Contributing Factors of Quality ECCE (P3/TLA/LMM). This questionnaire is summarized and refined into three main sections: A) Sample Profile, B) Philosophy and Core Principles, and C) Curriculum Content. The adapted questionnaire was renamed as ‘Knowledge of Preschool Curriculum among Private Kindergarten Teachers’ and obtained the excellent validity (Scale Content Validity Index [S-CVI/Ave] = 0.907, with average Modified Kappa Statistic [ $k^*$ ] = 0.757) and reliability (Cronbach Alpha [ $\alpha$ ] = 0.961).

### ***Measurement Procedures***

The scores obtained from the samples were analysed descriptively involving numerical measures such as Frequency ( $n$ ), Percentage (%), Standard Deviation ( $SD$ ) and Mean ( $M$ ) to identify the overall profile of samples as well as the private kindergarten teachers’ level of knowledge about new preschool curriculum. Three levels, Low, Medium and High will be determined based on mean scores value as shown in Table 1 below. These levels were adopted from ‘Determination of Fairness of Performance Appraisal Levels’ in Abdull Sukor et al. (2008, p. 167).

**Table 1 Determination Levels of Knowledge about New Preschool Curriculum**

Scale Counting	Mean Score	Level
$\frac{4-1}{3} = 1.00$	3.01 - 4.00	High
	2.01 - 3.00	Medium
	1.00 - 2.00	Low

## **Findings**

### ***Overall Profile of Samples***

From the total number of 269 samples, it indicates clearly that the preschool education in private sector are dominated by 259 female (96.3%). Malays were the majority with 132 samples (49.1%) while the majority of the samples were Muslims with 133 participants (49.4%). In terms of age, the average  $M = 3.41$  was the highest in range between 20-29 years old which reflected 77 participants (28.6%). The most notable finding is that the majority of participants did not have any professional qualifications in ECCE/Preschool Education with the total number of 109 participants (40.5%) and never involved in any professional development with a total number of 115 participants (42.8%). However, the majority of participants had more than six years of experience with the total number of 124 participants (46.1%).



**Table 2 Overall Profile of Samples**

Profile		<i>N</i>	%	<i>M</i>	<i>SD</i>
Gender	Male	10	3.7		
	Female	259	96.3		
Race	Malay	132	49.1		
	Indian	36	13.4		
	Chinese	98	36.4		
	Indigenous people	0	0.0		
	Bumiputera Sabah/Sarawak	3	1.1		
	Others	0	0.0		
	Religion	Muslim	133	49.4	
	Christianity	38	14.1		
	Buddhism	71	26.4		
	Hinduism	27	10.0		
	Others	0	0.0		
Age	Below 20 years old	1	0.4	3.41	1.19
	20 - 29 years old	77	28.6		
	30 - 39 years old	68	25.3		
	40 - 49 years old	66	24.5		
	50 - 59 years old	47	17.5		
	60 years old and above	10	3.7		
Professional Qualifications	None	109	40.5		
	ECCE/Preschool Teaching Certificates	73	27.1		
	Diploma in ECCE/Preschool Education and above	87	32.3		
Years of Experience	Less than 3 years	80	29.7		
	3 - 6 years	65	24.2		
	More than 6 years	124	46.1		
Professional Development	None	115	42.8		
	NSPC Courses	31	11.5		
	Malaysian Skill Certificate (SKM) Courses	21	7.4		
	Basic Childcare Courses (KAAK)	51	19.0		
	PERMATA Childcare Courses (KAP)	28	10.4		
	Others	23	8.9		

***Level of Knowledge about New Preschool Curriculum in Terms of Philosophy and Core Principles***

The analysis of the result is illustrated in Table 3. It showed the mean value of all items in philosophy and core principles construct is on the High Level. The whole mean value was also found on the High Level ( $M = 3.40$ ,  $SD = 0.42$ ). Therefore, this has highlighted that private kindergarten teachers have good knowledge about the philosophy and core principles in NSPC (Revised 2017).

**Table 3 Private Kindergarten Teachers’ Level of Knowledge in Term of Philosophy and Core Principles**

Item No.	Item	<i>M</i>	<i>SD</i>	Level of Interpretation
B1	I understand the mission of the NSPC implemented in my kindergarten.	3.42	0.59	High
B2	I understand the objective of the NSPC implemented in my kindergarten.	3.42	0.58	High
B3	I understand the National Education Philosophy implemented in NSPC.	3.39	0.57	High
B4	I know my kindergarten supports the National Education Philosophy in NSPC through the planned activities.	3.36	0.57	High



B5	I know the NSPC emphasizes six-strands' holistic development through the integrated approach.	3.37	0.57	High
B6	I know the Developmentally Appropriate Practice principle in NSPC as a guideline to teach children.	3.43	0.59	High
B7	I know the NSPC complies with the Culturally Appropriate Practices and local values.	3.37	0.49	High
B8	I know the NSPC promotes the development of children's thinking skills.	3.46	0.54	High
Overall		3.40	0.42	High

### Discussion And Recommendation For Further Research

The findings indicated that private kindergarten teachers have a High Level of knowledge about new preschool curriculum in both philosophy and core principles, and curriculum content. The majority of private kindergarten teachers also have a High Level of knowledge about new preschool curriculum. The findings of the participants' profile analysis even indicated that half of the private kindergarten teachers do not have any professional qualifications and had never involved in any professional developments, but were highly experienced with more than six years. These findings are quite interesting, despite the fact that most private kindergartens looked unprofessional, howbeit they have high knowledge about new preschool curriculum. As a result, it could be concluded that private kindergarten teachers have good knowledge of NSPC (Revised 2017) due to their years of experience in preschool education services.

Nevertheless, the findings of current study have limitation to confirm the above assumption. Those findings, in fact, cannot completely support the survey by Foong et al. (2018) or disapprove the literature review by Mustafa and Azman (2013) because the analysis was only conducted descriptively. The current study, howbeit was an initial study on NSPC (Revised 2017) involving kindergarten teachers from private sector. On that account, it is suggested that further study should be conducted in form of inferences research to investigate relationships, differences, effects, factors, influences or control of selected private kindergarten teachers' profile on knowledge about new preschool curriculum. There should also be qualitative research to have an in-depth investigate to identify the practices or skills of private kindergarten teachers in the implementation of NSPC (Revised 2017).

### Conclusion

Overall, private kindergarten teachers have good knowledge of NSPC (Revised 2017). Nevertheless, private kindergarten teachers are still considered unprofessional as half of them do not have any professional qualifications and are never involved in any professional development trainings. Based on these findings, it would be apprehensive that their knowledge is not align with their practices in implementing the preschool curriculum. In conclusion, this study offers some opportunities for ECCE/Preschool Education scholars to pursue studies on NSPC (Revised 2017) or professionalism among kindergarten teachers from private sector. This study also provides supportive information to MOE and local private kindergartens in helping kindergarten teachers to have a professional certificate of at least a Diploma in ECCE due to the quality of preschool education hinge relies on the quality of teachers. With the high-quality preschool education by private kindergartens alongside with the government, the goal of preschool education in NSPC (Revised 2017) would certainly be achieved, thus, met the demand of NEP.

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# INCREASING THRIVING AT WORK THROUGH WORKPLACE SPIRITUALITY AMONG GOVERNMENT SERVANT IN PENANG, MALAYSIA

Zulaiha Ahmad<sup>1\*</sup>

Nurwahida Fuad<sup>2</sup>

Muhammad Faiz Noor Ramlee<sup>3</sup>

Ahmad Nizan Mat Noor<sup>4</sup>

Syazwani Ya<sup>5</sup>

<sup>1</sup>Faculty of Business and Management, Universiti Teknologi MARA (UiTM), Perlis Branch, Malaysia, (E-mail: zulaiha895@uitm.edu.my)

<sup>2</sup>Faculty of Business and Management, Universiti Teknologi MARA (UiTM), Perlis Branch, Malaysia, (E-mail: wahida.fuad@uitm.edu.my)

<sup>3</sup>Faculty of Business and Management, Universiti Teknologi MARA (UiTM), Perlis Branch, Malaysia, (E-mail: faiznor24@gmail.com)

<sup>4</sup>Faculty of Business and Management, Universiti Teknologi MARA (UiTM), Perlis Branch, Malaysia, (E-mail: ahmadnizan@uitm.edu.my)

<sup>5</sup>Faculty of Business and Management, Universiti Teknologi MARA (UiTM), Perlis Branch, Malaysia, (E-mail: syazwani446@uitm.edu.my)

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**Abstract:** *Creating sustainable performance emerged as a crucial issue for any profit and nonprofit organizations. In this complex and competitive environment, organization should play a better role in encouraging their employees to thrive at work. Existing evidences from various industries confirmed that thriving at work contributed to the organizational performance and helps to mitigate problems such as stress and turnover. This study relied on social embedded model to unravel the connection between meaningful work, sense of community, organizational values and thriving at work. Survey data were gathered from government officers attached from four local government institutions in Malaysia. The analysis employed in the study were Descriptive, Pearson correlation, and Multiple Regression. The study found that thriving positively relates to meaningful work. However, the results surprisingly revealed that sense of community and organizational values were not significantly related to thriving at work. Interpretations of results, implications and future research are discussed. Thus, this study will benefit organizations as well as academic researchers.*

**Keywords:** *Thriving, Meaning Work, Sense of Community, Organizational Value, Public Sector*

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## Introduction

Due to the complex and dynamic environment, a thriving workforce is essential in building competitive and sustainable organizational performance. According to Abid (2016) sustainability of the organizations is extremely link with the human thriving at work. It is very important for organizations to focus on human sustainability compared to economic and environmental dimensions of sustainable organizations (Spreitzer, Porath & Gibson, 2012). Research on human thriving has received a great deal of attention and it has been rapidly grown among researchers and practitioners. Specifically, thriving can be defined as “psychological state in which individuals experience both sense of vitality (i.e., the positive feeling of having energy available that reflects individual’s feelings of aliveness) and sense of learning (i.e., the



sense that individual acquire and apply, knowledge and skills) at work” (Spreitzer, Sutcliffe, Dutton, Sonenshein & Grant, 2005, p. 538).

This widespread interest of this behavior stems from the fact that thriving is indeed vital to the survival of an organization. Scholars have recognized the significant of this behavior which may benefit both individuals and organizations (Spreitzer & Porath, 2012) and thriving at work overcomes negative work related to attitude and behavior (Anjum, Marri & Khan, 2016). Previous scholars discovered several outcomes of thriving at work includes self-development, positive mental and physical health, better individual and organizational performance, reduce stress, contagion to others (Spreitzer & Sutcliffe, 2007), life satisfaction (Zhai, Wang & Weadon, 2017), productive and highly energized (Spreitzer & Porath, 2012), reduce health care costs and absenteeism (Spreitzer et al., 2005) and thriving also spills to personal life (Spreitzer et al., 2012).

Scholars also have begun investigating spirituality with employee work attitudes such as job satisfaction, job involvement, organizational commitment, intention to quit, self-esteem (Pawar, 2009; Milliman, Czaplewski & Ferguson, 2001; Milliman, Czaplewski & Ferguson, 2003), work engagement and thriving at work (Walt, 2018). Although, the growing body of literature on workplace spirituality has shown an increasing number, most prior scholars have not adequately assessed the effects of workplace spirituality and thriving at work (Walt, 2018). Specifically only limited study (e.g. Walt, 2018) have been conducted to establish the relationship between workplace spirituality and thriving at work. To date, there is no research that has been conducted among Malaysians’ public sector employees. Hence, this empirical study attempts to investigate the relationship of workplace spirituality and thriving at work among employees in the Malaysian public sector context.

## Literature Review

### *Thriving at Work*

Spreitzer et al. (2005) define thriving at work as a positive psychological state in which individuals experience both a sense of vitality and learning. They further suggests that those employees will regulate their own growth by feeling energized and alive at work (vitality) and by having a sense of continually enhancing and applying the knowledge (learning). Based on the idea that thriving is socially embedded, Spreitzer et al. (2005) developed a theoretical model which discovered three factors namely (1) unit contextual features, (2) resources produced in doing work and (3) agentic work behaviors contribute to thriving at work. Unit contextual features reflect the way that work is accomplished such how decision are made, how information is shared and the extent to which interactions based on trust and respect. Resources produced in doing work features knowledge, positive affective resources, relational resources and positive meaning that enable individual to react in taking a certain action. Agentic work behavior described as an engine of thriving at work and are contributed by both unit contextual features and resources produced in doing of work (Spreitzer et al., 2005). There are three agentic work behaviors that contribute to thriving at work such as task focus, exploration and heedful relating.

Study conducted by Spreitzer and Porath (2012) revealed that thriving employees demonstrate 16% better performance and are less feel burnout, 32% thriving employees had higher level of organizational commitment and 46% of them feel satisfy with their job. Thus, thriving deliver an adaptive function that helps employees to move forward in one’s self-development (Spreitzer et al., 2005). Thriving also has been differentiate by several constructs namely resilience, flourishing, subjective well-being and self-actualization (Spreitzer et al., 2005). Spreitzer et al. (2005) argued that thriving can occur with or without adversity.



According to Wolumbwa, Muchiri, Misati, Wu, and Meliani (2017), testing a multilevel model among public servant employees in regional government agency in Indonesia revealed that servant leadership and core self-evaluations are positively related to thriving at work at different levels.

### *Workplace Spirituality*

Workplace spirituality has been defined as “the recognition that employees have an inner life that nourishes and is nourished by meaning work that takes place in the context of community” (Ashmos & Duchon, 2000). However, Jurkiewicz and Giacalone (2004) proposed definition of workplace spirituality as “a framework of organizational values evidenced in the culture that promote employees’ experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy”. Milliman et al. (2003) discovered three core dimensions for three levels of workplace spirituality such as meaningful work (individual level), sense of community (group level) and organization values (organization levels). This findings align with the study conducted by Neal and Bennet (2000) which suggested that there are three levels of employees’ involvement in spirituality at the workplace. Cavanagh (1999) claimed that nowadays spirituality is not connected with any specific religious tradition but based on employee personal values and philosophy. Organizations which provide the employees with the opportunities to fulfil their spirituality has been proven to perform better (Konz & Ryan, 1999).

Pawar (2008) in the study conducted among employees from the various organizations discovered that workplace spirituality particularly meaning in work, community at work and positive organizational purpose is positively associated with employees work attitudes. Previous research by Karakas (2010) claimed that workplace spirituality might support organizational performance such as enhance employee well-being and quality of life, provides sense of purpose and meaning at work and lastly provides a sense of interconnectedness among community. Spirituality also postulate a positive impact (Ashraf, Simsab, Nazish & Farooqi, 2014; Jurkiewicz & Giacalone, 2004), respectively organizational commitment and job satisfaction (Pradhan, Pradhan & Jena, 2016), innovative work behavior (Asfar & Badir, 2017), organizational citizenship behavior (Nasurdin, Nejati & Mei, 2013), employee engagement, intention to stay, service delivery (Milliman, Gatling & Kim, 2018) and thriving at work (Walt, 2018). Walt (2018) in the study conducted among 259 employees working at small, medium and macro enterprises (SMMEs) located in South Africa revealed that spiritual workplaces needed to be created to promote work engagement and thriving at work. Breytenbach (2016) pointed out that the degree of employee who have spirit towards their work depend on how they feel connected and engaged at the workplace. Furthermore, it is very crucial for organization to ensure employees practice spirituality (Breytenbach, 2016) and also the organization should give more attention to create a harmonious relationship and networking among employees (Walt, 2018).

### *Meaningful Work*

According to Dik, Byrne and Steger (2013) and Rosso (2010), meaningful work can be defined as a positive valence construct discussing the quantity that human beings involve in their work. Meaningful at work signifies how workers interrelate with their day-to-day work at the individual level. A fundamental aspect of spirituality at work involves having a deep sense of meaning and purpose in one’s work. This dimension represents how individual enjoy the work, energized by work and how the work gives personal meaning to them (Milliman et al., 2003). Meaningful work derived when employee has a fully understanding regarding the nature of the



task environment, feels a sense of congruence between their own values, job requirements and organizational missions and goals (Ghadi, Fernando & Caputi, 2015). Steger, Dik and Duffy (2012) highlighted three core components of meaningful work which employee discover such as effort to have substantial and purposefulness, the influence work makes to find wider value in life and the desire for one's work to make an encouraging influence to the superior good. Rosso, Dekas and Wrzesniewski (2010) recognize four impacts of meaningful work include self (values, motivation and ideals); others (coworkers, leaders, organizations and groups); work context (design of job duties, organizational task, economic situations) and religious existence (spirituality and sacred callings). As employees, they felt their work are meaningful when they place positive qualities of work, developing own competencies to be better in resulting positive outcomes and influencing work content (Vuori, San, & Kira, 2012). Employees seek to an experience personal meaning that would give them a sense of motivation. Hackman and Oldham (1976) claimed that there is interconnection of meaning work and personal motivation specifically they found that feedback and autonomy (meaningful work) maximizes level of internal motivation.

Hence, the hypothesis posits:

H1: Meaningful work has a positive relationship with thriving at work.

### *Sense of Community*

Sense of community refers to perception that humans perceive themselves as link to each other and deep connection between one's internal characters of different human beings (Maynard, 1992; Miller, 1992; Ashmos & Duchon, 2000). Similar with the word used by Duchon and Plowman (2005), it means notions of sharing, mutual obligation and commitment that connect people to each other. Strong senses of community will lead to positive impacts on productivity, efficiency, morale and entertaining workplace (Glew & Russell, 2013). Furthermore, sense of community encourages personal achievement (Pretty et al., 1996), increases the value of work (McGinty, Justice, & Rimm-Kaufman, 2008) and built self-confidence and growing independence (McKenna & Newton, 2008). Ashmos and Duchon (2000) discovered it is required for employees to experience part of community as it will reflect human experience and human well-being (Scannel & Gifford, 2017). Other scholars have introduced alternative constructs that overlap with the concept of sense of community such as place attachment (Scannel & Gifford, 2010) and social support (Joe-Akunne, Etodike, & Okonkwo, 2019; Fenney & Collins, 2015). Scannel and Gifford (2010) identified three dimensions of place attachment; a) a person's use of individually or collectively b) the place's geographical scale and physical characteristics and c) psychological processes that comprise the bond (affect, cognition and behaviour).

A study conducted among newly employed workers at universities in Nigeria by Joe-Akunne et al., (2019) found that family, friends and others' support were the predictors of thriving at work. Feeney and Collins (2015) also agreed that close and caring relationship would effect on thriving at work. They further highlighted that people may potentially thrive through two life context (coping with life's adversities and actively pursuing life opportunities for growth and development). Moreover, Spreitzer et al., (2005) believed that thriving takes place through social interactions that bond individuals together within inside and outside organization while doing work, talking about work and observing others doing their work. When individuals feel a spirit, friendly work environment and feel part of a community, they will have long term effects on thriving at work place.

Hence, the hypothesis posits:

H2: Sense of community has a positive relationship with thriving at work.



### ***Organizational Values***

Values are the key aspect of organizational culture and leadership that impact both individual and organizational performance (Posner, 2010; Wambugu, 2014). Organizational values is described as a person's belief that superiors and workers in the organization have applicable values, a solid sense of right and wrong and concerned about the well-being of its personnel and community (Ashmos & Duchon, 2000). It also refers to a strong experience of alignment among their individual morals and the organization's mission. The achievement and constant performance of organizations is linked to the joint values of their employees (Zhang, Austin, Glass, & Mills, 2008). Evidence has proven that followers internalize organizational values when they distinguish that their leaders are practicing behaviours related with supported core values (Hannah, Schaubroeck & Peng, 2016). Thus, it can be said that organizational values play a vital role since it have a significant impact on stakeholders as well as organizational process and outcomes (Watson, Papamarcos & Bean, 2004). According to Spreitzer et al., (2005), work environment, specifically organizational culture characterized by a climate of thrust and respect promotes thriving at workplace. Such feeling may encourage sharing of information and learning behaviours that enable individual and organizational growth and development. However, Wambugu (2014), in the study conducted among all employees in various sectors at Kenya revealed that organizational value has a minimal influence to employee performance.

Hence, the hypothesis posits:

H3: Organizational values has a positive relationship with thriving at work.

### **Methodology**

This study's population was on 115 employees work as government officer from four department namely Development, Management Services, Land Management and Guide and lastly Department Policies. In this study, stratified sampling was employed. This technique means that process of stratification or segregation, followed by random selection of subjects from each stratum. The population was divided into mutually exclusive groups which are relevant, appropriate and meaningful with the context of the study. According to Krejcie and Morgan (1970), the sample size of 86 was considered applicable according to the rule of thumb. However, researcher decided to collect 115 questionnaires due to small population.

A quantitative method, i.e self-administered questionnaires were distributed to government officer in four government institutions located in Penang. The researchers received approval from the top management in distributing questionnaire. Respondents were informed the objective of the research whereby questionnaires were distributed by approaching each of officer to participate and answering the survey. Out of 115 questionnaires distributed, all 115 questionnaires were returned and usable for data analysis. Data collection was successfully completed in two weeks. The contents were organized based on the measures of independent, dependent as well as demographic questions seeking respondent's information. The independent variable of the present study were meaningful work, sense of community and organizational values and the dependent variable was thriving at work. Each respondent's response were computed and saved. In order to perform quantitative analysis, the data were analyzed using SPSS Version 25. Bivariate correlation was used to test the relationship between meaningful work, sense of community, organizational values and thriving at work. Correlation coefficient reveals the direction of relationship between variables. Hierarchical multiple regression was utilized to test the main effect of meaningful work, sense of community and organizational values in predicting thriving at work.



All independent variable (meaningful work, sense of community and organizational values) were assessed from scales developed by Milliman et al. (2003). Overall, there were 32 items measuring independent variables using five-point Likert scales ranging from strongly disagree (1) to strongly agree (5). Sample items for meaningful work are: “I enjoy my work and I understand what gives my work personal meaning”. Items for sense of community such as “I am part of community” and items for organizational values such as “I feel connected with the mission of the organization”. Ten items for thriving at work were assessed using the scales developed by Porath et al. (2012) and lastly, five items related to the demographic profile of the respondents such as gender, age, marital status, working experience and level of education.

### Results and Discussion

Based on Table 1, the total of 115 respondents comprised of 53% were male, while 47% were female. Most of the respondents were married (88.7%) and have experience working from 11 to 15 years. With the most of the range of age between 30 to 39 years old, most of them have education experience from secondary school.

**Table 1: Respondents Profile**

Variable	Category	Frequency	%
Gender	Male	61	53.0
	Female	54	47.0
Age (years old)	20 – 29	11	9.6
	30 – 39	66	57.4
	40 – 49	28	24.3
	50 – 59	7	6.1
	60 above	3	2.6
Marital Status	Single	13	11.3
	Married	102	88.7
Education	Secondary School/ Certificate	68	59.1
	Undergraduates	16	13.9
	Postgraduates	19	16.5
	Others	11	9.6
	No Answer	1	0.9
Tenure	Less than a year	5	4.3
	1 – 5	11	9.6
	6 - 10	30	26.1
	11 – 15	38	33.0
	16 – 20	12	10.4
	21 – 25	10	8.7
	Above 26	9	7.8

The Cronbach-alpha for each variable is presented in Table 2. The results of the items used in the study are reliable suggested by Nunnally (1978). The Cronbach alpha range from .800 to .905. Referring the above table, the value Cronbach alpha for meaningful of work and sense of community considered good, organizational values was considered as excellent and thriving at work considered as acceptable.

**Table 2: Cronbach Alpha for Each Variables**

Variables	Number of Items	Alpha
Meaningful work	5	.800
Sense of community	5	.823
Organizational values	7	.846
Thriving at work	10	.905

The descriptive statistics and intercorrelations of the variables are presented in Table 3. All variables were tapped on a five-point scale range from strongly disagree (1) to strongly agree (5). It can be seen that the mean on all variables shows that it was relatively high, with the mean score of all variables ranged from 3.94 to 4.16 which exceed the scale midpoint of 3. This indicated that majority of respondents agreed and believed meaningful, sense of community and organizational values will influence on how staffs feel about thriving at work.

The initial relationship between meaningful work, sense of community and organizational values with thriving at work was investigated using Pearson correlations coefficient. Based on the findings, there was a moderate positive correlation between meaningful and thriving at work ( $r = 0.534$ ,  $P < 0.00$ ). While sense of community ( $r = 0.324$ ,  $P < 0.01$ ) and organizational values was ( $r = 0.293$ ,  $P < 0.02$ ) were significantly low positive correlation related with thriving at work. A summary of the means, standards deviations and correlations are provided in Table 3.

**Table 3: Correlation Analysis**

	Mean	SD	MW	SC	OV	TW
Meaningful Work (MW)	4.12	0.513	1			
Sense of Community (SC)	4.15	0.527	0.585**	1		
Organizational Values (OV)	3.94	0.555	0.604**	0.665**	1	
Thriving at work (TW)	4.15	0.442	0.534**	0.324**	0.293**	1

The hierarchical multiple regression analysis was carried out to test whether meaningful work, sense of community and organizational values influence thrive at work among Malaysian government officers. Based on Table 4, the present study found that meaningful work ( $\beta = .536$ ,  $p < .01$ ) was significantly contributed to the prediction of thriving at work. However, sense of community ( $\beta = .056$ , n.s) and organizational values ( $\beta = -.058$ , n.s) were not significant predictors to thrive at work. Overall, the variance explained by the set of predictors is 26.7%. Hence, only H1 was supported while H2 and H3 were rejected.

The result revealed that meaningful influence employees thriving at work. This finding is further supported by other research (Kira & Balkin, 2014; Judge, 2019; Pawar, 2008), which also proved that meaningful work significantly contributed to predicting thriving at work. It shows that meaningful work is crucial in inspiring employees to always continually learning at work by seeking new knowledge and skills. Perhaps, meaningful work also is discovered vital to encourage employees' passionate, excitement and energetic towards their task given.

However, results reveal that sense of community is not significantly contributed to the prediction of thriving at work. This finding is not consistent to the Socially Embedded Model of Thriving at Work (Spreitzer et al., 2005) whereby the scholar highlighted that thriving occurs through social interaction with others while doing work, talking about work and observing others doing their work. The study is also aligned with previous study by Gerbasi, Porath, Parker, Spreitzer, and Cross, (2017) whereby the study found that individuals who are thriving at work are less susceptible to the effects of negative relationships (de-energizing) that may affect job performance. Collins (2014) also revealed that non-work related factor such as social support from families and friends would not affect thriving at the work place. The current result



is contradicted with the study conducted by a few studies before (Feeney & Collins, 2015; Joe-Akunne, 2019). Finally, result also revealed that organizational values has no link to thriving at work. The result is not aligned with the study conducted by Wambugu (2014) which discovered organizational value has more significant affect on employee's performance compare to organizational climate.

**Table 4: Multiple Regression Results**

Variables	B	T	Sig.
Meaningful Work	0.536	4.874	0.000
Sense of Community	0.056	0.467	0.641
Organizational Values	-0.058	-0.487	0.628
R Square	0.288		
Adjusted R Square	0.267		
F Value	13.728		

Dependent Variable : Thriving at Work

### Conclusion

The main objective of this study is to examine the relationship between workplace spirituality namely meaningful work, sense of community and organizational values in relation to thriving at work among public sector servant located at Penang, Malaysia. As we all know workplace spirituality might be a predictor of employee work attitudes. Based on the result, it was found out that only meaningful work was significantly related to thriving at work. The result conveyed that what employer should do in order to increase employees' wellbeing and also to provide better support for all employees to remain enthusiastic in performing their job. Hence, the organization should play an important role to create meaningful work. To encourage culture of thriving at work, organizations should create compassionate working environment such as job rotation, job enrichment and job enlargement in order to promote personal and holistic growth. Furthermore, job should be carefully designed and consideration in the aspects of autonomy, skill variety and job challenge should be given to employees in order to promote meaningful work (Walt, 2018). Kira and Balkin (2014) further added that organizations can foster sustainable thriving by providing opportunities to employees to participate in seminar, coaching or training. Since the finding of the study only reported that only one significant variable towards thriving at work namely meaningful work, therefore, the study would like to suggest for the future research to use another variables and different population that may yield to other result.

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## JAKU SILUP: A FORM OF METAPHOR IN IBAN LANGUAGE ART

Associate Professor Dr. Chemaline Anak Osup<sup>1</sup>

<sup>1</sup>Fakulti Bahasa dan Komunikasi, Universiti Pendidikan Sultan Idris (UPSI), Malaysia, (E-mail: chemaline@fbk.upsi.edu.my)

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**Abstract:** *Jaku Silup* are beautiful, simple, neat, metaphorical and figurative words that have a very specific and hidden meaning as they are puzzling or riddling in nature. As a language art, *jaku silup* is an Iban metaphor, made up of figurative, metaphorical and flowery phrases. The purpose of this paper is to identify the types of *jaku silup*, discuss its themes, analyze its characteristics and explain its functions. The Iban community considers *jaku silup* as a simple but well-known (popular) short sayings, and it has its own specific meaning and purpose. Thus, *jaku silup* usually conclude an idea through the expression of beautiful words. This paper is the result of a brief study of *jaku silup* that makes use of the semantic of J.R. Firth and semiotic theory of C.S. Pierce to unravel the objectives of the study. Three methods were used, namely library as well as field work and document analysis. Descriptive analysis is also used to explain the variables studied. The findings of the study clearly show the types, themes, features and functions of *jaku silup*, but it also manifests the Iban culture and reflects the customs of the Iban people as a whole. The use of similes or comparisons is very thick, the purpose of which is to teach the community to shun evil and to do the good deeds in life. In addition to triggering and talking about an idea, the premises of *jaku silup* contain exquisite local wisdom. Thus, *jaku silup* plays a didactic role in education. Its function is so exemplary that it unmistakably manifests the intellectual ingenuity of the Iban community, their social thinking and their values regarding humanity, religion, economy, communication and unity among them. In short, *jaku silup* is a social control device for the Iban to make good moral behavior, enhance harmonious living, encourage hard work for economic prosperity and develop highly civilized society. This paper hopes to provide a clear understanding for the public and students to understand the messages conveyed through the expressions of *jaku silup*. The implication is that this article can be used as a corpus about language art and literature, and that it can help future researchers study the various aspects of the Iban language in Sarawak.

**Keywords:** *jaku silup*, metaphorical, figurative, descriptive, semantic, semiotic,

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### Introduction

*Jaku Silup* is a beautiful, concise and well-worded arrangement of words. As a metaphorical expression, words or statements expressed in *jaku silup* are interesting because they refer to one thing, idea or action (Chris Baldick, 2001: 134). These expressions not only represent things, ideas or actions but also mean connotations. *Jaku silup* means insert, slipping or slipping in. For example, by using *jaku silup*, its creators insert or slip in words of advice, moral teachings, satire and so on. English people often refer to *jaku silup* as sly inuendoes, which is an allusive or indirect comment (oblique remark or hint) to raise awareness about a subject matter and certain behavior. Thus, allusion is an intentional expression of "reminding" someone of an action or untoward behavior without directly mentioning it because it is feared that such expressions will offend a person, so the issue is referred to only as a hint or a passing reference. That's why *jaku silup* are often referred to as insinuation because the satirical message is hidden and riddled even though it consists of just a few words.



Referring to the background of *jaku silup*, Janang Ensiring in his book *Jaku Dalam* (2009: iii) has stated that *jaku silup* which is also known as *jaku kelaung* (circuitous language) which is not straightforward, without clauses, and uses only a few words. This is because circuitous language make a play of words by using euphemisms to detour from the actual meaning. For example, the expression *ati hari* (the heart of a day) means someone who is quick to change thoughts and feelings that are hard to predict. Seeing that expression, it simply states “the heart of a day”, if the listener takes the meaning of words literally and denotatively, he will get a wrong meaning, totally contrary to its connotative meaning. This *jaku silup* in fact is used to express something very politely and prudently. Thus, the metaphorical phrases in *jaku silup* has a different meaning to the original meaning of the words.

In Iban language art, the expression *ka ngabas rau* (to inspect fallen leaves and sticks) means to go fishing, not actually to examine the fallen leaves. If the listener does not notice that the expression is a circuitous language, he will not understand that his speaker was going fishing. In another instance, for example, when paddling a boat in the river, one should not should say the phrase "I'm hungry and I want to eat". The Iban believe that this phrase somehow invites or gathers dangerous water animals such as snakes or crocodiles to come nearby. Instead, the speaker only need to say *aram kitai nekuka lengan* (“let’s fold arms”), meaning “let us eat”. The Iban being superstitious, even the word “hungry” is not to be spoken - just say the phrase *engkubung aku nadai agi puak* (“my *engkubung* wood has no more pirth”) – it means, my *engkubung* wood has no more filling/pirth – that is, “I am hungry”).

Thus *jaku silup* is always categorized as *jaku dalam* (proverbs) because it contains hidden messages to keep its speakers safe. Obviously, *jaku silup* is considered part of the language art in Iban language because it is a phrase that is metaphorical and flowery. This word order is beautiful and is well-heard with alliteration and assonance (Malay Encyclopedia, 2008: 200). As such, *jaku silup* acts as adage or saying in the Malay community. Adage are expressions (Kamus Dewan Edisi Keempat, 2005: 181) that are frequently spoken by the Malay community and have messages of advice and warning in nature. Haji Zainal Abidin Safarwan (2002: 1403) states that the adage is a type of proverb or a symbol, that is, the words spoken by the elders as the idioms and parables in their speech. Likewise, many Iban people consider *jaku silup* as a form of proverb in their community. The Iban people considers *jaku silup* (Richards, 1981: 77) in the same sense as the idiom of the language, the adages or sayings and the proverbs in the Malay culture (Abdul Rahman Abdul Rashid et al, 2001: 80). Vinson and Joanne Sutlive (244: 1994) define *jaku silup* as a language idiom to refer to something indirect or implied. According to Janang Ensiring, Jantan Uambat & Robert Menua, (2016: 1479), the *jaku silup* belongs to the *jaku dalam* (proverbs) because it has a hidden meaning. As a language art, *jaku silup* is one of the traditional literary genres of the Iban community that exemplifies their common sense. This is the cultural heritage of the Iban community which is profound and beautiful. *Jaku silup* does not only contain short and poetic expressions, but it contains explicit and implicit meanings that the Iban people need to analyze and interpret.

As a genre of Iban ethnic literature, *jaku silup* is an authentic and significant document of Iban cultural heritage and the language has long been structured as a legacy for future generations of Iban people to refer to in the future. Since the introduction of the Iban community, *jaku silup* has been a significant literary device for recording local Iban ethnic identities. Whenever the *jaku silup* is articulated in the public, the civilization of the Iban community is also articulated. It seems that, when *jaku silup* is expressed in a poetic arrangement, the audience is trying their best to interpret the hidden meaning within it. The Iban community is rich in its own oral tradition and traditional literature because it has many sub-tribes that contribute to *jaku silup*. It can be said that such *jaku silup* exists or is formed



from the diversity of the traditions of the sub-tribes. Each of these sub-groups has contributed positively to the society, making the Iban civilization rich in terms of literature in particular and literature in general.

From the point of view of its existence, *jaku silup* has emerged in the Iban community in their daily lives and it is often confronted with various circumstances, challenges, expectations and obstacles. As a result of these experiences, they use these events to *jaku silup* (which are also laden with analogous elements to insinuate someone indirectly). These analogy and metaphorical lessons and expressions are conveyed as boundaries, guides and exemplars of life through *jaku silup* in their language art. These expressions are expected to curb their behavior and guide them to reach a high level of civilization in their society. That is why *jaku silup* often conveys implicit instructions and sarcasms with metaphorical and figurative words.

### **Objectives of this Seminar Paper**

The presentation of this seminar paper aims to:

- a. analyze the types of *jaku silup*
- b. identify the features of *jaku silup*
- c. displaying the functions of *jaku silup*
- d. elaborates on the themes of *jaku silup*
- e. explain why *jaku silup* needs to be taught through the Iban language in the classroom

### **The Iban in Sarawak**

The Iban tribe is the largest indigenous group in the state of Sarawak and is classified as *bumiputera*. Other ethnic groups are Malay, Melanau, Bidayuh, Kayan, Kenyah, Bukitan, Murut, Kelabit and small ethnic groups, not less than 23 ethnic groups and dozens of other indigenous sub-tribes (Chemaline, 2011: 9). All of these ethnic groups embrace different religions, beliefs, customs and cultures and speak their own languages and dialects according to their residential areas.

According to ancient history, the Iban people existed about 50,000 years ago on Borneo Island, and were considered Homo Sapien at that time. This existence is evidenced by the first discovery of Homo Sapien's human skull by Tom Harrison about 1954-1967 in the Niah Cave in Miri Sarawak. This skull is believed to be the skull of the Iban or the Sea-Dayak (Casper Kayong, 2014: 4, 5). Based on this evidence, the Iban people are believed to have inhabited Sarawak on Borneo Island some 40,000 years ago. Later, the Ibans migrated from the Kapuas River in the Indonesian Borneo to West-West Kalimantan in the 19th century (Freeman, 2014: 5). At the same time, many of the Iban people who had settled in areas near the Kanyau River in Kalimantan, moved to the Lemanak River, Skrang, Layar, Julau, Entabai River and the Kanowit River in Sarawak from 1830-1840. During the reign of King Brooke, the Iban people were allowed to occupy the land and remain in their respective places of residence until now.

These natives are spread throughout the state of Sarawak, especially in the coastal areas of Kuching, Saribas, Skrang, Lemanak, Lubok Antu, Batang Lupar, Lundu, Miri, Bintulu, Kapit, Limbang, Lawas and Sri Aman. These ethnic groups are known for their distinctive dialects in these settlements. Sather (1994: 26) has mentioned that the Iban people have associated themselves with certain geographical features such as rivers, which are close to their respective villages. According to Sather, various areas near the rivers have become a major focus for the Iban people to build their homes. Thus, the social identity of the Iban community is identified by the name of certain rivers, for example they often introduce themselves to others as "we are Iban Skrang, we are Iban Barang Iban, we are Iban Batang Ai, we are Iban Undup" and so on. Skrang, Batang Rajang, Batang Ai and Undup are some of the major river names



in Sarawak. This situation creates riverine society because their habitat is separated by a basin or river basin. Thus, any Iban people living in a particular river basin or by the river will share the same culture (McKeown, 1983: 70) and they are identified from other Iban sub-ethnic groups through dialectic, customary way of life, local customs and various everyday habits.

In terms of numerical data, the Iban people are indigenous to the *Land of the Hornbills*. In addition, the Iban tribe is a broad community and spread across all four political units in Borneo namely Sarawak, Sabah, Brunei Darussalam and Kalimantan. Today, the number of Iban people in Sarawak is about 800,000 in 2013 and by 2018 that number has reached almost one million. The Iban people have lived a peaceful, harmonious life among themselves and have interacted well with other ethnic groups such as the Malays, Chinese, Bidayuh and Orang Ulu in Sarawak. The dynamic relationship between the Iban and other ethnic groups has led to many socio-economic, political and cultural changes (Vinson and Sutlive, 2001: 736). The definitive features and uniqueness of the Iban culture have encouraged researchers from all over the world to study the Iban community, their language and culture, thus maintaining an ethnographic record for future generations of the Iban tribe in Sarawak.

### Local Literature Review

One of the components of Iban language art is *jaku silup*. The Iban people use *jaku silup* especially to advise, criticize and convey critically (explicitly / denotative / direct) and implicit (implicit / connotative / indirect) criticism through comparison and symbolism. In the book *Jaku Dalam* (Janang et al., 2009: iii; Satia Gerik, 2009: 8), the concept of *jaku silup* is explained as a hidden and unambiguous expression of reference when referring to a subject. Comparison is used to describe the manner, behavior, temperament and way of life of the human (*Sereba Reti Jaku Iban*, 2011: 1048).

The Iban community does not have a lot of authentic material and documentary about *jaku silup* such as books, journals, magazines, novels, short stories or dramas that contain *jaku silup*, unlike the Iban traditional poems or folk poetry. In fact, the study of *jaku silup* is not that deep, although it highlights the creativity and heights of the Iban tribe's way of thinking. The Iban people were once wise to create *jaku silup*, but they have died without passing on the legacy of culture to the younger generation.

Unfortunately most of these *jaku silup* are not recorded and collected to supplement the existing corpus of *jaku silup*. In a state of traditional poverty and slow formal education, the Iban people were at first ignorant of the importance of *jaku silup* and other Iban literary genres. Because of this, there is not much is seen about the cultural identity of the Iban people including the philosophy of life, thought, religion, common sense, civilization, knowledge and many other matters pertaining to their lives. It is unfortunate that *jaku silup*, although structured with beautiful yet figurative language, are not dignified enough to be well-known, and not quite preserved so far. It is however good to note that *jaku silup* is believed to be able to exemplify the persistence and creativity of the Iban people. They have created this beautiful and artistic flowery language expressions, while displaying high creativity and thought in their cultural context.

It is common for the Iban to use elements of fauna and flora in their expressions, in addition to the use of metaphorical words (expressing metaphors in words) that express their creativity in expressing thoughts about their living culture. One thousand and one types of mental images are presented through their *jaku silup*, so that they can play an important didactic role in social, communication and education. In fact *jaku silup* is a major topic in the teaching of Iban language. Therefore, it is not surprising that this little research findings can be used or applied by other researchers to find out more about other aspects of Iban language art.



This brief study is however essential to highlight the uniqueness of Iban language, for it shows the diversity and uniqueness of the language art itself. Indirectly, the findings of this study will enhance and expand the knowledge regarding the Iban language as a whole, especially in the teaching of verbal fluency. In addition, the results or report of this study is important to increase the amount of scholarly reading material in the development of the Iban Language in Sarawak. It can indeed serve as a reference for any future researcher on language art. Therefore, it is hoped that this study will serve as a guide for all parties from time to time. Thus, with such a study it could increase the number of researchers studying the various languages especially the Iban language in Sarawak.

In addition, this study is essential because it introduces the Iban language and culture in Sarawak to the foreign communities in Malaysia and beyond. As a matter of fact, despite being in the same country, many Malaysians still do not know enough of the Sarawak language, especially the Iban language. Also, the privileges and uniqueness of the Iban language have been established as an Additional Language in the Education System in Malaysia. Deputy Chief Minister Datuk Patinggi Tan Sri Alfred Jabu Anak Numpang in the Borneo Post, November (2015: 21) stated that Iban language has become one of the elective subjects in primary and secondary schools in the state of Sarawak.

*Jaku silup* is generally known as an idiom but it is actually a form of euphemism in the Iban language. Yes, in English it is considered a form of idiom. *Jaku silup* delivers the message implicitly because it is not straightforward, so its message is hidden and its expression needs to be interpreted and analyzed, even if its expression is flowery (Janang Ensiring et.al, 2009: iii) but it does contain a satire or words of advice for someone. In this brief study, the researcher obtained only one hundred (100) *jaku silup*. The researcher uses two theories: semantic theory (by J.R Firth in 1957) and semiotic theory (by Pierce Theory in 1865). Semantic theory has been applied to interpret the meaning of figurative expressions or phrases, and Pierce's (1865) semiotic theory has been used in analyzing the themes and functions of *jaku silup*.

### **Types of *Jaku Silup***

Satia Gerik (2009: 9) has stated that *jaku silup* is divided into seven (7) sections based on its functions namely *jaku silup tangkan* (allusion for a living guide), *jaku silup rama* (general allusion), *jaku silup kelese* (allusion for ridiculing), *jaku silup kelangkung* (allusion for praising), *jaku silup perangsang* (allusion for motivations) and *jaku silup* (allusion for criticism and insinuation). All these *jaku silup* only use a few words to build its expression. For example, the expression *mata engkudu* is synonymous *mata keranjang* in Malay. *Engkudu* is a type of fruit with many spots that the Iban called “eyes”, that is, a fruit with many eyes. Therefore, in the Iban culture, *mata engkudu* means the behavior of a person who does not know how to make a choice because all that he sees pleases him.

Casper Kayong in his book *Sempama Jaku Iban* (2014: 4) states that *jaku silup tangkan* (allusion for a living guide) is an expression that is said to remind someone to be vigilant in every word, attitude, action and human behavior in order to avoid the bad or embarrassing experiences or situations. This *jaku silup* is often used as an advice and a living guide in the Iban community. Likewise, the phrase *bejalai ba ai* (walking on the water) means to carry out fishing activities in the river. These type of *jaku silup* are often spoken to answer people's questions. For the Iban community, matters related to outdoor activities are not stated explicitly. This is because, they believe that luck, fortune and other sustenance is not easy to get when they are not vigilant with the words they utter, because the evil spirits live under their chin. He explained that the distance between a human and the spirit is only as thick as the skin an eggplant. The Iban people believe that these spirits can hear every word spoken by man.



*Jaku silup rama* (general allusion) are expressions that have a common meaning, but distinct and different from their original meaning. This phrase is considered to be a name for something either custom in the Iban community, animal and name of object or the name of a tattoo. For example, the expression *balu bubut* (widowed coucal) is a general allusion to name a coucal (a kind of bird) that calls alone in the early morning or dawn (Casper Kayong, 2014: 4). It is a common coucal which is actually the crow pheasant, having feathers varying from red to brown, combined with black, and often lives in large trees along river banks.

*Jaku silup kelese* (allusion for ridiculing) are words spoken to jeer, mock or ridicule someone for his untoward behavior. For example, the expression *pelanda ukui* (running dog) means that the person is walking in a hurry, and he is ridiculed with the phrase of *running dog* because he is walking in haste (Casper Kayong, 2014: 4). Most importantly, this type of expression are intended to embarrass, inflame or put down another person. Sometimes it can be said to make fun or make a fool of someone.

On the other hand, *jaku silup kelangkung* (allusion for exaggeration) are said to embellish, enlarge or exaggerate (add to) a story to make it better or worse. For example, the expression *mapa rau* (eating fallen leaves) represents a person who is greedy when eating. (Casper Kayong, 2014: 4). By telling people that someone is eating fallen leaves and small sticks is an exaggeration. Or someone sees a young crocodile which is only as large as his lower leg, but when he tells people about it, it was exaggerated to the size of a sago palm trunk. Dangerously, this *jaku silup* is sometimes used to flatter people by using insincere praise. Quite often a person praises someone with the intention of fooling or setting someone up to look foolish; and the more he is praised, the more he acted foolishly.

Furthermore, *jaku silup siru* (allusion for showing tender and caring) is an expression used to pay homage to one another, with delicate, polite and respectful words. An expression *keru ati* (being generous and caring) is an example of this type of *jaku silup* that refers to a person who is sympathetic to another person's distress. Being tender, generous and caring is a high quality of life. But being *keru ati* (brittled heart) can also mean easily broken, snapped or shattered, just like a piece of wood which is very brittle and inclined to break easily. On the other hand, it can also mean that one with a brittle heart is a person who is unable or unwilling to hear anything unpleasant and too quick-tempered or wanting to argue.

Whereas *jaku silup peransang* (allusion for motivations) is said to provide encouragement and incitement to oneself or others, in order to make the hearts brave and eager to act. Teachers always make use of this type of allusion to give words of encouragement to study hard. Furthermore, this kind of phrase is used to inject a person's courage so that he will be bold enough to do something right or face a difficult situation. For example, Iban people often use *ai ansah*, a kind of poetry that is said to increase the morale of someone who is appointed to speak in public. (Casper Kayong, 2014: 4). Parents can use this expression to encourage their children to be frugal in the use of money et cetera. In the olden days, this type of *jaku silup* is applied especially to words spoken or sung by women to incite their men to go on a headhunting foray, and their songs sometimes are worded to encourage further forays and the laggards to join in. Thus, this expression is in fact to coax, encourage, incite, provoke and urge someone to take reasonable action to solve his problems in lives.

The final type of allusion is *jaku silup sindir* (allusion for insinuations) that is used to ridicule, mock, ridicule and belittle someone. Therefore, this expression are sometimes used because it involved hateful words, reviling, ridiculing and criticizing people. When criticizing certain people, they are even compared with animals and other things, and of course people may get mad, hearing the words of contempt. Consequently, people involved may exchange taunts and insinuations about each other, with veiled references to animals the For example,



the expression *bepilih mata* (unfair treatment/practise favoritism) is often used to speak about the village head who unjustly punishes the people or relatives in his longhouse. People can insult him with this expression of *jaku silup* (Casper Kayong, 2014: 4) because he is not treating or ruling with care and tactfulness.

### Features of *Jaku Silup*

*Kamus Dewan Edisi Keempat* (2016: 282) states that a feature is a specific characteristic of a matter. In the context of this *jaku silup*, a feature is a characteristic or sign contained in its expression. With such features, it can help identify differences between *jaku silup* and other components of language art in the Iban language. It can be said that the feature is a special mark on *jaku silup* to enable it to be known and identified.

*Jaku silup* compares something, but in this context, it is, referring to the description of the conduct, conditions and activities of the Iban community. In the teaching of *jaku silup*, it serves to inform the purpose of their day-to-day travels and activities in order to avoid the conversation known to spirits. Because they are ambiguous and have hidden meanings, the spirits will not disturb them. For example, the phrase *bejalai ba ai* (walking on water) means fish in the river but the purpose is not explicitly stated in the expression of *jaku silup*. This allusion is made so that the spirits will not understand the purpose of the speaker at that time. As mentioned earlier, the Iban people believe that the spirit lives under the human chin and hears every word spoken. Therefore, they use specialized expressions of *jaku silup* such as *bejalai ba ai* (walk on the water) to convey their journey to the audience.

People who often hear *jaku silup* say they can easily understand the message they contain. In his book *Sempama Jaku Iban* (2010: 2), Casper Kayong states that *jaku silup* has an implied meaning, but can be understood by the listener even if it does not bring any simile. For example, *munsang bebulu manuk* (civet in chicken feathers) means someone who hides his or her own characters from other people's knowledge. *Munsang* (cuvier or civet) is a hunting animal and *manuk* (chicken) is a fowl. However, this expression of *jaku silup* has an implied meaning to refer to the behavior of a person who hides his true nature. However, if the listener with the sharpness of his brain, thinks and interprets it well, he can certainly understand the conceptual meaning of this phrase - *munsang bebulu manuk* (civet in chicken feathers).

The second feature of *jaku silup* is that it refers to something specific, that is, either it refers to behavior, feelings, circumstances, pain, relationships, time, family and motivation. For example, the expression *panjuk tating* (weight or plump bob) means to increase the weight that is borne or to add to the distress one is experiencing. Apparently, the *panjuk tating* (sinker or plumb bob/weight) refers to the amount of stress that a person is undergoing and the difficult situations that a person experiences. The weight is made of heavy metal to anchor the ship while in the middle of the sea. *Panjuk* in the Iban culture is a snare which is a rope that is formed to hold and catch birds or animals. Obviously, the traditional Iban community combines the snare and the weight of chain (the plumb bob) to explain two things: the load that is so heavy and the hardships one has to bear.

Next, the *jaku silup* has hidden or implied meanings. Thus, *jaku silup* are often used to politely insinuate that the person concerned will not be offended. This situation is referred to as an intentional act of concealment or an indirect mandate. To know what it means, a listener needs the sharpness of the mind to understand the expression. For example the expression *punggu* (a dead branch of a tree), has the literal meaning, that is, a tree is still standing but the tops have died. Such dead parts will fall when there is no wind, and the fall is heard in either the nearby longhouse or a farm. In the Iban culture, *punggu* (dead top or limb of a tree) still standing is regarded as an inauspicious omen. What the dead branch implies is the hardship of



a person's life. In other words, the expression of *jaku silup* here indeed has a specific meaning. This idiom in the Iban language art refers to something that is simple. Another example is the expression *lumpak* (easily shattered). In our culture, *lumpak* (easily split) refers to the nature of a person who is easily or easily offended. Thus, *lumpak* is an expression that has a specific meaning in reference to a person's sensitive emotions. These paradoxical expressions are spoken to keep the heart of a person who is easily tempered in order to avoid any clash or misunderstanding with him (Alli Majang: 1968: 17). Obviously, the use of *jaku silup* in a conversation is very important statement in Iban society.

*Jaku silup* reflects the Iban culture. For example, the expression *injau kara* (a borrowing *kara* tree) means someone who does not return the borrowed item to the owner. The Iban people often borrowed items, things, tools, boat, knives, baskets, equipment, money et cetera from each from other. However, there are people who do not want to return the tools or things borrowed by them. Thus, the phrase *injau kara* is issued as a reminder to the person who borrowed the equipment, in order to give him an awareness of returning the borrowed materials to the owner. One who borrows should return it to the owner after using it. Otherwise he or she will be liken to *kara* (a fig tree). It is a strangling or parasite figs. That particular person who borrows must not be “strangling” the things which do not belong to him.

On the other hand, if a person is fat and has a large stomach, the Iban culture describes the condition of this person with the expression that he has a big *buah lembu* (a broadleaved, stemless plant). This refers to the large abdominal area of the body. *Lembu* is a about 2 feet tall, and it has yellow flowers at the base, common in fallow or wasted land, yielding rafia-like fibres used Iban women for tying warp threads.

*Jaku silup* usually consist of figurative phrases. These figurative expressions are used to teach people to be diligent in their work. The expression *bulan begantung senduk* (moon of hanging spoons) is spoken for the situation of a person who is in a tummy tuck. This phrase is often spoken when an individual's salary is running low and no money is spent on food or at the end of the month. Therefore, the community is reminded to be frugal in their spending and continue to work hard to support families in such circumstances. Of course this expression is metaphorical and it has a totally different meaning to its original meaning, being created with figurative phrases to convey the message effectively.

According to Satia Gerik (2009), *jaku silup* is made up of just two or three words, making it very difficult to make sense. However, there are expressions of *jaku silup* that make up more than two or three words. For example, the phrase *kudi memuri hari enda ujan, ikak lelangak ikan enda ngaban* (infuriated tadpoles, no rainy days; tired with tears, there are no fish) is a somewhat rhythmic at the end of the rhyme. This means that the tadpoles are angry but the day is not raining; the fish are tired but they do not lay eggs). This statement is further reinforced by the statement of Janang Ensiring et.al (2009: iii) who stated that *jaku silup* are without clause and used only two words. For example, the phrase *beganti* (replaced) means a man or woman who gets married for the second time after their spouse dies.

One of the most notable features of *jaku silup* is its riddling nature. Janang Ensiring et.al (2009: iii) states that *jaku silup* is an implied phrase. For example, the expression *mata engkudu* (*engkudu* spors) is the same meaning as the phrase *mata keranjang* in Malay. *Engkudu* is a plant that can be used as medicine. There are many black spots on the fruit and it is called *mata engkudu* by the Iban people. People with *mata engkudu* (*engkudu* spots) can't make choices because they like everything or everyone.

Even though *jaku silup* has an implied meaning, it is still easily identifiable, as it does not use words that show comparisons. The misconception can also be identified by the number of words used. The phrase *betebu di mulut* (planting sugarcane at the mouth) means to use



sweet words to cheat or to make false promises. This phrase is spoken of a man who used to say sweet words to others but never did. Another allusion contains more than two or three words such *labang apai labang anak* (white father white son or like father like son) This phrase means a child has the personality of his father. In Malay culture, he is referred to as "*bapa borek, anak rintik*", the same meaning with "like father, like son". For example, a father who is good at carving, his son has similar skills.

Iban people are very careful when speaking in the forests or rivers.. This lesson is further reinforced by the statement made by Janang Ensiring et.al (2009: iii). According to him, *jaku silup* are used in residential or haunted areas such as forests and places where disaster strikes like *menua kudi* (places in a huge weather event like manifest in strong winds, heavy rains, flooding, erosion of soil, crop failure and humans are petrified). According to the Iban, these disasters are attributed to a violation of some prohibition such as not being careful in speech and the wrath of the gods. As mentioned earlier, the phrase "let's fold arms". This phrase is often used when doing activities in the garden and in the forest. This is to prevent disaster strikes. Again, Iban people believe that the spirits always hear every word that comes out of their mouths. Thus, the Iban people often kept their words and behavior especially in the woods to avoid being harassed by these spirits or unwanted creatures.

In fact the expression of *jaku silup* can be used to avoid any harm or disaster strike. Ensiring et. al (2009: iii). Casper Kayong in his book *Sempama Jaku Iban* (2014: 4) states that the expressions used should be vigilant in every word, attitude, action and behavior of the human being in order to avoid a bad situation or circumstance. Issues related to outdoor activities are not stated explicitly but should be mentioned with the expression of *jaku silup*. They always believe that luck and fortune is not easy to get because they are disturbed by the spirits that live under their chins. For example, the term *kedil belayan* (dense patch) is a polite expression of the fertility of the rice crop. It means the padi patch on the fallow is really dense or grows strongly. This phrase is said to prevent the rice from being eaten by pests or to fall due to strong winds. Rice cultivation is the main activity of the Iban community to this day. Therefore, to avoid catastrophe, the Iban community should use *jaku silup* to keep the word alive in their daily conversations. This explains why the Iban use the expression *pait* (bitter) to refer to the good size or reasonable weight of a baby when held. The word "big" or "fat" is rarely mentioned because they don't want the spirits to hear what they say about the child – so the allusion used is *pait* (bitter). The Iban community believes that infants or young children are very susceptible to illness and are exposed to the unseen evil of the spiritual power. Thus, *pait* (bitter) is the expressions spoken to prevent the baby from being haunted by the spirits.

### **The Functions of *Jaku Silup* in the Iban Community**

Kamus Pelajar Bahasa Malaysia Edisi Kedua (20078: 230) explains that function is a variable that contains value, quality or quality. *Kamus Besar Utusan Bahasa Malaysia* (1995: 481) explains the meaning of function as the role or use of a subject. *Jaku silup* serves as a means to insinuate or criticize an individual politely. However, Kamus Dewan Edisi Ketiga (1999: 356) defines function as a role to play or a duty to undertake. Meaning, function also refers to the role of a language that is delivered by the speaker to the listener. For instance, the proverb quoted from the *Dictionary of Proverbs, Sayings and Parables* (2006: vii) is *ringan sama dijinjang, berat sama dipikul* (to the same hill we climb, to the same downhill we go) serve as a kind of motivational word for the people in the group.

In the context of the Iban language, *jaku silup* is an implicit or indirect expression (Janang anak Ensiring et.al, 2009: iii), but it is often referred to as *jaku kelaung* (a circuitous language), using only two words only). This phrase is spoken to avoid untoward disaster



strikes. For instance, *jelu ai* refers to dangerous water reptiles or animals in the water such as crocodiles, snakes and the like. Again and again the Iban reminds each other regarding the spirits or ghosts that live under their chin and hear every word spoken. Therefore, the Iban community needs to be always on guard in word of mouth when interacting with both parties. For this reason, they use *jaku silup* to avoid being interrupted by such dangerous creatures or spirits. Casper Kayong The cover in his book *Sempama Jaku Iban*, 2010: 2) provides an explanation that the distance between the spirits and the human being is only as thick as the skin of an eggplant. That is why, they must use *jaku silup* inform the purpose of their travels and daily activities should they be asked about it, to avoid the conversations being heard understood by the ghosts or spirits.

However, in the context of the conversation, the Iban speakers sometimes used *jaku silup* to avoid misunderstandings between the two sides. This is when the expression has an implied meaning and can be understood by the listener. For example, the phrase *anang buai batu* (don't discard the stone away) means don't forgetting about an appointment or don't forget to visit me. This phrase is often spoken when it comes to friends and relatives leaving them for their homes or new places of work. Janang Ensiring et.al (2009: 77) explains that *jaku silup* as an Iban language art, is often touted as an embellishment of ideas or thoughts conveyed to the audience. This is aimed at preventing prejudiced listeners from speaking. Clearly, *jaku silup* is a wonderful flowery expression that has its own distinctive style. Its expressions have a beautifully structured and well-heard worded-arrangement (Malay Encyclopedia, 2008: 200).

*Jaku silup* plays a very important function in the educational aspect, as it provides advice and living guide to the audience. In fact, *jaku silup* are used to convey sympathy with an exquisite, distinguished, symbolic and distinctive styled, although its expressions do not have a fixed rhyme. The Iban people not only viewed this sort of expression as a reflection of their common sense, culture, world view, intellectual ingenuity and morals but also viewed *jaku silup* as reflecting the local wisdom of the Iban community as a whole. In the education system in Malaysia, *jaku silup* is one aspect of language art which is a metaphorical and figurative in nature.

The Iban people are rich in elements of language as manifested in their intellectual local wisdom through the component of *jaku silup*. The height of their intellect is radiated through these beautiful expressions, carefully crafted to reflect and convey moral teachings, human values, mandates, important questions, current issues and religious upbringing in order to build a noble character among the members of their community. In other words, the Iban people use *jaku silup* to enhance knowledge and embody their high moral and ethical values.

When it comes to common sense, *jaku silup* shows a lot of things. Common sense is not a mere human brain or mind. For example, their intellect is the truth, the freedom and the wisdom of God, the supreme knowledge, the open mind, the noble character, the high degree of civilization, the power of mind and memory, the intelligence, and the will and social (Hamka, 2009: 17; Malay Dictionary Dictionary, 2003). When the reasoning power is used rightly and properly, it can keep us from things that do not benefit the society, as well as keeping us from wrong. Thus, it can motivate us to obey the law of good order and make good judgment of our actions. Therefore, the intellect skill is closely associated with good manners, superior habits, excellent courtesy and respect for others, optimism and all the virtues and kindness.

Apparently, *jaku silup* convey the message of the socio-economic thought, religion and unity of the Iban people. Individuals who articulate *jaku silup* to the public, have the intention or focus to convey values that reflect their common sense and all the benefits to their listeners.



Thus, the meaning of *jaku silup* is not only interpreted through a symbol used as an analogy but it is interpreted based on the whole syllable or text itself. This is because in the texts or expressions of *jaku silup* there are polemical contexts in order to understand their meaning as clearly as possible.

The Iban people are aware that the content and meaning of *jaku silup* can express the values of humanity, culture and heritage of the Iban community. These values are also the living guide and norms of those who advocate such expressions. These hereditary norms reflect the social function of the Iban societies. It can be said that *jaku silup* acts as a means of social control of the Iban community in general because their behavior is governed by the values and norms of *jaku silup*. This is because *jaku silup* is widely spread and known among the Iban people. Clearly, this component of their language art plays a role in their customary law and moral ethics and is able to contain not only their actions, but their attitudes and behaviors (Wilkinson, 1907).

Scholars such as Maxwell (1978), Wilkinson and Winstedt (1957) have argued that other people in Sarawak can see the *weltanchnaung* (world view) of the Iban tribe through *jaku silup*. Other indigenous peoples also easily recognize the conduct and understanding of the conscience (including their mindset) of the Iban people. For decades, *jaku silup* have served as a means of expressing their thoughts, wisdom and thoughts in countless figurative phrases. Whether *jaku silup* is difficult or easy to understand, it needs to be analyzed and interpreted by the public and national literary enthusiasts. In short, the scope of the Iban intellectual property can be procured through the interpretation of this rich treasure of language art supported by its own community members (Nor Hashimah Jalaludin, 2014). Abang Yusuf Puteh (1998) emphasized that *jaku silup* is an authentic source for understanding a nation's aspiration. *Jaku silup* as part of the corpus of Iban ethnic literature has to be preserved and promoted as a national literature.

As an expression, *jaku silup* has been able to play its role in social, communication and education, as well as displaying the imagery of traditional and contemporary Iban lives. In terms of position, *jaku silup* of the Iban culture is considered the world view of the Iban tribe because it exemplifies the various ways of life of the Iban people (including its customs) and reflects their attitude, virtues and thinking. Looking at *jaku silup* from the theory of relevance that emphasizes its principles and its correlation with cognition, it has many explicit and implicit inferences. Therefore, *jaku silup* need to be analyzed and interpreted to get the meaning they want to convey to the audience. Pragmatically, *jaku silup* trigger a literal and implicit input in it for information, teaching and advice to its listeners. Clearly, there are cognitive principles to interpret such *jaku silup* expressions. In other words, the process of cognition is necessary to obtain information and knowledge from *jaku silup*. So the inventors of *jaku silup* must think about how his messages and the values of humanity are conveyed through these expression, how the listener is able to grasp its meaning, so he can understand his expression with an inquisitive mind. The audience strives to unravel and discover the hidden events behind these literal expressions, based on the symbols of analogy or metaphors presented in the expressions.

Iban uses metaphorical and simile expressions (comparisons) widely to color and decorate words and to emphasize messages in their everyday speech. For example, their invocation to deities and even the unseen spirit is often adorned with mystical expressions as seen in their expressions of folklore. Their ability to express metaphorical statements in this way is an example of an emerging and highly valued language art. Such expressions, though simple and consisting of a single line, are expressions that are well used and well known by the Iban masses who support it, such as *antu rua* (a spirit that causes Ibans to be wasteful with their possessions), *antu kepapas* (a spirit of greed and uncontrollable desire), *antu engkerasak* (a



spirit said to make people gossip about others) and so on. Therefore, the use of these expressions is sometimes used as praise names such as *Mali Lebu* (Never Fails – unthinkable to do anything in vain) and *Lembang Batu* (Rock Breaker) for a brave and powerful hero (Vinson and Joanne Sutlive, 2001: 1117 ) in recognition of their achievements in sailing expeditions for backlash against enemies in the past.

The discussion in this paper has focused on the racism that belongs to the Iban community in Sarawak. *Jaku silup* is a sub-genre Iban language art and literature. Ever since the existence of the Iban community, this expression has been passed down from generation to generation. However, it is difficult to know when the specific time for this *jaku silup* appeared or began to be used, since no studies have been conducted. This is due to the fact that in these modern times, not many parents are knowledgeable about *jaku silup*, and there are not many written materials such as books, journals and creative works including short stories, novels and drama scripts that contain *jaku silup*.

Such *jaku silup* involves specific and non-specific meanings or explicit and implicit intent. Comparison in *jaku silup* supports the sense of the expressions or words in it. That is why *jaku silup* is idiomatic because it is an expression of idiomatic (Alli Majang, 1968: 35). When it comes to expressing ideas, a composer of *jaku silup* can use either explicit (direct) or implicit (indirect) expressions. But pragmatically, the message or thought to be expressed in *jaku silup* is usually conveyed idiomatically, rather than directly. This is because *jaku silup* works cognitively and its expressions are often conceptual, that is, they have their own intellectual values. In terms of rational reasoning, the person who created the expressions wanted the audience to have intellectual potentials (Alli Majang, 1968: 74) such as the ability to understand, evaluate, synthesize, apply or analyze expressions that were practiced in those situations. If so, the audience must always have the curiosity, the thought and the longing to explore the meaning of *jaku silup* until they can make the right interpretation. On the hand, viewed in terms of communication, *jaku silup* shows logical rationale, and can even be regarded as an art in terms of the way the Iban argues or reason out in a speech. Therefore, it can be said that *jaku silup* works to highlight the genius (ingenuity) of an Iban if he is able to make use of many expression of this nature. People who are skillful in *jaku silup* expression are respected for being smart in the use of this language art.

### **The Themes in *Jaku Silup***

*Jaku silup* contains some important themes related to the Iban culture. A theme is something that is the subject of an idea (Kamus Melayu-Inggeris, 2012: 1562). *Glosari Terminologi Litaricha Iban* explains that the theme is something that is at the heart of a story. Abdul Rozak Zaidin et.al in his book *Kamus Istilah Sastera* (1994: 204) defines theme as one of the main ideas and thoughts in a literary work that can be interpreted in a statement. *Kamus Dewan Edisi Ketiga* (1996: 1404) explains that the theme is the subject of the main topic of the discussion, discourse, essay or story.

One of the most prominent themes in *jaku silup* is the theme of humanity such as justice, kindness, glory, comfort and thoughtfulness while living (*Kamus Besar Bahasa Melayu Utusan*, 1995: 1126) or one that has the characteristics of a human being (*Kamus Za'ba*, 2001: 737). An example of *jaku silup* that depicts the theme of humanity is *ati hari* (the heart of a day or weather). The phrase *ati hari* (the heart of a day or weather) reflects the nature of human beings who often change his opinions regarding certain issue of life, and he does not have a fixed stand. The Iban people use “day” or “weather” to express their opinions because the weather is a closest to them to describe the often changing and unpredictable conditions of the



day. This expressions is spoken to ridicule individuals who is not firm in their position or opinions.

The existence of emotional theme is characterized by the expression in the phrase *lumpak* (easily shattered). A thing that is easily shattered is easily split or simply easily broken / snapped). This expression of *jaku silup* means that an individual is easily offended or very sensitive, and this phrase is used to keep the side of the party in order to avoid a fight or dispute between the two parties involved. In other words, this allusion is used to criticize someone politely. It seems that even the theme of fate or luck is present in *jaku silup* such as the expression *mati padi mati rumput* (*die paddy die grass*). Destiny, luck, good or bad fortune is something that happens to an individual unexpectedly whether it is good, profitable or bad. It is often called fate or something that God has decreed (*Kamus Besar Bahasa Melayu Utusan*, 1995: 1126). In this expresasion of *jaku silup*, the grass also dies when the paddy dies, as if it were doomed. The beauty of nature is a theme that is often presented by the creator in a *jaku silup* expression. Most *jaku silup* in Iban language art use elements of nature such as flora and fauna to build expressions and give meaning to their original meaning (Alli Majang, 1968: 61). The theme of natural beauty is not only found in the Iban language but is also present in other languages as it is used to give aesthetic values to the created expression. For instance, the expression *balu bubut* (the coucal widow) means one who has no living partner or relatives caring for her. *Jaku silup* are created with elements of nature to draw attention to the expression itself as well as to convey the aesthetic effect of the expression.

Nature is the closest thing to the everyday activities of the Iban community. There are trees, rivers, sun, birds and animals and all the beauty of nature (Abdul Chaer, 1994: 38) which are used by the Iban people to build their *jaku silup*. Suffice it to say, with the application of the beauty of the supernatural can play a role as a guide, satire and reprimand so that its mandate and moral teachings are easy to remember. For example, the expression *munyi keruruk* (the loud sound at the rooftop because of the heavy rain) to exaggerate the loud sound of certain insects like cicadas that often enter the house and produce very noisy sounds. As a result, the Iban community compares the heavy rain to the roof of the house with the sound of certain insects.

The theme of social life is not left out in *jaku silup* expression. For example, the phrase *jeragan* (captain or skipper of a ship) refers the person appointed as the head of a village in a longhouse. The Iban compares the chief's role as *jeragan* (skipper) of a ship. This is because of his similar task of leading a group of people aa assisting government officials who run official duty in the area. In addition, the village leader plays an important role in alleviating the problems faced by the villagers in the longhouse. Here, the chief of a longhouse is compared to a skipper of a ship, that is, a manager of a large undertaking. Therefore he is a leader or a helmsman or the captain of a motor launch.

In relation to the role of the village head in charge of the longhouse, we see the family theme in *jaku silup*. Family members are related to or connected to a family (Kamus Zaba, 2001: 590; Kamus Millenium, 2000: 331). Examples of expressions related to the theme of family are the expression *labang apai labang anak* (like father like son) and the phrase *entua matahari* (the sun parents in-laws; both father in-law and mother in-law). The Iban who remember their old customs refuse to say the name of a parent in-law, fearing they either will be cursed or suffer misfortune. The phrase *matahari* (sun) refers to "parents in-law" represents 'sustainer', symbolic of one's own parents. This explains why a daughter-in-law or son in-law should not name his or her parents in-law, not even their siblings. In the Iban community, anyone who mentions the names of their mother and father-in-law will be punished by the gods



who will send disaster strikes and other natural catastrophes, plus an unfortunate future. That's why in the Iban custom, the son-in-law has to show great respect to their parents.

There is a theme that is associated with effort too. An Iban should be diligent and industrious to earn a living. The lazy people are cursed by the Iban community. A husband should support his family and his spouse has a responsibility as a housewife. As long as we are living, we need to work hard. This is what is meant by the phrase *agi bekulit, agi bedaki* (where there's skin, there's dirt). *Daki* is actually dirt or dried sweat that covers the entire body. The expression means that as long as one lives, his body will surely be covered by dirt or dried sweat, that is, the body is always having crud or grime. But the connotative meaning is, as long as one lives, he will always have problems of lives. In fact problems are part of human lives, but man must face and overcome these problems and difficulties.

In relation to the theme of appearance, the Iban people have the expression *gerah mata undang* (loose prawn eyes). The word *gerah* means "easily pulled out" or "easy to come loose or free". Prawn is a type of crustacean that lives in water, having a hard exoskeleton but has loose eyes. The appearance of this level is often compared to that of a specific individual. For example, a lady who is said to be *gerah mata undang* (loose prawn eyes) means that the lady seems to be easy to tackle, but in reality it is not (*Advanced Learner's Dictionary of Literary Terms*, 2000: 24). This expression of *jaku silup* is similar to the Malay saying "jinak-jinak lalat" (like 'tamed' flies) This phrase is often told about the behavior of certain women – they seemed 'loosed' or 'tamed' and easy to tackle, but no, they are not at all easy as one thinks. Indirectly, this *jaku silup* phrase tries to advise men to be cautious when it comes to finding a girl who seems "easy to own" but is actually not.

One important theme in *jaku silup* is the theme of knowledge. Knowledge is the intellectual ingenuity and mental skill that one possesses through the process of learning (*Kamus Besar Bahasa Melayu Utusan*, 1995: 1126) rather than spells, magic and charms (though all of these are called "knowledge" by the Iban people once upon a time). In the olden days schooling or education was not taken seriously, but knowledge in fisheries, agriculture and entrepreneurship was important, which was why many Iban people learn spells, magic, amulets and charms to take care of their crops and pets, as these are considered as traditional science. However, with the passing of time, this "traditional knowledge" is being left behind or forgotten. Only a few elders are still keeping this traditional science. A person who is 'knowledgeable' in the Iban community are considered having *tuai bulu* (matured hair). That is, he is not only knowledgeable, but he is also a man of honor for his communicational skills, wisdom and intelligence (Ab. Rahman Ab. Rashid et. Al, 2000. 217).

Motivational themes are very important in this contemporary age. *Kamus Milenium* (2000: 472) explains that motivation is something that incites a person to achieve his or her desire, thus motivation is synonymous encouragement (Anni Holila, 2011: 69). For instance, *ai ansah* or *ai basa* (drink of honor) is served to the guest of honor before he is invited to speak in the public. This is to motivate him, so that he may be able to provide encouragement, stimulation or a government grant for a development project if he is a Member of the Honorables. Usually, the locally brewed wine called *tuak* is served as *ai ansah* or *ai basa*.

*Jaku silup* often delivers the theme of hope among its listeners. Hope is a belief (Anand Sagar, 1994: 201) that has been placed on an individual. However, no matter how high the expectation (possibly as high as the mountain), an Iban person must be careful not to talk too much because the wish has not been met yet. Because of this expectation, the Iban people have an expression *anang guai manjung di pala wung* (do not shout yet at the cascade). Cascade is another word for waterfall. Here, one must not be too proud as to tell people about what he is going to achieve next because he has not yet attained what he wishes. He will be ashamed if



he somehow does not achieve his wish. This is what the expression meant by do not shout yet at the cascade. In other words, do not shout yet at the upper end or head of the rapids.

There is a theme of belief in *jaku silup*. One common belief is that when one's wife is pregnant, he must obey various abstinences. In fact the word "pregnant" should not be should be uttered literally. A more polite way is to say *betubuh bisi* (having two parts). Knowing that his wife is pregnant, the husband must obey certain restrictions. This obedience reflect the beliefs of the Iban people. If they are not obeyed, the wife may face a variety of problems when it comes to giving birth or delivery process. Belief is the confidence in the validity of an event that will happen next (*Kamus Dewan Edisi Ketiga*, 1992: 1014)).

Earlier in the discussion, it has been mentioned that Iban believe that the unseen spirits can hear every word spoken by the human being. For example, when hungry and wanting to eat home-cooked meals, they call it *nekuka lengan* (folding arms) because this expression means "eating". If the intention is to spoken directly, something catastrophic may occur to the speakers and listeners of the place, and this is referred to as *puni* (exposed to disaster). *Puni* is to put oneself in a state of vulnerability, that is, expose oneself to suffering personal misfortune through failing to accept an offer usually of food or by disobeying certain restrictions and various abstinences or saying certain words which are forbidden to utter in certain places.. In fact, an expression of *jaku silup* can prevent something unexpected from happening.

There is an example of expression regarding the theme of time in *jaku silup*. The Iban people take time to work. According to the Iban, the time should be well taken care of and not wasted, even *sekelip mata* (the blink of an eye), that is, even a moment, a twinkling or flashing of an eye. Another example of this theme is *sesempa pinang mansau* (a little of of ripen betel nut). This expression describes the brevity and fleeting moment of time. Time is time or time, and time passes by without waiting for anyone (*Kamus Za'ba*, 2001: 739). The phrase *sekelip mata* (he blink of an eye) mentioned earlier, explained how something happened too fast, just as *sepantas kilat* in the Malay metaphor. The Iban people often refer to the phrase *nadai alai* (no time) when rejecting people's requests, especially when time runs out because of other tasks that need to be taken care of immediately such as cooking, knitting, weaving, gaderning, fishing or working in the paddy fields.

Last but not least, is the theme of behavior or human conduct (John Simpson, 1985: 23) which is quite frequently expressed in *jaku silup*. Behavior is the way in which one acts or conducts oneself, in response to a particular person, situation or stimulus (*Kamus Milenium*, 2000: 533). There are *jaku silup* phrases designed to teach and educate the public to change their behavior for the sake of living well and living in harmony. For instance, the phrase *pelanda ukui* (the running dog) describes how one is in a hurry. There must have been something that prompted him to do so and the phrase is uttered as sarcasm, spoken in a polite manner in order to stop the individual from doing so. Meanwhile, the Iban people are advised to forget about any feelings of envy in their hearts. The advice is uttered in the expression *ensiban* (having a splinter that pierces and remained embedded in parts of the body, usually a finger or hand, which if not removed, may fester and become infected. Words can be just as sharp as splinter of wood that pierces the body or fingers and hands. Thus, this expression implies that we are not to hold any grudges against anyone, that is, not to take revenge on anyone because revenge is a bad behavior.

### Teaching *Jaku Silup* in Primary and Secondary Schools

*Jaku silup* is a metaphorical and flowery phrase. This flowery arrangement of words is very beautiful and well-heard (*Ensaiklopedia Bahasa Melayu*, 2008: 200). One of the most interesting expressions of *jaku silup* in Iban language art is the expression *buah ilang-ilu*,



*diempa mati apai, enda diempa mati indai* (the fruit *ilang-ilu*, if eaten father will die; if not eaten, mother will die). The expression *buah ilang-ilu, diempa mati apai, enda diempa mati indai* in the book *Jaku Dalam* by Janang Ensiring (2009: 67) describes a very difficult situation or dilemma – to do is wrong and not to do is not right either because both actions will certainly have a devastating effect, both the father and mother will die. Here, in this context of the expression, the *ilang-ilu* fruit is not a literal reference to a fruit but rather represents a very situation or dilemma that is dangerous for individuals in certain situations.

*Jaku silup* is often spoken by the community because it has messages of counsel and warning (*Kamus Dewan Edisi Keempat*, 2005: 181; Hajj Zainal Abidin Safarwan. 2002: 1403). The Iban people are rich in their *bungai jaku* (language art), and they are intimately acquainted with *jaku silup* in their daily lives. In the education system in Malaysia, *jaku silup* is taught through Iban language classes from Primary 3 onwards to Form Five in the Aesthetic Component of the language in the syllabus. This is because *jaku silup* is a unique, figurative and metaphorical language. The problem is, many of Iban students at school find it difficult to understand *jaku silup* as it is created using flowery and connotative language which requires high-level critical cognitive reasoning and perceptions to understand it in any communication (Nor Hashimah, 2014). As a result of this problem, students may find it difficult to use the correct language style (Yahya Othman, 2011: 30) because the meaning in *jaku silup* is either hidden or implied, riddled and unambiguous in communicating its message (Hasmidar Hassan et al, 2016: 97).

The focus of the Iban language curriculum on language art is learning about idiomatic expressions, so that students can be more creative in writing essays. The language of *jaku silup* is often referred to as a metaphorical language (and sometimes as ‘circuitous language’) because the meanings of this language are implied or unknown from the word itself, because its meaning is hidden from its grammatical order. That is why it is not easy for students to understand the meaning expressed in the metaphorical forms such as proverbs, metaphors, idioms, personifications and hyperboles (Nafisah Abdul Hamid, 2015: 56) and the like, as these are all idiomatic expressions such as *jaku silup*.

*Jaku silup* is taught in schools so that students can produce beautifully poetic speech or writings. When students are able to master this beautiful language style, they will be able to produce better and higher quality of creative essays. As an aspect of Iban language art, *jaku silup* is often decorated with floral and figurative words to give a sense of beauty, aesthetic and emphasis to the importance of what is to be conveyed to the audience (Kurikulum Standard Sekolah Menengah, 2015: 48).

The use of this language style (Nik Hassan Basri, 2005: 83), coupled with the right word selections in the expressions of *jaku silup*, can help students express their ideas thoughtfully, deeply, creatively and effectively. Today *jaku silup* is used as a literary device to express their thoughts and feelings. However, this artistic writing skill and local wisdom does not come mere rolling. Students themselves need to be determined, diligent, persistent and constant as well as consistent enough to read the works of Iban literature extensively and intensely, in order to familiarize themselves with the elements of metaphor when inventing expressions of *jaku silup*.

## Conclusion

*Jaku silup* needs to be documented immediately the elders in the Iban community who are the source of the procurement and referral of *jaku silup* expressions have become less and less day-to-day. These elders are the reference experts because they are the ones who create and collect *jaku silup*. So far the Iban community has lacked the source of *jaku silup* in the form of writing.



Scholars in Iban literature need to consider efforts and plans to collect and produce a corpus of *jaku silup* so that it will not be swallowed up in this era of modern time (Alli Majang, 1968: 54). The authorities in the Iban community should also be proactive in promoting *jaku silup* as an intellectual resource of local wisdom to educate the people to be wise and high-minded. The expressions of *jaku silup* should be upheld and regarded as an Iban identity and pride, in addition to preserving it as a cultural heritage, intellectual wealth of higher education among the Iban community. Thus, *jaku silup* can be one of the fundamental elements of the Iban civilization on earth. As it is known, they have been stuck in the mouths of the Iban because of the sweetness and cleverness of his words (Zainal Abidin bin Ahmad, 1962: 165). *Spam* is widely used for the purpose of telling the truth, although it is made up of a short, simple group (sentence) to satisfy the written and implied meaning. Thus, for the time being, sometimes the principles of life, rules of conduct or advice are given by an intelligent individual.

It can be said that *jaku silup* indeed reflects the thoughts, views, personalities, civilizations and local wisdom of the Iban people. To this day *jaku silup* is still relevant and preserved because of its social and educational functions. Apparently, *jaku silup* exists as a result of the observations and interpretations of the Iban people on the experiences of life, the events they go through, the environment around them and all the various episodes and events (Nilwati, 2012: 17) they have experienced in the past their own community.

In fact in the teaching of the Iban language art, *jaku silup* is nothing new. The component of this language art is still wide open for study in many other areas that need to be researched. This article can therefore supplement the number of books on the Iban language. Future research should focus on the application of intertextuality theory to study other types of languages. Of course, there are other elements in other languages and it is suggested that studies be carried out to look at comparisons or similarities between these elements.

It looks that *jaku silup* reflects the Iban language in Sarawak. The use of clear and concise language with the use of flowery language furthers the verses spoken. With good speech, the Iban are better known to other people in the country and abroad. Therefore, it is appropriate that *jaku silup* be exposed to audiences such as lecturers in higher institution of learning, especially teachers and students in schools (Mariam Binti Md Saad, 2011: 96), to create a conducive environment for learning.

As language proficiency is a component taught in primary and secondary schools, *jaku silup* is a part of this main topic applying language art in communication. The *jaku silup* expressions are also present in the Iban folk poetry that existed in the early civilization of the Iban community itself (Chemaline Osup, 2011: 16). In the expressions of *jaku silup*, there are stories that carry certain meanings, and they often depict the truths and realities of the Iban people. These short stories in *jaku silup* are easy to remember because they contain meaningful symbols. Thus *jaku silup* became an important academic material in teaching and educating the Iban community. It can be said that *jaku silup* are a form of graphic and specific analogy (Nurhiza Mohamed, 2015: 32) but they are easy to understand as the meaning represented by the analogy clearly states the context taught by the individual who expresses it, which may require further explanation.

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# FACEBOOK ADVERTISING: FACTORS INFLUENCING PURCHASING DECISION

Pragash Muthu Rajan<sup>1</sup>

Fong Mi Lyn<sup>2</sup>

Kok Seow Sian<sup>3</sup>

Liew Shen Yi<sup>4</sup>

Ng Siew Mun<sup>5</sup>

<sup>1</sup>Faculty of Arts and Social Science, Universiti Tunku Abdul Rahman (UTAR), Kampar, Perak, Malaysia. (E-mail: pragashm@utar.edu.my)

<sup>2</sup>Faculty of Arts and Social Science, Universiti Tunku Abdul Rahman (UTAR), Kampar, Perak, Malaysia. (E-mail: fmlyn77@gmail.com)

<sup>3</sup>Faculty of Arts and Social Science, Universiti Tunku Abdul Rahman (UTAR), Kampar, Perak, Malaysia. (E-mail: serenekss03@gmail.com)

<sup>4</sup>Faculty of Arts and Social Science, Universiti Tunku Abdul Rahman (UTAR), Kampar, Perak, Malaysia. (E-mail: liewshenyi98@gmail.com)

<sup>5</sup>Faculty of Arts and Social Science, Universiti Tunku Abdul Rahman (UTAR), Kampar, Perak, Malaysia. (E-mail: estherngsiewmun@gmail.com)

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**Abstract:** *Nowadays, social media has provided new opportunities of online shopping that benefit both the consumers and the marketers. Most of the sellers who sell product or services on their personal social media platforms are facing the issue of figuring what are the aspects that could influence consumer in their decision to purchase product or services from the sellers, especially young adults which are active in social media platform. Hence, exploring the factors influencing young adults purchasing decision based on Facebook advertising is the main objective of this study. Information seeking, interpersonal utility, and convenience are the variables utilized in examining the student's purchasing decision, in-line with the Uses and Gratifications Theory approach. Quantitative research method has been employed in this study. The data was collected from 309 undergraduates from a private university in Malaysia. The study revealed strong positive correlation between all three independent variable and the dependent variables. This study would provide useful insights to the Facebook's personal sellers to promote their products or services in a better way to target their potential customers effectively.*

**Keywords:** *Social media, Facebook advertising, purchasing decision, undergraduates, Uses and Gratifications Theory*

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## Introduction

The way people shop has altered and developed greatly in the past few decades. With today's information and modern communications technology, consumers can use a variety of social media and different websites to do their shopping (Nadeem et al., 2015, Zhang et al., 2017). This type of shopping mode is called online shopping (Pham et al., 2018). Driven by the Malaysian shoppers, Malaysia has become one of the fastest growing online markets. According to Statista (2020), Malaysia's revenue in via online market is estimated to reach US\$4,455m in 2020. With approximate annual growth rate of 18.0%, it is projected to obtain a market volume of US\$8,635m by 2024. Nevertheless, the increase in the usage of the Internet has positively influences Malaysia's online shopping trend.



Online shopping trend among internet users in Malaysia has developed considerably over the past two decades (Soh et al., 2020). Apart from online shopping platforms such as Lazada, Shopee, Zalora, Mudah.my, and so forth; social media sites, especially Facebook has also become another popular platform for online shopping (Kawaf & Istanbuluoglu, 2019). Many social media users started to sell products through their personal Facebook accounts. According to Lee et al. (2016), up 94% of Facebook users find and discover new products when they scroll through their account and 62% of them will even make a purchase of that product.

University students particularly, with the age range from 18 to 30 years old show that they are more likely to purchase from Facebook as they always have a strong Internet connection wherever they are (Farah et al., 2018). The level of their digital literacy also affects their online purchasing decision (Kumar & Govindarajo, 2015). However, studies conducted on online purchasing behaviour among university students are scarce, especially purchasing with personal sellers in Facebook. Therefore, it is important to identify the determinants of online purchasing decisions based on Facebook advertisements by personal sellers.

Uses and Gratifications Theory (UGT) is often use to understand the impact of social media on its users. Five most acknowledged gratifications applied in the past studies include interpersonal utility, information seeking, entertainment, passing time, and convenience (Buzeta et al., 2020; Kircaburun et al., 2020). However, Karimi et al. (2014) revealed that the three most influential factors which motivate Malaysian users to use social media are interpersonal utility, information seeking, and entertainment. Thus, these three factors will be employed as independent variables in this study to investigate its impact on the online purchasing decision based on Facebook advertising.

Therefore, based on the discussion above, present study is aims to investigate the relationship between interpersonal utility, information seeking, and entertainment and purchasing decision based on Facebook advertising by personal sellers among university students.

As such, the research poses the following questions:

- RQ1: What is the relationship between interpersonal utility and online purchasing decision among university students?
- RQ2: What is the relationship between information seeking and online purchasing decision among university students?
- RQ3: What is the relationship between entertainment and online purchasing decision among university students?

## Literature Review

### *Purchasing Decision*

Purchasing decision can be explained as how consumers purchase and discard ideas, experiences, goods or services as a means to meet the consumer's wants and needs (Kotler & Keller, 2011). In some cases, a problem solving activity will arise when purchasing and this will provide the consumers with a chance to resolve the challenges through stages (Agosi & Pakdeejirakul, 2013). The purchasing decision process is made up of five phases, which are problem recognition, information search, evaluation of alternatives, purchase decision, and post purchase behaviour (Qazzafi, 2019). To better understand consumer's purchasing decision, marketers should to carry out advertising and promotional campaigns to influence consumer buying (Haider & Shakib, 2018). This is because consumer decision serves as a powerful tool for marketers to achieve their good business (Sama, 2019). Furthermore, in the recent days, the integration of social media sites as a strategic marketing tool has delivered highly persuasive influence towards customer purchasing decision (Zhang et al., 2016).



Customers are more motivated to use social media to check on a product, the quality and the testimonials from previous buyers to help determine the trustworthiness of the product (Ahmed, 2020). Tuten and Solomon (2020) further emphasised that social media advertising plays prominent role in influencing the consumer's decision making through promotion and active interaction with the seller. Social media refers to Facebook, YouTube, Instagram, Twitter, Snapchat, WeChat, Whatsapp, Weibo (Fuchs, 2017). However, in this study, the only social media sites involve is Facebook. Therefore, any types of advertisement or promotion stuff posted by the personal sellers in their own Facebook account are considered as Facebook advertising, such as Facebook Live, Facebook Stories, videos, photos, posts, and so forth.

### ***Interpersonal Utility***

Interpersonal utility is also referred as social interaction (Whiting & Williams, 2013), is one of the factors motivate people to use social media to communicate and interact with others. Whiting and Williams (2013) further added that by interacting with people in one's social circle and update themselves with the latest issues, users tend to spend more time in social media sites, which intuitively influence their decision to purchase online based on the social media advertisements. Liani and Rina (2020) further explained the attributes of interpersonal utility in using social media include individual's intention to take part in discussion, to support others, to develop a sense of belonging, to get more point of views from others, to meet new people, and to get help from others. Personal sellers in Facebook are usually promote their product via Facebook Live, or by posting videos or photos of the product, which enables potential buyers to interact with the seller to establish a better relationship before purchasing the product offered by the seller. This is similar to the purpose of using social media. Since interpersonal utility is proven to be a factor to motivate users to spend time in social media, its ability to influence online purchasing decision especially in Facebook remains unanswered. Hence, the relationship between interpersonal utility and online purchasing decision will be explored in this study.

*H1: There is a positive relationship between interpersonal utility and online purchasing decision among university students.*

### ***Information Seeking***

Information seeking is about seek out for information or to self-educate (Whiting & Williams, 2013), which is an important purpose for the Internet users (Hur, 2017). There are few reasons why consumers seeking information online, such as information can be obtained easier, free of charge, and fast (Liani & Rina, 2020). Consumers believe that advertisements usually supply important information related to the product of service which makes them more willing to further research about the product of service (Bomariya & Singh, 2011). The degree of the information value in an advertisement in relation to the product or service will greatly influence response of consumer and determine its effectiveness (Rathy & Samy, 2015). Social media is considered as a useful tool to search for information because it is possible to reach the latest information. Furthermore, consumers who are mindful are more likely to use social media to search for the information and meant to employ it in online purchasing (Kang & Johnson, 2015). Personal sellers in Facebook always share videos and photos about the products. They also provide more detailed information through Facebook Live, which also serves as a question and answer sessions for the product promoted. This would equip the potential buyers with sufficient information before deciding whether to buy the product. Therefore, it is crucial to determine the impact of such a way of information seeking towards online purchasing decision.

*H2: There is a positive relationship between information seeking and online purchasing decision among university students.*

### ***Entertainment***

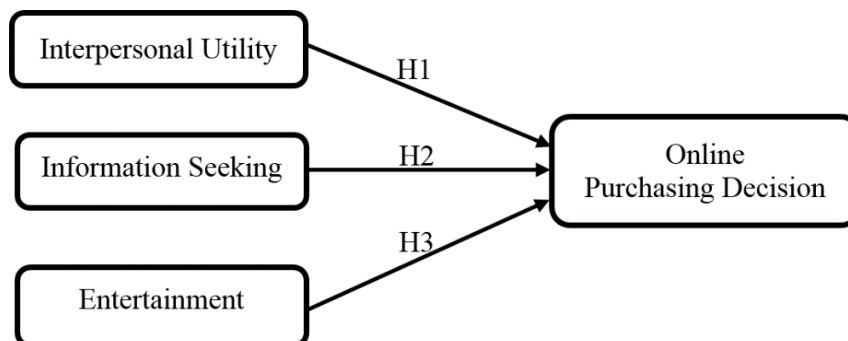
Entertainment is defined as pleasurable, fun, and enjoyable (Whiting & Williams, 2013). Najmi and Ahmed (2018) observed that entertainment is an important factor which attracts the attention and engagement of customers in online purchasing. Elliott and Speck (2005) stated that a highly functional and entertainment business website will help consumer to shop easily with positive mind. It can influence visitor to stay and explore the content with enjoyable feelings which tend to increase the frequency of online purchases and loyalty. ur Rahman et al. (2018) described that consumers are motivated by two shopping motivations; utilitarian and hedonic values. Utilitarian is based on rationale while hedonic shopping is about seeking pleasure. Ulaan et al. (2016) described enjoyment as the level of satisfaction that consumers feel during online purchase; the more enjoyable the processes of purchasing, the more likely consumers will repeat-purchase. Therefore, entertainment is another important reason for consumers to purchase online. Personal sellers who promote product in Facebook often use humour to convey the message about their product, especially through Facebook Live. This could enhance potential consumers' pleasure in making online purchasing decision.

*H3: There is a positive relationship between entertainment and online purchasing decision among university students.*

### **Underpinned Theory**

Uses and gratifications theory (UGT) is focused on audience and understand what and why consumers do with the media instead of what media do to consumer (Whiting & Williams, 2013). This theory has been widely adopted in investigating consumers' online shopping behaviour (Huang & Zhou, 2018). Uses and gratification theory has more related as a tool to understanding how people connect themselves with the media and technologies (Eginli & Tas, 2018). Therefore, by applying UGT, this study pursues to deliver a more comprehensive understanding of why consumers use social media, especially Facebook to make online purchasing.

Based on the above reviews on the existing literature, the research framework of the study is developed as shown in Figure 1.



**Figure 1: Research Framework**

### **Methodology**

#### ***Sample and Sample Size***

The study was carried out among undergraduates from a private university in Malaysia. Quantitative research approach was applied in this study, using questionnaire as data collection tool, and convenience sampling as sampling technique. Undergraduates from a particular



faculty were recruited as respondents of this study. Based on data obtained from Department of Student Affairs, the total undergraduate population of the faculty is less than 1700, as of December 2019. Thus, as per Krejcie and Morgan's (1970) sample size guideline, it requires a sample size of 310 for a population of less than 1700 (see Table 1).

**Table 1: Sample Size Table**

Population Size = N	Hypotheses
1500	306
1600	310
1700	313

Source: Krejcie & Morgan (1970)

### ***Data Collection Procedure***

Online questionnaires were distributed to 310 respondents. Potential respondents was first approached by the researcher through Facebook Messenger and requested to share their student ID. Once the respondent's identity is confirmed as undergraduate, the online questionnaire will be shared through the Facebook Messenger. This process was stopped once the questionnaire shared with 310 respondents. The online survey method was selected because its more inexpensive compared to the cost of traditional paper-and-pencil survey (Rudestam, 2017).

### ***The Instrument***

The questionnaire consisted a total of 25 questions in two sections. Section A consisted of five questions on the respondents' demographic information, while Section B consists of 20 questions combined for purchasing decision, interpersonal utility, information seeking, and entertainment (five items for each variable). The items of purchasing decision were extracted from a scale developed by Lautiainen (2015). The items of information seeking were derived from Chaturvedi et al.'s (2016) scale. Meanwhile, the items of both interpersonal utility and entertainment were based on Voorveld et al.'s (2018) scale. All the items were adopted and modified. All items in Section B were measured with a five-point Likert-type scale where 1 represents "Strongly Disagree", and 5 indicate "Strongly agree". The scales reported Cronbach's alpha value. The reliability of the variables ranged from 0.604 to 0.855 for this research as all within the acceptable range. Table 2 below indicates the reliability test results.

**Table 2: Reliability Test Results**

Variables	Items	Cronbach's alpha	Strength
Purchasing Decision	5	0.812	Very Good
Information Seeking	5	0.711	Good
Interpersonal utility	5	0.803	Very Good
Entertainment	5	0.898	Very Good

## **Results and Analysis**

### ***Response Rate***

The researcher obtained 309 of usable responses from 154 male and 155 female respondents, which yielded 99.68% success rate.

### ***Hypotheses Testing***

Pearson's correlation coefficient analysis was performed to identify the relationship between the independent variables and the dependent variable. Table 3 shows the results of the analysis.

**Table 3: Pearson’s correlation Result**

		Correlations			
		Purchasing Decision	Interpersonal Utility	Information Seeking	Entertainment
Purchasing Decision	Pearson Correlation	1	.811**	.718**	.809**
	Sig. (2-tailed)		.000	.000	.000
	N	309	309	309	309
Interpersonal Utility	Pearson Correlation	.811**	1	.686**	.818**
	Sig. (2-tailed)	.000		.000	.000
	N	309	309	309	309
Information Seeking	Pearson Correlation	.718**	.686**	1	.675**
	Sig. (2-tailed)	.000	.000		.000
	N	309	309	309	309
Entertainment	Pearson Correlation	.809**	.818**	.675**	1
	Sig. (2-tailed)	.000	.000	.000	
	N	309	309	309	309

According to the shaded coefficient values shown in Table 3, all three independent variables (interpersonal utility, information seeking, and entertainment) revealed positive and significant relationship with purchasing decision. As per Schober et al. (2018) guideline of interpreting correlation coefficient,  $r$  value in the range of 0.70 to 0.89 is considered as strong correlation. Therefore, it can be interpreted that interpersonal utility, information seeking, and entertainment have strong positive correlation with purchasing decision.

### Discussion of Hypotheses

***H1: There is a positive relationship between interpersonal utility and online purchasing decision among university students***

The first hypothesis of the study is to determine the relationship between interpersonal utility and purchasing decision based on Facebook advertising. According to the Pearson correlation result shown in Table 3, the  $r$  value of 0.811 ( $p=0.000$ ) is indicating a strong and significant positive relationship between interpersonal utility and purchasing decision. Moreover, interpersonal utility has the highest coefficient value than information seeking and entertainment.

Interpersonal utility can be very useful and effective if it is used correctly. The reason behind this positive relationship is that interpersonal utility can be referred as a feeling of satisfaction one gets from purchasing products or services, and the statistics of this interpersonal utility can be used as a tool by Facebook advertising. The finding is consistent with past studies by which also observed interpersonal utility as the most prominent impulse that triggers respondent’s behavioural towards social media advertising (Celebi, 2015; Lee et al., 2016). Thus, the hypothesis is accepted.

***H2: There is a positive relationship between information seeking and online purchasing decision among university students.***

The second hypothesis of the study is to determine the relationship between information seeking and purchasing decision based on Facebook advertising. According to the Pearson correlation result shown in Table 3, the  $r$  value of 0.718 ( $p=0.000$ ) is indicating a strong and significant positive relationship between information seeking and purchasing decision.



The easier the process of seeking information, the more influential it is on the consumers' purchasing decision. This finding is consistent with past studies which claimed that consumers are able to understand more information about a product by simply going to the sellers' profile and interacting with them directly (Bomariya & Singh, 2011), and when this process of information seeking is made easier, consumers could make their purchasing decision even faster and with more confidence (Rathy & Samy, 2015). This is because consumers tend to seek opinions online and share it among their social media friends, just as they do offline, which strongly affects their online purchasing decision (Bilgihan et al., 2014). Furthermore, the act of information seeking increases familiarity with the personal seller and the sense of social presence which in turn helps to make effective online purchasing decision (Hajli et al., 2017). Thus, the hypothesis is accepted.

***H3: There is a positive relationship between entertainment and online purchasing decision among university students.***

The third hypothesis of the study is to determine the relationship between entertainment and purchasing decision based on Facebook advertising. According to the Pearson correlation result shown in Table 3, the  $r$  value of 0.809 ( $p=0.000$ ) is indicating a strong and significant positive relationship between entertainment and purchasing decision.

The finding is consistent with past studies which claimed that entertainment is positively connected with attitude towards Facebook advertising (Celebi, 2015; El-Ashmawy, 2014; Julianto, 2017). Abu-Ghosh et al. (2018) further highlighted that entertainment is an important variable when evaluating attitude towards Facebook advertising which is able to grab the consumers' attention almost instantly. This means that entertainment is also a vital factor to enhance online purchasing decision among consumers. Thus, the hypothesis is accepted.

## **Conclusion**

The main objective of this study was to identify the relationship between interpersonal utility, information seeking, and entertainment (independent variables) and the online purchasing decision (dependent variable) based on Facebook advertising. It was found that all three independent variables have a strong positive relationship with online purchasing decision. It is important to highlight that interpersonal utility has the highest coefficient value towards online purchasing decision.

This study discovered that interpersonal utility, information seeking, and entertainment are strongly influence undergraduate's online purchasing decision based on Facebook advertising posted by personal sellers. Therefore, personal sellers in Facebook should pay more attention on these three factors to further improve the visibility of their Facebook business and to increase their sales growth among university students.

## **Recommendation**

Future researchers are suggested to involve respondents from other faculties as students from one faculty do not represent the whole population of the university. Furthermore, the factors influencing students' online purchasing decision may be different with each faculty. Since the present study unable to recruit equal number of respondents from all three main ethnics in Malaysia, it is recommended for future researchers to consider involve respondents from other ethnics in equal numbers. By doing so, the effect of the independent variables toward the online purchasing decision could be analysed whether the influencing factors can be different on students from different races. Last but not least, future studies should also investigate other social media along with Facebook.



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## THE IMPACTS OF INTERNATIONAL GUESTS' EXPERIENCE ON LOYALTY IN HOSTELS

Sarinya La-ong-in Thayarnsin<sup>1</sup>

<sup>1</sup>School of Tourism and Services, University of the Chamber of Commerce (UTCC), Thailand, (E-mail: sarinya\_lao@utcc.ac.th)

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**Abstract:** *Customer loyalty plays a crucial role in the success of hostels in the competitive accommodation business market. This study aims to evaluate the roles of tourist experience, memory and image by examining their influences on the process creating customer loyalty towards the hostels. The study adopts a quantitative approach. This study also draws a comprehensive data set (N=445) using a convenience sampling approach. The sample was international guests who have experienced in hostels in Bangkok, Thailand. The study employed confirmatory factor analysis and structural equation modelling to achieve the objectives. Findings from the structural analysis indicate a good fit for the proposed model. The findings also reveal that guest experience has significant associations affecting memory which in turn influences loyalty. Subsequently, guest experience has a positive effect on image which in turn influences loyalty. Consequently, guest experience has a significant influence on loyalty. Several implications for theory and practice are discussed in this study.*

**Keywords:** *Experience, Image, Loyalty, Hostel*

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### Introduction

Specialist accommodation has been considered as an emerging sector providing an alternative to tradition forms of accommodation. According to Morrison et al. (1996), specialist accommodation is a broad term encompassing farm stays, stately homes, health farms and bed and breakfasts. The hostel industry is one of the fastest growing segments of the hospitality industry and also is becoming a more popular alternative than traditional hotels, especially for millennium travelers aged from 18 to 35, as noted by Forbes (2016). As presented by Research and Markets (2020), the demand for hostels in the global market has significantly increased in 2015-2019 and this trend is expected to rise tremendously in the next four years (2020-2024). The hostel industry is currently valued at \$5.2 billion in bed revenue, and is forecast to grow by 7-8 percent year-over-year. A large number of people stay at hostels in order to meet people, to make new friends and to listen to others' stories and tips (Verissimo & Costa, 2018). The core principle of the hostel concept is the surroundings that share beliefs and behavior as well as enhance a feeling of enjoyment with others. Moreover, hotel guests seek out new experiences as well as make social connections. Therefore, it is undeniable that the hostel industry has become one of the dominant segments of the accommodation industry and also focuses on consumers' experience so as to ensure their favorable behavior and loyalty.

Experience has been considered one of the most important predictors of tourists' behavioral intention. In the context of tourism, Oh, Fiore and Jeoung (2007) mentioned that the tourist experience refers to everything at a destination that tourists go through such as perception, behavior, emotion and cognition. Similarly, hoteliers have to concern that consumers nowadays spend money on their experiences rather than their material possessions. In addition to this concern for the experience during staying in accommodations including hostels, they should set up an attractive common space and activities to ensure a good perceived experience from hostel guests. Also, they can do enhance your current practices in order to



deliver the guest experience. Finally, satisfied hostel guests are a powerful marketing tool in achieving a competitive advantage in a very competitive hotel industry.

The existing research literature on hostels focused on factors influencing loyalty in the accommodation industry. The following factors used in determining loyalty in the literature are service quality (e.g. Alexandris et al., 2002; Juwaheer, 2004; McCain et al., 2005; Tsauro et al., 2002; Malik et al., 2018), perceived value (Nasution & Mavondo, 2005, Brady et al., 2005; Cronin et al., 2000), customer satisfaction (e.g. Bowen & Chen, 2001, Han et al., 2008; Kim et al., 2008, Chitty et al., 2007), image (e.g. Ekinici et al., 2008; Kandampully & Hu, 2007) and involvement (e.g. Back & Park, 2003, Han et al., 2008) in several context of accommodation such as hotels, youth hostels and casino hotels. However, hostel guest experience is a lack of literature and require further investigation. Also, few studies have tested of these variables including experience, memory and image in a single model of loyalty in the context of hostel industry. This study therefore aims to propose a model describing the relationships between tourist experience, memory and image on consumer loyalty. The study focused on hostels in Bangkok, Thailand which is a highly competitive environment.

The lack of existing research on guests' experience of hostels drove the formulation of the research objectives. The perspective of guests was deemed necessary to gain an overall understanding of the nature of the experience. Thus, stated explicitly this study aims to:

1. investigate relationships among tourist experience, memory, image and consumer loyalty for hostels by proposing and testing a theoretical model and
2. test the mediating impact of memory and image components.

### **Literature Review**

The hostel industry has been regarded as one of the fastest segments of the hospitality industry. Nowadays, the hostels have changed from the simple and dormitory-style hostels with no amenities in the past to the hostels with chic design and private rooms. This type of accommodation is drawing millennials attention with fun environments including a common space, coffee bar and areas for cooking or having activities together. According to Southeast Asia hostel market update (C9 Hotelworks, 2018), the growth of hostel market in 2017 rose to 32% in bed inventory and there are 63,632 beds in 1,766 properties across Southeast Asia. Compared with its prolific tourism numbers in Southeast Asia, Thailand continued to increase its market share with 41%. Moreover, top five hostel market leaders in Southeast Asia are Thailand (25,207 beds in 722 hostels), followed by Malaysia (9,113 beds in 263 hostels), Vietnams (7,763 beds in 221 hostels), Combodia (5,560 beds in 138 hostels) and Singapore (5,541 beds in 92 hostels). Thus, Thailand is the largest sector of the hostel industry in Southeast Asia.

Changing consumer behavior is said to be pervasive in today's society, in other words, people are concerned with engaging experiences rather than with buying goods and services (Postrel, 2003; Richards, 2001). The growth of hospitality sector depends on how to offer distinct and enriched consumer experiences, or the consumption of experiences. Therefore, the first construct used in this study is experience.

Pine and Gilmore (1998) noted that experience refers to a distinct economic that offers to commodities, products and services with a unique, memory and personnel. It is undeniable that tourist experience is not easy to understand and is a complex construct (Neufofer, Buhalis & Ladkin, 2014). Urry (1990) further explained that the tourist experience is inherently personal. Several ideas of consumer experience have presented in the literature. To start with, Walls et al. (2011) proposed the basis of consumer experience in the hotel and tourism industry. The main four components in the study of Walls et al. (2011) are ordinary, extraordinary,



cognitive and emotional experiences. The researchers believe that these four components can help to understand consumer experience in the context of hotel and tourism. Tung and Richie (2011) mentioned that an unforgettable trip in their study consisted of four dimensions of experience including expectation, recollection, affection and consequentiality. In the following year, Kim et al. (2012) stated that the researches related to tourism experience in the literature has great value, however a lack of empirical studies focused on memorable tourism experiences (MTEs). They claimed that MTEs have been considered an important factor influencing behavioral intentions. They also defined MTEs as travel experiences that recall and remember after an event has occurred as well as are constructed based on an individual's assessment. Thus, their study proposed a seven-dimensional MTE scale including hedonism, local culture, knowledge, refreshment, novelty, meaningfulness and involvement. Furthermore, Sfandla & Bjork (2013) proposed a framework of a tourism experience network based on value line logic by integrating the concepts of companies, consumers, service providers and other main elements. Kim and Ritchie (2014) pointed out that the important dimensions of MTEs include local culture, involvement, refreshment, hedonism, knowledge, novelty and meaningfulness. The study of Tsai (2016) investigated memorable tourist experiences when consuming local food and noted that MTEs are important predictors of tourists' positive behavior. Recently, the study of Sharma and Nayak (2019) confirmed that memorable tourism experiences (MTEs) are designed in order to consolidate and reinforce the recollection of pleasant memories of experiences. Tsai (2016) confirmed that the formation of memorable or unforgettable experiences must lead to sustainable development of tourist destinations.

Although tourist experiences developed from a variety of factors in several previous studies, this study focuses on the study of Pine II and Gilmore (1999, 2011) or Pine and Gilmore's experience economy paradigm (the 4Es). Gilmore and Pine (2002) asserted that this paradigm stands out among applications of the hedonic-experimental view of consumer behavior and suggested that it is appropriate for investigating experiences of tourism products in both hotels and restaurants. Also, other sections in the context of service industry have applied the 4Es in several previous studies such as the wine tourism experience (Quadri-Felitti & Fiore, 2012), the heritage trail experience (Hayes & MacLeod, 2007), the cruise experience (Hosany & Witham, 2010), experience in the bed and breakfast setting (Oh et al., 2007) and the special event experience (Pullman & Gross, 2003). They mentioned that the advent of the experience economy era is the fourth stage of development after the agricultural, industrial and service economies. These experiences are memorable and unforgettable occurrences from consumers. Therefore, the study of Pine II and Gilmore proposed four main ideas of experience including aesthetics, entertainment, education and escapism.

Four realms of experience value in the paradigm of experience economy (Pine & Gilmore, 1999) are aesthetics, entertainment, education and escapism based on the consumers' active and passive participation as well as on absorption or immersion in the experience. Active and passive participation refers to the level of consumer involvement in creation of the experience while absorption is "occupying customers' attention by bringing the experience into the mind" and immersion is "becoming physically or virtually a part of the experience itself" (Pine & Gilmore, 1999, p. 31). Educational experience refers to consumer increases skills and knowledge through absorbing information presented in an interactive way. In this study, staying at hostels can enhance tourists' knowledge and skills by engaging special events with others such as cooking classes. Another realm is esthetic experience that is defined as consumer enjoys just being in a sensory-rich environment. In other words, tourists are engaged by presenters during their special events when they stay at hostels. Entertainment experience



refers to consumer's attention is occupied by the business offering. The other realm is escapist experience referring to consumer as an active actor or participant who shapes events.

Another variable in this study is image. There is a substantial body of empirical and theoretical writing on the topic of importance of image. Image is described in several disciplines including environmental planning, geography, psychology (Echtner & Ritchie, 1991) marketing and behavioral science (Crompton (1979). Martineau (1958) initially defined image as shopper's mind on functional as well as psychological aspects of store. Echtner & Ritchie (1991), highly cited researchers, indicated that image is primary concerned with the field of psychology and image can be described as a subset of this much broader field in imagery research. One of the most widely mentioned definitions of image is noted by Keller (1993) defining image as "Perception about a brand as reflected by the brand associations held in consumer memory" (p. 3). However, the majority of previous studies defined destination image as a set of ideas, expectations, emotion thoughts and impressions that a person as toward a specific destination (Kim and Richardson, 2003; Assaker, 2014; Baloglu & McCleary, 1999; Beerli & Martin, 2004). Similarly, the study Crompton (1979) is one of the most commonly cited terms of destination image describing as "the sum of beliefs, ideas and impressions that a person has of a destination" (p.18). Related to this study, corporate image has long been recognized as a vital role in the overall evaluation of a business, as noted by Bitner (1990). As mentioned by Keller (1993), brand image has been considered as one of the key factors of marketing research because of its role in building long-term brand equity as well as its role as a foundation for tactical marketing-mix. In the same way, hostel image derived from past experiences has been identified as an important role on tourists' decision making to use a hostel as well as their loyalty. Kim and Kim (2005) assert that brand image in the hotel industry plays a role as a strategy to differentiate from competitors in the competitive environment. Thus, image is made on the minds of consumers when they hear the name of a business (Nguyen, 2006).

The other variable is customer loyalty. Loyalty is regarded as a main key of a business for driving profitable growth (Blackton, 1995). Loyalty is defined as "a biased behavioral response expressed over time by a decision making unit with respect to one or more alternative brands out of a set of brands and being a function of psychological processes" (Jocoby & Kyner, p.2). Similarly, loyalty has defined as a characteristic of customers who considered only the same brand as well as repurchased that brand without seeking any information related to it (Newman & Werbel, 1973). The study of Fornell (1992) revealed that not only repeats purchasing but also willing to spread positive word-of-mouth about a service provider are considered the leading indicators of customer loyalty. Oliver (1999) has defined loyalty as "a deeply held commitment to rebuy or re- patronize a preferred product or service consistently in the future, causing same repetitive brand or same brand-set purchasing, despite situational influences or marketing efforts" (p.31). Later, loyalty is described as a product of repeat purchase, self-stated retention, price insensitivity, resistance to counter-persuasion, and recommendation to others (Jaishankar et al., 2000). Chu (2009) also stated that loyalty is a positive and behavior of customers that promises to repurchase the same brand in the future. Given that the main reason for customer loyalty is the profitability of firms, loyalty refers to the consumers' deep commitment to both products and services, in other words, the customers will continuously repurchase products or services from the same brand. A typical loyal customer will not switch to other brands under the change of market situation as well as the competitive market power, as indicated by Oliver (1997). Therefore, the literature pointed that managers should understand the strategies building customer loyalty in order to hold on existing consumers, motivating them to spend more as well as getting them to recommend



products and service to others. Several market researchers assert that customer loyalty can lead to positive outcomes such as a reduction in costs, augmented sales, foreseeable profit flows (Terrill et al., 2000; Ostrowski et al., 1993), increased competitive advantage (Bharadwaj et al., 1993), and is critical to a firm's survival and growth (Reichheld, 1996).

Based on the literature review, the present study included two dimensions of customer loyalty including behavioral and attitudinal loyalty. Behavioral loyalty refers to a behavior that is shown by a consumer to a destination within the form of repeated purchases (Back & Parks, 2003). The other dimension or attitudinal loyalty is defined as an attitude that is shown by a consumer to a destination within the form of recommending the product/ destination to other consumers (Dick & Basu, 1994; Dimitriadis, 2006). To better understand consumer loyalty in terms of intention to revisit in the hostel business leads to increase profitability and to maintain the position of the business. Another perspective of a tourist loyalty to the hostel business is a willingness to recommend if the hostel to others including friends, family, and relatives. International tourist with positive word-of-mouth to others is considered to be an important factor enhancing the image of the hostel and therefore, the growing number of tourists is accounted to that location (Marrocu & Paci, 2013).

### ***Proposed conceptual framework and hypotheses development***

The model was used to test the key objectives in this study empirically, as shown in Figure 1. The main interest in this study was to comprehend the intricate associations among millennium guests' experience towards hostels, memory, image and loyalty. A total of five hypotheses was developed to evaluate the proposed model.

Pine and Gilmore (2011) suggested understanding the relationship between experience and memory based on empirical findings which stated that the study of consumer experience should incorporate the 4Es leading to stronger memories. Many previous studies across diverse fields have supported for the significant role of experience in memory formation such as souvenirs (Wilkins, 2011), wine tourism (Quadri-Felitti & Fiore, 2012) and cruise tourism (Hosany & Witham, 2010). The literature also indicates that experiences are crafted from tourists' traveling in enhancing their positive memories (Kim, 2010; Tung & Richie, 2011; Oh et al., 2007). In other words, the 4Es were significantly associated with positive memories. In turn, when tourists have positive memories towards somewhere in the past, they tend to revisit or to recommend somewhere to others. Previous studies have examined the impact of memory on loyalty and the findings revealed that tourists' memory of previous trips have had a positive impact on their loyalty (Dick & Basu, 1994; Lemon & Wangenheim, 2009; Wirtz et al., 2003; Morgan & Xu, 2009; Lee et al., 2009). In other words, when tourists have positive memories towards somewhere in the past, they tend to revisit or to recommend to others. Several previous studies have examined the impact of memory on consumer loyalty and the finding revealed that if tourists have had a positive memory of previous evidences or trips, they are more likely to revisit or to recommend to others (e.g. Dick & Basu, 1994; Lemon & Wangenheim, 2009; Wirtz et al., 2003; Lee et al., 2009; Morgan & Xu, 2009; Manthiou et al., 2012; Kozak, 2001; Yoon & Uysal, 2005). Therefore, there is a relationship between experience and memory which in turn leads to consumer loyalty.

Likewise, Chandralal and Valenzuela (2013) investigated the antecedents and behavioral outcomes of memorable tourism experiences (MTEs) from the perspectives of Australian tourists. The finding of this study revealed that memorable tourists influence future intention, namely intention to recommend to others. Moreover, previous studies have supported the relationship between experience and loyalty (e.g. Cronin & Taylor, 1992; Tung



& Ritchie, 2011; Woodside et al., 2004; Manthiou et al., 2012; Woodside et al., 2004; Pine & Gilmore, 2011).

Thus, there is a lack of literature mentioning the relationships among experience, memory and loyalty in the context of accommodation business, especially in hostels. Therefore, based on the empirical findings above, the following hypotheses are posited:

*Hypothesis 1: International guests' experience during stay at hostels has a positive and direct effect on their memory*

*Hypothesis 2: International guests' memory has a positive and direct effect on their loyalty*

*Hypothesis 3: International guests' experience during their stay at hostels has a positive and direct effect on their loyalty*

The relationship between tourist experience and image is scarce in the context of hospitality industry. The present study attempted to test this relationship based on a previous study in the marketing literature. Cleff, Walter and Xie (2018) as well as Kim and Chao (2019) have noted that consumers with brand experience can create deeper emotional connection to a brand leading to improve brand image. Several researchers suggest that consumers' actual experience with products and services can shape the image in consumer mind (e.g. Gronroos, 2000; Lee et al., 2008). Aaker (1996) mentioned that consumer experience with product and services has been recognized as the most influential factor on image. Moreover, hotel guests' experience has been identified as the most influential factor in determining their perceived positive image of the hotel (Kandampully & Suhartanto, 2000). It can be assumed that if tourists have experience at hostels, they are more likely to perceived a good image of hostels. Thus, the study proposed the following hypothesis.

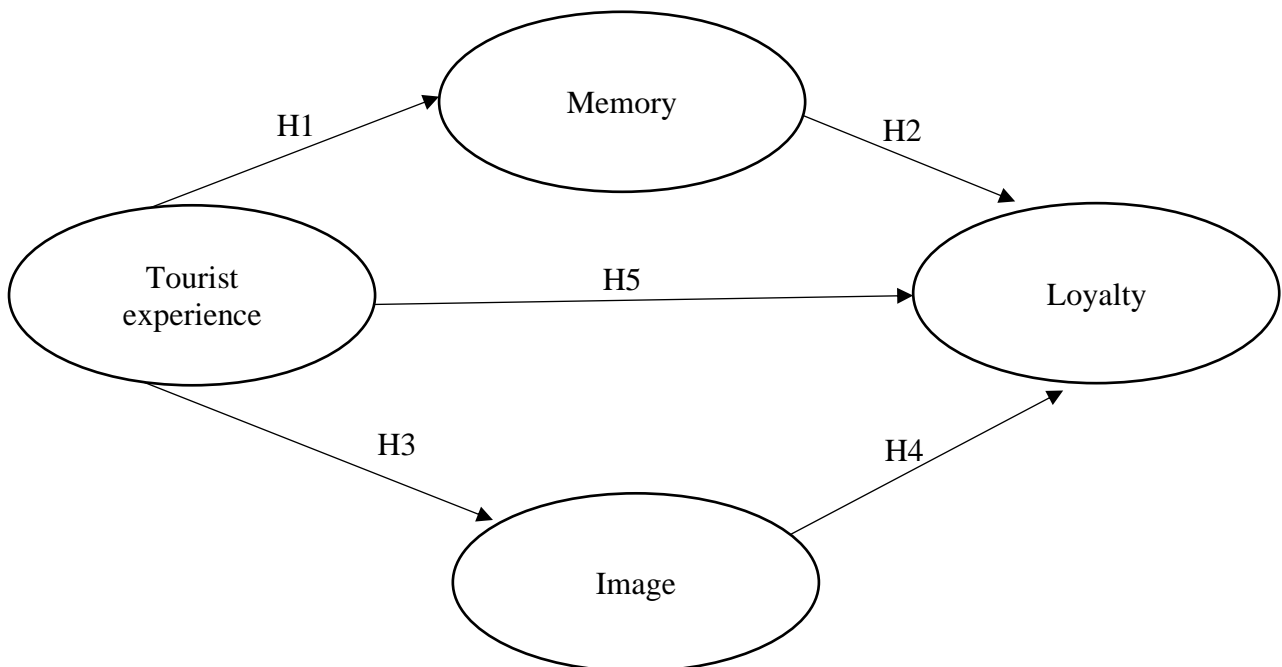
*Hypothesis 4: International guests' experience has a positive and direct effect on their perceived image*

According to Andreassen and Lindestad (1998), an image of firms or organizations plays a vital role in influencing positively and negatively consumer decision and marketing activities. Dhillon (2013) asserted that image is an important variable of a hotel in influencing consumers' perception because of its natural uniqueness including inseparability, tangibility, perishability and heterogeneity. Image is defined as the overall impression that perceived in the mind of the public about something (Mohajerani & Miremadi, 2012). That means the impression, experience and contacts of the image of service organization can differ from each customer, in other words, people perceived things in different ways. Consumers with good experience during staying in hostels can enhance their perception of hostels' image which in turn leads to their loyalty. Therefore, hostels should realize a high increase of consumer loyalty by managing and controlling service encounters. In addition, they should develop strategies to ensure the entire hostel on supporting to gain positive influence on their image influencing consumer loyalty because the image can improve financial performance, occupancy, business esteem, average price, degree of profitability and revenue, as stated by Fung So, King, Sparks and Wang (2013).

Previous studies in the context of service industry mentioned about the relationship between corporate image and consumer loyalty. To start with, the study of Ostrowski et al. (1993) and Norman (1991) demonstrate the positive correlation between the hotel image including location, employee attitude, services and facilities, and consumer loyalty including intention to repurchase and to recommend to others. In 1995, the study revealed that image of luxury hotels leads to consumer satisfaction and consumer loyalty namely consumer preference. In contrast, an undesirable image is associated with consumer dissatisfaction, as

mentioned by Mozanec (1995). After that, the researchers from previous studies asserted that the hotel image and consumer satisfaction are main factors in influencing consumer loyalty in terms of intention to repurchase, to recommend and exhibit loyalty (Kandampully & Suhartanto, 2000). The same authors also stated that “...company image also can be an important element in the value equation...company or brand image can support or undermine the value that customer’s feel they are getting, and therefore, image can affect loyalty...” (Suhartanto & Kandampully, 2003, p. 9). In the following years, the study of Kandampully and Hu (2007) presented the favorable hotel image is the important factor in determining the customer loyalty. Specifically, the findings of this study revealed that service quality and satisfaction influence the hotel image and in turn this hotel image affects customer loyalty. Finally, several studies recently confirmed the relationship between image and consumer loyalty (Muturi, Jackline Sagwe et al. 2013; Nikou, S., 2016; Nikou, S, Selamat, HB, & Che, R., 2017). Based on the aforementioned literature, consumer loyalty remarkably improves if the hostel’s image is positive. Therefore, tourists with a favorable image towards hostels tend to revisit as well as recommend to others. The following hypothesis is proposed.

*Hypothesis 5: International guests’ perceived image during their stay at hostels has a positive and direct effect on their loyalty*



**Figure 1: Proposed Model**

**Methodology**

*Measurement Development*

The questionnaire was designed in English to cater to English-speaking millennium tourists at hostels in Bangkok. The survey questionnaires had two major sections including questions to collect demographic information and questions relating to study factors. Also, description of the study provided on the first page of the survey questionnaire. Based on prior studies, the study instrument was developed and employed well-established. The survey instrument consisted of scales measuring tourist experience, hostel image and consumer loyalty. Measures for participants’ experience were previously validated from a study of Oh et al. (2007). Specifically, 16 items represented four dimensions of experience including



education, entertainment, escapism and aesthetics. A 5-point Likert-type scale from “Extremely disagree” (1) to “Extremely agree” (5) was consistently utilized to measure these study variables. In addition, hostel image was measured using scales developed by Kandampully and Suhartanto (2000). All three scales were measured by means of 5-point Likert-scale items with anchors ranging from (1) Strongly disagree to (5) Strongly agree. Examples of items are “The reputation of this hotel is good”, “The overall image of this hotel is good”. Finally, loyalty was operationalized by selecting six items from the scale by Zeitham, Berry et al. (1996) that are relevant to the study context. Examples of items are “I will remain using this hostel”, “I say positive about the hotel to others”. This scale was measured by means of a 5-point Likert-type scale with anchors ranging from (1) Strongly disagree (5) Strongly agree. The measurement scales adapted in this study had high applicability in various settings. Also, the author conducted a pre-test with five international tourists, five academics in hospitality industry and five industry professionals in order to enhance face and content validity. Therefore, the questionnaire was improved regarding to their feedback. Finally, a pilot test was carried out.

### ***Data collection***

The intent of the present study was to investigate international tourists’ loyalty towards hostels by integrating the concepts of experience and image. A quantitative approach was used applying a self-administration survey questionnaire with a convenience-sampling approach in the present study. The target population of this study was international travellers who had actually experience in staying in a hostel in Bangkok and also aged 18 years old or over were asked to fill out the questionnaires. The researcher provided a detailed description of the survey to participants and the questionnaires were given as well as retrieved onsite. The participants were received a souvenir after checking for completeness. The total of 1,200 questionnaires were distributed and the 455 questionnaires were returned with 445 usable responses. It indicated about 37.08 percent of response rate.

### ***Respondents’ profiles***

Out of 445 respondents, a majority was males (75.1%) and aged from 21 to 38, with 29.64 being the average age. In terms of household income, about 51.2% indicated that their monthly income was between \$1,000 and 1,999; 35.4%, \$2,000-2,999 and 14.3%, \$999 or less. The highest proportion of respondents reported being undergraduate-degree holders (57.8%). Additionally, about 31.5% indicated being high-school graduates and 10.7% were postgraduate-degree holders. In terms of their main purpose of traveling to Thailand, there was for vacation 93.6%. Finally, most participants were from China (53.4%), America (35.4%), Singapore (13.4%) and Canada (3.5%).

## **Results**

### ***Evaluation of measurement model***

The skewness and kurtosis values were examined and indicated no major issues regarding to the normality distribution. Thus, these values are appropriate for data analyses. After the preliminary data screening and review of the descriptive statistics, according to Anderson and Gerbing’s (1988) two-step approach, a measurement model was estimated a confirmatory factor analysis (CFA) using the maximum likelihood estimation method in order to ensure construct validity and reliability. In short, a measurement model was conducted prior to estimating the structural model. The findings from the CFA indicated that the measurement model satisfactory fit the data well ( $\chi^2= 351.605$ ,  $df= 160$ ,  $p<.001$ ,  $CFI=.945$ ,  $TLI= .893$ ,

NFI=.945, RMSEA= .058), as suggested by Hair, Black, Babin and Anderson (2010) and Marsh and Hocevar (1988). Therefore, the measurement model was used for further analyses.

As shown in Table 1, it presents the mean, standard deviation, composite reliability, average variance extracted (AVE), and correlations of each study variable. All standardized factor loadings emerged high and significant. These values indicated the constructs have a good convergent validity (Anderson and Gerbing, 1988). The composite reliability values of all the constructs exceeded the minimum threshold of .70, as suggested by Nunnally (1978). These values indicated that all items for this study are internally consistent and reliable. For the average variance extracted (AVE) values, all constructs were above .50 and the square correlation between any pair of constructs in all cases was less than the AVE of each construct in the pair. As suggested by Fornell and Larcker (1981), it indicated that these values provide good support for discriminant validity of the constructs. Finally, the multicollinearity was checked and a variance inflation factor (VIF) determines how the independent variables are related to one another. The present study presented the VIF values ranging from 1.43 to 1.76. Therefore, the regression model is acceptable to determine the effect of independent variables on the dependent variables, as suggested by the cutoff threshold of VIF values at 10 (maximum) as the acceptability of multicollinearity (Hair et al., 2006). Thus, these findings showed strong evidence of good reliability and validity of the measures as well as the model fitted the data well leading to proceed to the structural model.

**Table 1: Results of the Confirmatory Factor Analysis**

	<b>TE</b>	<b>ME</b>	<b>IM</b>	<b>LO</b>	<b>AVE</b>
TE	<b>.851</b>				.756
ME	.598	<b>.913</b>			.738
IM	.413	.392	<b>.921</b>		.810
LO	.448	.521	.412	<b>.864</b>	.789
Mean	4.490	4.351	4.305	4.034	
SD	1.110	1.025	1.018	1.007	
Cronbach Alpha	.914	.913	.904	.932	

Note: - N=445 Goodness of fit:  $\chi^2 = 351.605$  (df= 160,  $p < .001$ ), CFI=.945, TLI= .893, NFI=.945, RMSEA= .058  
 - TE= Tourist Experience; ME=Memory; IM=Image; LO=Loyalty  
 - Values along the diagonal in bold and italic letters indicate the composite reliability estimate for the scale

***Evaluation of structural model and hypotheses testing***

The structural model was tested in the following step after the measurement model was appropriate. In this step, assessing the degree of fit to the empirical data was evaluated prior to hypothesis testing. The goodness-of-fit statistics of the proposed model showed that a good model fit ( $\chi^2 = 405.778$ , df = 140,  $p < .001$ ,  $\chi^2/df = 2.782$ , RMSEA = .079, CFI = .967, NFI = .932). The structural results of the proposed model are depicted in Figure.

The hypothesized relationships were tested and the empirical findings from the SEM were presented in Table 2 and Figure 2. When Hypotheses 1 and 2 were tested, results showed that tourist experience exerted a significant influence on tourists’ memory (B = .634,  $p < .01$ ) which in turn significantly and positively affected hostel guests’ loyalty (B = .393  $p < .01$ ). Therefore, these findings supported Hypotheses 1 and 2. Together, tourist experience accounted for 60.1% of the total variance in memory. Hypothesis 3 was then evaluated. The result indicated that the relationship between tourist experience and hostel guests was significant (B = .478,  $p < .01$ ) and thus Hypothesis 3 was supported. Together, tourist experience accounted for 53.7% of the total variance in image. Finally, Hypotheses 4 and 5 were assessed and the proposed impact of tourist experience (B = .419  $p < .01$ ) on image which

in turn significantly and positively affected hostel guests' loyalty ( $B = .296, p < .01$ ), supporting Hypotheses 4 and 5. Therefore, tourist experience, memory and image explained about 59.7% of the variance in loyalty, respectively.

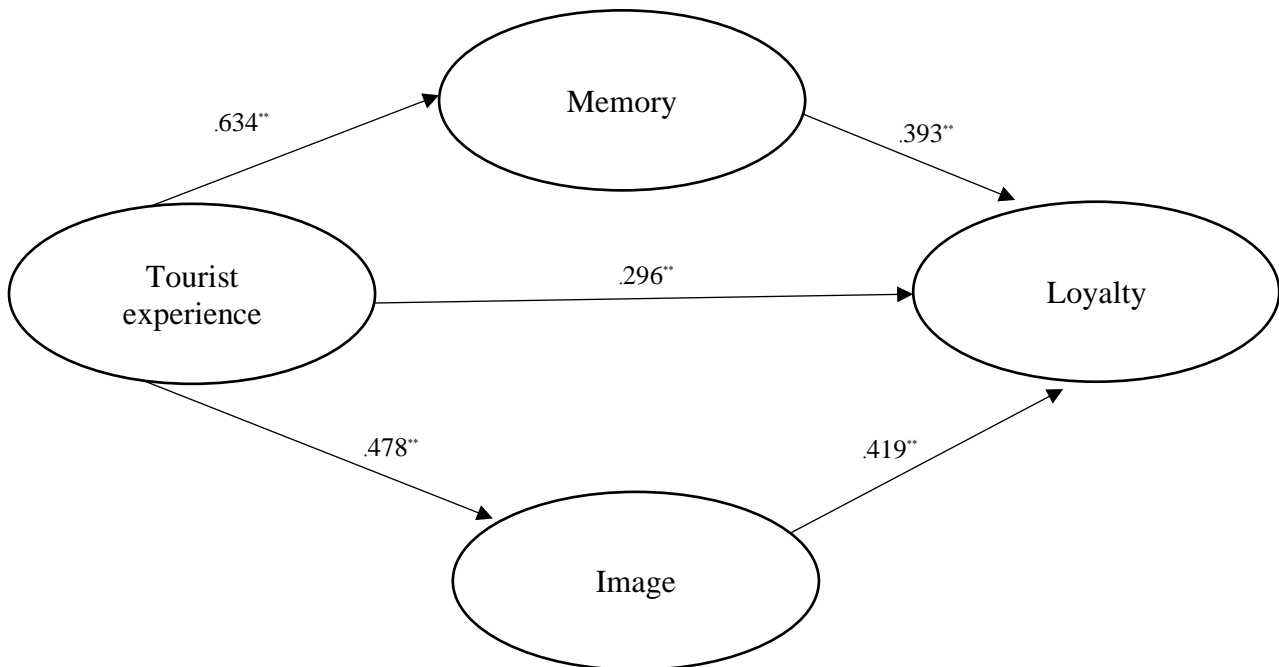
Finally, this study examined the indirect impact of study variables. As presented in Table 2, result found that tourist experience significantly and indirectly affected consumer loyalty ( $TE \rightarrow ME \rightarrow LO = .227, p < .01$ ) through memory. This result indicated that memory acted as a significant mediator. This finding of this study also verified a significant mediating role of image between tourist experience and consumer loyalty ( $TE \rightarrow IM \rightarrow LO = .321, p < .01$ ).

**Table 2: Results of the Structural Model**

Hypotheses	Paths	Coefficients	t-values
Hypothesis 1	TE $\rightarrow$ ME	.634	8.54**
Hypothesis 2	ME $\rightarrow$ LO	.393	5.41**
Hypothesis 3	TE $\rightarrow$ LO	.478	5.63**
Hypothesis 4	TE $\rightarrow$ IM	.419	6.06**
Hypothesis 5	IM $\rightarrow$ LO	.296	3.70**
Variance explained			
$R^2(\text{ME}) = .607$	Goodness-of-fit statistics: $\chi^2 = 405.778, df = 140$ , Indirect effect		
$R^2(\text{IM}) = .537$	$p < .001, \chi^2/df = 2.782, \text{RMSEA} = .079, \text{CFI} = .967, \text{TE} \rightarrow \text{ME} \rightarrow \text{LO} = .227^{**}$		
$R^2(\text{LO}) = .597$	$\text{NFI} = .932, \text{TE} \rightarrow \text{IM} \rightarrow \text{LO} = .321^{**}$		

Note: - N=445

- TE= Tourist Experience; ME=Memory; IM=Image; LO=Loyalty



**Figure 2: Empirical model.**

### Discussion and implications

Despite the significant growth in hostel industry, the limited number of studies integrated the role of experience, memory and image in explaining international millennium guests' post-purchase behavior in hostels. The present study therefore aimed to develop a conceptual model that explicates international millennium consumers' loyalty formation by integrating the impact of experience, memory and image. In addition, this study attempted to examine the mediating role of memory and image components.



The study went on to successfully incorporate experience, memory and image into the conceptual framework describing loyalty formation. Specifically, the model in this study with main key factors has a strong explanatory power for outcome variables, effectively predicting customer loyalty in terms of intention to revisit and intention to recommend the hostel to others ( $R^2= 59.7\%$ ). The findings of relationships among study factors in this study will provide information for researchers to gain an understanding of international millennium guests' loyalty formation towards hostels and also will provide valuable information to develop consumer loyalty strategies.

The findings of this study contribute to the limited literature on accommodation business in several ways. The results revealed that international tourists' experience had a positive impact on their memory which in turn lead to their loyalty towards a hostel. These findings are consistent with previous studies (Wilkins, 2011; Quadri-Felitti & Fiore, 2012; Hosany & Witham, 2010). Several researchers pointed that experiences are crafted from tourists' travelling in enhancing their positive memories (e.g. Kim, 2010; Tung & Ritchie, 2011). In addition, Oh et al. (2007) stated that travelers with the 4Es were significantly associated with their positive memories and in turn they are willing to revisit as well as recommend the place to others. Similarly, many studies have confirmed the relationships between a memory and loyalty, in other words, tourists who have had a positive memory of previous evidences, tend to revisit or to recommend the hostel to others (e.g. Dick & Basu, 1994; Lemon & Wangenheim, 2009; Wirtz et al., 2003; Lee et al., 2009; Morgan & Xu, 2009; Manthiou et al., 2012; Kozak, 2001; Yoon & Uysal, 2005). Therefore, the findings of this study confirmed that international tourists' experience had a positive impact on their memories which in turn lead to their loyalty in terms of both intentions to revisit the hostel and to recommend the hostel to others. Moreover, the result of this study provides meaningful insights for hostel managers. It can be confirmed that tourists with positive experiences are the building blocks of future intentions including intention to revisit the hostel and intention to recommend the hostel to others. This study supported previous studies presenting the relationship between experience and loyalty (e.g. Cronin & Taylor, 1992; Tung & Ritchie, 2011; Woodside et al., 2004; Manthiou et al., 2012; Woodside et al., 2004; Pine & Gilmore, 2011). Thus, owners or managers of hostels or accommodation businesses should find ways to improve guests' experience during their stay in his or her property in order to sustain the business in the long term by encouraging their loyalty.

Moreover, this study contributes to the scarcity literature, which has primarily focused on investigating the relationship between experience and image in the context of hospitality industry. The result found the impact of international tourists' experience on their loyalty towards the hostel. The finding is consistent with previous studies in the field of marketing stating that customers who have experience with one brand will lead to deeper emotional connection to the brand improving brand image (Cleff, Walter & Xie, 2018; Kim & Chao, 2019). Lee et al. (2008) asserted that consumers' actual experience with products and services can shape the image in their mind. Additionally, hotel guests' experience has been identified as the most influential factor in determining their perceived positive image of the hotel (Kandampully & Suhartanto, 2000). It can be summarized that hostel guests' experience has a positive impact on their perceived image of hostels. Therefore, the finding of this study can help hostel managers to improve the hostel image by creating a strategic marketing campaign or ways in hopes that it will help to improve the hostel guests' experience.

Finally, the finding of this study contributes to the existing in the hospitality industry and the accommodation business. Research on image and customer loyalty is well-established (e.g. Muturi et al., 2013; Kamdampully & Hu, 2007) but the relationship between image and



loyalty has not been significantly addressed by previous studies in the context of hostel industry. This study found significant relationships between two image and customer loyalty. In other words, hostel loyal guests are likely to be influenced by the hostel image. The finding is consistent with previous studies in several fields (e.g. Muturi, et al., 2013; Nikou, S, Selamat, HB & Che, R, 2017). Thus, hostel managers should develop strategies to ensure the entire hostel in order to gain positive influence on the hostel image which in turn leads to customer loyalty.

The study had several limitations as with any research. First of all, the data were collected in hostels located in Bangkok province, Thailand with a convenience sampling approach. It should be cautious to generalize the findings of a research study to other hostels in other locations. Future research should, therefore, explore in wider of sampling range in order to attain a higher external validity as well as to minimize sampling limitations. Second, the present study assessed the overall experience rather than four dimensions of experience including education, entertainment, escapism and aesthetics. For future research, it should examine in depth the detailed dimensions of experience in order to allow researchers clearly differentiate each dimension of experience in describing international millennium guests' loyalty in hostels. A final limitation is that the study captures only an overall image of hostels in investigating post-behavior of hostel guests. Future research should consider other facets of hostel image in gaining a deeper understanding of hostel guests' loyalty.

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# CULTURAL HERITAGE TOURISM: DETERMINANTS OF BEHAVIORAL INTENTION TO VISIT A HISTORICAL CITY FROM EXPERIENTIAL PERSPECTIVES

Wee Geot Fang<sup>1</sup>  
Ahmad Azmi M. Ariffin<sup>2</sup>

<sup>1</sup>Graduate School of Business, Universiti Kebangsaan Malaysia, Malaysia, (E-mail: weegeofang@yahoo.com)

<sup>2</sup>Graduate School of Business, Universiti Kebangsaan Malaysia, Malaysia, (E-mail: aama@ukm.edu.my)

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**Abstract:** *The aim of this study is to investigate the determinants of behavioral intention to visit a historical city in the context of cultural heritage tourism from marketing experiential perspective. Specifically, the framework proposed three explanatory experiences variables to be tested in this study identified as service experience, novelty experience, and leisure experience. To the best knowledge of the researcher, this study is the first to incorporate all the three variables together in a single research model. A total of 300 respondents consists of both local and foreign tourists were involved in this study. Data were collected around the historical city of Malacca, a popular UNESCO World Heritage Site in Malaysia. To qualify as the respondents of this study, the so-called cultural tourists must have been visiting the historical city for at least 2 days. Multiple Regression Analysis was employed to test all hypotheses developed in this study. The results showed that two of the independent variables namely leisure experience and service experience were found to have positive relationships with behavioral intention. Interestingly, this study found no evidence to support the relationship between novelty experience and behavioral intention in the context of cultural heritage tourism. Undeniably, the novelty of the cultural heritage tourism products is not the core determinant of tourist's revisit intention as well as favourable word-of-mouth as these products are considered as distinctive in nature and standing on its own.*

**Keywords:** *Service experience, Novelty experience, Leisure experience, Behavioral Intention, Cultural Tourism*

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## Introduction

Undeniably, tourism is one of the most important economic sector in many countries throughout the world. The industry together with its hospitality counterpart contributes significantly to job creations, social development, infrastructure enhancement as well as other related industries (Ariffin, 2020). One of the most dominant form of tourism is cultural heritage tourism. Cultural heritage tourism essentially refers to the visit to places that reflects traditions, art forms, celebrations, and experience that portray the nation and its people (National Assembly, 2004). The National Trust for Historic Preservation states that cultural heritage tourists travel to experience the places like colonial palace, old canals, battlegrounds, etc., artifacts, and activities that authentically represent the stories and people of the past and present.

Findings from previous studies have shown that cultural tourism managed to generate higher income because of the cultural heritage travelers tend to stay longer and spend more money during if compare to other types of travelers (TPC, 2014) due to they are motivated to learn or experience about the past or present beliefs, practices, art, cultural or heritage that possess by a group of identity people (Partners for Livable Communities, 2014). Malacca is



one of the most popular historical cities in Malaysia which had attracted a lot of foreign as well as local tourist (Jaafar et al., 2014). There are two elements involves in tourism which are tangible elements (transportation, accommodation, and other components of a hospitality industry) and intangible elements which refers to tourist's motivation and experience that posses from the vacation (Koutoulus, 2004). It is vital for service provider to being able to identify the reason of people travel and what can delight the tourists due to tourism is related to human beings and human nature (Aziz & Ariffin, 2009). The service providers in tourism industry not only need to ensure their service quality, but the ability to understand the tourist's psychological environment and experiential phenomena is also very important in order to permit the industry to perform better (Otto & Ritchie, 1996). Quality of tourist experience will be affected by the service quality that provide by the contributor due to tourism is a business that comprise of many service sectors (Otto & Ritchie, 1996).

The experiences aspect of tourism products and services is more focus on the affective factor which is related to mood, emotional, feeling, and attitude that experience by the tourist after involve in a vacation (Duman & Mattila, 2005). Chen & Chen (2010) also mention that experience quality is the psychological outcome result from tourist participation in the tourism activities. Currently, tourists are more likely to gaining new experience and search for unforgettable emotional memories (Ithnan and Ariffin, 2020). Heritage tourism is activities that related to experiential consumption, so tourist will tend to perceived value more on the experience than the service provider (Chen & Chen, 2010). However, there is not much research study on the experience quality of heritage tourism (Chen & Chen, 2010).

Novelty experience is one of the fundamental motivations driving services customers trying to find for new and various experiences as change from routine, escape, thrill, adventure, surprise and boredom alleviation (Cengiz & Kirkbir, 2007). Based on the research done by Poria et al. (2004) and Poria et al. (2003), one of the motivations for tourists to involve in the heritage tourism is due to they are willing to observe and learn about the physical nature of the site, and its historic background. Leisure experience or serious leisure usually is formed by the amateurism, hobbyist pursuits, and career volunteering who attempts to express their abilities, fulfill their potential, and identifies themselves as unique human being through leisure. Cultural heritage tourist is travel to cultural heritage site as their hobby and the willingness to learn about others cultural. In order to fulfill their intention, they are travel more frequent, farther, and spend more money in order to get the knowledge that they want (Partners for Livable Communities, 2014). Cultural heritage tourism provides variety of lessons and values that benefit to current generation's identity based of the story that happened in the past.

### **Literature Review and Hypotheses Development**

Extant of literature indicated that the higher the levels of novelty will results higher level of satisfaction with the experience due to novelty is a desired attribute for travel experiences (Mathieson & Wall, 1982; Ross & Iso-Ahola, 1991). Novelty experiences is one of the elements of emotional dimension. Based on the result from Poria et al. (2004), one of the reasons for heritage tourists to visit cultural heritage sites is linked to the tourist's emotional involvement with the heritage presented which they are desire to gain heritage experience, historic cultural experience, and emotional experience from the heritage site. Besides that, novelty had motivates many tourist to seek for stimulation and adventure, find a new places to explore, and get a new things to learn (Lee & Crompton, 1992). Rcisinger (1994) also mention that cultural tourism is special interest tourism due to in involve the activity of gaining knowledge about new cultural experiences no matter in the aesthetic, intellectual, emotional, or psychological perspective. Besides that, novelty also had become the driving force for the



memorable experience and tourist satisfaction (Sthapit, 2013; Zondo & Ezeuduji, 2015). Thus, it is expected that:

**H1:** There is a significant relationship between novelty experience and behavioral intention in the context of cultural heritage tourism.

Kim et al. (2010) contended that involvement and knowledge that the tourists acquire in a particular tourism site are components that increase the tourist memorable tourism experience. Tourists that travel based on hobbies or undertaken leisure activities is most likely are enjoy and their self-actualization can be fulfilled (Nawijn, 2012). Tourists who are closely interact and involve in local cultural most likely to possess unique and memorable experience (Huh et al., 2006). There is relationship between perceived value and experience quality (Otto & Ritchie, 1996). Besides that, cultural heritage tourism can be considered as serious leisure due to it has consists of education elements for example from museum, heritage site and so on (Packer & Ballantyne, 2004). It is therefore anticipated in this present study that:

**H2:** There is a significant relationship between leisure experience and behavioral intention in the context of cultural heritage tourism.

Donovan and Rossiter (1982) had shown that when the tourists has a pleasure feeling towards to environment of the store, they tend to return the store and willing to talk to the employees in the store. Experience quality or service experience is an important indicator to increase customer satisfaction and customer loyalty (Zomerdijk & Voss, 2010). Furthermore, customer revisit intention also one of the consequences from the high experience quality (Dong & Siu, 2013; Kim & Moon, 2009); Donovan & Rossiter, 1982). Besides that, current satisfaction will effect on the future expectation, thus current service experiences is influenced by both anticipated and previous experience (Helkkula, 2012). Some past research also shows that, by increasing customer's experience quality can help service firm to pursue customer loyalty (Zomerdijk & Voss, 2010). Besides that, Dong & Siu (2013) had provide an empirical evidence that a positive service experience evaluation has a positive and significant relationship to both experience intensification and experience extension behavior or behavioral intention. The four dimensions of cruisers' experiences (entertainment, educational, escapist, and esthetic) have a direct effect on intention to recommend, and satisfaction also found to be partial mediator in the relationship between cruisers' experiences and intention to recommend (Hosany & Witham, 2009). Besides that, in the study from Teo et al. (2014), they found that memorable tourism experience will increase the positive word-of-mouth about a heritage destination and the tourists are intend to have repeat visitation. Thus, it is suggested that:

**H3:** There is a significant relationship between service experience and behavioral intention in the context of cultural heritage tourism.

### Research Method

This present study was carried out entirely in the historical city of Malacca in Peninsular Malaysia. Respondents were approached at the cultural heritage destinations or historical sites. The target population of this study was the cultural heritage tourists regardless of their nationalities. In order to be selected as the respondents, the tourists must be at least 18 years old and have been in Malacca for at least 2 days. A total of 300 cultural heritage tourists in Malacca city have been approached. By using quota sampling, half of the respondents or 150 were local tourists and the other half were foreign tourists. Even-though the samples of this study include both local and foreign tourists, it was not the aim of this paper to compare the two parties in terms of their behavioral intention.

Questionnaire survey was employed as the main method of data collection. All measurements have been adapted from well-established scales. Multiple regression was used



to test all the hypotheses. The data has also been checked to ensure all the requirements for multivariate analysis were met. The measurement for novelty experiences was adapted from Otto and Ritchie (1996) and consists of 7 items. Samples of the items were “*I was being stimulated or challenge in some way*” and “*I was having a once in a lifetime experience*”. Leisure experiences was measured using 6 items fully adapted from Taheri et al. (2014) and Gould et al. (2008). The samples of the items – “*Visiting Malacca helps me to express who I am*” and “*Visiting Malacca has a positive effect on how I feel about myself*”. Service experience was measured using 15 items borrowed from Otto and Ritchie (1996) and the samples of the items – “*I am doing something new and different*”, and “*I am being challenge in some way*”. Finally, behavioral intention was measured using 3 items from Zeithaml et al. (1996). The samples of the items were “*I would recommend Malacca to other people*”, and “*I would say positive things about Malacca as a cultural heritage destination*”. All items were measured on 6-point scale from strongly disagree to strongly agree.

**Findings**

Below are the descriptive statistics of all the four variables involved in this study. The means for all variables were above 4.5 on a 6-point scale while the standard deviations were not larger than 1.18. The test for internal consistency also showed that all Cronbach’s alphas were above 0.8.

**Table 1: Descriptive Statistics**

Main Constructs	n	Means	S.D	Skewness	Kurtosis	Cronbach’s Alpha
Novelty Experience	7	4.51	1.066	- 0.192	- 0.504	0.831
Leisure Experience	6	4.61	1.180	- 0.041	- 0.645	0.865
Service Experience	15	4.86	0.951	- 0.144	- 0.527	0.915
Behavioral Intention	3	5.63	1.165	- 0.760	0.154	0.861

Table below summarized the results of the multiple regression analysis. The VIF for all variables were less than 10 indicating that there was no issue on multicollinearity. As represented by the value of R Square which was equal to 0.41, the proposed three independent variables managed to explain 41 percents of the state of behavioral intention in the context of cultural heritage tourism. The results of the regression analysis revealed that only leisure experience (Std Beta = 0.345, Sig = 0.000) and service experience (Std Beta = 0.297, Sig = 0.000) were significantly related to behavioral intention. There was no empirical support for the relationship between novelty experience (Std Beta = 0.037, Sig = 0.621) and behavioral intention. Looking at the betas, leisure experience was found to be the more important determinant of behavioral intention compared to service experience.

**Table 2: Multiple Regression Analysis**

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
3 (Constant)	2.111	.275		7.686	.000		
Novelty Experience	.040	.081	.037	.495	.621	.369	2.708
Leisure Experience	.341	.070	.345	4.871	.000	.406	2.464
Service Experience	.364	.098	.297	3.724	.000	.320	3.124

a. Dependent Variable: Behavioral Intention



## Discussion

The results of the study revealed that the quality of leisure experience was positively related behavioral intention in the context of cultural heritage tourism. Leisure experiences in the context of this study is referring to the ability of the destination to facilitate the tourists' motivations to enjoy themselves. The feeling of enjoyment is stimulated by the destination environmental characteristics or qualities as well as the nature of the destinations that promote education or exploration of new and novel things. Visiting a cultural heritage tourism attraction is indeed a leisure activity that are closely linked with the knowledge or educational motives. Tourists explore the attractions to learn new things or new culture about the place and its local people. The greater the knowledge that they can acquire from the experience of visiting the cultural and heritage sites, the more likely they will develop favorable behavioral intention towards the tourism attraction. In other words, they might want to return to the attraction or site again in the near future or recommend the destinations to other people to explore. In other words, the more distinctive the experience with the destinations and its tourism offering (as perceived by the tourists), the more likely it will lead to positive behavioral intention in the context of marketing outcomes.

The results of the study also showed that service experience was significantly related to behavioral intention. The more their senses are engaged while visiting the cultural heritage sites, the more memorable their tourism experience with the attraction. Past studies have shown that memorable tourism experience is one of the most powerful antecedents of marketing behavioral intention. The more they are able to immerse themselves in the cultural experience the more satisfied they will become with the tourism offerings. Service experience also relates to qualities of customer service offered by the tourism people at the cultural heritage destinations. Thus, in order to promote strong loyalty and favorable word-of-mouth, the operation staffs should be well-trained to serve the tourists in memorable manners. The great experience lives a great effect in the tourist mind and they are likely to recall the experience in their mind again and again.

Interestingly, this study found no empirical evidence to support the relationship between novelty experience and behavioral intention in the context of cultural heritage tourism. This result indicated that the novelty of the cultural heritage tourism products is not the core determinant of tourist's revisit intention as well as favourable word-of-mouth as these products are considered as distinctive in nature and standing on its own. This is perhaps due to the fact that novelty is not something that could be created by human. It is essentially natural. Therefore, the preferences are left to the individual tourists where some might not like it and do not have the desire to see or explore it again in the future. After all, for cultural heritage tourism offering, its "*novelty*" is only for the first timers as the offering is not in the position to be further improved or renovated like other tourism products or services.

The findings of this present study must be interpreted with some limitations. Firstly, the data of this present study were only gathered from a specific cultural heritage tourism destination, Malacca City in Malaysia. Therefore, the results might not be totally relevant or applicable to other cultural heritage tourism destinations due to the different in the environmental, cultural as well as social factors. Thus, future studies are recommended to include multiple tourism attractions or cities representing the various parts of the world. Secondly, Since this study have shown strong relationships between leisure experience as well as service experience, and behavioral intention in the context of cultural heritage tourism, it is highly advisable for the future studies to include a moderator or a mediator that might affect the direct relationships mentioned above. The mediator and moderator will help explain how



(underlying mechanism), why as well as when (under what situations) the intervention occurred.

### Conclusion

From the theoretical perspective, this study has provided empirical evidence on the relationships between leisure experiences, service experience, novelty experiences and the state of behavioral intention in the context of cultural heritage tourism. All the three explanatory variables except novelty experience were found to be significantly related to loyalty as well intention to recommend the cultural heritage attractions to others. In terms of practical implication, since this study has provided evidence that leisure as well as service aspects are playing very important roles to ensure return visits of the tourists in the future as well as to recommend the destination to others, tourism authorities (of cultural destinations) need to ensure that the tourism officials or service providers are well-trained and equipped with all the necessary skills to provide superb customer service to the cultural tourists. Apart from focusing on the continuous efforts to preserve the cultural heritage tourism product offerings, efforts must also be taken to ensure that the “leisure” aspects of the city or destination is not ignored. The destination must be well-planned and well-designed to ensure that the tourists are fully satisfied with the overall touristic experiences with the city. The memorable tourism experience generated would certainly bring them back to the tourism destination in the future.

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# APPLICATION OF THE ANALYTICAL HIERARCHY PROCESS (AHP) METHOD IN KNOWLEDGE SHARING BEHAVIOUR AMONG PROFIT ORIENTED ONLINE USERS THROUGH SOCIAL MEDIA

Zakiah Hashim<sup>1</sup>  
Ruzleeta Zakaria<sup>2</sup>

<sup>1</sup>School of Quantitative Sciences, Universiti Utara Malaysia (UUM), Malaysia, (E-mail: zakiah@uum.edu.my)

<sup>2</sup>School of Quantitative Sciences, Universiti Utara Malaysia (UUM), Malaysia, (E-mail: ruzleeta@uum.edu.my)

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**Abstract:** *Social media is one of emerging technology with the potential to allow for the flexibility, adaptability and boundary spanning functionality demanded by response organizations for their information systems. The increase use of social media each year has shown that social network is an effective social networking medium and can be extended beyond simple communication within a community. Communication among profit oriented online business users within the community is important in sharing and exchanging knowledge. Therefore, Malaysian citizen need to be more open in accepting social media network such as Facebook as one of the latest communication tools in sharing knowledge and one of the ways to generate their income. Thus, this paper is intended to identify the most important factors in knowledge sharing behaviour among profit oriented online business users by using Analytical Hierarchy Process (AHP) method. AHP method is used to prioritize eleven factors which are reciprocal benefits, altruism, mutual trust, identification, reputation, social network ties, shared vision, shared interest, computer self-efficacy, technology innovation and controllability. Based on the study, results showed that computer self-efficacy which refer to individual's confidence in his/her ability to perform business using computer technology is the main important factor in knowledge sharing behaviour for profit oriented online users. The second important factor is social network ties which proved that social relationship in network is important to perform online business. Personal innovation factor is the third important factor that exposed the willingness of an individual to try out a new information technology is also important to perform online business.*

**Keywords:** *Knowledge Sharing Behaviour, Social Media Network, Analytical Hierarchy Process, Online Business*

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## Introduction

Knowledge sharing is an activity through which knowledge is exchanged among people, friends, families, communities, or organizations. Sharing knowledge is an intentional process that not only bolsters an individual's understanding but helps create or enhance an archive of accessible knowledge for others. In general, knowledge sharing is related to an action which refers to individual's behaviour in sharing or not sharing knowledge, donating and collecting knowledge (Sulaiman, 2010). Knowledge sharing has been the most discussed topic and a challenge for organizations because of its importance for the success of knowledge management efforts (Amin, et al., 2009).

Due to the success of online social networking, the social network analysis has gained significant attention among community when it became mining for potential business applications networks. Organizations are becoming more creative in incorporating



technologies to aid their businesses, for example, by building collaboration networks with customers for innovative ideas and by utilizing online communities to mobilize knowledge among their employees. Organizations are also utilizing online communities (e.g., Facebook, Twitter, Instagram) as a marketing channel. Social media is one of emerging technology with the potential to allow for the flexibility, adaptability and boundary spanning functionality demanded by response organizations for their information systems.

The expansion utilization of social media every year has demonstrated that social network is a powerful social networking medium and can be extended beyond simple communication within a community. A few studies were conducted to explore knowledge sharing behaviour among social media such as web blog. However, research study that focuses on profit oriented online users still has not been explored in Malaysia. One of the main obstacles in implementing knowledge sharing in Malaysia is reluctance to share (Singh et al., 2008) and because of a sense of insecurity (Elahi & Mushtaq, 2011). As a result, successful knowledge sharing can be difficult to achieve when open sharing of knowledge by profit oriented online users is limited across social network. Therefore, Malaysian citizen need to be more open in accepting social media network such as Facebook, Twitter and Instagram as the latest communication tools in sharing knowledge and one of the ways to generate their income. Therefore, the purpose of this paper is to determine the successful factors and develop a model for profit oriented online users in knowledge sharing behaviour by using analytical hierarchy process (AHP) method.

## Literature Review

### *Knowledge Sharing*

Nowadays, online social network is a popular and inexpensive medium to share knowledge without time and space constraints (Chang & Chuang, 2011). Sharing knowledge through online social network cannot be forced, but it can only be facilitated and cultivated among the social network users because the process of sharing knowledge involves the willingness of an individual to share the knowledge with others through active participation (Yu et al., 2010). Searching knowledge via the internet to resolve problems are very popular, but it gives restricted value of information, which gained information most probably inaccurate and lack of knowledge. For this reason, there is a need to explain why individuals in online social network choose either to share or not to share knowledge with other internet users. These are called as motivations to share knowledge. Thus, understanding the knowledge sharing behaviour will help academics and practitioners to gain valuable understanding on what is required to encourage knowledge sharing in online social network (Chiu et al., 2006).

Social networks are a popular online social network in Malaysia (Lim et al., 2013). This popularity can be seen through increasing number of social networks within ten years. In February 2007, there were about 10 000 social networks in Malaysia and this number has increased dramatically to 500 000 by the year 2008 (Ahmad, 2011). As reported by The Minister of Information, Communication and Culture of Malaysia, the usage of social networks in 2010 is as high as two millions users (Lim et al., 2013). While in June 2019, the Internet World Statistics reported that there were about 26 million internet users in Malaysia which accounted for almost 80.1% of the population and stood at the third place among Asian Developing Countries after South Korea 95% and Singapore 84%. This figure indicates that, online business in Malaysia holds a very bright prospect given that the number of Internet users grows very rapidly which also signifies more needs and wants awaits to be fulfilled online.

The utilization of internet for sharing knowledge has resulted in expanding interest among our society. This supported by (Hassandoust et al., 2012) which stated that there are



increasing usage of internet for learning and training purposes. According to Chiu et al., (2006), searching knowledge through internet to resolve problems are very popular but give restricted value without rich knowledge. Thus, there is a need to explain why people in social network choose whether to share or not to share knowledge with other community members. These also called as motivations in sharing knowledge. Understanding knowledge sharing behaviour among online users is needed to invigorate knowledge sharing through social network. There are a few theories that can help the authors in deciding the success factors that can play an important role in online knowledge sharing behaviour explicitly among profit-oriented users in Malaysia. Hence, this study adopted two relevance theories: Social Capital and Theory of Planned Behaviour.

According to Liu (2011), the Social Capital Theory perspective can promote knowledge sharing between social group if they share common values thus facilitating them to create mutual trust. This theory has been proved as capable in motivating individual to share their knowledge in social networks (Wasko & Faraj, 2005; Chiu et al., 2006; Hall & Wulff, 2008). Meanwhile, Hung et al. (2011) state that this theory argues that cooperation and tacit understanding are formed over a long period of time, leading to the development of mutual trust and long-term relationships in groups. In the context of their study, people will respond others' effort to share knowledge by offering more knowledge.

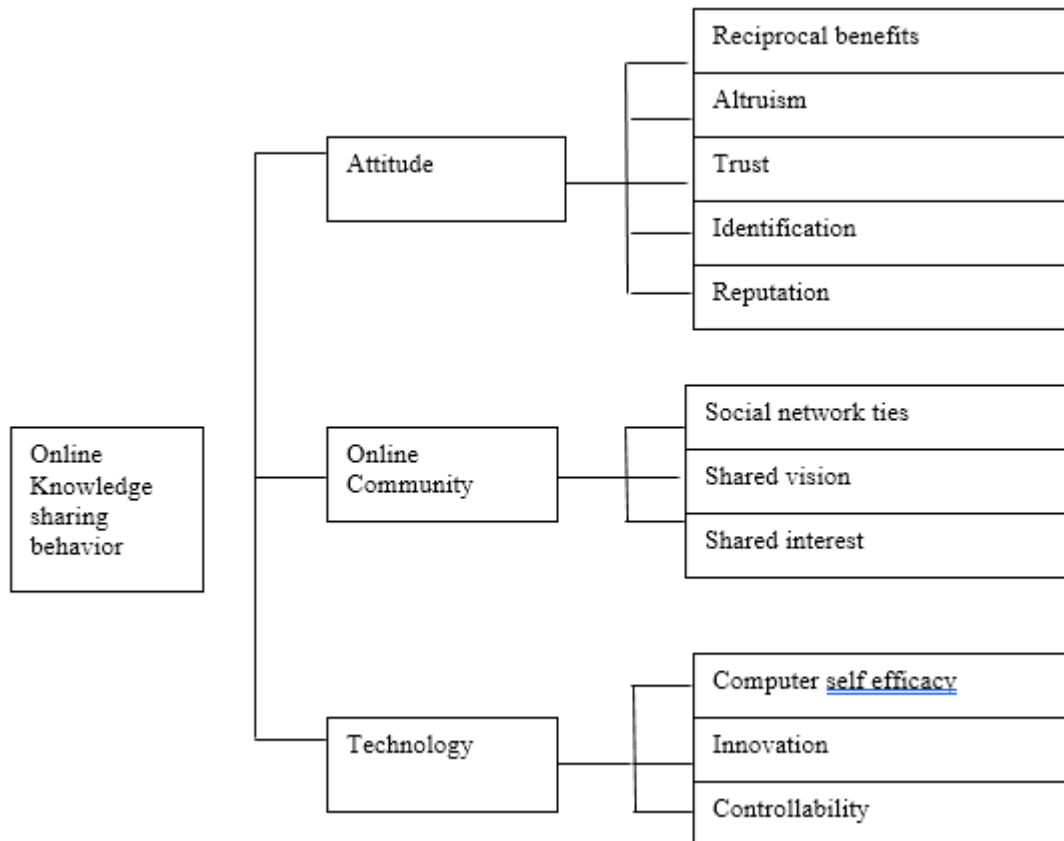
Theory of Planned Behaviour can be used to explain and predict individuals' attitude. This model is accepted in social psychology and posits that individuals' behaviour is determined by perceived behavioural control and behavioural intention. Behavioural intention is determined by attitude towards behaviour, subjective norm, and perceived behavioural control. Attitude towards behaviour indicates individual's positive or negative feeling about performing a behaviour. Subjective norm indicates that individual perception is accepted, encouraged and implemented by others. Perceived behavioural control indicates that individual perception of the availability of resources or opportunities is necessary in performing a behaviour (Ajzen, 1991). Some researchers claimed that Theory of Planned Behaviour can be used as a theoretical guideline in explaining knowledge sharing intention (Bock et al., 2005) or online behaviour.

### ***Analytical Hierarchy Process (AHP)***

Analytical Hierarchical Process (AHP) is a mathematical structured method introduced by Saaty (1977) and it is used to measure somethings and it is a common theory. It is applied to obtain ratio scales from both comparison and continuous paired comparison. The history of AHP introduced by him with the salient features: adjustable and the technique was structured to deal with complex decisions. The main purpose of AHP was to separate the different choices derive from hierarchical structure including of goal, criteria, sub-criteria and alternatives.

There are numerous types of previous studies regarding AHP. Greco et al., (2013), in a study of Knowledge Management System: A Framework to Support Managers found that AHP is a comprehensive approach since it is suitable with the needs of various organizations. As a result, AHP really help knowledge management system to make any decisions in their selection process. A study from Singh and Dash (2016) explored that "information and e-service quality" is the most important factors followed by the criteria "online reputation" and "incentives and post purchase" in online purchasing. Hence, online service providers should focus on these essential criteria to enhance their e-service quality, satisfaction and retention consumer and their online reputation. On the other hand, financial leasing with a high down payment was considered as the best alternative in a comparison of financial leasing and loans. This research also had done by Chalupkova and Franek (2014) using AHP. Henceforth, AHP help decision

makers in contrasting the relative significance of the factors or criteria in a systematic and quantitative way. Therefore, the application of AHP for this study is powerful and do not establish any bias result as the judgment on the weightage is relies upon the respondents' decision. Figure 1 below show the AHP framework of online knowledge sharing behaviour for this study.



**Figure 1: AHP Framework of Online Knowledge Sharing Behaviour**

### Methodology

This study was used a quantitative research design to determine the most influencing success factors for online business-oriented users in knowledge sharing behaviour. This study reviews the literature to determine the success factors in knowledge sharing behaviour. Then the survey form was conducted and was analysed by using AHP method to rank the success factors. The questionnaire was developed based on the important factors that had been identified from the survey form.

AHP is a MCDM approach and due to nice mathematical properties of the method, it has fascinated many attention of researchers. AHP is used to rank the preference criteria. The basic procedure of AHP consists of the following steps (Saaty, 1980; 1990):

1. Structuring a decision problem, listing and selection of criteria.
2. Priority setting of the criteria by pairwise comparison (weighing).
3. Pairwise comparison of each criteria (scoring).
4. Checking for consistency in every pairwise comparison exercise.
5. Obtaining an overall relative score for each option.



Eleven preference criteria are involved. The description of each criteria are stated in Table 1.

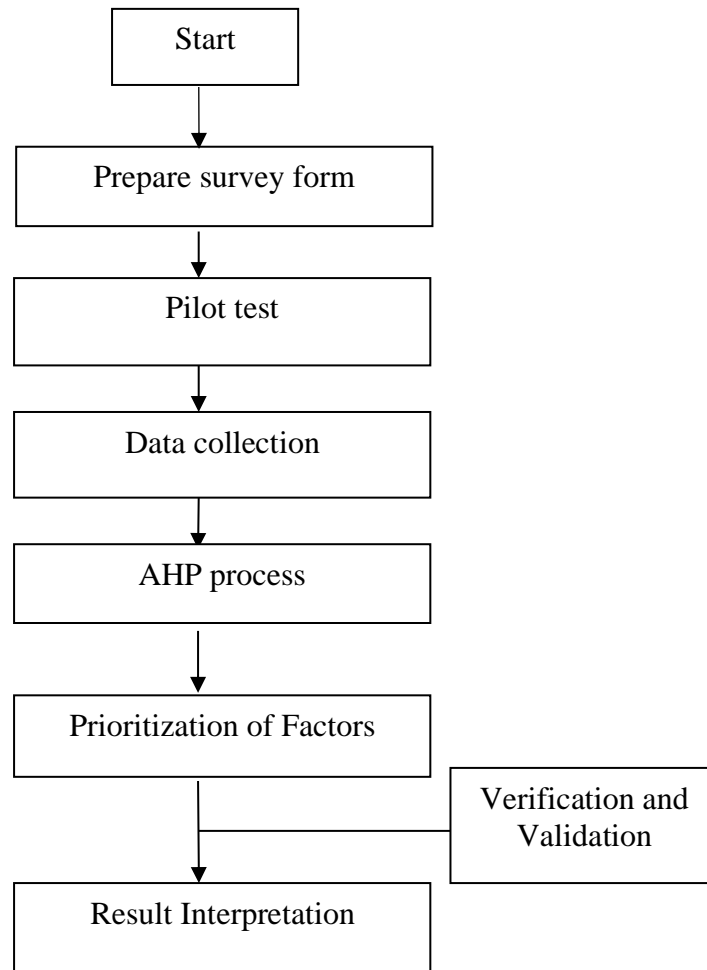
**Table 1: The Description of the Criteria**

Criteria	Description
1. Reciprocal benefit	Reciprocate benefits such as reward
2. Altruism	enjoy helping each other
3. Trust	an expression of confidence between several parties during whatever exchange
4. Identification	an individual's sense of belonging and positive feeling toward online community
5. Reputation	build reputation in online social network and as profit oriented users
6. Social network ties	social relationship in network
7. Shared vision	common understanding of proper actions and collective goals
8. Shared interest	common interests in online business and gain profit
9. Computer self -efficacy	Individual's confidence in his/her ability to perform using computer technology
10. Personal innovation	the willingness of an individual to try out a new information technology
11. Controllability	Individual's belief based on available resources and opportunities to perform the behaviour

The weightings of the comparison for each criterion is rated using nine scales of importance (Saaty, 1980), as shown in Table 2. The respondent's weightings of the different criteria are extracted from a pairwise comparison of the relative importance of all pairs of criteria using the AHP computer software. Convenience sampling are used to obtain the number of online business Facebook users as the potential respondents. Flow chart stage of AHP method of research is shown in Figure 2.

**Table 2: AHP Scale of Importance**

Preference Level	AHP scale of important
Equally preferred	1
Equally to moderately preferred	2
Moderately preferred	3
Moderately to strongly preferred	4
Strongly preferred	5
Strongly to very strongly preferred	6
Very strongly preferred	7
Very strongly to extremely preferred	8
Extremely preferred	9



**Figure 2: Flow Chart of AHP Method**

**Result and Analysis**

Based on AHP analysis, result shown in Table 3 included three dimensions. The technology dimension is rank at the first place followed by attitude and online community. In technology dimension, the first rank factor is computer self-efficacy, personal innovation at second then followed by controllability factor. As for attitude dimension, altruism factor is at first place, followed reputation, trust, reciprocal benefits and identification respectively. While for online community dimension, the first rank is social network ties, the second is shared vision and the last is shared interest factor.

**Table 3: Priority of Criteria Among Respondents**

Dimension/attribute	Weightage of each dimension	Priority	Rank
<b>Attitude</b>	0.3360		
Reciprocal benefits		0.1885	4
Altruism		<b>0.2260</b>	1
Trust		0.1976	3
Identification		0.1879	5
Reputation		0.1998	2
<b>Online community</b>	0.3082		
Social network ties		<b>0.3972</b>	1
Shared vision		0.3226	2



Shared interest		0.2798	3
<b>Technology</b>	<b>0.3553</b>		
Computer self-efficacy		<b>0.3855</b>	1
Personal innovation of IT		0.3084	2
Controllability		0.3057	3

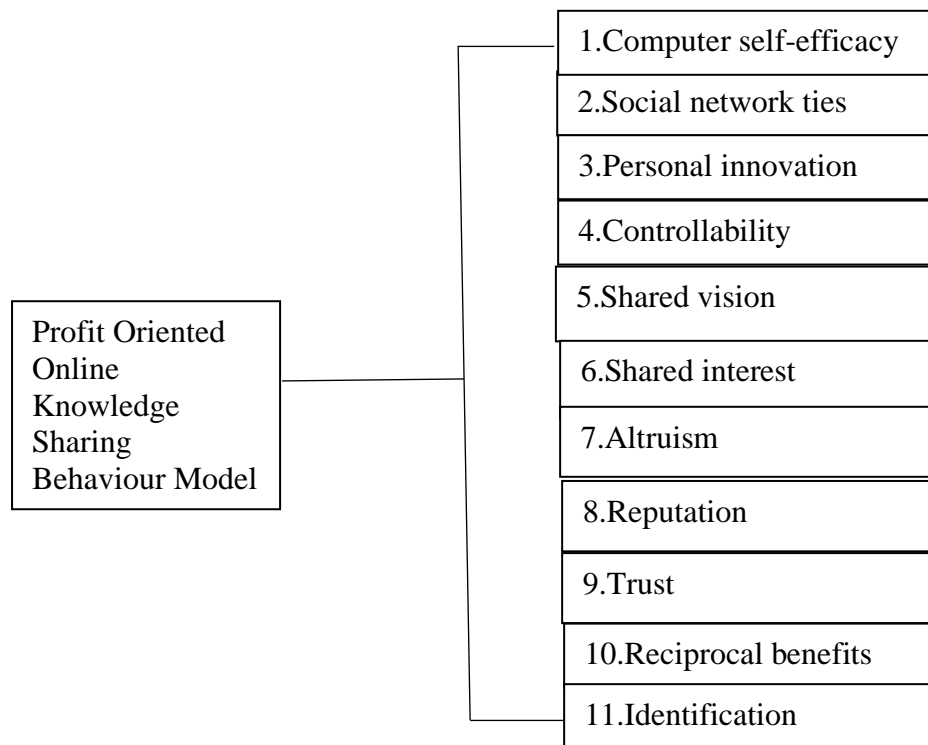
Table 4 shown rank for overall eleven factors. The first important factor is computer self- efficacy, the second important factors is social network ties, followed by personal innovation, controllability, shared vision and shared interest respectively. Then the seventh rank goes to altruism, while reputation is in ninth rank followed by reciprocal benefits, and the last rank is identification factor.

**Table 4: AHP Weightage for Overall Factors**

<b>Factors</b>	<b>AHP</b>	<b>RANKS</b>
Reciprocal benefits	0.0634	10
Altruism	0.0760	7
Trust	0.0664	9
Identification	0.0631	11
Reputation	0.0671	8
Social network ties	0.1224	2
Shared vision	0.0994	5
Shared interest	0.0862	6
Computer self-efficacy	<b>0.1370</b>	<b>1</b>
Personal innovation	0.1096	3
Controllability	0.1086	4

**Conclusion**

Based on this study, results showed that computer self-efficacy which refer to individual's confidence in his/her ability to perform business using computer technology is the main important factor in knowledge sharing behaviour for profit oriented online users. The second important factor is social network ties which proved that social relationship in network is important to perform online business. Personal innovation factor is the third important factor that exposed the willingness of an individual to try out a new information technology is also important to perform online business. Figure 3 presented the profit oriented online knowledge sharing behaviour model for online business users. The main contribution of this study is to enhance the knowledge of social network users to reach their full potential as online business-oriented users in order to improve their ways of life by getting the income or profit through social network. Understanding these issues can also contribute to the existence of long-term sustainability of online business-oriented users in developing country. Knowing important factors in online knowledge sharing behaviour is beneficial as it can be a source of knowledge and it is also beneficial to other online business- oriented users' survivability.



**Figure 3: Profit Oriented Online Knowledge Sharing Behaviour Model**

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# FACTORS DETERMINING STUDENT BEHAVIOUR IN USING GOOGLE CLASSROOM: UNIFIED THEORY OF ACCEPTANCE AND USE OF TECHNOLOGY (UTAUT)

Rahayu Mokhtar<sup>1</sup>  
Mohd Hyrul Abu Karim<sup>2</sup>

<sup>1</sup>Department of Hotel Operations, Selayang Community College (KKSJ), Malaysia, (E-mail: rahayu@kkselayang.edu.my)

<sup>2</sup>Department of Hotel Operations, Selayang Community College (KKSJ), Malaysia, (E-mail: hyrul@kkselayang.edu.my)

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**Abstract:** *Technology has been widely used in various systems, including retail, banking as well as education. The education system has been extended by advancement in technologies and educators should understand that information technology could give significant impacts on the student behaviour. Based on current and worldwide situations because of the pandemic covid-19, all class force to running online even for practical class. The educators and students must adapt the new norm environment to ensure the courses learning outcome been covered in respective semester. The Unified Theory of Acceptance and Use of Technology (UTAUT) describe the user's intentions in using technology and subsequent usage behaviour. Therefore, this study examines the role of performance expectancy, effort expectancy, social influence as well as facilitating conditions as dimensions of UTAUT from the perspective of students of Malaysia Community College, and behaviour intention in creating the student behaviour to use Google Classroom application in the classroom. Data were derived from an online survey involving 293 of students from 7 Malaysia Community College and analysed using Statistical Package Social Science (SPSS) version 26.0. The four stated independent variables in UTAUT were measured together against behaviour intention, and behaviour intention towards student behaviour of using Google Classroom. Findings from this study indicate that effort expectancy is the most significant dimension that influences behaviour intention, followed by social expectancy and performance expectancy. In addition, student's behaviour has been significantly influenced by the behaviour intention and facilitating conditions support by the college lecturers. The results provide a useful insight on the acceptance and use of Google Classroom among Malaysia Community College students. It is hoped that results from this study can be used as a guideline for educators to focus on and strategize their teaching methods and adapt a new norm teaching environment.*

**Keywords:** *student behaviour, UTAUT, education, Malaysia community college*

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## Introduction

Technology can be interpreted into different types of medium, including internet, web sites as well as mobile technology. There are other studies on technology from the perspective of retail, banking as well as education (Williams, Rana, & Dwivedi, 2015). In the retail industry, technology has evolving the customer needs and preferences through online shopping and online shops, mobile payment, and internet banking facilitates (Mohd Ariffin, Ahmad, & Haneef, 2020; Rahi, Abd. Ghani, Alnaser, & Ngah, 2018; Tran, 2019)

In the education system, numbers of the higher institutions starting to use technology to deliver the learning process to the students (Almaiah, Alamri, & Al-Rahmi, 2019; Liu et al., 2019). The reason is the technology could enhance the education systems. Teaching method



has experienced the changes and mobile-learning is one of the recent technologies that become as one of the medium for teaching tools. Also known as m-learning, this technology has become one of the popular technology in education. Chao (2019), defined m-learning as the learning process that could be conducted across various contexts such as location, time, and other environmental factors where learners can benefit by using various smart mobile devices, including smartphones and tablet computers. M-learning enables to provide the learning materials, activities and university services for students in actual time (Almaiah, Alamri & Al-Rahmi, 2019). Therefore, Liu, Maimaitijiang, Gu, Zhong, Zhou, Wu & Hao (2019) suggested that the mobile application is suggested suitable for the education system.

Google Classroom is one of the learning applications that simplify the interactions between students and educators (Raman, Singh, Rathakrishnan & Ismail, 2020). According to Raman et al. (2020), Google Classroom is a convenient method of distributing and rating tasks and assessments. Besides, Google Classroom can be accessed using any technology devices, such as laptop, smartphone as well as tablet (Abd Manan & Hanafi, 2019). Malaysia Community College committed with the integration of technology and learning process, therefore, provides each of the educators and students with the individual email that allows them to access Google Suite as well as Google Classroom. Aforementioned, the educators would share the teaching materials in the Google Classroom, whereas, the students could access it anytime and anywhere. The research on the effectiveness of using Google Classrooms for education was examined by other researchers and supported in numerous studies (Abd Manan & Hanafi, 2019; Al-Marroof & Al-Emran, 2018; Kumar & Bervell, 2019; Raman et al., 2020)

Despite widespread of the pandemic covid-19 that started at the end of 2019 and become worse in the year of 2020, many have been affected including the education system (Raza, Qazi, Khan, & Salam, 2020). In order to reduce the high infectious disease, the education institutions are not allowed to run the face to face (F2F) classes, tutorials as well as practical classes. Consequently, online classes are the only option to continue classes. For Malaysia Community College, since Google Classroom has been provided, the educators and students need to adapt to the new norm environment to ensure the courses learning outcome delivered in the respective semester. Chao (2019), suggested that technology could help students to study anytime and anywhere. Nevertheless, several studies found that there are some students facing problems in dealing it, particularly usage and acceptance by students (Kaliisa, Palmer & Miller, 2019). Thus, to ensure the students could adapt to the situation, the use and acceptance of the student are critical to be examined.

In response to the use and acceptance of user in using technology, Venkatesh, Morris, Davis and Davis (2003) developed a unified model known as the Unified Theory of Acceptance and Use of Technology (UTAUT). The theory suggested the individual reactions in using information technology, namely performance expectancy, effort expectancy; social influence and facilitating conditions could influence the intention to use the technology, as well as the actual use of the technology. Several previous studies prove UTAUT to be a valid model to predict the use and acceptance of technology among the user.

## Literature Reviews

### *Google Classroom*

The development of technology gives a significant effect on the education system. The learning method has been expanded from the face-to-face teaching and e-learning systems, as well as increasingly through m-learning (Chao, 2019). Many students have realized the advantages of e-learning and m-learning. Google Classroom is one of technology that becomes the medium interactions between students and educators.



Google Classroom offers free web service that developed by Google for schools and any institutions that aims to simplify creating, distributing and grading assignments (Okmawati, 2020). Abd Manan and Hanafi (2019), suggest that Google Classroom improves the communication between students and teachers, as well as, increase the student's performance in the class. As suggested by Al-Marroof and Al-Emran (2018) and Kaliisa, Palmer & Miller, (2019), there is a need to investigate the behaviour intention and the acceptance of the student in using Google Classroom. Since most of the previous studies focus more on the students from the universities, yet, a limited number of studies discuss from the perspective of Malaysia Community College. Since Covid-19 pandemic spreadout, researchers started to do a research on effectiveness of Google Classrooms in the teaching and learning process. Okmawati (2020) prove that Google Classroom attract students. However, there are identified some barriers during online learning using Google Classroom (Octaberlina & Muslimin, 2020). Thus, this study is carried out to identify the factors that influence the student behaviours in using Google Classroom, from the perspective of the Malaysia Community College students.

### ***Unified Theory of Acceptance and Use of Technology (UTAUT)***

Venkatesh et al. (2003) developed as a model of general technology acceptance that aims to combine eight existing models of technology acceptance and usage behaviour and named it as the Unified Theory of Acceptance and Use of Technology (UTAUT). There are numbers of researchers that contributed to the research content related to UTAUT (Williams et al., 2015). In the UTAUT model proposed by Almaiah et al. (2019), they extend the model by integrating new constructs represented by a few questions and the scores for the constructs can be mapped and interrelated. In more recent studies, Han and Conti (2020) combined UTAUT model with Post Acceptance Model (PAM) in their study to gain a clear difference before and after actual use. In this study, UTAUT is will be measured using expectancy, effort expectancy, social influence, facilitating conditions towards behavioural intention of the students to use Google Classroom in learning process.

### ***Performance Expectancy***

According to Venkatesh et al. (2003), performance expectancy defined as the extent to which technology benefits the user when carrying out a specific activity. In addition, Abd Manan and Hanafi (2019), explained that performance expectancy as how the confidence of the student who uses Google Classroom that it can increase their study performance. Venkatesh et al. (2003) mentioned that performance expectancy is the strongest determinant of a user's behaviour intention to adopt a technology and Almaiah et al. (2019) found that in the context of mobile learning, performance expectancy has a significant effect on behavioural intention.

### ***Effort Expectancy***

Despite performance expectancy, effort expectancy has been suggested as the main dimension in the UTAUT (Chao, 2019; Venkatesh, Morris, Davis, & Davis, 2003). There are several studies discussed the effort expectancy on mobile learning. The previous study by Chao (2019) described from the perspective of the student, the effort expectancy is related to the ease of use of mobile learning. The easier to use the technology, the higher possibility of being accepted (Kaliisa et al., 2019). For instance, effort expectancy described as the facilities related to Google Classroom (Abd Manan & Hanafi, 2019). The effort expectancy is identified as the factors that influence the student's behavioural intention in using mobile learning (Almaiah et al., 2019). Therefore, the significant effort expectancy needs to be examining because it will be significant in determining the student intention.



### ***Social Influence***

Prior study by Venkatesh et al. (2003) defined social influence as the “degree to which an individual perceives that important others believe he or she should use the system”. From the perspective of Google Classroom, social influence could be defined as the students have confidence in that people who important to them believe that they need to use Google Classroom (Abd Manan & Hanafi, 2019). Gruzd, Staves & Wilk (2012) and Kaliisa et al. (2019), agreed that social influences play an important and positive role for someone to decide to use technology especially regarding mobile learning. However, the study by Almaiah et al. (2019) identified that social influence does not influence the student’s behavioural intention in using mobile learning. The contradict in literature put the point to study that social influence is one of the factor the determine the student behaviour intention.

### ***Facilitating Condition***

Facilitating condition is defined as “a user’s perception of the disposable resources and support when performing a task” (Venkatesh et al., 2003). From the perspectives of education, the facilitating condition could be translated as the students belief themselves towards the availability of the technical infrastructures to support of technology, for instance, Google Classroom (Abd Manan & Hanafi, 2019). Apart from that, facilitating condition also related to the actual use of the student in using mobile learning for education purposes (Almaiah et al., 2019). To ensure the student connected with their education, it is important to provide for the students the guidance and technical support that could improve the engagement with learning technologies (Mubuke, Masaba, Ogenmungu & Kituyi, 2017). Since it could be related to the actual use, therefore, Kumar and Bervell (2019) proposed to enhance the content, activities and design of the Google Classroom to be more exciting and interactive. Yet, facilitating conditions should be one of the focuses for the educators to attract their students.

### ***Behavioural Intention and Student behaviour***

In discussing related to human behaviour, earlier studies usually refer to the previous theories such as Theory of Reasoned Action (TRA) and Theory of Planned Behaviour (TPB). TRA discussed that the behaviour of a person will be influenced by the intention to do or not to do the action. In this study model, attitudes, subjective norms and intentions become the construct that can be used to predict and explained the human social behaviour in the variety of applied settings (Fishbein & Ajzen, 2010). Meanwhile, TPB provides a comprehensive framework to understand the determinant of customer behaviour (Ajzen, 2015). The theory comprises the sequence of belief, attitude, subjective norms, perceived behavioural control as well as behavioural intention. Based on the underpinning theory, the measurement of behavioural intention is the respondent’s intention to do something. The intention could be influenced by the construct proposed in UTAUT theory. Venkatesh et al. (2003) identified that behavioural intention has a positive influence on the usage of technology. Almaiah et al. (2019) and Al-Marouf and Al-Emran (2018) found that behaviour intention gives a positive impact on the student behaviour, which is the actual use. Thus, in this study, behavioural intention defined as the behaviour intention to use, meanwhile, student behaviour is translated as the actual use of the student.

The number of previous studies that use UTAUT to measure student behaviour (Almaiah et al., 2019; Chao, 2019; Han & Conti, 2020; Liu et al., 2019). Han and Conti (2020) conducted research that related to the robotics. Meanwhile, Liu et al. (2019) focussed on the intention of the student to use application that related to physical activity. Meanwhile, number of studies discussed the effectiveness of Google Classroom as the medium of technology use



for education purposes (Abd Manan & Hanafi, 2019; Al-Marroof & Al-Emran, 2018; Kumar & Bervell, 2019; Raman et al., 2020). Therefore, it is proven that the model is widely adopted and applicable in measuring the student behaviour intention and actual use of technology.

## **Methodology**

### ***Research Model***

Based on the objectives proposed in the previous section, the connection of the dimensions was translated into a research model. Hypotheses were articulated into a research model. The hypotheses were developed and restated as follows.

#### ***Performance expectancy and behaviour intention***

There are number of studies agreed that performance expectancy has a significant relationship with behaviour intention (Almaiah et al., 2019; Chao, 2019; Arumugam Raman et al., 2020). Based on that, it is proposed that:

H1: Performance expectancy has a relationship with the students behaviour intention

#### ***Effort expectancy and behaviour intention***

Previously, effort expectancy is suggested as the main dimension in the UTAUT (Almaiah et al., 2019; Venkatesh et al., 2003). Both studies indicate that effort expectancy has a significant effect on behavioural intention. This idea supported by Chao (2019) and Raman et al. (2020). Therefore, it is proposed that:

H2: Effort expectancy has a relationship with the students behaviour intention

#### ***Social influence and behaviour intention***

According to Liu et al. (2019) and Raman and Rathakrishnan (2020) social influence could encourage the intention to use the technology. Therefore, it is proposed that:

H3: Social influence has a relationship with the students behaviour intention

#### ***Behaviour intention and student behaviour***

The previous study by Almaiah et al. (2019) found that behavioural intention is one of the factors that could determine the student's actual use in using technology. Similarly, Al-Marroof and Al-Emran (2018) provide proof that behavioural intention influences the student actual use of Google Classroom. Therefore, it is proposed that:

H4: Behaviour intention has a relationship with student behaviour

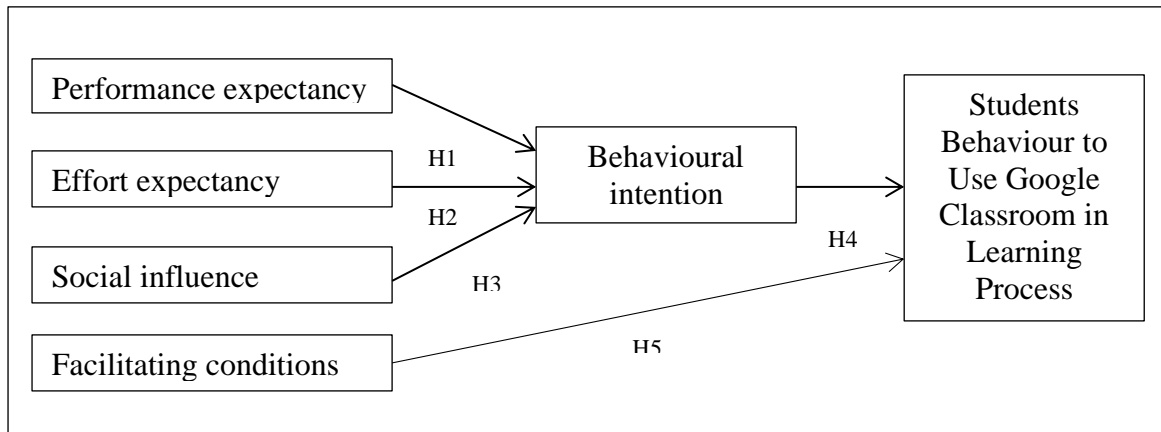
#### ***Facilitating condition and student behaviour***

Several scholars found that facilitating condition has a significant relationship with behaviour intention of the student (Almaiah et al., 2019; Kumar & Bervell, 2019; Mubuke, Masaba, Ogenmungu, & Kituyi, 2017). Similar to behavioural intention, this study also suggested that facilitating conditions could influence the student actual use of the Google Classroom. Therefore, it is proposed that:

H5: Facilitating condition has a relationship with student behaviour

Based on the available research, it has been observed that there are limited numbers that examine the factors determining student behaviour in using Google Classroom. Since the Google Classroom has become as the medium between students and educators to communicate and deliver the course learning outcomes, therefore, this study examines the role of performance expectancy, effort expectancy, social influence as well as facilitating conditions as dimensions of UTAUT from the perspective of students of Malaysia Community College,

and the behaviour intention in creating the student behaviour to use Google Classroom application in the learning process.



**Figure 1: Research Model**

Source: (Venkatesh et al., 2003)

***Sampling and populations***

This study was designated to examine the factor determining the student in using Google Classroom. Data were derived from an online survey. Respondents were chosen using convenience sampling. As the intention of this study to tap the student behaviour, therefore, the survey was distributed to the students from seven Malaysia Community College.

***Research Instruments***

The survey instrument consists of six sections consists that examined the respondent demographic information (Section A), performance expectancy (Section B), effort expectancy (Section C) and social influence (Section D). Meanwhile, Section E designed to measure facilitating conditions. The items in Section F designed to identify student behaviour to use Google Classroom in learning process. The questionnaires were measured by the five-point Likert scale. There are five alternative answers, 5-points strongly agree, 4-points agree, 3-points less agree, 2-points disagree and 1-point strongly disagree. The questionnaire were adapted from Venkatesh et al. (2003).

**Results**

***Respondent profile***

Online survey was conducted and a total of 293 students responded to the questionnaire. Among the students (from 7 colleges) contacted, the response rate was 59.3% (293/494). Krejcie and Morgan (1970) suggested for a total population of 500, the sample size would be 217. Based on 293 respondents, 63.5% (n=186) were female and 36.5 % (n=107) were male. From the responses, 55.6% (n=163) were from semester three, followed by 20.1% (n=59) from semester 2 and 24.2% (n=71). The largest age group represented was 18 to 20 years, constituting approximately 95.5% (n=277). The results of the analysis are described in Table 1.

**Table 1: Demographic Profile**

	N	Percentage
Gender		
Female	186	63.5%
Male	107	36.5%
Semester in college		
One	59	20.1%
Two	71	24.2%
Three	163	55.6%

### *Hypotheses Testing*

The relationship between the dimensions of UTAUT and behavioural intention was tested with multiple regressions. The results of the analysis are depicted in Table 2.

**Table 2: Result of regression analysis**

Hypotheses	Std. $\beta$	T	Results
H1: Performance expectancy – behavioural intention	0.567	19.535	Supported
H2: Effort expectancy – behavioural intention	0.590	20.466	Supported
H3: Social influence – behavioural intention	0.561	19.279	Supported
H4: Behavioural intention – student behaviour	0.567	21.738	Supported
H5: Facilitating condition – student behavioural	0.590	18.838	Supported
R <sup>2</sup>	0.678		
Adj. R <sup>2</sup>	0.675		
F-Change	107.411		

Note: N=239, \*\*  $p < 0.01$

The analysis revealed that performance expectancy, effort expectancy and social influence significantly contributed to the prediction of behavioural intention. Effort expectancy having the biggest impact ( $\beta=0.338$ ,  $t=7.502$ ), followed by performance expectancy and social influence. Therefore, H1, H2 and H3 are fully supported. H4 postulated that behavioural intention significantly influences student behaviour was subjected to regression analysis. As summarized in Table 1, behavioural intention had a positive impact on student behaviour ( $\beta=0.567$ ,  $p < 0.001$ ). For the relationship between facilitating conditions and student behaviour, the former was entered as the predictor and the latter as the variable. Finding shows that facilitating conditions had a positive impact on student behaviour ( $\beta=0.590$ ,  $p < 0.001$ ). Thus, H4 and H5 are fully supported.

### **Discussions of Findings**

The findings from this study identified the factors that influence student behaviour in using Google Classroom. As expected, effort expectancy has a strong relationship with behavioural intention. The findings are consistent with earlier studies that agreed there is a relationship between effort expectancy and behavioural intention (Chao, 2019). As Kaliisa et al. (2019) mentioned earlier, the easier using the technology, the higher possibility for the student to accept the technology. Therefore, the educators need to ensure that the students could access the Google Classrooms, as well as the materials that posted in the Google Classroom, are easy to access by the student, simple and fun. Instead of effort expectancy, performance expectancy also shows significant relationship with behavioural intentions. As discussed in previous studies, effort expectancy has become one of the factors that contribute to the behaviour intention (Chao, 2019; A Raman & Rathakrishnan, 2020). The finding reveals that social influence has a positive relationship with behavioural intention and the result in line with other



scholars (Kaliisa et al., 2019; Liu et al., 2019). Thus, social influence becomes one of the important factors that determine student behaviour in using Google Classroom.

The findings provide the support that behavioural intention and facilitating conditions are the factors that encourage the student use behaviour. Undoubtedly, the significant effect of behavioural intention towards student behaviour in actual use was discussed in previous studies (Al-Marroof & Al-Emran, 2018; Almaiah et al., 2019). In addition, this study confirmed that facilitating conditions could influence the student use behaviour of the Google Classroom. A student who belief towards the availability of the Google Classroom would use the Google Classroom.

### ***Limitations and Future Research***

The results cannot be generalized since the questionnaire passed to the specific program offered by Malaysia Community College. It is suggested to extend to the larger sample of respondents from other programs offered in Malaysia Community College. Since this study does not measure the gender, age, experience and voluntariness of use of the student as the moderating effects, therefore, it is suggested to add these elements in the future study. Furthermore, the educator's acceptance in using Google Classroom can be investigated in other studies.

### **Conclusion**

In summary, the factors that influence the student behaviour intention in using Google Classroom are performance expectancy; effort expectancy and social influence. The behavioural intention and facilitating condition positively influence the students use behaviour. The findings contribute to the UTAUT from the student perspectives from the Malaysia Community College. The similarities with other previous studies could significantly contributes new results and strengthen the existing body of knowledge in the conceptual and empirical researches. The results provide useful insight on the willingness to use and use of Google Classroom among Malaysia Community College students. Google Classroom are found reliable to be used as the medium of education. It is hoped that results from this study can be used as a guideline for educators to focus on and strategize their teaching methods as well as dealing and adapting the new norm of the education environment.

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# INTEGRATION OF THE ORGANIZATIONAL CULTURE AND HR PRACTICES OF THE SVD EDUCATIONAL INSTITUTIONS IN THE PHILIPPINES TOWARDS A MODEL OF INSTITUTIONALIZED HR POLICY: A LITERATURE REVIEW

Renato A. Tampol<sup>1\*</sup>  
Hector M. Aguilung, Ph.D.<sup>2</sup>

<sup>1</sup>The Graduate School, University of Santo Tomas, Manila, Philippines (E-mail: natoytampol@gmail.com)

<sup>2</sup>The Graduate School, University of Santo Tomas, Manila, Philippines

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**Abstract:** *Human Resource (HR) policy is not a one-size-fits-all approach. Underpinnings and reasons for the development of HR policy may be parallel for most organizations, regardless of type and nature, but pertinent factors considered for such development may vary. The most common yet influential amongst the factors is the culture of the organization. Organizational culture is one of the most researched topics in organizational studies. It had been used as a construct in various settings, even in the education landscape. Previous studies show that organizational culture impacts HR practices and policies of organizations. However, the literature is silent to its application in Catholic educational institutions' HR practices and policies in the Philippines. This study used literature review as its method to integrate organizational culture and HR practices toward institutionalizing their HR policies of Society of Divine Word (SVD) educational institutions within the Philippines A standard HR Policy is aimed to be used across all SVD schools in the Philippines.*

**Keywords:** *organizational culture, HR practices, HR policies, SVD, Philippines*

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## Introduction

Human Resource (HR) policy is a principle or rule of conduct which govern the organization's relationship with its people. It ensures consistency in action. However, HR policy is not a one-size-fits-all approach. Underpinnings and reasons for the development of HR policy may be parallel for most organizations, regardless of type and nature, but pertinent factors considered for such development may vary. One of the most common yet influential amongst the factors is the culture of the organization.

Organizational culture is defined in numerous ways. For instance, Schein and Schein (2017) described organizational culture as "abstract" but has powerful effect on the behavior of the members of the organization. Organizational culture as a "link or bond" between the organization and its members. However, the most cited definition of culture in organizational research is "a set of norms, attitudes, values and behavior patterns that form the core identity of an organization or operating unit" (Denison, 1984, cited in Laforet, 2016, p.382; Mujib, 2017, p.1).

The culture of organization is mirrored by some manifestations or identities that set the organization apart from others. Scholars and researchers often labelled these individualities as the "organizational identity". Organizational identity is the "central, distinctive, and enduring characteristics of an organization" (Mujib, 2017, p.1). It is perceived to be the "essence" of the organization and has two constructs: culture and image. Organizational culture reflects the internal focus – "I" ("who am I?") which is shaped by the organization's members.



Organizational image, on the other hand, is the external focus – “me” (“how others see us?”) which is shaped by organization’s members’ interactions with key external shareholders (Mujib, 2017).

This research focused on how the SVD educational institutions can integrate organizational culture and their human resources activities or practices toward institutionalizing the human resource policies. A standard HR policy is aimed to be used across all SVD schools in the Philippines. Institutionalizing human resource policies, on this research’s belief, can help the organization in aligning its strategies and decision-making with its cultural ideals to be able to achieved its visions and objectives.

### **Literature Review**

The crisis that besieged the Catholic Church in the Philippines during the twentieth century due to the departure of many Spanish missionaries and lack of Filipino clergy paved the way for the coming of the SVD missionaries who were tasked to administer parishes and parochial schools. These apostolates ushered a shift of missionary thrust of the Society to commit itself to school ministry. Soon thereafter, they were requested by some Bishops to administer or establish schools that would later become the Divine Word Educational Association (DWEA) (Layugan, 2012).

The Society of the Divine Word in the Philippines at present is into varied ministries already namely: parishes, seminaries, education, media and other special apostolates. The education ministry which is the focus of this study anchored its organizational culture on the core values of the organization, the DWEA of which all schools are members. These core values are to be integrated with the schools HR practices in order to come up with a standard Policy applicable to all.

The SVD Philippines Educational Institutions are rooted in six (6) core values. The first value is integrity. A Christian’s command to integrity is not to be compromised. It is a command to both talk and walk in the way of Jesus. This calls us to walk in the path of Christ, and to steer clear of hypocrisy (Hamm, 2013). It is a life marked by love, compassion, mercy, justice, and honoring God's call above everything else. It's the life spoken of Peter: “They must turn from evil and do good; they must seek peace and pursue it. For the eyes of the Lord are on the righteous and his ears are attentive to their prayer, but the face of the Lord is against those who do evil” (3:10-12).

This attitude of employees in the organization commands ethical considerations in its practices. Ethical considerations could mean that there is an ethical climate that strengthens employees support, identification and commitment to the organization (Zagenczyk, Purvis, Cruz, Thoroughgood & Sawyer, 2020).

Commitment refers to one’s faithfulness to a certain goal that brings it to fulfilment (Bulmash, 2016). There are factors that contribute to the employee’s commitment to the organization. In school setting, commitment of teachers to the organization comes from the administration’s adherence to the principle of the so-called strong “HRM system” where there is an open communication, policies are consistently implemented, employees are consulted and they reached a consensus favorable to all (Waeyenberg, Peccei & Decramer, 2020).

The HRM policies and practices of the organization should be socially responsible catering to the needs of the employees. It should draw out the best in them to contribute to the welfare of the organization (Shen & Zhu, 2011). It points to something important even outside the organization. This inspires employees to live a life worthy of being a member of the organization which they strongly commit themselves because they could relate to its goals and aspirations.



Aside from strong CSR that commands commitment to the organization, ethical climate also strengthens good relationship that inspires employees to identify, support and build a stronger commitment with the organization (Zagenczyk, Purvis, Cruz, Thoroughgood & Sawyer, 2020). Ethical practices are not to be compromised at all times in the DWEA member schools.

Effective leaders in the Society of the Divine Word (SVD) must play the three (3) important roles: animation, coordination and administration. Animation is to usher the community to the fulfilment of its vision, mission and goals. Coordination means to delegate and coordinate responsibilities according to one's talents and skills. And administration is to be a faithful and prudent steward who acted in good faith even in the absence of his master. Hence, leadership in the SVD is the commitment to serve with the attitude of solidarity, love and respect towards others (IDW Nr 6, 2006; IDW Nr 11, 2012). It is servant leadership rooted in Jesus the Divine Word made flesh "who came to serve and not to be served".

Excellence is a core value common to all organizations. The DWEA is guiding its member schools in their goals and aspirations to excel in everything they do. To excel means to give their best as administrators, faculty, staff and students. It is not only to excel in one aspect of a person's life whether as a student or a teacher but to be outstanding beyond expectation. As an organization

it is to give joy to stakeholders that creates commitment, allegiance and impression of lasting satisfaction, to serve to the delight of the frontline stakeholders in the context of the academe, the students, faculty and employees that strengthens loyalty and build long-term relationship (Asif & Gouthier, 2013).

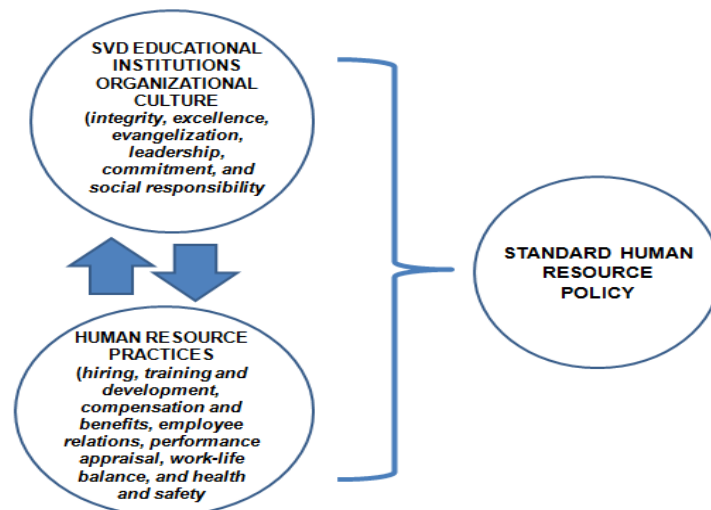
In the context of the educational institutions, it is the Community Extension Services (CES) where the organization exercises its regular service to stakeholders. They are encouraged to create a sustainable program that could have a long term effect to its recipients.

### **Theoretical Framework**

This study focused on the integration of the organizational culture and the HR practices of the SVD institutions towards the development of a model institutional policy. The models used by (Alfante et.al., 2015), together with the Nadlers' HRsM classification model, will be helpful in explaining the process of integration of the organizational culture and HR practices.

#### ***SVD Educational Institutions Organizational Culture***

Coleman (2013) in proposing a great corporate culture states that "A company's values are the core of its culture". In this particular study, the values that were placed under scrutiny was that which represented the SVD Educational institutions values which are the following: Integrity, Excellence, Commitment, Evangelization, Leadership and Social Responsibility. Coleman further explains that "values are of little importance unless they are enshrined in a company's practices".



**Figure 1. Schematic Diagram of the Integration of SVD Educational Institutions Organizational Culture and Human Resource Practices towards the proposed Standard HR Policy.**

The schematic diagram below simply explains the integration of the two equally important main variables that will bring about Standard HR Policy acceptable to all the member schools of the DWEA. Institutionalizing human resource policies will help in aligning strategies and decision-making process in order to achieve visions and objectives.

***Nadlers’ Human Resources Management (HRsM) Classification Model***

*Every Manager’s Guide to Human Development*, a book written by Leonard Nadler and Zeace Nadler (1992), contains HRsM with four (4) areas of concern, namely: Human Resource Management, Human Resource Development, Human Resource Environment, and other Human Resource Areas. Each area has different HR activities. This study will focus on Human Resource Management seven (7) HR activities: Hiring, Training and Development, Compensation and Benefits, Employee Relations, Performance Appraisal, Work-Life Balance and Health and Safety.

The Congruence Model was developed in the early 1980s by organizational theorists David A. Nadler and Michael L. Tushman. It is based on the principle that a team or organization can only succeed when the work, the people who do it, the organizational structure, and the culture all "fit" together – or, in other words, when they are "congruent", thus an improved organizational performance (Sabir, 2018).

**Research Methodology**

This research reviews existing literature that highlight the relationship between DWEA core values namely: integrity, excellence, evangelization, leadership, commitment, social responsibility and components of organizational culture that are integrated with the HR practices like hiring, training and development, compensation and benefits, employee relations, performance appraisal, work-life balance and health and safety.

**Conclusion**

Human resource (HR) policies are principles or objectives instituted by the management to preempt misunderstanding between the employer and employee about their rights and obligations to the organization (Lakshmi & Matsa, 2020). They support the organization’s



vision, mission and culture that should be properly communicated to the employees for better understanding to avoid infractions (Berman, 2016).

Over and beyond these HUMAN resource policies is also the aspect of its accountability to the betterment of the person in performing his duties and responsibilities as a worker. HR Policies together with its procedures and programs are key support for the fulfilment of the organization's vision, mission and goals (Berman, 2016). The organization hires employees from different backgrounds thus, policies should respond to their diverse cultures as well (Khushk, 2019).

With this research, several concepts are taken into considerations in making sure that the SVD has performed such accountability and responsibility towards its clientele in particular, and the community in general. It also hopes to describe and generalize a specific organizational culture that can be truly adapted by the members of these academic communities in the context of a highly plausible and valued work environment guided by the SVD VMG.

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# DEVELOPMENT OF HIERARCHICAL MODEL IN PRIORITIZING ROAD SAFETY INDICATORS FOR MOTORCYCLIST USING ANALYTICAL HIERARCHY PROCESS

Ruzleeta Zakaria<sup>1</sup>,  
Nik Nadhilah Nik Mohd Yusoff<sup>2</sup>,  
Norhafiza Md Noor<sup>3</sup>,  
Zakiah Hashim<sup>4</sup>

<sup>1</sup>School of Quantitative Sciences, Universiti Utara Malaysia (UUM), Malaysia, (E-mail: ruzleeta@uum.edu.my)

<sup>2</sup>School of Quantitative Sciences, Universiti Utara Malaysia (UUM), Malaysia, (E-mail: nadhilah@uum.edu.my)

<sup>3</sup>School of Quantitative Sciences, Universiti Utara Malaysia (UUM), Malaysia, (E-mail: fiza@uum.edu.my)

<sup>4</sup>School of Quantitative Sciences, Universiti Utara Malaysia (UUM), Malaysia, (E-mail: zakiah@uum.edu.my)

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**Abstract:** *As Malaysia develops towards becoming a high-income nation, motorization has increased in tandem. This has caused in increased traffic exposure which has led to more road traffic accidents. Realizing the severity of road traffic accidents as a major public health issue which needs to be tackled in a structure and systematic manner, a research is need. The concept of road safety index is a popular and relatively new among road safety researchers around the world. There is a constant requirement for developing road safety index in Malaysia and the need to apply appropriate methods that will produce something beneficial to the organization and government to reduce road accident statistic. The requirement for road safety index is becoming important since road safety presents a complicated system where more indicators are continuously being developed to describe it. However, achieving a successful road safety benchmarking procedure is not an easy task. Challenges exist from establishing the benchmarking framework from the very beginning to final policy decisions. In this study, based on the identification of leading indicators of road safety among motorcyclist, a comprehensive set of hierarchically structured road safety indicators will be developed, and the use of Analytical Hierarchy Process (AHP) is proposed. The contribution of this research will benefit the Government agencies, the Non-Government Organization, the private sector as well as civil society at large to minimize road accidents, injuries and fatalities in Malaysia.*

**Keywords:** *Road Safety Indicators, Analytical Hierarchy Process, Multi Criteria Decision Making*

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## Introduction

In Malaysia, 5,764 fatalities from statistic of road accidents were recorded in 2019 indicating an expected loss of RM9.0 billion to the national economy. This value is almost one percent of the Malaysia gross domestic product (GDP). Road accidents constitute a serious public health challenge to the nation with an average of 13 persons every day and 393 persons in a month were killed in road accidents in Malaysia (Malinda 2020). It also highlights the urgent requirement for an effective policy respond. Government of Malaysia have been developed and implemented various strategies, initiatives and programs to reduce the statistics of road traffic fatalities. Therefore, the Road Safety Plan of Malaysia (RSPM) 2014-2020, which is our national program of WHO has been introduced. Similar efforts have been carried out through the RSPM 2006-2010. RSPM 2014-2020 is based on Five Strategic Pillars outlined for road safety, mobility, the road safety management, as well as safer roads, safer vehicles,



safer user management and post-accident. The previous efforts only contain a long-term target after a five-year period of its implementation. The RSPM 2014-2020 includes intermediate results and the final result. The final result of this plan in line with the objectives of the action a decade for road safety to reduce the anticipated death due to a traffic accident with a rate of fifty per cent (Malaysia Road Safety Department, 2014).

In RSPM 2014-2020, the initiatives in RSPM 2006-2010 that have been successfully implemented will continued while shortcomings which were encountered will be dealt with in RSPM 2014-2020. In additions, a new set of strategies have been formulated to achieve the goal of reducing fatalities and injuries from road accidents nationwide. The RSPM 2014-2020 will be implemented through five Strategic Pillars:

- Strategic Pillar 1 – Road Safety Management
- Strategic Pillar 2 – Safer Mobility and Roads
- Strategic Pillar 3 – Safer Vehicles
- Strategic Pillar 4 – Safer Road Users
- Strategic Pillar 5 – Post-Crash Management.

By the end of RSPM 2014-2020, the number of road fatalities is to be reduced to 5,358 from the predicted number of 10,716 in 2020.

However, it should be remarked that these goals were not achieved until the end of the target year. The number of casualties by category of road users in the country were 2,134 motorcyclist fatalities, accounting for 69.2% of all fatalities from road accidents based on data from January to August 2020 (Malinda, 2020). This stated that motorcyclist ranked first in fatalities category and the other major category was motorist and pedestrians of whom there were 586 and 177 who died from road accidents in 2020 (refer **Table 1**).

**Table 1: Fatalities by Type of Road User (January-August 2020)**

Type of Road User	Fatalities
Motorcyclist	2134
Motorist	586
Pedestrian	177
Lorry	87
4WD	54
Bicycle	45
<b>Total</b>	<b>3083</b>

Source: (Malinda, 2020)

Road accident is a vital issue encountered by most countries including Malaysia as the number of road accident, injuries and fatalities rises over the year. It has been reported that an average of 13 Malaysian died every day because of the road accident (Malinda, 2020). These alarming statistics has placed Malaysia with the highest road fatalities per overall among the Association of the South East Asian Nations (ASEAN) countries and has been identified as the third leading factor of the death statistics in Malaysia (Harith, Mahmud, & Doulatatabadi, 2019). In 2019, 567,516 road crashes were registered in Malaysia, with 6167 fatalities, 3022 severe injuries and 5855 slight injuries (Royal Malaysia Police Report, 2019).

Majority of road accident fatalities involve motorcyclists, constituting more than 60% of the total number of fatalities. It is also reported that motorcycle fatalities are three times higher than car fatalities, six times higher than pedestrian fatalities and nearly 50 times higher than bus passenger fatalities (Abdul Manan & Várhelyi, 2012). Given the high damage related with motorcycle accidents, any effort to decrease the number of road traffic accidents issues is a high priority for our country. In addition, the Public Works Department at the Ministry of



Works, Malaysia, discovered that the application of the blackspot treatment lowered the number of road accidents at the rehabilitative locations. The engineering approaches have been used in this program to focus on the elimination of blackspot accidents. The result shown that on average, 98.81% out of 755 blackspot locations do not have any fatal accidents (Darma, Karim & Abdullah, 2017).

Road accidents put substantial financial burden on families and the society. Many families fell into hardship due to the burden of medical costs, the need to care for the disabled relative or the loss of incomes (Johnston, 2010). Understanding the severity of road traffic accidents as a major public health issue which needs to be tackled in a structure, planned and systematic manner, a research is need. The implementation of the programs outlined in the RSPM 2014-2020 may require further improvement. It is important for all organizations involved with road safety to determine the indicators that substantially contribute to road traffic fatalities.

However, to develop and implement the effective interventions to decrease the number of motorcycle accident fatalities in Malaysia required a better knowledge of the indicators related with road safety issues. For this reason, it is crucial to prioritize indicators that contribute to accidents among motorcyclist in our country which will reduce road accident deaths. Thus, in this study, based on the identification of leading road safety indicators, a comprehensive set of hierarchically structured road safety indicators will be developed, and the use of multi criteria decision making technique is proposed. Furthermore, it is hoped this study can be used as a discourse in improving understanding of road safety aspects in order to minimize road accidents, injuries and fatalities in Malaysia. Thus, the aim of this research is to develop a hierarchical model for road accident indicators among motorcyclist in northern Malaysia. In order to complete this aim, the following objectives should be fulfilled:

- i) To identify contributing indicators in road accident among motorcyclist.
- ii) To prioritize the road accident indicators using AHP technique.

## **Literature Review**

Malaysia is still at its initial stage of introducing road safety educations. Thus, having a new capable system to elaborate the most critical aspect of the road is a beginning for a better road traffic system as well as in developing a proactive measure to identify any problematic road sections that need urgent treatment (Daud & Ibrahim, 2009). Malaysia has been experienced a very high number of accident where most of the road safety assessment is based on the accident record. Lots of programs have been introduced to help educating Malaysian road users. However, these initiatives programs seem to be inadequate in decreasing the number of accidents and transforming the user's perception and behavior towards road safety in Malaysia (Musthar et al, 2013).

### ***Indicators Contributing to Road Accidents***

Road users' behavior is an important factor of increasing the statistic of road traffic accidents worldwide. Road safety experts and researchers consider road users' behavior as the major risk factor for road injuries and fatalities. Almost 80% of the road accidents in Malaysia caused by human factors. These factors are related to the attributes, human trait, and psychological limitation. Traffic violation behavior is the leading human factor contributing to the occurrence of road accident in Malaysia (Lee, 2015). This occur when the drivers intentionally fail to follow the road traffic rules and regulation. These factors include speeding, fail to follow traffic signage, tailgating and dangerous overtake, drinking alcohol, consuming illegal drugs, not wearing helmets when riding two-wheeled vehicles, not wearing seat belts, use of mobile phone



while driving, and not using child restraints (Mohamed & Bromfield, 2017; Jameel & Evdorides, 2020).

La et.al (2017) has been highlighted that the violation behavior of consuming alcohol over the limit among bus driver had caused the road accident in Vietnam while Mohamed and Bromfield (2017) reported that speeding is one of the significant factors contribute to the accident involving young drivers in Saudi Arabia. Similar finding by Levulis, DeLucia, and Jupe (2015), stressed that drivers' mistake in tailgating has led to unexpected crash when the front vehicle suddenly break because of unforeseen matter. Review on literature also confirmed that road users who performed dangerous stunt are prone to put themselves and other road users in danger because of their selfish acts (Ramli et al., 2014).

### *Methodologies*

Various combinations of road safety weighted indicators result in various values of a road safety issues. This is particularly understandable with the design of the road safety footprint which contains a combination of indicators, measured as a description in time and to enable the identification of weak and strong points within the road safety traffic system (Wegman et al. 2017). This will lead to the question such as which combination of road safety indicators gives more precise road safety weighted value, and providing an understanding of a road situation? To ensure the development of road safety indicators is useful in addressing the major problems, the challenge lies on selecting and weighting the indicators, as well as validation of the procedures (Hussain et.al, 2016). The answer to this question requires much more research. The procedure to obtain road safety weighted indicators has been largely harmonized.

There is a varied range of road safety indicators used to show a road safety condition on different areas. Documenting a wider comprehensive set of these indicators helps to identify the strengths and weaknesses of a country's road safety system. However, providing high quality databases in that particular country seems to be difficult since a larger number of countries dispose of a small number of identical indicators available for use (Tešić et al., 2018). A common practice to construct a weighted indicator depends on the underlying weighting and aggregation function (Zhou et al. 2010). Weights are important measure in quantifying the relative importance of criteria. In general, criteria weight can be determined by subjective, objective or combination of the two methods. Subjective methods determine the criteria weights solely according the preferential judgments of decision maker(s) or expert(s) which include rank-based method and pair wise comparison method. Analytical Hierarchy Process (AHP) is a mathematical method that is used for multi-criteria decision-making (MCDM).

The AHP (Saaty, 1990) was proposed as a method to solve decision problems using a hierarchical structure of criteria and alternatives. AHP has become one of the most popular decision-making methods due to the use of pairwise comparisons to input qualitative information. There are numerous types of previous studies regarding AHP which enables people to make decisions including applications in knowledge management system (Greco, Grimaldi & Hanandi, 2013) academic area (Jandaghi, Irani & Jandaghi, 2014), online banking (Hosseini & Mehdi, 2014), healthcare (Ahmadi et al, 2014) public transportation (Massami & Myamba (2016) and online business through social network (Zakaria & Sulaiman, 2018). Hence, AHP help decision makers in comparing the relative importance of the factors or criteria in a systematic and quantitative manner. Therefore, the application of AHP for this study is robust and do not constitute any bias result as the judgment on the weightage is depends on the respondents' decision.



## Research Methodology

In generally for this research, we would like to investigate the contribution indicators that lead to road accident among motorcyclist in Malaysia. In order to get related indicators, literature review and interview among expert will be conducted. In the next stage, multicriteria decision making (MCDM) of AHP will be used to prioritize all indicators. The details are based on research activities as below:

*Step 1:* Identification of contribution indicators in road accident for motorcyclist. Literature review from the previous study will be used.

*Step 2:* Construction of questionnaire. The questionnaire will be developed based on the important indicators that had been identified from step 1.

*Step 3:* Data collection. Secondary data collection will be collected from Road Transport Department and Repot of Malaysian Police.

*Step 4:* Development of hierarchical model. A comprehensive set of hierarchically structured road safety indicators will be developed, and the use of AHP technique is proposed. AHP is a MCDM approach and due to nice mathematical properties of the method, it has fascinated many attention of researchers. AHP is used to rank the preference criteria. The basic procedure of AHP consists of the following steps (Saaty, 1980; 1990):

1. Structuring a decision problem, listing and selection of criteria.
2. Priority setting of the criteria by pairwise comparison (weighing).
3. Pairwise comparison of each criteria (scoring).
4. Checking for consistency in every pairwise comparison exercise.
5. Obtaining an overall relative score for each option.

The weightings of the comparison for each criterion is rated using nine scales of importance (Saaty, 1980), The respondent's weightings of the different criteria are extracted from a pairwise comparison of the relative importance of all pairs of criteria using the AHP computer software package Expert Choice 11.

*Step 5:* Validation of result. This stage is for validation of result by experts. This is the final stage whereby the illustration of the model is presenting in this stage and documenting research report.

## Conclusion

In overall, it can be summarized that road users' behavior such as over-speed, driving while intoxicated, tailgating, use of mobile phone while driving, and failure to follow traffic signage can be the significant factors of road accident causation in most countries around the globe including Malaysia. Thus, this research will have impact for Ministry of Transportation and Road Transport Department to forecast the future issues of road safety as well as to assist them to make better decisions in solving road safety problem especially among motorcyclists. Solving real problem in this research can be implemented to the nation in order to improve the road safety issues as well as to reduce social cost annually. Hence, we believe that our research could facilitate in contributing indicators for road safety that leads to a better decision making.



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# THE MOST INFLUENTIAL FACTOR THAT EFFECT THE PERFORMANCE OF BLENDED LEARNING USAGE AMONG PASTRY STUDENTS AT KOLEJ KOMUNITI SELAYANG (KKSJY)

Nor Jamilah Mohamed

Kolej Komuniti Selayang, Malaysia, (E-mail: jamilah@kkselayang.edu.my)

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**Abstract:** *The growth of the hospitality industry is consequential to the development of formal institutions. Accordingly, the Ministry's overriding aspiration is to create a higher education system that ranks among the world's leading education systems and that enables Malaysia to compete in the global economy. The system's achievements to date and proposes major changes in the way the Ministry and system will operate in order to realise the goal. One of the goals is to focus on outcomes over inputs and to actively pursue technologies and innovations that address students' needs and enable greater personalisation of the learning experience. Online learning is a method of delivering educational information via the internet instead of in a physical classroom. There are many different applications for online learning, ranging in scope from simple downloadable content to structured programmes that include assessment and award. Therefore, combination methods of learning are recommended by introducing online video learning as part of the learning process to the students and will help them understand more and increase their performance in the field. The research objectives of this paper is to determine what is the most influential factor that affecting blended learning towards student's performance. To answer this objective, a quantitative survey with total of 110 samples was distributed among pastry students at Kolej Komuniti Selayang. Data were analysed using the SPSS and the results showed that all hypotheses are supported. Blended learning gives a positive impact on their performance. It hope that the study can contribute to the improvement of teaching and learning process in Kolej Komuniti Selayang as a whole and pastry programme to be specific.*

**Keywords:** *Blended learning, Kolej Komuniti Selayang, Online learning*

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## Introduction

This research examines the most influential factor that effect the performance of blended learning usage among pastry students at Kolej Komuniti Selayang (KKSJY). The study comprises mixture of traditional teaching and learning process which comprises of 'chalk and talk' and the usage of internet. The use of blended learning will help to increase their performance in learning process. Pastry programme at KKSJY have 4 semesters start with cake making, cake decoration, bread making, dessert making and lastly industrial attachment. Start from semester one to semester three, students will be in campus while during industrial attachments students will be at industry.

Blended learning was introduced by implementing online video such as You Tube, Google classroom, Google Meet and other online medium to be part of teaching and learning process. Some relevant and appropriate online video were selected in respective learning area to present it to students before they start their practical class every day. Before this, teaching method for pastry modules using the same method which is lecturing using white board, demonstration and explanation without any other technologies such as video presentation. This



is because there are less or embedded the theoretical assessments were focused in the curriculum; it only depends on the lecturer to add on the theoretical aspects in their teaching and learning process.

Blended learning was introduced for pastry students since December 2019. The results of the study start from December 2019 to March 2020. Student's performance was compared between these two semesters during their first learning area based on their examination results.

### **Research Objective, Question and Hypothesis**

The following research objective will help to conclude this study's objective:

**RO1:** To determine the most influential factor that affecting blended learning towards student's performance.

Research question from the study's objective:

**RQ1:** What are the most influential factor that affecting blended learning towards student's performance?

Thus, the hypothesis are:

**H1:** There is a significant relationship between student learning motivation and student's performance.

**H2:** There is a significant relationship between students learning communication and student's performance.

**H3:** There is a significant relationship between student learning collaboration and student's performance.

### **Methodology**

Since the main objective of this study is to examine the most influential factor that effect the performance of blended learning usage among pastry students at Kolej Komuniti Selayang (KKSJ), a quantitative approach is believed to be the most suitable method for the process of data collection. Nevertheless, owing to the substantial amount of time, effort, cost and restriction of large amounts of data to be collected (Salkind, 2013; Marican, 2016), a quantitative approach through survey questionnaire was selected as it is naturally immediate and has the ability to reach more respondents at a relatively low cost (Babbie, 2011; Holmes, Dahan & Ashari, 2015).

This present study also adopted the cross-sectional research design which essentially means that the collection of the data is done only once. Even though the formula of longitudinal research design provides a better capacity for a researcher to gain in-depth view and the changes that apparent over time, it is burdened with serious problems of sampling and biases of the responses.

This study employed quantitative research method and using questionnaires that will distribute to the pastry students. In addition, the strength in quantitative is on the ability in analysing large group of data and provides significant information (Sekaran, 2003).

The target populations for this study will be among pastry students at KKSJ. A convenient sampling method will be used as this approach is less expensive and it is the easiest way to conduct the sample (Cooper et al., 2003). Furthermore the involvement of the selecting sample is readily available to participate in the study. Currently there are 180 students (SPT 1 = 32 students, SPT 2A = 29 students, SPT 2B = 29 students, SPT 3 = 30 students, SPT 4A = 30 students and SPT 4B = 30 students). Based on the calculation by Krejcie and Morgan (1970), 110 samples are expected to be collected from the population of 150 students (30 samples was used for pilot test).



The instruments were adapted from various sources which have been proven to be reliable and valid. To increase the validity and reliability of the study, researchers choose to conduct a survey questionnaire in the experimental group of students involved. The questionnaire conducted after the completion of the process of teaching and learning using blended learning mode. This questionnaire is aimed at reviewing the student's performance. Some of the items in each dimension (independent and dependent variables) in the survey questionnaire will be adapted and modified based on other researcher's works. Modification will be made on the wordings to suit the research objectives.

The table below elicits the dimensions and sources from which they will be adapted. Seven point Likert scale were used in measuring items in all dimensions (learning motivation and learning collaboration and communication) ranging from 1= strongly disagree to 7= strongly agree.

Considering the differences in respondent profiles, questions use will be simple and understandable with the least reading and writing. In other words, the respondents should be able to read an item will be formulated as clearly as possible with simple wording and language to reduce any possible ambiguities. The questionnaire also will undergo a pilot test before can be used as the final version of structured questionnaire to be delivered to the respondents. Pilot study is also conducted to ensure that the instrument developed and used for the study measures what are supposed to be measured (Neumann, 2016). With that, the pilot study carried out within two days from 5 and 6 March 2020 among pastry student from semester 1 to semester 4 at Kolej Komuniti Selayang. Approximately thirty (30) students were approached randomly. These students were excluding from answering the questionnaire after pilot test. This is in line with Moser and Kalton (1989) who suggested that thirty (30) respondents are considered sufficient for the pilot testing.

### **Problem Statement**

The traditional teaching method using the same 'chalk and talk' method can be boring for some students. On the other hand, students prefer to have their learning session and activities to be more interactive. Students nowadays spent most of their time with gadget including smart phone and most of them are very information technology savers. They use to spend more time with their smart phone rather than books. Perhaps by introducing blended learning which is the combination of traditional and modern teaching and learning process will improve and increase their performance in learning process.

Blended learning is an instructional approach that substitutes online learning for a portion of the traditional face-to-face instructional time. With few drawbacks it offers many advantages to institutions, faculty, and students. For example, institutions see it as a model that makes efficient use of classroom space; faculty benefit from increased flexibility in their teaching schedules; and students appear to be more satisfied and achieve higher grades than in either fully face-to-face or fully online classes (Cavanagh, 2011; Dziuban, Hartman, Juge, Moskal, & Sorg, 2016). Features such as these spurred a large urban university to embark on a strategic initiative to promote the adoption of blended learning across its campus.

The progression of information technology such as internet surged the growth of online educational programs which change the traditional system of education (Sher, 2019). The emergence of technology has become a competitive advantage for higher education institutions as it can provide an alternative approach in providing better quality of learning. Even though Malaysia is still in the infancy stage in implementing teaching and learning using technology, many public universities in Malaysia are transforming themselves to be a fully electronic university in future (Lim, Fadzil, and Mansor, 2011; Raja Maznah, 2014).



This plan includes teaching and learning program which is conducted via online or web based mode to replace the traditional classroom learning. As a result, public higher education institutions need to be ready for the online delivery learning which supports distance education (Raja Maznah, 2014). The notion of combining face to face and online learning, blended learning, have emerged to be a popular method of delivering knowledge in the knowledge era.

### Analysis and Results

Quantitative data analysis is one way of identifying the findings of the research carried on. Through the analysis, researcher is able to identify the correlation between the variable involve plus it is requisite to answer the research question and research objectives. In this chapter, all the data that had been gathered will be analysed. All the data been analysed using the Statistical Package for Social Science (SPSS) version 22.0. The data was analysed according to the needs of the study such as mean, standard deviation, reliability, correlation analysis and regression. The findings were based on the data collected from pastry student at KKSJ. 150 pastry students were approached from semester 1 to semester 4 and only 110 (81.5% response rate) usable questionnaires were available for further analysis. Data were coded in the statistical system (SPSS) version 22.0 and analysed through the system.

Table 5.1 illustrates 9 items on the student learning motivation that focused on student motivation while learning using blended learning. Based on the table shown above, the instrument measures on student learning motivation with minimum mean score range is from 6.33 to 6.60, this indicates all instrument mean score is high. The highest mean score stated in this study are ‘Blended learning makes learning more fun to me’ (M= 6.60, SD= 0.98) and this is followed by ‘Blended learning increases my motives to learn’ with score (M= 6.59, SD= 0.97), and ‘Blended learning increases self-confidence in doing my assignments’ (M= 6.50, SD= 0.97). Additionally, another 6 item scored high in mean and standard deviation and the least mean score is 6.33 with standard deviation at 0.94 that is ‘Diversity of learning stimuli in blended learning increases my desires to complete assignments’.

Table 5.2 illustrates 6 items of student communication that have been measured their mean scores and standard deviation. The instrument measures on student communication with a range from 6.23 to 6.49, indicates all instrument mean score is high. Among the highest mean score stated from the table are ‘Blended learning develops my ability in reflective thinking’ (M= 6.49, SD= 0.97), ‘Blended learning gives me enough opportunities to chat with peers out of lecture time’ with score of (M= 6.45, SD= 1.15), and ‘Blended learning helps me to get lecture notes any time’ and ‘Blended learning develops my skills in generating new ideas’ which indicates for a same mean score (M= 6.35, SD= 0.98 and 1.14).

Table 5.3 illustrates on the descriptive analysis for student collaboration that has been measured their mean score and standard deviation on 5 items. From the result the mean scored rank high with the range of 5.97 to 6.11. Among the highest mean score is ‘Blended learning develops my skills in searching for knowledge throughout web pages’ (M=6.11 SD= 0.97), followed by ‘Blended learning gives me more chance to participate effectively with peers in doing e-learning activities’ (M=5.97 SD= 0.96).

Additionally, another 3 items also scored high mean, ‘Blended learning gives me more opportunities to cooperate with peers in making decisions related to learning’ (M=5.96 SD= 0.98), ‘I always get the support and help from my peers to complete the learning activities’ (M=5.95 SD=0.97) and ‘Blended learning increase the gap between me and my peers’ (M=5.78 SD=0.96).

Table 5.4 indicates all 14 items on student’s performance that have been measure their mean scores and their standard deviation. According to student’s performance, students are



required to indicate their level of agreement on the performance items such as blended learning gives them more freedom in choosing an appropriate time to do the assignments and blended learning increases their desire to do homework in electronic way rather than paper.

Among the highest mean score stated in this study are 'Blended learning increases my desire to do homework in electronic way rather than paper.' (M= 6.34, SD= 0.95), followed by 'Blended learning gives me more freedom in choosing an appropriate time to do the assignments' with score of (M= 6.41 SD= 0.94), and 'Blended learning develops my skills in self-management' at (M= 6.46, SD= 0.93).

Additionally, the item of 'Blended learning develops my typing and editing skills' scored at (M= 6.30 SD= 0.93), 'Blended learning develops my ability for searching new scientific information' scored at (M= 6.39, SD= 0.90), 'Blended learning increases my knowledge in the area of study' scored at (M= 6.48, SD= 0.86), 'Blended learning helps me to find methods to connect theoretical knowledge to real life situations' scored at (M= 6.32, SD= 0.85) and 'Blended learning increases my ability to participate effectively' scored at (M= 6.27, SD= 0.84).

Table 5.5 showed the Cronbach's Alpha coefficient score for each dimension. Cronbach's Alpha for each dimension indicates that all measures had a high reliability score ranging between .948 and .872 (Namkung & Jang, 2017; Kattara, Wahebba & El-Said, 2018; Barber, Goodman & Goh, 2011).

From the analysis, the independent variable for elements of blended learning indicates that learning collaboration determine to highly reliability with scored ( $\alpha = .948$ ) followed by student motivation ( $\alpha = .896$ ) and student communication ( $\alpha = .872$ ) respectively. Meanwhile, dependent variable of student's performance with the Cronbach's Alpha scored at  $\alpha = .905$ . According to Hair et. Al, (2017), the data gathered can be measured by referring to the table 5.6 given below. Somehow rather, there was also suggestion from Pallant (2001) that Cohen (1988) measurement in table 5.7 was more practical. The different between both measurement was how the measures been separated. As shown below, the Hair's table had been divided into five stages of relationship. However, the Cohen's had only 3 divisions of measures. The result had been compared between both measurements according to the hypotheses that had been developed from the study.

Table 5.8 shown above indicates a result from the relationship of independent variable (Factors Affecting Blended Learning) with the sub dimension of student learning motivation, student communication and student collaboration towards dependent variable of student's performance.

From the Pearson correlation (r) value, all variables indicate for a strong relationship towards student's performance. Student learning collaboration achievement rank as the first variable that have a strong relationship which indicate for (r value= .814,  $p < .01$ ), followed by student communication (r= .799,  $p < .01$ ), and the least rank is student motivation with (r value = .726,  $p < .01$ ). From the result, it shows that student who experienced blended learning particularly satisfied with the student learning motivation, student communication and student collaboration while learning using blended learning.

Based on result in Table 5.9 the multiple regression of the student's performance of blended learning on pastry student's performance at KKSU, student learning motivation indicates for ( $\beta = 0.307$ ,  $P < 0.05$ ), student collaboration ( $\beta = -0.46$ ,  $P < 0.05$ ) student communication ( $\beta = 0.177$ ,  $P < 0.05$ ). Therefore it notified that all the variable have a significant relationship with student's performance. Hence, this study is parallel with the first hypothesis that is: There is a significant relationship between student learning collaboration and student's performance.



## Conclusion

The most influential factor that effects the performance of blended learning usage among pastry students at Kolej Komuniti Selayang (KKSJ) is collaboration. It is probably due to the fact that students these days are searching for diversity in learning process and as well as increased their learning performance and learning collaboration. Therefore, it is important for KKSJ to improve the quality of teaching method with the implementation of blended learning to other subjects and programmes, align with the 21<sup>st</sup> century classroom together with the industrial revolution 4.0 (IR4.0).

This study will benefit both academician and students. For KKSJ which has seven courses, it has the opportunity to expand the usage of blended learning to other subjects and courses. Furthermore, blended learning is the new method of teaching and learning process. For the academicians, this study will be useful in providing valuable information in the teaching and learning for other subjects and module at other institutions.

Accordingly, the Ministry's overriding aspiration is to create a higher education system that ranks among the world's leading education systems and that enables Malaysia to compete in the global economy. The system's achievements to date and proposes major changes in the way the Ministry and system will operate in order to realise the goal.

Others, this study would provide significantly to the Ministry of Education in Malaysia, higher education institutions, academics, community and nation as a whole because students are our future leaders. Therefore, they need to be well exposed on the importance of blended learning as one of the new approach in learning. For education institutions and academics blended learning serves as an alternative to learning from the traditional perspective. Blended learning can enhance the quality of learning by attracting students and giving a better platform and exposure. The results of this study suggested that additional directions for future research.

The community college is a really exceptional component of Malaysia higher education. It provides a flexible and adaptive form of higher education made to order to local needs. It helps a complex students have a full range of education and training depending on the demands and needs of society and the workplace. Learning process programs are open largely to all, because the community college also provides the development and remedial coursework necessary for individuals with the capacities, but not the formal education prerequisite, for entry into this education.

The success of achieving Vision 2020 for the country will significantly depend upon the country's capacity to face new challenges. Greater collaborative measures between industry and education and training providers must to be undertaken to minimise this difference. In Malaysia, this is obvious through measures initiated by Community College and the industry to work together to ensure that graduates are really employable with complete learning styles that suites them well.

The study also found that most influential factor that effect the performance of blended learning usage is student learning collaboration. Community college should consider educators need to evaluate their curriculum to assume that their graduates are introduced to the theories, concepts and technical aspects of their profession. This review and curriculum modification will enable students to meet the expectations of learning style.

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### Appendixes

No	Instrument	N	Mean (M)	Standard Deviation (SD)
1	Blended learning develops my skill in self-regulation. Table 5.1	110	6.39	0.99
2	Blended learning develops positive attitudes to me towards subject matter.	110	6.39	0.97
3	Blended learning increases my interests in follow-up lectures and do more readings.	110	6.39	0.99
4	Blended learning makes learning more fun to me.	110	6.60	0.96
5	Blended learning increases my motives in doing team work.	110	6.45	0.98
6	Diversity of learning stimuli in blended learning increases my desires to complete assignments.	110	6.33	0.94
7	Blended learning gives me more chance to show my skills and abilities in my area of study.	110	6.42	1.06
8	Blended learning increases self-confidence in doing my assignments.	110	6.50	0.97
9	Blended learning increases my motives to learn.	110	6.59	0.97

**Table 5.1: A descriptive analysis for student learning motivation**

Table 5.2

No	Instrument	N	Mean (M)	Standard Deviation (SD)
1	Blended learning helps me to get lecture notes any time.	110	6.35	0.98
2	Blended learning develops my communicative skills in getting information.	110	6.23	1.04
3	Blended learning provides learning environment for me and my peers based on social interaction.	110	6.30	0.92
4	Blended learning develops my skills in generating new ideas.	110	6.35	1.14
5	Blended learning gives me enough opportunities to chat with peers out of lecture time.	110	6.45	1.15
6	Blended learning develops my ability in reflective thinking.	110	6.49	0.97

**Table 5.2: A descriptive analysis for student communication**



Table 5.3

No	Instrument	N	Mean (M)	Standard Deviation (SD)
11	Blended learning develops my skills in searching for knowledge throughout web pages.	110	6.11	0.97
2	Blended learning gives me more chance to participate effectively with peers in doing e-learning activities.	110	5.97	0.96
3	Blended learning gives me more opportunities to cooperate with peers in making decisions related to learning.	110	5.96	0.98
4	Blended learning increase the gap between me and my peers.	110	5.78	0.96
5	I always get the support and help from my peers to complete the learning activities.	110	5.95	0.97

**Table 5.3: A descriptive analysis for student collaboration**

Table 5.4

No	Instrument	N	Mean (M)	Standard Deviation (SD)
1	Blended learning gives me more freedom in choosing an appropriate time to do the assignments.	110	6.41	0.94
2	Blended learning develops my skills in self-management.	110	6.46	0.93
3	Blended learning develops my ability for searching new scientific information.	110	6.39	0.90
4	Blended learning develops my typing and editing skills.	110	6.30	0.93
5	Blended learning increases my desire to do homework in electronic way rather than paper.	110	6.34	0.95
6	Blended learning increases my knowledge in the area of study.	110	6.48	0.86
7	Blended learning increases my ability to participate effectively.	110	6.27	0.84
8	Blended learning provides me with more opportunities for participating and exchanging ideas and information with peers.	110	6.38	0.82
9	Blended learning provides a learning environment which helps me to generate and develop new ideas.	110	6.45	0.80
10	Blended learning meets my learning needs.	110	6.32	0.83
11	Blended learning develops my ability in problems-solving skills.	110	6.27	0.81
12	Blended learning teaches me patience and endurance when doing assignments.	110	6.30	0.84
13	Blended learning helps me to find methods to connect theoretical knowledge to real life situations.	110	6.32	0.85
14	Blended learning develops my ability to understand the relationship between my specialization and other (interdisciplinary science).	110	6.40	0.83

**Table 5.4: A descriptive analysis for student’s performance**

Table 5.5

Variables	Items	Cronbach’s Alpha Coefficient, ( $\alpha$ )
Independent Variable		
Student Learning Collaboration	9	0.948
Student Communication	6	0.872
Student Motivation	5	0.896
Dependant Variable		
Student’s Performance	14	0.905

**Table 5.5: Cronbach’s Alpha Analysis**



**Table 5.6**  
**Rules of Thumb on Correlation Coefficient Size**

Coefficient Range	Strength of Association
± 0.91 - ± 1.00	Very Strong
± 0.71 - ± 0.90	High
± 0.41 - ± 0.70	Moderate
± 0.21 - ± 0.40	Small But Definite Relationship
± 0.01 - ± 0.20	Slight, Almost Negligible.

\* Assumes correlation coefficient is statistically significant

**Table 5.6: Source: Hair et al, 2007**

**Table 5.7 Pearson Correlation Value by Cohen (1988)**

r = .10 to .29 or -.10 to -.29	Small
r = .30 to .49 or -.30 to -.49	Medium
r = .50 to 1.0 or -.50 to -1.0	Large

**Table 5.8**  
**Pearson Correlation for Student’s Performance**

Independent Variable (Factors Affecting Blended Learning)	Dependent Variable (Student’s Performance)
Student learning collaboration	.814**(Strong)
Student communication	.799**(Strong)
Student motivation	.726**(Strong)

a. Predictors: (Constant), student learning motivation, student communication, student collaboration

b. Dependent Variable: Student’s Performance

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

**Table 5.8: Correlation coefficient analysis all Independent Variable toward Dependent Variable**

**Table 5.9**

Correlation coefficient size (r)	Correlation strength
.91 to 1.00 or -.91 to -1.00	Very strong
.71 to .90 or -.71 to -.90	Strong
.51 to .70 or -.51 to -.70	Average/ medium
.31 to .50 or -.31 to -.50	Weak
.01 to .30 or -.01 to -.30	Very weak
.00	No correlation

**Table 5.9: Rule of thumb on correlation coefficient size (Chua,2013 pp.258)**



## EGAP VS ESAP? EXPLORING THE EAP INSTRUCTORS' PERCEPTIONS

Shahrul Nizam Mohd Basari

Kulliyah of Languages and Management, International Islamic University Malaysia (IIUM), Malaysia, (E-mail: shahnzmb@iium.edu.my)

**Abstract:** According to Hyland (2006), one key issue in English for Academic Purposes (EAP) is related to the notion of specificity, which has been discussed in two approaches in EAP: 'English for General Academic Purposes' (EGAP) and 'English for Specific Academic Purposes' (ESAP). The knowledge of these two approaches is deemed important for EAP instructors, as it has been discussed by many EAP practitioners in the context of EAP course design and best approaches (e.g., Basturkmen, 2003 & 2006; Hutchinson & Waters, 1987; Jordan, 1997; Hyland, 2006; Spack, 1988; Widdowson, 1983). This study investigated EAP instructors' perceptions of EGAP and ESAP approaches for an EAP writing course at a language centre. Using purposive sampling, 15 EAP instructors were interviewed. The interview data were analysed qualitatively using the thematic analysis. Initial responses from all instructors revealed that none of them knew about the two approaches at all. Their understanding of the differences between EGAP and ESAP is important to understand the kind of approach they believed was used in the academic writing course. More than half of the instructors perceived the EAP writing course as using EGAP as its approach, with some believed that the course should remain with this approach and some thought that the course should adopt the ESAP approach. The findings revealed that academic writing at the language centre has used the mainstream approach in EAP – the EGAP approach. In spite of its advantages, it is proposed that the EAP writing course should take initiatives to incorporate at least some concepts from other models or approaches, which are deemed appropriate to improve the pedagogical approaches in the course.

**Keywords:** English for Academic Purposes (EAP), English for General Academic Purposes (EGAP), English for Specific Academic Purposes (ESAP), English for Specific Purposes (ESP)

### Introduction

An English for Academic Purposes (EAP) course design requires a complex process (Tajino, James & Kijima, 2005). One of the most important things to consider when designing an EAP course is, it has to be a course that serves the needs of the students and also addresses the socio-political aspects beyond the communicative contexts (Hyland, 2006). Since students' academic contexts may differ greatly, it is imperative that constant research is done involving different academic disciplines to really understand the differences, and also see whether the differences are significant for the stakeholders. According to Hyland (2006), one key issue in EAP is related to the notion of specificity, which has been discussed in the context of 'English for General Academic Purposes' (EGAP) and 'English for Specific Academic Purposes' (ESAP). The notion of EGAP and ESAP has been much debated in EAP and has been addressed by many in discussing the best approach for EAP (e.g., Basturkmen, 2003, 2006; Hutchinson & Waters, 1987; Hyland, 2006; Jordan, 1997; Spack, 1988; Widdowson, 1983).

In terms of practicality, the EGAP model appears to accommodate course designers in managing the stakeholders and preparing the course materials, thus making it a more common approach in most EAP courses. However, although the ESAP model requires more work in



designing the course, it is believed to be a better step towards providing students with the right form of English for their academic purposes, that the students will be able to benefit when learning in their disciplines.

The present study looks at an EAP course at a language centre in a public university in Malaysia. The course focuses on the writing skills for academic purposes. It is offered by the university's language centre for students as one of the university required courses. Students usually take it in the final year of their undergraduate studies, since they have the priority to do courses offered by their respective faculties (fundamental and core courses) first. With regard to the course, the instructors teaching it are writing instructors from the language centre, with no specialisations in the disciplines where the students are from. EAP is taught to students from different faculties, where they may be in the same class, learn the same content, do the same tasks and produce the same product, which is a research paper. One of the course learning objectives is to produce students who can use the language for research writing. This can be compared to the notion that the course does not cater to one specific discipline, but builds around a general approach associated with a common core of universal skills which can cater to various disciplines (Hyland & Hamp-Lyons, 2002). In other words, the course employs a one-size-fits-all approach in teaching academic writing to all faculties. Therefore, the EAP course at this language centre can be closely associated with EGAP.

Despite the description of the course that fits the definition of an EGAP-based course, there is a question of the instructors' perceptions of this approach. Even if they are aware of the EGAP approach in the course, what would their attitude be towards an ESAP-based EAP course? This study was conducted to investigate the instructors' perceptions of the EAP course that they are teaching at the language centre. The research question is: What are the EAP instructors' perceptions of the EAP course in the context of EGAP and ESAP?

### **Literature Review**

According to Dudley-Evans and St John (1998), EGAP refers to "the teaching of the skills and language that are common to all disciplines" (p. 41). It is based on an idea that EAP should not be seen as a course to fulfill specific purposes (Widdowson, 1983), but that EAP is an approach to language teaching in which the learning process should not differ from general English (Hutchinson & Waters, 1987). Jordan (1997), while discussing EGAP in the context of integrated study skills, he states that by having EGAP, students are able to see the relationship between skills and can utilise them in their studies and projects. However, he also points out the disadvantages of it, that tutors will have limited choice and control of materials and methods, and that students may not need all the skills. He describes EGAP by giving six main study skills areas deemed important in an EGAP approach. The study skills areas are: academic reading and writing; vocabulary development; lectures and note taking; speaking for academic purposes; reference or research skills; and examination skills. Overall, the main idea behind an EGAP approach is that EAP courses should not be designed to cater to one specific discipline, but should be built around a general approach that is concerned with a common core of universal skills or language forms which can cater to various disciplines in an institution (Hyland & Hamp-Lyons, 2002).

On the other hand, ESAP is a view that is concerned more with the needs of a particular group in the academic context; in other words, ESAP implements disciplinary specificity in an EAP course (Hyland, 2013b). To understand disciplinary specificity in EAP, it is important to understand the concept of an academic discipline, which is not straightforward (Becher & Trowler, 2001). Becher and Trowler (2001), in their attempt to define academic discipline, explain how statistics is known as a discipline after originally being in the discipline of



mathematics. This situation can happen when academic institutions recognise the formation of the discipline in terms of their organisational structures alongside the emergence of an international community, consisting of professional associations and specialist journals. In summary, disciplines are “in part identified by the existence of relevant departments; but it does not follow that every department represents a discipline” (Becher & Trowler, 2001, p. 41). However, the term ‘disciplinary specificity’ conveys a different meaning, as it adds the notion of specialism. According to Becher and Trowler, “Specialisms, by contrast, are less formally recognizable in terms of organized professional groupings, dedicated journals and bibliographical categories” (p. 67). They explain that the characters of disciplines are multi-dimensional, that the objects of study vary and may change over time (e.g., anthropology), and may be more or less contentious (e.g, the disagreement whether the object of study in English literature is the body of literature or pertinent sociological issues associated with the literature). Other dimensions include disciplinary stance (concerned with whether a discipline is focusing on ‘knowing’ or ‘doing), disciplinary mode (normal or reflexive), classification (the extent of ‘boundedness’ from other disciplinary areas) and frame (the extent of agreement and control over content among specialists). These dimensions create recognitions of specialisms, and even sub-specialisms, in a discipline.

With regard to disciplinary specificity in EAP, it refers to “the teaching of the features that distinguish one discipline from others” (Dudley-Evans & St John, 1998, p.41). As an example, EAP courses that distinguish the course by disciplines such as English for Law or English for Medicine are considered ESAP. Hyland (2002) asserts that EAP must involve teaching literacy skills suitable to the purposes and understandings of a particular academic community. In this view, it is important to note that students’ disciplinary activities are an essential part of their engagement in their disciplines. One of his main arguments against EGAP concerns the notion of the common core hypothesis – transferable general skills and forms across contexts and purposes. Hyland claims that the main problem lies in defining what a common core is. Although some topics like ‘business writing’ and ‘persuasive language’ as well as features of academic writing like ‘explicitness’ can be categorised as a common core, he argues that they are “only ‘core’ in a very general sense and give the misleading impression of uniform disciplinary practices” (p. 389). He further explains that these core features are insufficient for students to understand disciplinary conventions or develop academic writing skills.

A case study by James (2010) supports the arguments made by Hyland. He examines learning transfer from EGAP writing instruction to other academic courses. As the course is EGAP, discipline specificity was the central issue. Therefore, James examines the effectiveness of the EGAP course by investigating the extent to which EGAP writing instruction helped learning transfer to students’ work in their academic programs. The students in the course were interviewed and asked for writing samples produced in the writing course and other courses. The findings showed that a wide range of learning outcomes (e.g., ‘describing visually’, ‘narrating’, ‘using similes/metaphors’, and ‘using past perfect tense accurately’) did transfer from the writing course across task types and disciplines, although some were more frequent (e.g., ‘avoiding fused sentences’; ‘framing’) than others (e.g., ‘using past perfect accurately’; ‘using similes/metaphors’). On the other hand, even though the results suggest that EGAP writing instruction could lead to transfer, James argues that it was inappropriate to draw a conclusion about the relative efficacy of EGAP versus ESAP writing instruction. His argument shows that skills transfer does not necessarily indicate the success of EGAP instructions in providing the students with disciplinary conventions.



Basturkmen (2003) extends the use of the terms ‘wide-angle’ and ‘narrow-angle’ by Widdowson to reflect her notion of EGAP and ESAP respectively in her paper discussing the advantages and disadvantages of both types of course designs in English for Specific Purposes (ESP). According to Widdowson (1983), wide angle courses are similar to English for general purposes courses that provide learners with “a general capacity to enable them to cope with undefined eventualities in the future” (p. 6), while narrow angle courses provide learners with “a restricted competence to enable them to cope with clearly defined tasks” (p. 6). Basturkmen argues that although narrow-angled course designs can be theoretically attractive, they are impractical in terms of preparation time and can cause students to have insufficient experience of language if they end up not being in the group for which the courses are intended. Furthermore, Basturkmen (2006) questions the existence of ‘specific elements’ in ESP. She introduces the idea of ‘specifiable elements’ which are more critical for ESP learners but are not exclusive to certain disciplines. Moreover, some other issues raised by Jordan (1997) with regard to ESAP are students’ inadequacy in the specialist subject and tutors’ teaching ineffectiveness in the specialist subject. He explains that some students may have difficulties coping with the subjects in the disciplines even before coping with the language of the subjects. The EAP tutors may also not be able to cope with the technicality of the specialist subjects and this in turn may affect their teaching. In addition, Spack (1988) even refutes a claim that teaching a course focusing on writing in a particular discipline is possible if the teachers learn how a discipline creates and transmits knowledge. She argues that it would take a great level of commitment on the teachers’ part and it “involves even more specialized knowledge and skills than does the teaching of the subject matter itself” (p. 99).

Nevertheless, Hyland (2013a & 2013b), although admitting that the notion of specificity remains controversial and may be logistically challenging and not cost effective, claims that EAP is not about improving generic language ability, but helping students to develop communicative skills in specific academic and professional settings. Hyland and Hamp-Lyons (2002) argue that various research shows that different communities have different purposes and “successful communication depends on the projection of a shared context” (p. 5). This notion is further supported by the findings of some studies on ESP/EAP. For example, Zhu (2004) in her study investigating the business and engineering faculties’ role in academic writing instruction, concluded that there is a need for teaching specificity in the EAP context. She added that academic writing research that studied writing in specific disciplinary courses has shown that writing serves different purposes in different courses and demands students to play different social roles, and that “communicative conventions are intricately intertwined with the content for, the aims of, and student roles in writing” (p. 30). In addition, the finding in a study by Leopold (2010) opposed the claim by Spack (1988) that instructors require specialised training in the subject matters to teach writing in a particular discipline. He argues that EAP instructors can “exploit their strengths and training in genre analysis” (p. 177). Language instructors do not necessarily need special training in the subject matter if they can learn about the genres used in the disciplines. In summary, ESAP seems appealing in its approach to develop academic writing skills specific to the students’ discipline.

On a different note, Widdowson (1983) argues that work on ESP “has suffered through too rigid an adherence to the principle of specificity of eventual purpose as a determining criterion for course design” (p. 15). Perhaps that is why EGAP has become a popular approach (Basturkmen, 2006).



## Method

This study is part of a case study that investigated EAP students' academic writing at a language centre in a public university in Malaysia. It was carried out in 2015. Qualitative approach was used to answer the research question, and semi-structured interviews were conducted to collect the data. The semi-structured interview method was used due to its suitability for situations where the interviewer is familiar of the phenomenon being investigated. The interviewer can ask broad questions about the topic instead of ready-made response categories "that would limit the depth and breadth of the respondent's story" (Dörnyei, 2007, p. 136). A semi-structured interview has an open-ended format where the interviewer's role is to guide the interviewee for responses and prompt them for elaboration on certain topics (Dörnyei, 2007). In addition, the interviewee also has the flexibility in how to reply to the questions (Bryman, 2012).

### *Data Collection and Analysis*

Using purposive sampling, data were collected from the interviews with 15 EAP instructors. Each interview took between 20 minutes to half an hour. Table 1 summarises the participants according to their levels of experience. Each participant is labelled as IEAP which stands for (Instructor of EAP) followed by a number to identify them.

**Table 1: Interview Participants**

No	Lecturer/code	Gender	Qualification	Level of Experience
1	IEAP4	Male	First degree	1.5 years
2	IEAP15	Female	First degree	2 years
3	IEAP8	Female	First degree	3 years
4	IEAP7	Male	First degree	4 years
5	IEAP9	Female	First degree	4 years
6	IEAP13	Female	Master's degree	4 years
7	IEAP14	Female	Master's degree	4 years
8	IEAP1	Female	First degree	5 years
9	IEAP10	Female	First degree	8 years
10	IEAP11	Female	Master's degree	10 years
11	IEAP2	Female	Master's degree	More than 10 years
12	IEAP12	Female	Master's degree	12 years
13	IEAP5	Female	Master's degree	13 years
14	IEAP6	Female	First degree	More than 15 years
15	IEAP3	Female	Master's degree	16 years

It can be seen from Table 1 that there was almost a balanced number of participants based on their levels of experience. Three instructors were categorised as having 'some experience' as they had been teaching EAP for three years or less. One lecturer had three years of experience, one had two years of experience, and one had only taught EAP for one and a half years. Additionally, six instructors were categorised as 'experienced'. Four of them had been teaching EAP for four years, one had five years of experience and one had eight years of experience. The last category was the most experienced ones, which I referred to as 'experts' in teaching EAP.

The method used in coding the interview data was thematic analysis (Braun & Clarke, 2006; Bryman, 2012). According to Braun and Clarke (2006), thematic analysis is "a method for identifying, analysing and reporting patterns (themes) within data" (p. 79). The analysis involved transcribing, coding and assigning themes to the data.



### ***Validity and Reliability***

Validity and reliability are two important things that need to be considered when using questionnaires. In qualitative research, validity and reliability can be achieved by conducting member checking (Brown, 2001; Creswell, 2014). This is done by letting the participants verify the accuracy of the data and the researcher's interpretations of the data. With regard to this study, member checking was done with the participants to discuss the interview data with them.

### **Findings**

The findings will be presented and discussed to answer the research question, which is: What are the EAP instructors' perceptions of the EAP course in the context of EGAP and ESAP? During the interviews, EAP instructors were asked about their awareness of two approaches in EAP course design – English for General Academic Purposes (EGAP) and English for Specific Academic Purposes (ESAP). The knowledge of these two approaches is deemed important for teachers of EAP, as it has been discussed by many EAP practitioners in relation to EAP course design and best approaches (e.g., Basturkmen, 2003 & 2006; Hutchinson & Waters, 1987; Jordan, 1997; Hyland, 2006; Spack, 1988; Widdowson, 1983). Initial responses from all the EAP instructors revealed that none of them knew about the two approaches at all. However, after some explanations of the meanings and differences between the two, the participants had an understanding of what they were. It was not difficult to explain to them as they were quite familiar with the concept of general approaches and specific approaches to academic writing.

After the instructors agreed that they understood what EGAP and ESAP were, they were asked which approach the EAP course was associated with. Their responses were categorised as either EGAP or ESAP. Initially, the analysis showed that more than half of EAP instructors perceived the course as using EGAP as its approach, where 10 out of 15 instructors provided responses which were congruent with the notion that course is an EGAP course. The rest of the instructors provided answers which reflected misunderstandings of the approach used by the course.

Out of the 10 EAP instructors who perceived the EAP course as an EGAP course, five of them believed that course should be changed to use ESAP in its approach. Each one of them had a different reason as to why they thought so. The instructors' reasons are due to: 1. the faculty's needs; 2. the students' disciplinary specificity needs; and 3. the students' future career needs.

One of them asserted that the ESAP approach would cater to different faculties. After describing EAP as an EGAP course, she continued,

*"... it can be improved to ESAP so that, you know, we can sort of cater to different kulliyah. That would be nice" (IEAP11).*

Another instructor believed that ESAP would help students according to disciplines. She said,

*"Yea ESAP. I mean if we really want to help the students according to their disciplines, we should go for the formal... that kind of English" (IEAP2).*

Moreover, another instructor was looking further ahead at students' future career in giving her reason why the EAP course should use the ESAP approach. She said,

*"Because in that way, the... they can learn languages that can be very useful for their future career purpose later" (IEAP8).*

These three instructors are among the five participants who believed that the current EGAP-based EAP should be changed to use ESAP in its approach.

On the other hand, out of 10 EAP instructors who perceived EAP as an EGAP course, only two were of the view that the course should remain as it is. Their reasons are: 1. the



opportunities for students to learn from other disciplines; and 2. the standardisation of the course. One of them said that,

*“... for the past three semesters, I’ve been having a classroom of mixed kulliyahs. So, I could see how these ENGIN students learn from the humanistic students. And, yea... and they also are interested to do something else like, other than... topic related to their kulliyah. For example, one student from ENGIN, he did a study on the community - no interaction between international and local students, because he has always been questioning the interaction between the international and local students. So, he did the study on that. He did a research on that. He wrote, he read articles on local and international students’ interactions. And then he made, he wrote a very good paper”.* (IEAP13).

In addition, when another instructor was asked why she believed EAP should remain as an EGAP course, she responded,

*“It’s better to standardise it”* (IEAP14).

Even though not representing the majority of the participants, these are what these two instructors thought that led them to believe, that EAP should be maintained as an EGAP-based course.

In conclusion, the themes revealed mixed feelings among the instructors about the approach that the EAP course should adopt. Even though initially they were not familiar with the concepts of EGAP and ESAP, they were able to compare the context of EAP with EGAP and ESAP once they were given an explanation about the two approaches. Generally, most instructors believed that the EAP Course is an EGAP-based course but should be changed to be based on the ESAP approach.

## Discussion

The results of the interviews revealed that most of the EAP instructors’ perceptions matched the course description of being an EGAP-based course, which is the mainstream approach in most EAP courses. Firstly, most EAP instructors viewed the EAP course as an EGAP course. This is not surprising as the nature of the course fulfills the criteria of an EGAP model. In fact, the course outline itself specifically refers to the transferable skills in the EAP course as part of its content (see Table 2) – reflecting the characteristics of an EGAP model which most EAP courses are based on (Hyland, 2002, 2006). Table 2 shows an excerpt of the course outline which states the inclusion of specific transferable skills in the EAP course: practical skills and critical thinking skills.

**Table 2: Transferable Skills in the EAP Course Outline**

	<b>Transferable Skills:</b> <i>Skills and how they are developed and assessed. Project and practical experience and internship</i>	<b>Skills</b> <i>(corresponding to LOs)</i>	<b>Skill development techniques</b>	<b>Assessment method</b>
19		Practical skills	Presentations, library skill, writing skills	Formative and summative
		Critical thinking skills	Critical reading skills	Formative and summative

Source: The International Islamic University Malaysia (2011)

It is important to note that during the interviews, none of the EAP instructors were aware of the term EGAP, although EGAP has become a popular approach in EAP (Basturkmen, 2006). However, they were able to relate to its meaning once the explanation was given. Despite not knowing the term, the instructors were used to the idea of transferable skills as



stated in the course outline. This suggests that the instructors' perceptions of what a language course entails may have been shaped by the concept of EGAP, at least subconsciously. The instructors were mainly exposed to the pedagogy which reflected an EGAP approach: teaching language skills common to all disciplines; showing the relationships between the skills; and transferring the general skills across contexts and purposes (Dudley-Evans & St John, 1998; Jordan, 1997; Hyland, 2002), even though the concepts were not introduced to them as EGAP. The EAP course sits well with every feature of wide-angle EGAP. The use of one set of general skills, such as research writing skills in EAP, is a trait of 'wide-angle' EAP courses with a concept similar to English for general purposes courses (Basturkmen, 2006; Widdowson, 1983).

On a different note, the EGAP approach can be associated with the study skills model of student writing, which looks at specific study skills and more general types of skills, like strategies that students need to transfer to the contexts of their studies (Hyland, 2006; Lea & Street, 1998). The research skills applied in academic writing in the EAP course can also be regarded as part of study skills (Jordan, 1997). The study skills approach was established to accommodate student writing. Study skills such as organising, synthesising and using information can contribute to academic competence in academic settings (Gettinger & Seibert, 2002). In the context of EAP, the nature of the course is to accommodate the students to the writing competency required by their faculties.

### **Conclusion**

In conclusion, it was revealed that the EGAP-based approaches and the study skills model that have been embedded in the EAP course may have influenced the EAP instructors in making their comments about the course. Their explanations about the teaching approaches in EAP were all related to the notions of general skills needed by the students to meet the faculty requirements, and their roles as the provider. In all interviews, none of them shared views reflecting the notions in ESAP such as disciplinary specificity or specialism. Working closely with subject specialists, a practice in ESAP, was also not seen as an option by any of the instructors. It shows that academic writing at the language centre in this study is only associated with the EGAP and the study skills model of student writing. Additionally, there was also no indication of the notions of the academic socialisation and academic literacies models being applied in the course, even by the senior instructors. For example, ideas to induct students into the culture of the faculty, the use of genres in teaching (academic socialisation) and power relations in discourse practices (academic literacies) were never mentioned or suggested. This limited perspective calls for a new orientation to expand the course to encompass other perspectives, at least as far as academic writing is concerned.

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## PEOPLE WITH DISABILITIES REVISIT INTENTION TO ATTEND PASTRY COURSES AT KOLEJ KOMUNITI SELAYANG: THEORY OF PLANNED BEHAVIOUR

Mohd Hyrul Abu Karim<sup>1</sup>  
Mohd Khaidir Che Hassan<sup>2</sup>  
Azmarita Muhamad Bahari<sup>3</sup>

<sup>1</sup>Department of Hotel Operation, Selayang Community College (KKSJ), Malaysia, (E-mail: hyrul@kksy.edu.my)

<sup>2</sup>Department of Culinary, Selayang Community College (KKSJ), Malaysia, (E-mail: khaidir@kkselayang.edu.my)

<sup>3</sup>Department of Culinary Selayang Community College (KKSJ), Malaysia, (E-mail: azmarita@kkselayang.edu.my)

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**Abstract:** *People with disabilities (PWD) comprise 15% of global population and they represent small group in the huge labour market. PWD's are more likely to be in low paid jobs and low promotional prospects group in real food and beverage industry. It is important to train PWD students' to be a half-skilled worker before they enter the real working environment. In this year, 2020, the statistics show a zero course been implemented at Kolej Komuniti Selayang (KKSJ) for PWD's in Food and Beverage training. Thus, this study focus to examine the relationship between attitude, subjective norms, perceived behavioural control and PWD students' revisit intention to attend pastry courses using the Theory of Planned Behaviour (TPB). Quantitative method is used to investigate any relationship between three considerations in TPB with PWD's revisit intention. Questionnaires were used to obtain data from 146 PWD students in Klang Valley area. This study found that all three independent variables significantly influence PWD students' intention to attend pastry courses at KKSJ. Perceived Behavioural Control or Individual belief and control are important to PWD students and also help the teachers to decide what type of short courses that they like to attend to gain their experience and improve their skills. Academically, this study contributes to the body of knowledge regarding the PWD student's attitude, subjective norms and perceived behavioural control to the world of hospitality education research.*

**Keywords:** *PWD, revisit intention, pastry courses*

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### Introduction

People with disabilities became a significant worldwide focus to enhance their opportunity and chance to work like the normal people in a real work industries. Nowadays, PWD are tend to facing an experiences with high unemployment, low paid job as well as low promotional prospects. They also often been segregated from the mainstream professional labour market. In Prasetya and Mawardi (2018), the World Health Organization (WHO) divided the abilities with different health conditions such as physical, mental illness or disorder, cognitive, sensory and intellectual or developmental issue. Different disabilities bring different approach to guide. McDonnall and Lund (2020) stated that negative employer attitude have consistently been identified as a barrier to employ the PWD. These negative employer attitudes may be due to a number of stereotypes or beliefs about the abilities of people who are PWD and this may cause negative mind-set that PWD are not productive and not able to work with normal people and normal working environment for the company.



In Malaysia, to securing the PWD's employment, the government introduced an employment support service programme called "Job Coach" provided by the several government department and non-governmental organisation (NGO's). Currently more than 700 special education integrated programs in Malaysian primary and secondary schools as well as the higher learning institutions take over the PWD education case. In order to train PWD in higher education institution, they need to have a special facilities and special courses with different techniques and methods. They also need a well-trained teacher to teach them in their learning process to make sure the course learning outcome is achievable and well-implemented. In addition, to address the issue of unemployment among the PWD, the Malaysian government had some time ago introduced the one per cent PWD employment in the public sector policy (New Straits Times, 12 February 2020).

At KKSYS, the department have offered several courses for the PWD's to enhance their skills before they enter the real work environment. Although the PWD people have a lot of learning problems and difficulties to undergo a course, let's not make any barrier for them to gain skills and knowledges. Totally 122 courses been conducted between 2018 and 2019 at KKSYS. Most of the courses conducted to the PWD students from Klang Valley area are pastry courses, followed by the culinary courses and automotive courses. However, there is no pastry course conducted in year 2020 reported for the PWD students for several reason particularly because of the pandemic Covid-19. It raises concerns among KKSYS lecturers about the students' intention to gain their technical and vocational skills continuously. Thus, this study tries to examine the PWD revisit intention to attend pastry courses at KKSYS using the Theory of Planned Behaviour (TPB) by Ajzen (1991).

## Literature Review

### *PWD and Technical and Vocational Education Training*

According to the United Nations (UN) Convention on the Rights of People with Disability (PWD), the term "disability" is preferred abbreviated as PWD meaning 'People with Disabilities' (Quinn, 2009). Meanwhile, World Health Organization (WHO) describe people with disabilities are considered individuals who meet all criteria in terms such as having long-term or recurrent physical or mental disabilities and which largely limit their prospects of employment advancement. Malaysia government have five main focuses in national education, namely empowering students with special needs and instructions to improve the basic facilities of poor schools in addition to system reform, digital reform and Technical and Vocational Education Training (TVET). This step is in line with the vision themed '*Education for All*' involving four core groups, namely the PWD who are also students with special needs, B40 group, students and teachers (Berita Harian, 21 December 2019).

Nasri, Hamzah and Udin (2010) had mentioned, in the Malaysian context of children with special needs, it emphasizes on abilities, functionality, skills, development, mastery and achievement of children in developmental skills. So it is important to provide a curriculum appropriate to the skill level and the child's knowledge. This is in line with the goals of special education in Malaysia that is to provide continuity of quality programs to meet the needs and special abilities to children with special needs in the normal environment. It will conclude, when PWD students study on TVET itself automatically they will compete with the normal students, we cannot ignore the facts. To strengthen the PWD spirit, other scholars argue that PWD should be treat as an ordinary person and should be empowered to fulfil their spirit to live equally. Ahmad, Jalil and Rahman (2020), Tahir and Mustafa (2008) and Prasetya and Mawardi (2018) stressed that entrepreneurship education is an innovative approach to empower PWD, aims to create self-confidence and independency in social and economy aspect of their



daily live. It is expected that people with disability have entrepreneurship spirit and self-employ.

In giving a lifelong learning education for the PWD, KKSYS play their roles in offering various short courses to cater the needs of PWD'S such as pastry courses, culinary courses, and creative hands-on courses as well as automotive courses. Although the PWD people have a lot of learning problems and difficulties to undergo a course, their ability and spirit shows at the same level to the normal people (Ahmad, Jalil & Rahman, 2020). The management of KKSYS has given their best to provide PWD with suitable facilities and access of learning with skill and knowledge to gained image as one of foremost higher learning institution in providing access for PWD in Malaysia. The well-trained PWD Instructor appointed to helps the PWD to understand the process and the learning activities. However in 2020, the statistic shows that none of the pastry courses had been conducted due to several reason especially because of the pandemic Covid-19 and safety reason. Thus, researcher tries to get the PWD intention to attend again for the pastry courses in the near future, three independent variables from TPB been chosen to answer the research objectives (Ajzen, 1991).

### ***Theory of Planned Behaviour (TPB)***

In this study, researcher opted Theory of Planned Behaviour (TPB) by Ajzen (1991) to measure the relationship between four variables in the framework. This improved theory is an extension version of Theory of Reasoned Action (TRA) by Ajzen and Fishbein (1980). The scholar added a new variable to the TRA framework known as perceived behavioural control (PBC) due to lack of voluntary and not under control in TRA. In TPB, Ajzen (1991) stated that the stronger the attitude towards behaviour, subjective norms and perceived behaviour control, the stronger should be the individual intention to perform the behaviour they choose. Strong behavioural intention led individuals to perform the behaviour under considerations. Several scholars have used TPB as underpinning theory for their research in education for examples Anwar, Saleem, Islam, Thoudam and Khan (2020), Iلمان, Ananda and Pohan, (2020), Jnr, Kamaludin, Romli, Raffei, Phon, Abdullah & Baba (2020), Shodipe and Ohanu (2020) and Sun, Liang and Wong (2017).

### ***Attitude towards behaviour***

Ajzen (1991) define individual attitude towards behaviour is an index of the level to which an individual like or disliked the evaluation of the behaviour in question. Thus in this study, researcher believe that PWD attitude can be defined as predisposition or feeling towards re-attend a pastry courses in KKSYS in the near future. The attitude can be measured by the individual's behaviour belief and the evaluation of the importance of the concept. The result can be favourable or unfavourable, good or bad and like or dislike (Lam & Hsu, 2006). Ahmed (2010), Dakduk, Santalla-Banderlin and Van Der Woude (2018) and Manosuthi, Lee & Han (2020), found that the attitude of individual was a strong predictor of their intention toward acceptance in question. Therefore, it is proposed that:

*H1: Attitude has a relationship with the PWD revisit intention to attend pastry courses at Kolej Komuniti Selayang*

### ***Subjective Norms***

Subjective norms known as second predictors in TPB. It is consists of individual normative belief and motivation to comply (Ajzen, 1991). Magdelene, Ramayah and Amin (2015) explained that subjective norms in TPB hold the person's motivation to engage in chosen behaviour will be determined by the significant referent groups' preferences. In the context of



this study, subjective norm is defined as a set of values that exert social influences on a PWD to re-attend pastry courses at KKSJ. In line with others scholars, Yeou (2016) mentioned that subjective norm relates to the normative opinions about the expectation from other people. Ashraf, Hou, Kim, Ahmad and Ashraf (2020), Magdelene et al. (2015) and Manosuthi et al. (2020) found that subjective norm are significant predictors to the individual intention. Therefore, it is proposed that:

*H2. Subjective norm has a relationship with the PWD revisit intention to attend pastry courses at Kolej Komuniti Selayang*

### ***Perceived Behaviour Control***

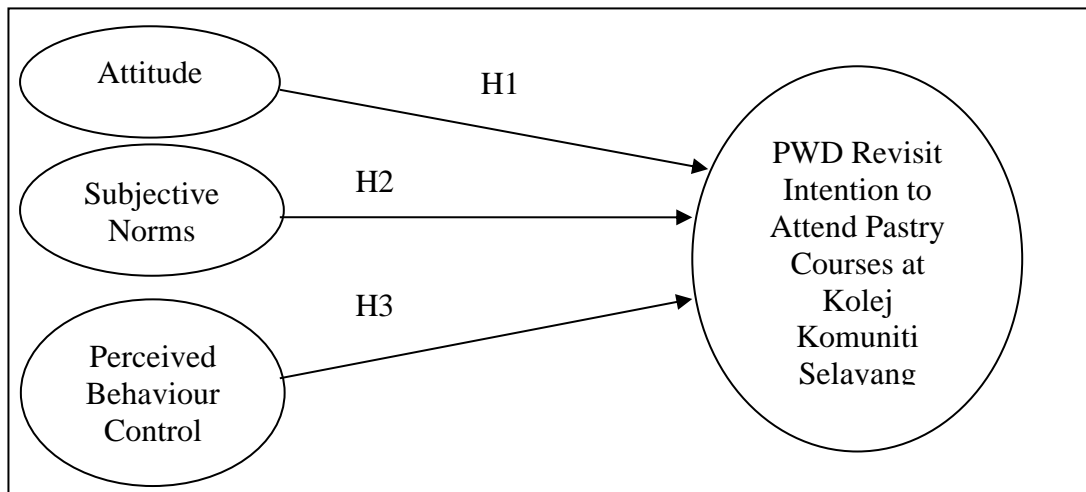
Perceived behavioural control refers to the perceived ease or difficulty of performing the behaviour and this variable can be measured by assessing the individual control belief and power of those beliefs (Ajzen, 1991). Hence, in this study, PBC is defined as the degree to which PWD believes that an individual has a control over his or her personal and external factors that may encourage or repress the behaviour. Previous studies evaluating PBC as predictor to influence intention in their studies also found a significant relationship between PBC and individual intention (Abdul Khalek & Syed Ismail, 2015; Ahmed, 2010; Hasan, Abdullah, Islam and Neela (2020). Thus, we posit that:

*H3. Perceived behavioral control has a relationship with the PWD revisit intention to attend pastry courses at Kolej Komuniti Selayang*

### ***Revisit Intention***

Warshaw & Davis (1985), define revisit intention as the degree to which a person has formulated conscious plans to perform or not perform some specified future behaviour. In addition, revisit intention means the person likelihood to visit again the same place in the future (Lee, Jeong & Qu, 2020; Suid, Nor & Omar, 2017). Baker and Crompton (2000) mentioned that revisit intention has been recognized as a significant behavioral loyalty and support Oliver and Swan (1997) statement, that loyalty is defined as “a deeply held commitment to re-buy, re-patronize or revisit a preferred product, service or place consistently in the future. In TPB by Ajzen (1975), behavioral intention represents an individual’s specific planned behavior and likelihood of action based on his or her expectations. Studies on revisit intention involve empirically explored factors that influence individual intention to revisit. (Suid, Nor Ashikin & Omar, 2017). Several studies have use Revisit intention in TPB such as Hasan et al, (2020), Manosuthi, Lee & Han (2020), Suid, Nor & Omar (2017). Based on the available research, researcher decided to make revisit intention as dependent variable to answer the research objectives.

Based on the above literature, it is relevant for researcher to adapt and examine the three independent variables in the TPB with the PWD revisit intention to attend pastry courses at KKSJ.



**Figure 1: Proposed Conceptual Framework adapt from Theory of Planned Behavior**

Source: Ajzen (1991)

### Methodology

Quantitative method is used to investigate any relationship between three considerations in TPB with PWD revisit intention to attend pastry courses at KKSJ. This study used questionnaire to examine the relationship in question. The questionnaire was adapted from Magdalene et al (2015). The items were measured using 5 points Likert's scale ranging from "strongly disagree" to "strongly agree". The three items in revisit intention were: "I intend to take again pastry courses at KKSJ", "I would take again pastry courses at KKSJ" and "I would actively seek out for take again pastry courses at KKSJ".

Two academicians from tourism and hospitality programme and one experts from the industry were consulted to test the instrument's validity. Researcher used SPSS as a tool of analysis. To measure the reliability, Cronbach's alpha coefficient was used and the score was 0.912. The population are the PWD students from Selangor and Kuala Lumpur area who have come to KKSJ at least once for pastry course. Data was obtained by distributing online questionnaires to PWD students from Selangor and Kuala Lumpur through google forms by the teachers guide from each respective school. However, only 146 questionnaires were returned and all responses were usable. Based on Roscoe (1975) the response rate is sufficient given that the number of respondents is higher than minimum numbers.

### Findings

SPSS version 26.0 was used to analyse the data for statistical findings. The data were divided into two sections, the descriptive evaluation of demographic profile and followed by the statistical analyses. The data gathered from 12 schools in Klang Valley area that have PWD students in their respective school. In frequencies analysis, 59.6 percent of from 146 respondents were males and the rest 40.4 percent were females. More than half of the respondents (60 percent) come from age of 13 years old to 17 years old, the other 40 percent respondents come from group 18 to 22 years old. The frequencies analysis shows that 46 (30.1 percent) respondents are had come twice for short courses at KKSJ. The other 100 respondents (69.9 percent) attend 3 times and more for short courses offered by the KKSJ.

**Table 1: Cronbach  $\alpha$  scores**

Variable	Numbers of Items	Cronbach's $\alpha$
ATTD	4	0.849
SN	5	0.894
PBC	4	0.771
RI	3	0.805

Notes: ATTD, attitude toward behaviour; SN, Subjective norms; PBC, perceived behavioural control; RI, Revisit intention

The internal consistencies of the research instruments were analyzed using Cronbach  $\alpha$  scores as shown in the table above, the reliability scores for all variables between 0.771 and 0.894.

**Table 2: Regression analysis results**

Variable	Coefficient	Standard error	<i>t</i>	$R^2$	Adjusted R Square	F-statistic	Sig.
ATTD $\rightarrow$ RI	0.784	0.056	13.940	0.574	0.571	194.330	0.000**
SN $\rightarrow$ RI	0.732	0.053	13.763	0.568	0.565	189.414	0.000**
PBC $\rightarrow$ RI	0.824	0.054	15.190	0.616	0.613	230.740	0.000**

Notes: N= 146, \*\* $p < 0.01$

To see the relationship between the independent variable and dependent variable, the three hypotheses were tested using correlation analysis. Based on the result, correlation coefficient between perceived behavioural control and revisit intention to attend pastry course is significant and shows as the strongest predictor with 0.824 at 0.01 significance level. The result is followed by attitude (0.784,  $p < 0.01$ ) and subjective norms (0.732,  $p < 0.01$ ). For further and upgraded analysis, regression analysis was applied to determine the impact of internal and external factors that contributed to the study findings. Table above presents the regression analysis result; the  $R^2$  of 0.574 indicates that 57.4 percent of variance in PWD behavioural intention can be predicted by the attitudes variables. In addition, subjective norms indicate 56.8 percent and perceived behavioural control brings 61.6 percent to predict the dependent variable. The positive coefficients for the all independent variables were found to be statistically significant in suggesting the PWD behavioural intention to attend pastry course at KKSYS. Moreover, the significance F-value shown that all variable is positively significant at 0.01 levels. Hence hypotheses  $H1$ ,  $H2$  and  $H3$  are supported and this study concluded that attitude, subjective norms and perceived behavioural control affect the PWD revisit intention to attend pastry course at KKSYS in the near future.

## Discussion

Focus of this study to see the relationship between three considerations in TPB with the PWD revisit intention to attend pastry courses at KKSYS. The obtained from the self-collection using the questionnaire via google forms to the respondents. As a result presented in the findings above,  $H1$ ,  $H2$  and  $H3$  all are fail to reject and significant relationship with the PWD revisit intention. As expected, PBC is found to be the most important variable in predicting the PWD revisit intention to attend the pastry course followed by the attitude towards behaviour and the PWD subjective norms. The PWD community is very special group, they have strong internal local control to what they want and what they see. As stated by Ajzen (1991), is about the PWD individual belief and control to accessing the resources and opportunities to perform the behaviour. The spirit inside them control over the result they make and of course by the guide of their teachers. This sign show that the PWD still got intention to attend the course and



improved their skills especially in pastry area. This significant findings is in line with previous researchers conducted by Jnr et al. (2020), Joo, Seok and Nam (2020) and Teo (2019).

The second important predictor in this study is PWD attitude towards the behaviour intention. This study found the attitude were good variables in psychological research aligned with Ahmed (2010), Hasan et al. (2020) and Hsu (2013). The PWD feeling towards the pastry courses positively impacts on their mission and career in the future. For them, the pastry courses might be one of the platform to manage their skill and to learn about the pastry products and become a pastry worker or pastry entrepreneur one day. The last predictors is PWD subjective norms, in this study, subjective norm is considered as a combination of PWD social pressure and motivation to attend again for pastry courses at KKSJ. It show significant relationship with the PWD revisit intention might be because the guide from the teachers and the active promotion from the KKSJ as well. This study results are aligned with Ilman et al. (2020), Magdelene et al. (2015) and Yeou (2016), thus, the teachers and other significant parties should play their role well to enhance and keep push the PWD become a half-skilful worker before they enter the real work environment.

### **Conclusion, Limitation and future research**

The main objective of this study to examine the attitude, subjective norms and perceived behaviour control with PWD revisit intention pastry courses at KKSJ. This study will create an awareness among the parents, teachers and KKSJ educators as well about their feeling and other factors that influence them to re-attend a pastry course at KKSJ. On top of that, the PWD have a choice to develop their passion and career aligned with the training courses offered by the technical and vocational institutions in Malaysia. The results has been identified that attitude towards behaviour, subjective norms, perceived behavioural control significantly contribute to the PWD revisit intention pastry courses at KKSJ. This study findings cannot be generalized since the questionnaire passed to the specific area in Selangor and Kuala Lumpur only. It is suggested to extend to the larger sample of respondents from all PWD in 14 states in Malaysia. Since this study does not measure the demographic factor as the moderating or mediating effects in the relationship, therefore, it is suggested to add these elements in the future study. Furthermore, the researcher could conduct a research for the teachers and parents also to see the other part opinion about the course offered for the PWD in technical and vocational institutions.

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## ‘MENAWAN HATI MELAYU’: PERSPEKTIF PENGARANG SYAIR TUAN HAMPRIS TERHADAP KOLONIAL

Rahimah binti Hamdan

Jabatan Bahasa Melayu, Fakulti Bahasa Moden dan Komunikasi, Universiti Putra Malaysia, 43400 UPM Serdang, Selangor (E-mail: rahimahh@upm.edu.my)

**Abstrak:** *Kolonialisasi British ke Alam Melayu pada abad ke-19 Masihi telah menimbulkan pelbagai reaksi dan perspektif kepada masyarakat peribumi. Majoritinya menentang sebagaimana yang terakam dalam karya Kesusasteraan Melayu Tradisional. Kebanyakan karya menyuarakan kegelisahan dan keperitan hidup mereka di bawah kolonialisasi. Namun, amat menjengkelkan jika terdapat karya Melayu yang mengagung serta memuji kolonial British. Apatah lagi apabila dikarang oleh seorang pengarang wanita yang rata-rata ‘dibisukan’ oleh dominasi sistem patriarki dalam konvensi kepengarangan Melayu. Inilah Syair Tuan Hampris hasil karangan Hajah Wok Aisyah Nik Idris di Terengganu pada awal abad ke-20 yang bertanggungjawab memecahkan tradisi ini. Secara ironinya, pengarang syair ini seolah-olah melupakan kesengsaraan masyarakat Melayu sepanjang pentadbiran British di negeri-negeri lain menerusi karya syairnya. Justeru, apakah Hajah Wok Aisyah mempunyai sebab tersendiri dalam penulisannya? Apakah pengarang Syair Tuan Hampris tertawan hati dengan pentadbir British ini? Apakah pentadbir British J.L.Humpreys ini berjaya menawan hati masyarakat Melayu Terengganu? Rentetan dari situlah, objektif kajian ini adalah untuk mengenalpasti perspektif pengarang terhadap kolonial dan menganalisis hubungan pengarang dengan kolonial dalam syair. Metodologi kajian adalah menerusi kaedah analisis teks menggunakan perspektif lapan panduan ‘menawan hati individu Melayu’ yang dikemukakan oleh Residen Jeneral British pertama di Persekutuan Tanah Melayu iaitu Sir Frank Swettenham dalam ‘The Malay Sketches’ pada tahun 1895. Lapan panduan menambat hati individu Melayu ini diterapkan kepada Syair Tuan Hampris agar dapat menjawab perspektif pengarang syair ini terhadap kolonial dalam karyanya iaitu keperluan tinggal di negerinya, menggunakan bahasanya, menghormati agamanya, menyukai apa yang mereka sukai, menjenakai segala prejudisnya, bersimpati dengannya, menolongnya ketika susah dan turut berkongsi kegembiraan dengannya. Dapatan kajian adalah Syair Tuan Hampris mengajak khalayak ke satu spectrum perhubungan yang unik antara masyarakat yang dijajah dengan kolonial. Kolonial dalam syair ini bukan lagi dianggap sebagai individu yang membawa kerosakan dan kebinasaan kepada masyarakat setempat tetapi dipandang mulia dalam setiap tindak-tanduknya. Apatah lagi pengarang yang merupakan seorang wanita dapat menjelaskan hubungan keakraban antara mereka dengan sempurna dalam bait-bait syairnya. Inilah kehebatan Syair Tuan Hampris yang secara langsung membuktikan bahawa wanita mempunyai suara dalam masyarakat walau terpaksa melawan konvensi kepengarangan Melayu pada zaman tersebut.*

**Kata kunci:** *Perspektif pengarang, Syair Tuan Hampris, Hajah Wok Aisyah Nik Idris, J.L.Humpreys, kolonial British*

### Latar Belakang

Abad ke-19 Masihi menyaksikan pesatnya perluasan kuasa dan pengaruh Barat terhadap koloninya seperti di Alam Melayu. Pada tiga abad yang pertama (1511 hingga 1800 Masihi), penjajah Barat ini tidak berminat untuk mengetahui serta mendalami masyarakat yang dijajah



(Sweeney 1987). Portugis yang menakluk Melaka pada 1511 Masihi dikatakan bukanlah penjajah yang berjaya kerana tidak meninggalkan kesan keserjanaan ilmu terhadap bumi yang dijajah (Ismail Hussein 1974). Kehadiran mereka yang lebih bermotifkan ekonomi sehingga tidak memberi kesan yang mendalam kepada kegiatan kesusasteraan Melayu. Walau bagaimanapun, sekitar tahun 1800 sehingga 1850 menyaksikan keghairahan para kolonial ini untuk mendalami sastera, budaya dan bahasa masyarakat yang dijajah. sebagai reaksi mereka terhadap perkembangan Revolusi Perindustrian di Eropah (Ismail Hussein 1974; Sweeney 1987). Pada masa yang sama, Teori Darwinisme yang berkembang pesat di Eropah telah mewujudkan konsep ‘*white man’s superior*’ dan ‘*white man’s burden*’ yang menguatkan perspektif rasisme dalam kalangan masyarakat Barat. Secara langsung, masyarakat dunia kini diklasifikasikan kepada kelompok yang inferior (dijajah) dan superior (menjajah). Menerusi ideologi kolonial, pegawai-pegawai Eropah dan pewaris pemikirannya mewujudkan watak berat sebelah kepada masyarakat peribumi. Para sarjana kolonial ini menghindari kajian mengenai aspek-aspek negatif kolonialisme sebaliknya mendakychkan bahawa ‘kaedah dan kebudayaan Barat’ itu unggul, rakyat Barat seharusnya memimpin dunia, merekalah yang berhak mengumpul kesuburan Alam Timur dan pentadbir yang terbaik. Pada masa yang sama, pihak kolonialisme menyalahkan pihak yang dijajah sebagai faktor kemunduran dan pengeksploitasian terhadap mereka. Eksploitasi terhadap masyarakat yang dijajah pula telah diperlihatkan sebagai suatu proses pembaikan yang mulia dan suatu bentuk pendidikan (Syed Hussein Alatas 1977). Maka terhasillah banyak laporan penyelidikan terhadap masyarakat yang dijajah meliputi flora dan fauna, budaya dan kesusasteraannya yang kukuh tersimpan dalam jurnal-jurnal akademik mereka seperti *Journal of the Malaysian Branch of the Royal Asiatic Society* (sejak 1878) dan *Bijdragen and (Nieuwe) West-Indische Gids* (sejak 1919) (Knaap 1994).

Pada abad ke 18 dan 19 Masihi ini juga, sebilangan kerja-kerja kepengarangan Melayu muncul di negeri-negeri yang berada di bawah kekuasaan Barat. Hasil kesusasteraan Melayu yang selama ini menghasilkan karya berpusatkan ‘*istana and raja-raja Melayu*’ kini dikarang untuk memenuhi permintaan para pentadbir Barat yang dirujuk juga sebagai ‘*white rajahs*’. Tujuan kepengarangan adalah untuk menampakkan kesignifikan kehadiran mereka kepada masyarakat jajahan (Sweeney dan Phillips 1975 xxiii). Maka lahirlah individu tempatan yang mengarang untuk penaung Eropahnya seperti Lau’din, Ahmad Rijaluddin, Abdullah al-Misri, Khatib Lokman dan beberapa yang lain.

Penguasaan ‘istana Eropah’ (*European Courts*) terhadap penghasilan karya kesusasteraan Melayu berpusat di Singapura semakin hebat apabila Abdullah Munsyi muncul dengan karya autobiografi beliau bertajuk *Kisah Pelayaran Abdullah* pada tahun 1838 dan *Hikayat Abdullah* pada 1843. Keakraban Abdullah Munshi yang bertugas sebagai guru penterjemah kepada pihak kolonial memberi manfaat yang besar kepada aktiviti kepengarangan beliau. Beliau bebas bereksperimen dengan satu bentuk aliran baru dikenali sebagai aliran Realisme yang berkembang pesat di Eropah di mana aliran ini menganggap karya sebagai rakaman sebenar kehidupan masyarakat. Sehubungan itu, segala kebobrokan dan kemiskinan yang dialami perlu dinyatakan secara telus berteraskan kepada pancaindera. Sebagaimana yang dinyatakan oleh Milner (1995) terhadap Abdullah Munsyi sebagai individu yang memulakan penggunaan, “[...] *the use of first person pronoun, reality descriptions of historical events and harsh criticism of the culture, socio-political culture and practices of the Malay community*”. Nyata, gaya penulisan ini amat asing bagi pengarang Melayu malah mencabar konvensi kesusasteraan Melayu yang lama diwarisi. Apatah lagi, jika kritikan mula dilempar secara berani kepada golongan istana dan bangsawan sehingga Abdullah Munshi tidak disenangi oleh khalayak Melayu. Beliau digelar sebagai ‘*Anglophile*’ dan ‘tali barut



Inggeris' atas keberaniannya mencabar konvensi yang diwarisi itu. Walau bagaimanapun, berteraskan kepada 'kelainan' inilah, Abdullah Munsyi dinobatkan sebagai 'Bapa Kesusasteraan Melayu Moden' yang secara langsung menandakan bermulalah era moden dalam korpus kesusasteraan Melayu (Skinner 1978).

Rentetan dari sinilah, medan kreatif yang lebih terbuka dalam situasi yang lebih liberal melanda kesusasteraan Melayu. Para pengarang Melayu bula terdedah kepada bentuk-bentuk sastera dan penulisan yang diperkenalkan oleh Eropah seperti jurnal, majalah, akhbar termasuk cerita-cerita pengembaraan, sejarah dan perang (Noriah Taslim 2016). Aktiviti sastera beransur-ansur keluar daripada ruang lingkup istana dan para pengarang baharu mulai muncul dalam kalangan golongan bawahan dan rakyat biasa (pinggiran/marginal). Realitinya pengarang 'baharu' ini bukanlah lagi pengarang yang lahir daripada tradisi istana Melayu. Sebagaimana pendapat Parnickle (1995:111) bahawa:

“Pergaulan penulis Melayu (merujuk kepada pengarang istana) dengan orang Barat masih terbatas, kerana sebahagian daripada mereka adalah ahli agama atau orang bangsawan yang terkurung dalam persekitaran sosialnya segala menjauhi segala sesuatu yang berbau Barat dan bukan Muslim. Sebagaimana biasa, orang-orang pinggiranlah (*marginal people*) yang sedikit demi sedikit mula mendampingi kebudayaan Barat dan pembawanya dan merekalah akhirnya menjadi pembaharu kesusasteraan Melayu”.

Kelahiran para pengarang baharu ini dinyatakan oleh Skinner (1959) sebagai pengarang 'zaman transisi' iaitu berlakunya fenomena peralihan budaya daripada tradisional ke moden. Pengarang ini yang kebanyakannya berkarya untuk menambat hati penaung Eropahnya seperti Abdullah al-Misri yang menulis *Hikayat Siam* pada tahun 1834 untuk Gabenor General Belanda di Betawi bernama Philip van der Capellan. Pengarang Muhammad Altiff ibn Kadir Muhayuddin pula menulis *Syair Perang Betawi* untuk Sir Stamford Raffles pada tahun 1811 yang banyak memuji ketokohnya ketika peperangan Inggeris menentang Belanda seperti petikan di bawah:

Jendral (Raffles) amat budiman  
Memeliharakan negeri terlalu aman  
Sekalian rakyat jadi kesenangan  
Mendengar titah dengan firman

Jendral Raffles yang bijaksana  
Sudahlah masyhur ke mana-mana  
Nama baginda yang amat sempurna  
Memeliharakan rakyat hina dan dina

Kemudian muncul Syeikh Abdullah Muhammad al-Misri yang menulis *Hikayat Mareskalek* menceritakan tentang Gabenor Jeneral Perancis di Hindia Timur bernama Maarschalk Herman Willem Daendals yang berpusat di Betawi (Zaini-Lajoubert 2008: 13-15). Beliau dalam karyanya memuji ketokohan dan kebijaksanaan Maarschalk memerintah Tanah Jawa melebihi pemerintah Inggeris sebelumnya seperti berikut:



“Maka dengan kesukaan Mareskalek memerintah Tanah Jawa, maka jadi Raja Mangkurat. Dengan gagah berani dan bijaksana memerintah dunia jagat Tanah Jawa. In shaaAllah Taala, akan dilihat bijkasana Mareskalek di dalam kertas ini [...]” .

(*Hikayat Mareskalek*, hal.97)

Demikian juga dengan syair yang memuliakan Queen Victoria sempena Golden Jubilee pada tahun 1887. Menurut Raimy Che-Ross (2008:53), seorang penghulu di Perak menyatakan kegembiraannya terhadap sambutan pemerintah Inggeris itu menerusi syair berikut:

Ampun Tuanku Permaisuri  
Queen Victoria arif bestari  
Ampunya kerajaan England negeri  
Makmur dan murah masyhur terpuji

Di dalam dunia sukar dicari  
Seperti Queen Permaisuri  
Umpama setangkai bunga widuri  
Cahaya terang serata negeri

Fenomena di atas ini jelas menunjukkan bahawa pengarang Melayu pada zaman kolonial yang bernaung bawah ‘*European Court*’ ini memiliki satu kebebasan yang luar biasa dalam menyatakan suara hati mereka kepada pemerintah yang mereka sukai. Tiada lagi elemen memuji-muji raja Melayu yang selama ini menjadi satu kemestian kepada semua pengarang dalam berkarya. Kebebasan inilah akhirnya menyebabkan kebanyakan karya sama ada berbentuk prosa atau puisi menempuh satu konvensi yang baharu bersesuaian dengan perkembangan kolonialisasi Barat di Alam Melayu, sebagaimana pendapat Ngugi wa Thiong’o (1998:27) mengenai ‘kuasa’ yang dimainkan oleh pengarang kepada khalayaknya seperti di bawah:

*“A writer tries to persuade his readers, to make them not only view a certain reality but also from a certain angle of vision. The persuasion can take the form of a direct appeal on behalf of a writer’s doctrine or an indirect one through ‘influencing the imagination, feelings and actions of the recipient’ in a certain way toward certain goals and values consciously or unconsciously held by him” .*

### **Mengenali Syair Tuan Hampris**

Pantai Timur Semenanjung Tanah Melayu sering disinonimkan sebagai tempat lahirnya ramai para ilmuan agama dan pengarang sastera kitab yang masyhur seperti Tok Kenali, Tok Pulau Manis dan beberapa nama yang lain. Namun, disini jugalah muncul sebuah karya yang luar biasa kandungannya dan tidak dihasilkan oleh golongan lelaki sebagaimana stereotaip di Negeri-negeri Selat. Inilah *Syair Tuan Hampris* yang dihasilkan oleh Hajah Wok Aisyah binti Haji Nik Idris pada tahun 1928 di Batu Buruk, Terengganu. Syair ini agak kurang mendapat perhatian sebagaimana karya sezamannya iaitu *Syair Tawarikh Zainal Abidin III* (Bottoms 1965). Syair ini pertama kali diperkenalkan seorang sejarawan Terengganu, Hj. Mohd. Salleh Hj. Awang (Misbaha) dalam kertas kerja beliau pada seminar 1975. Namun pada tahun 1978/79, syair ini telah dikaji oleh Ramlah bte Abdul Hamid daripada Jabatan Sejarah, Universiti Malaya sebagai memenuhi keperluan Ijazah Sarjana Muda Sasteranya.



Syair ini mengandungi 232 rangkap dan dimulakan dengan mukadimah yang berlainan dengan karya-karya syair yang lain seperti *Syair Perang Mengkasar*, *Syair Aceh* serta *Syair Lampong Karam* yang menggunakan doksologi sebagai pembuka bicaranya. Sebaliknya syair ini dimulakan dengan makluman kepada khalayak agar tidak mengeji hasil tulisannya iaitu:

Dengarkan tuan suatu peri  
Syair dikarang dagang yang ghari  
Bukan menunjuk bijak bestari  
Kerana membuat ingatan diri

Bukannya bijak hamba tunjukkan  
Sekadar tangan hendak diajarkan  
Yang mana boleh hamba buat  
Janganlah pula hamba dikejikan

(*Syair Tuan Hampris*, hal.1)

Keadaan ini adalah disebabkan oleh kelainan yang ditunjukkan oleh pengarang dalam karya di mana ‘orang asing’ yang merupakan ‘pihak kolonial’ dijadikan tumpuan utama pemerian dalam syair ini. Sehubungan itulah penyair menggunakan kebijaksanaannya untuk menyeimbangkan antara ketaatannya kepada raja yang memerintah dengan tokoh yang menjadi fokus dalam karyanya. Meneliti syair ini mendapati pengarang dalam bahagian pertama syair memaparkan ketokohan Sultan Zainal Abidin III dan pada bahagian kedua syair memperihalkan tokoh penting dalam sejarah kemodenan Terengganu iaitu J.L.Humphreys, seorang pegawai tadbir kolonial yang berkhidmat dari tahun 1915 sehingga 1925 (Muhammad Yusoff Hashim 1988). Pengarang memuji sultan sebagai ‘royal-ulama’ dan diceritakan peristiwa penting dalam kehidupan sultan terutama peristiwa menunaikan haji ke Mekah dalam syair ini. Peribadi sultan yang mementingkan agama dalam pemerintahannya menjadikan Terengganu makmur dan maju atas rahmat daripada Yang Maha Kuasa. Bagindalah sebagai raja Terengganu yang berjaya mengekalkan ‘kemerdekaan’ Terengganu sebagai sebuah negeri yang bebas daripada pengaruh kolonial British. Rentetan daripada Perjanjian Terengganu-Inggeris yang ditandatangani pada 24 Mei 1919 di Singapura, maka bermulalah pertukaran taraf pegawai Inggeris yang diutuskan ke negeri tersebut daripada ‘Wakil’ kepada ‘Penasihat’ (Muhammad Yusoff Hashim 1988). Manakala, pemerian mengenai tokoh J.L.Humphreys pula dimasukkan oleh pengarang agar kebaktian dan jasa tokoh ini sentiasa segar diingati oleh masyarakat Terengganu rentetan kemajuan negeri yang banyak dilakukan semasa perkhidmatan beliau sebagai Penasihat Inggeris.

Syair ini menampilkan judul tokoh yang khusus iaitu J.L.Humphreys yang kemungkinan sengaja dipilih oleh Hajah Wok Aisyah Nik Idris. Keunikan pengarang wanita ini adalah beliau tidak terikat sama ada di bawah ‘Malay Literature of the Malay Courts’ atau ‘Malay literature of the European Courts’. Sebaliknya beliau adalah seorang penulis bebas yang menyampaikan world-viewnya menurut sudut pandangannya yang tersendiri. Muhammad Yusoff Hashim (1988) mengkatégorikan beliau di bawah ‘penulis amateur’ yang meletakkan beliau istimewa berbanding pengarang bangsawan wanita yang ada ketika itu seperti Tengku Dalam Kalthum binti Tengku Wook Khazaki yang mengarang *Syair Tawarikh Zainal Abidin III* serta Tengku Mariam binti Sultan Ahmad yang menyusun naskhah *Syair Perkahwinan Dahulu Kala*.

Keberanian Hajah Wok Aisyah Hj. Nik Idris untuk tampil sebagai pengarang adalah disebabkan oleh latar belakangnya yang sentiasa dikelilingi oleh pegawai-pegawai Inggeris.



Pekerjaan suaminya Haji Busu sebagai Setiausaha Pelajaran Agama Islam dan Pendaftar Mahkamah Besar Terengganu memberi kelebihan kepada beliau untuk akrab dengan golongan ini dan terus berkarya dengan memilih Penasihat British J.L.Humphreys sebagai tokoh utama pembicaraan sambil melupakan 'pergolakan' yang dialami oleh para pemerintah tradisional Melayu dengan pegawai-pegawai British pada awal pengenalan sistem penasihat di negeri tersebut. Secara ironinya, seolah-olah pengarang ini melupakan kesengsaraan masyarakat Melayu bergelut dengan kerencaman pentadbiran British di negeri-negeri yang lain menerusi penampilan tokoh 'British' ini dalam karyanya. Namun jika diteliti secara rasional, Hajah Wok Aisyah mempunyai sebab tersendiri atas penulisanannya. Maka untuk mengetahui apakah istimewanya J.L. Humphreys menurut perspektif pengarang Syair Tuan Hampris, pendapat Swettenham (1895) mengenai langkah 'menawan hati Melayu' akan diaplikasikan kepada setiap tindakan tokoh ini.

### **Perspektif Pengarang Terhadap Kolonial Dalam *Syair Tuan Hampris***

Tradisi Islam yang masuk ke Tanah Melayu memperkenalkan tugas 'pekerjaan kalam' (*The deeds of the reed pen*) kepada pengarang Melayu (Braginsky 1993). Pengarang Melayu mulai disedarkan mengenai kepentingan sastra dalam kehidupan mereka yang diistilahkan oleh Braginsky (1993; 2004) sebagai '*literary self awareness*'. Kesedaran sastra' yang lahir bersama perkembangan agama Islam ini membawa masyarakat agar mengetahui matlamat, tujuan, intipati, hakikat, jenis, proses penciptaan sastra sejajar dengan perkara-perkara yang berhubungan dengan 'pekerjaan kalam' ini. Nyata bahawa '*literary awareness*' yang terbina di kalangan pengarang Melayu selepas kedatangan Islam menyedarkan golongan intelektual ini bahawa mereka tidak mengarang dengan sia-sia. Meneliti *Syair Tuan Hampris* yang dikarang oleh Hajah Wok Aisyah binti Hj. Nik Idris mendapati bahawa beliau sebagai pengarang berusaha untuk menghasilkan karya yang menepati '*literary self awareness*' ini agar bermanfaat kepada khalayaknya. Apatah lagi karya yang dihasilkan akan mengangkat nama pentadbir kolonial sebagai penasihat British di Terengganu yang nyata kontradik dengan karya-karya sebelumnya. Kebanyakan karya yang dihasilkan pada zaman kolonial lebih mengangkat semangat juang masyarakat Melayu ke arah usaha membebaskan diri daripada penjajahan. Namun meneliti *Syair Tuan Hampris* mendapati pengarangnya lebih senang dengan kehadiran tokoh ini malah berdukacita setelah beliau ditukarkan ke negeri lain setelah tamat berkhidmat di Terengganu.

Justeru, untuk menghuraikan perspektif pengarang terhadap pihak kolonial dalam syair ini, kajian akan menggunakan lapan (8) panduan 'menawan hati' masyarakat Melayu menurut Swettenham (1895:20) dalam bukunya *The Malay Sketches*. Menurut Swettenham (1895:20), untuk menambat hati individu Melayu, pihak pegawai kolonial perlu tinggal di negerinya, menggunakan bahasanya, menghormati agamanya, menyukai apa yang mereka sukai, menjenakai segala prejudisnya, bersimpati dengannya, menolongnya ketika susah dan turut berkongsi kegembiraan dengannya sebagaimana yang dijelaskan oleh keterangan di bawah ini.

### ***Pentadbir Yang Dikasihi Seluruh Golongan Masyarakat***

Menurut Swettenham (1895) untuk menawan hati masyarakat Melayu, seseorang pegawai kolonial perlu tinggal di negerinya agar dapat berasimilasi dengan adat dan budaya masyarakat jajahan. Mereka perlu mempunyai ilmu yang mencukupi agar memudahkan tanggungjawab mereka di tanah jajahan dapat dipikul dengan efisien dan sempurna. Pengarang *Syair Tuan Hampris* (selepas ini dikenali sebagai STH) memasukkan pengenalan syair dengan maklumat taraf pendidikan penasihat British di Terengganu yang bernama J.L.Humphreys ini. Secara tidak langsung, ini memberi gambaran bahawa penasihat British yang bersama mereka



bukanlah ‘calang-calang individu’ sebaliknya yang berpengetahuan tinggi dalam selok-belok pentadbiran agar mampu menyesuaikan diri dalam tempoh yang lama berkhidmat di Terengganu. Bait-bait syair, “Pelajarannya konon di universiti, Oxford bernama kampungnya pasti” adalah pemberitahuan kepada khalayak Melayu bahawa J.L.Humphreys dengan ilmunya yang tinggi dan budi bahasanya yang mulia mampu berinteraksi dengan masyarakat jajahan seperti petikan di bawah:

Halus bahasanya tiada terperi  
Payah dilawan sukar diganti  
Patutlah jadi pegawai negeri  
Wakil kerajaan ke sana ke mari

Lemah lembut barang lakunya  
Halus manis tutur katanya  
Patutlah rupa dengan namanya  
Sekalian memuji orang padanya

(*Syair Tuan Hampris*, hal.2)

Pengarang turut memasukkan maklumat tempoh J.L.Humphreys berkhidmat di Terengganu iaitu selama sepuluh (10) tahun sebagaimana yang dinyatakan, “Sepuluh tahun pada anggaran, negeri pun baharu mengada aturan” (*Syair Tuan Hampris*, hal. 14). Ini ditambah dengan bait, “Kerana sekaliannya kasih dan mesra, tuan nan lama di dalam negara” (*Syair Tuan Hampris*, hal. 20) membuktikan bahawa J.T. Humphreys menepati panduan oleh Swettenham bahawa keberadaan dalam negeri jajahan amat penting dalam menawan hati masyarakatnya.

#### ***Pentadbir Yang Dikagumi Kefasihan Berbahasa***

‘Bahasa adalah jiwa bangsa’. Sehubungan itu, menjiwai bahasa yang dijajah sehingga mampu bertutur seperti masyarakatnya amatlah dituntut dalam diri setiap pegawai tanah jajahan. Pengarang menggambarkan J.L.Humphreys sangat fasil berbahasa Melayu dengan loghat Terengganu sehingga mengalahkan masyarakat tempatan sendiri seperti bait berikut:

Adapun tuan muda yang handal  
Berbahasa Melayu haram tak janggal  
Terlebih daripada Melayu asal  
Perkataannya halus lagi berfasal

(*Syair Tuan Hampris*, hal.2)

#### ***Pentadbir Yang Menghormati Agama Islam***

Peristiwa pembunuhan J.W.W. Birch pada tahun 1875 menjadi iktibar kepada semua pegawai tanah jajahan termasuklah J.L.Humphreys. Sebagai penasihat British tidak memberi kekebalan kepada mereka untuk turut masuk campur dalam agama, adat dan budaya Melayu. Inilah menurut pengarang STH keintelektualan J.T. Humphreys memperkenalkan satu undang-undang sivil mengenai nikah dan cerai agar keadaan ini dalam ditangani secara sistematik. Borang nikah dan cerai perlu diisi agar segala dokumen perkahwinan direkod dan disimpan dengan baik. Petikan di bawah merakamkan keadaan selepas pengenalan peraturan nikah-cerai yang menunjukkan betapa penasihat British di Terengganu ini menghormati agama Islam dan tidak mencampuri urusan tersebut sewenang-wenangnya seperti berikut:



Lagi suatu pula dibuat  
Peraturan baharu keluar adat  
Nikah dan cerai mengambil surat  
Kedua perkara sangatlah berat

(*Syair Tuan Hampris*, hal. 14)

Sebabnya dibuat demikian peri  
Kerana kebanyakan di dalamnya negeri  
Orang bercerai laki isteri  
Kemudian bergaduh sepanjang hari

(*Syair Tuan Hampris*, hal. 15)

Di dalam aturan sangatlah kuat  
Cerai dan nikah mesti bersurat  
Repot dahulu kepada pejabat  
Jikalau tidak salah mendapat

(*Syair Tuan Hampris*, hal. 15)

#### ***Pentadbir Yang Mengarang Dalam Bahasa Melayu***

Perspektif pengarang STH ini menggambarkan betapa penasihat British ini menguasai tulisan Jawi yang merupakan tulisan utama dalam sistem perhubungan rasmi pada zaman tersebut. Beliau yang mengarangnya sendiri membuktikan keseriusan komitmen beliau terhadap masyarakat Terengganu sehingga berusaha menguasai semua yang diamalkan dalam masyarakat termasuk tulisannya. Secara tidak langsung situasi ini menggambarkan betapa J.L.Humphreys berusaha untuk menyukai apa yang masyarakat amal dan sukai dalam kehidupan mereka seperti di bawah:

Mengarang itu dalam bahasa Melayu  
Mengadakan aturan hilir dan hulu  
Undang-undang dan skim tetap selalu  
Kepada menteri pegawai penghulu

(*Syair Tuan Hampris*, hal. 14)

#### ***Pentadbir Yang Menangani Segala Prejudis Masyarakat Dengan Bijaksana***

Menurut Swettenham (1895:20), seseorang pegawai British perlu memenangi hati masyarakat Melayu menerusi cara menangani prejudis mereka dengan bijaksana. Ini digambarkan dalam STH bagaimana tindakan Tuan Hampris untuk mewujudkan jalan raya dan pasar telah dipandang prejudis oleh sebilangan masyarakat Melayu Terengganu. Namun, kebijaksanaan komunikasi dan interpersonal beliau telah berjaya menenggelamkannya sehingga masyarakat Melayu akhirnya mengakui kebijaksanaan perancangan dan tindakan J.L.Humphreys demi kemajuan Terengganu. Ketidak seriusan J.L.Humphreys apabila menyedari tindakannya diselar akhirnya telah membuahkan kepercayaan masyarakat seperti berikut:

Pada masa jalan dibuatnya besar  
Datanglah notis pegawai Bandar  
Rumah yang terkena ke jalan besar  
hendaklah segera pindah beredar



Manakala mendengar notisnya itu  
Banyaklah orang berhati mutu  
Mulut berkata tiadalah tentu  
“Inilah akal Orang Putih itu”

Setengahnya pula menjawab kata  
“Dianya hendak menyenangkan kita  
supaya jalan sama sekata  
senang berjalan kuda kereta”

Tiada dilanjutkan madah rencana  
Jalan dan pasar sudah sempurna  
Sekalian orang berkedai di sana  
Berkumpullah sekalian jantan betina

(*Syair Tuan Hampris*, hal.7)

#### ***Pentadbir Yang Bersimpati Dengan Masalah Masyarakat***

Kemiskinan merupakan masalah utama kepada masyarakat Melayu sehinggalah pada awal kurun ke-20 Masihi. Pengarang STH menyatakan dalam karyanya bahawa kehadiran J.L.Humphreys ke Trengganu seolah ‘memercikkan sinar’ kepada masyarakat Melayu. Beberapa skim meliputi pelbagai peringkat staf kerajaan telah dibaiki secara adil dengan peraturan yang lebih saksama tanpa dikekangi oleh apa-apa perjudis seperti petikan bait-bait di bawah:

Mengada aturan serba-serbi  
Daripada skim rendah dan tinggi  
Undang-undang pula dibuatnya lagi  
Menteri, pegawai skim dibahagi

(*Syair Tuan Hampris*, hal. 14)

#### ***Pentadbir Yang Membantu Dalam Kesusahan/Kegawatan***

Hajah Wok Aisyah Nik Idris inginkan masyarakat akan datang mengetahui akan kehebatan penasihat British di Trengganu yang bernama J.L.Humphreys ini. Bukan sekadar sumbangannya yang besar tetapi kemampuan beliau untuk ‘turun padang’ bersabung nyawa menyelesaikan masalah kehadiran binatang buas (harimau) di Kuala Trengganu yang telah membunuh dan mencederakan beberapa nyawa anak watan. Menurut Muhammad Yusof Hashim (1988), harimau tersebut telah ditembak mati di Nesan Empat berhampiran Kedai Hilir yang jaraknya satu batu daripada bandar Kuala Terengganu. Beliau dengan beraninya menembak harimau tersebut daripada terus membahayakan masyarakat Terengganu. Ini dipandang oleh masyarakat sebagai satu jasa yang sangat tinggi kerana sudi mempertaruh nyawa demi keselamatan dan kesejahteraan manusia yang lain. Maka, bertepatan dengan pendapat Swettenham (1895:20) bahawa untuk menawan hati masyarakat Melayu, seseorang pentadbir koloni harus bersedia membantu masyarakat terutama di kala menghadapi kegawatan atau kesusahan. Maka di sinilah, J.L.Humphreys muncul sebagai ‘wira masyarakat’ yang menurut pengarang harus dikenang sehingga bila-bila. Bait-bait syair di bawah membuktikan fenomena ini iaitu:



Hanya inilah saya ketahui  
Masa harimau masuk negeri  
Tuan Hampris datang sendiri  
Menembak harimau berperi-peri

(*Syair Tuan Hampris*, hal. 18)

Dengan takdir Tuhan Yang Kaya  
Melakukan kudrat hambanya Dia  
Matilah sudah harimau raya  
Tuan Hampris menembak dia

(*Syair Tuan Hampris*, hal.18)

### ***Pentadbir Yang Berkongsi Kegembiraan***

Kejayaan seseorang pentadbir kolonial adalah kejayaan dalam membina kepercayaan masyarakat setempat akan signifikan kehadirannya ke dalam komuniti tersebut. Pengarang STH berjaya membuktikannya menerusi jasa J.L.Humphreys yang banyak menyediakan beberapa infrastruktur kepada masyarakat termasuklah memperbesar dan memperkemaskan jalan raya, pasar, menubuhkan beberapa jabatan kerajaan agar dapat mengawal kemajuan negeri seperti Jabatan Kerja Raya, mendirikan dispensari yang bersedia membekalkan ubatan kepada masyarakat, mengajar masyarakat akan kepentingan masa sehingga didirikan jam besar di tengah bandar Kuala Terengganu, menubuhkan mahkamah dan polis bagi memudahkan segala peraturan dan undang-undang sivil masyarakat diterapkan secara bersistem dan memperkenalkan permainan golf dan kriket yang sesuai untuk golongan bangsawan dan atasan. Menurut Annual Report of Terengganu pada tahun 1923 dan 1924 (Muhammad Yusoff Hashim 1988), jalan raya yang diperbesarkan adalah jalan yang menyambungkan Gong Kapas ke Bukit Payung; dari Losong ke Cabang Tiga, Kuala Terengganu ke Bukit Jong. Manakala, penyusunan tempat jualan atau pasar secara sistematik dan tersusun dilakukan sehinggalah pada awal abad ke-20, terdapat tiga pusat membeli-belah bagi masyarakat Terengganu iaitu Kedai Hilir yang berhampiran dengan Tanjung, Pasar Tanjung dan Kedai/Pasar Payang iaitu tapak pasar besar Kuala Terengganu yang kekal sehinggalah ke hari ini (Muhammad Yusoff Hashim 1988).

Usaha-usaha kemajuan yang dicetuskan oleh beliau ini amat menusuk hati pengarang STH sehingga beliau dianggap ‘insan yang bertanggungjawab memberi kemajuan’ kepada warga Terengganu. Ini bertepatan dengan pendapat Swettenham (1895:20) bahawa sesiapa yang ingin menawan hati individu Melayu, perkara utama yang perlu diambil kira adalah kesediaan berkongsi kegembiraan dengan masyarakat dalam apa jua bentuk pembaharuan yang mampu memperbaiki taraf kehidupan dan status sosial masyarakat sebagaimana petikan syair di bawah:

Tiada dilanjutkan madah rencana  
Jalan dan pasar sudah sempurna  
Sekalian orang berkedai di sana  
Berkumpul sekalian jantan betina

Nombor satu yang nampak jaya  
Lihatlah ofis Kerja Raya  
Dengan tadbir tuan yang mulia  
Dengan senang menjadikan dia

(*Syair Tuan Hampris*, hal. 7)



Yang kedua cubalah lihat  
Dispensari pejabat ubat  
Sekalian itu mendatangkan sihat  
Kaya dan miskin senang berubat

Ofis kerajaan besar dan panjang  
Dengan mahkamah sama bertentang  
Di sisinya itu suatu padang  
Tempat bermain pagi dan petang

Demikianlah hamba mendengarkan peri  
Ahli permainan di dalamnya negeri  
Serta sekalian dagang santeri  
Mengatakan tuan bijak bestari

(*Syair Tuan Hampris*, hal.8)

### **Hubungan Pengarang Dengan Tokoh**

Hajah Wok Aisyah Nik Idris turut memasukkan beberapa perspektif personal beliau yang membayangkan keakraban dengan penasihat British, J.L.Humphreys ini. Secara tidak langsung, khalayak pembaca mengetahui akan keunikan hubungan persahabatan antara pengarang STH ini dengan penasihat British ini yang dibuktikan seperti berikut:

#### ***Pengarang Kenal Rapat Dengan Tokoh***

Sedari awal syair, pengarang memasukkan beberapa perkara personal penasihat British ini sehingga khalayak tahu akan status perkahwinannya dan keadaan ibu bapa beliau yang ditinggalkan di England. Realitinya hanya hubungan yang akrab antara keduanya sahaja yang mampu menjelaskan situasi itu tanpa sebarang kejengkelan. Misalnya bait-bait seperti, "Belum beristeri khabarnya dia" (hal.2) dan bait, "Adapun tuan muda teruna, ayahanda bonda ada di sana, di negeri Eropah tempat bertahana" (hal.2) sudah jelas membuktikan akan keakraban hubungan antara pengarang dan individu yang diperkenalkan dalam karyanya.

#### ***Setiap peristiwa dalam kehidupannya diingati***

Keakraban pengarang dengan J.L.Humphreys dibuktikan lagi menerusi pemerian kegemaran dan hobinya dan peristiwa kemalangan sampan tenggelam ketika membawa J.L.Humphreys ke kapal untuk pulang ke England. Pengarang menjelaskan dua peristiwa ini secara rinci dan panjang terutamanya kemalangan yang menimpa sahabat Inggerisnya itu. Pemaparan ramainya masyarakat Terengganu mengiringi kepulangan beliau tanpa mengira ras dan bangsa membayangkan betapa tokoh ini sangat disayangi oleh seluruh masyarakat Terengganu pada waktu itu. Petikan syair di bawah membuktikan fenomena ini iaitu:

Golf cricket kedua bersatu  
Tuan Hampris terlebih mutu  
capin bermain nombornya satu  
masyhurlah khabar ke sana ke situ

(*Syair Tuan Hampris*, hal. 8)

Suatu masa kepada rencana  
Khabarnya bercuti tuan yang ghana



Pulang ke Eropah negerinya sana  
Banyaklah membawa perkakas sempurna

Ramainya lagi Melayu dan Cina  
Berpuluh-puluh konon khabarnya  
Cina yang kaya bersama perginya  
Taukeh Ang Sun Huat Konon namanya

(*Syair Tuan Hampris*, hal.9)

Karamlah sudah perahunya itu  
Berpecah sekalian tiada menentu  
Ada yang ke sini ada yang ke situ  
Tangan meraba tiada menentu

(*Syair Tuan Hampris*, hal. 12).

### ***Mendoakan Kesejahteraan***

Beberapa karya terdahulu daripada STH dipaparkan pengarangnya turut mendoakan kesejahteraan ‘pihak kolonial’ yang menjajah seperti dalam *Hikayat Abdullah*, *Syair Hikayat Mareskalek*, *Syair Queen Victoria Golden Jubilee* dan beberapa yang lain. Doa agar dilanjutkan usia pemerintah British dan dirahmati Allah akan umurnya adalah fenomena yang berlaku pada zaman kolonialisasi British di Tanah Melayu. Maka, tidak hairanlah jika keakraban Hajah Wok Aisyah Nik Idris dan J.T. Humphreys menyebabkan beberapa bait syair yang mendoakan kesejahteraan beliau dimasukkan sebagai ingatan generasi akan datang betapa signifikannya jasa individu ini kepada masyarakat Terengganu seperti berikut:

Kebaktiannya banyak tiada terperi  
Menjadikan tamadun dalamnya negeri  
Tuan penasihat bijak bestari  
Payah didapat sukar dicari

(*Syair Tuan Hampris*, hal.15)

### ***Pertukarannya Yang Ditangisi***

Pengarang menggambarkan kedukaan yang dialami oleh masyarakat Terengganu pada awal abad ke-20 ketika J.T. Humphreys akan ditukarkan ke Kedah setelah hampir sepuluh (10) tahun berkhidmat di Terengganu. Pengarang mengajak khalayak kembali mengingati ‘kisah harimau’ yang mengganas di Terengganu sehingga turun penasihat British ini dan rela bersabung nayawa demi menyelamatkan masyarakat daripada terus terkorban. Fenomena gawat ini terus dikenang oleh pengarang dan rakyat Terengganu sebagai satu usaha mulia tokoh yang tidak terbalas malah tiada galang gantinya. Bait syair dibawah membuktikan kedukaan yang dialami yang wajar dicatat dalam syair ini sebagai kenangan berterusan kepada tokoh seperti berikut:

Tiadalah saya lanjutkan madah  
Kerana hati terlalu gundah  
Kisah harimau terhentilah sudah  
Khabarnya tuan akan berpindah

(*Syair Tuan Hampris*, hal.19)

Manakala mendengar khabar yang sungguh



Tuan tak dapat lagi bertangguh  
Oder belayar sudah terjatuh  
Sekalian pegawai berhati luluh

(*Syair Tuan Hampris*, hal.20)

### ***Imaginasi Pengarang Setelah Ketiadaan Tokoh***

Kekreatifan pengarang STH berimajinasi dibuktikan meneusi syair ini yang membayangkan keakraban hubungannya dengan tokoh. Besar kemungkinan menerusi perbualan dan pembacaan pengarang maka beliau mampu membayangkan suasana musim sejuk di England dengan rinci seolah-olah pernah berkunjung ke sana. Penghayatan yang luar biasa ini membayangkan pengarang sentiasa mengingati tokoh walau telah tiada di sisinya. Bait syair yang membayangkan kehidupan musim sejuk di negara England dinyatakan oleh pengarang sebagai, “Licin dan jernih tiada terkira”, “segala daun gugurlah segera”, “Matahari pun redup nampak udara” (hal. 24) menjelaskan keprihatinan pengarang sehingga mampu menyelami keadaan cuaca yang beliau sendiri belum pernah mengalaminya.

### ***Pengarang Terus Merisik Khabar Walau Tokoh Tiada Lagi Di Terengganu***

Nolstalgia indah ketika J.L.Humphreys masih di Terengganu kekal segar dalam ingatan pengarang. Ketiadaan tokoh tidak dijadikan alasan untuk terus melupainya. Pengarang terus mengambil tahu keadaan tokoh sehinggalah ke akhir hayatnya. Ini membayangkan hubungan yang sangat akrab seolah mereka saling berutusan khabar sehingga pengarang mengetahui setiap perkembangan terkini sahabatnya itu. Petikan syair di bawah membuktikan situasi ini iaitu:

Semasa ini tetaplah tuan  
Di North Borneo di Jeselton  
Menjadi gabenor dengan kebesaran  
Mendapat pangkat daripada London

(*Syair Tuan Hampris*, hal.27)

Surat ini tamatlah sudah  
Kisah dan peri tuan berpindah  
Dari Terengganu sampai ke Kedah  
Sampai ke Borneo habislah sudah

(*Syair Tuan Hampris*, hal.28)

Daripada sangat berkehendak hati  
Tetapi aturan kurang mengerti  
Membuat tawarikh ingatan hati  
Jasa tuan ditaruh diingati

(*Syair Tuan Hampris*, hal.29)

### **Kesimpulan**

Meneliti STH mengajak khalayak ke satu spectrum perhubungan yang unik antara masyarakat yang dijajah dengan penjajah. Penjajah dalam STH bukan lagi dianggap sebagai individu yang membawa kerosakan dan kebinasaan kepada masyarakat tetapi dipandang mulia setiap tindak-



tanduknya. Apatah lagi pengarang yang merupakan seorang wanita dapat menjelaskan hubungan keakrabanantara mereka dengan sempurna di dalam karya. Aplikasi pendapat Swettenham (1895) terhadap setiap perilaku J.L.Humphreys yang digambarkan dalam syair membuktikan beliau amat menepati personaliti yang mampu menawan masyarakat yang dijajah. Berbekalkan ilmu yang mantap, penghormatan yang tinggi kepada agama, adat dan budaya masyarakat dan kejayaan berasimilasi dengan segala bentuk kepercayaan dan tatacara kehidupan masyarakat yang dijajah adalah faktor kejayaan bagi seseorang pegawai kolonial. Oleh kerana itulah syair ini amat istimewa walau menjadikan ‘yang menjajah’ sebagai fokus utama kerana terdapat keserasian dalam hubungan antarabangsa itu tanpa mengira batas bangsa, kepercayaan dan agama.

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## PENGHAYATAN *ENSERA* (CERITA RAKYAT IBAN) MELALUI TEKNIK BERLAKON DI BILIK DARJAH

Doratya Gerry<sup>1</sup>  
Chemaline Osup<sup>2</sup>

<sup>1</sup>Fakulti Bahasa dan Komunikasi, Universiti Pendidikan Sultan Idris (UPSI), Malaysia, (E-mail: doratyagerry94@gmail.com)

<sup>2</sup>Fakulti Bahasa dan Komunikasi, Universiti Pendidikan Sultan Idris (UPSI), Malaysia, (E-mail: chemaline@fbk.upsi.edu.my)

**Abstrak:** Artikel ini bertujuan untuk menunjukkan bahawa pengaruh persekitaran bilik darjah merupakan elemen dapat mempengaruhi minat pelajar terhadap mata pelajaran Bahasa Iban di sekolah menengah terutamanya minat terhadap kesusasteraan Iban. Aktiviti yang menyeronokkan seperti teknik berlakon dalam *ensera* (cerita rakyat Iban), mampu membentuk insan yang seimbang dari segi intelek, rohani, emosi dan jasmani. Teknik berlakon merupakan satu aktiviti yang amat digemari kerana disamping belajar, ianya dapat menghiburkan hati pelajar. Teknik ini dapat dijalankan jika guru berkebolehan dan berupaya menyediakan skrip lakonan atau dialog pendek dalam *ensera* dengan watak-watak yang menarik dan meminta pelajar untuk membaca dan mengingat dialog tersebut. Aktiviti ini dapat melahirkan unsur penghayatan termasuklah perwatakan, gaya bahasa, nilai, keindahan, unsur budaya dan seumpamanya. Dengan itu, pelajar-pelajar Iban telah dapat menghayati *ensera* dengan baik. Kajian kes ini menggunakan kaedah lapangan yang memanfaatkan tiga kaedah penyelidikan iaitu kaedah temu bual separa-berstruktur, pemerhatian (tanpa penglibatan) dan rakaman video. Dapatan kajian menunjukkan peranan penghayatan *ensera* melalui teknik berlakon dalam konteks pengajaran dan pembelajaran. Implikasinya ialah pelajar boleh memberikan pendapat yang sangat baik melalui pengetahuan, pendapat dan pengalaman, penikmatan dan penghayatan, bakat dan mendorong minat pelajar dalam pengajaran bahasa Iban dengan penghayatan *ensera*.

**Kata kunci:** *ensera* (cerita rakyat), bahasa Iban, teknik pengajaran, penghayatan

**Abstract:** This article attempts to show that the influence of the classroom environment can influence students interest in Iban language subjects in secondary schools, especially interest in Iban literature. Fun activities such as acting techniques in *ensera* (Iban folklore), can develop a balanced human being in terms of intellectual, spiritual, emotional and physical. Acting technique is a very popular activity because in addition to studying, it can entertain students. This technique can be carried out if the teacher is able and able to provide acting scripts or short dialogues in *ensera* with interesting characters and ask students to read and remember the dialogue. This activity can produce an element of appreciation including character study, language style, values, beauty, cultural elements and the like. With that, Iban students have been able to appreciate *ensera* well. This case study uses field methods that utilize three research methods namely semi-structured interview method, observation (without involvement) and video recording. The findings show that the role of *ensera* appreciation through acting techniques in the context of teaching and learning. The implication is that students can give excellent opinions through knowledge, opinions and experiences, enjoyment and appreciation, talent and encourage students interest in teaching Iban language with the appreciation of *ensera*.



**Keywords:** *ensera* (folklore), Iban language, teaching techniques, appreciation

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### **Pengenalan**

Pada masa ini, *ensera* dijadikan sebagai satu pengajaran Bahasa Iban. Namun terdapat masih lagi golongan muda yang tidak mahir dalam menguasai *ensera*. Dari sini jelaslah dilihat bahawa golongan muda tidak dapat memelihara *ensera* sebagai warisan turun-temurun. Oleh itu untuk mengekalkan *ensera*, kemahiran seorang tenaga pengajar yang berpengalaman dan berkesan amat penting agar pengajaran bahasa Iban dalam menggunakan *ensera* dapat dicapai selaras dengan objektif pengajaran dan pembelajaran.

Suatu ketika dahulu, *ensera* ialah cerita tradisional suku kaum Iban yang membawa kisah kepahlawanan wira-wira dari Panggau Libau di kayangan (“the raised world”). Penyampaian *ensera* atau *sera* biasanya *dikanaka* (dilagukan) tetapi diselang-seli dengan sedikit penerangan dan perbualan dalam bentuk prosa (Noriah Taslim dan Chemaline Osup, 2013: 43). *Ensera* adalah puisi naratif yang amat panjang. Hal ini demikian kerana *ensera* mengandungi 30,000 baris sehingga mengambil masa bermalam-malam untuk menyelesaikannya, kerana jalan ceritanya perlu diikuti dari awal hingga akhir. Keseronokan pendengar bergantung kepada kemahiran bercerita, lenggokkan lagu dan suara pencerita. Pada masa itu, *ensera* berperanan sebagai alat untuk meringankan beban kerja dan secara tidak langsung meningkatkan hasil kerja kerana semasa pencerita menyampaikan *ensera*, gayanya dapat mempengaruhi pendengar dengan menyelitkan aksi-aksi watak (wira) yang hebat dan cara pencerita menghiburkan para pendengar sehingga dapat menghilangkan rasa bosan dan letih sewaktu melakukan pekerjaan.

Walau bagaimanapun *ensera* seperti ini tidak diketengahkan kepada pelajar di sekolah khususnya. Pengajaran Bahasa Iban dalam penghayatan *ensera* hanyalah disampaikan begitu sahaja (bercerita) dengan menyelitkan nilai-nilai murni yang terdapat dalam satu cerita. Para pelajar hanya mengetahui serba sedikit ilmu tentang *ensera*. Kearifan guru Bahasa Iban dalam mengajar *ensera* perlu ditingkatkan lagi dari segi teknik pengajaran Bahasa Iban. Hal ini demikian kerana penguasaan murid terhadap *ensera* bergantung kepada cara seseorang guru itu menyampaikannya meskipun gaya penyampaian tidak sama dengan pencerita satu ketika dahulu. Oleh itu, penghayatan terhadap *ensera* melalui teknik berlakon adalah satu langkah yang wajar bagi menarik minat pelajar dan seterusnya meningkatkan pemahaman pelajar khususnya terhadap unsur budaya Iban yang kaya dengan nilai-nilai moral.

### **Kajian Literatur**

Cerita rakyat yang dikenali sebagai *ensera* bagi masyarakat Iban membawa tema sebuah asmara selain tema tentang kepahlawanan, kebaktian, pengembaraan, dan pertarungan. Menurut Noriah Taslim dan Chemaline Osup (2013: 24) cerita asmara yang ditokok tambah dalam karya sastera ini dengan memuatkan kisah pengembaraan wira dan wirawati. Hal ini akan menjadikan dunia *ensera* bersifat lebih meriah dan berwarna-warni dan dipenuhi dengan episod-episod yang mendebarkan seperti pertembungan dengan hantu-hantu atau makhluk-makhluk halus dan sebagainya. Berdasarkan pendapat cerita rakyat yang dinyatakan mengenai *ensera*, maka besar kemungkinan persamaan karya ini terbentuk hasil daripada proses lagenda mahupun saga apabila berlaku tokok tambah bagi pemantapan bentuk karya dalam sebuah epik. Pelbagai kajian yang telah dilakukan oleh pengkaji terdahulu mengkaji tentang kebudayaan masyarakat Iban. Namun, kajian berkaitan dengan karya sastera terutamanya *ensera* masyarakat Iban masih kurang dan terhad. Menurut Chemaline Osup (2013:53), usaha-usaha untuk mengumpul, mendokumentasikan dan menterjemah warisan yang amat berharga seperti



*ensera*, hanya dilakukan di beberapa kawasan di Sarawak. Beliau menjelaskan bahawa beberapa informan telah ditemui dan persembahan *ensera* dirakamkan tetapi teksnya tidak cukup mantap untuk diterbitkan.

Seterusnya Lenna Demay Joseph Machine (2007), dalam kajiannya yang bertajuk “Kajian Cerita Rakyat Masyarakat Iban di Sarawak” percaya bahawasanya masyarakat Iban sangat kaya dengan sastra rakyat. Jelaslah bahawa terdapat pelbagai jenis puisi seperti pengap, atau zikir dalam satu-satu upacara atau gawai, renong merupakan puisi untuk berbagai tujuan, sabak merupakan puisi bersangkutan kematian, pelandai pula merupakan puisi berkasih sayang dan lain-lain. Namun demikian *ensera* merupakan satu bentuk cerita yang menjadi petunjuk dan pendidikan kepada golongan muda. Selain daripada karya-karya tersebut masyarakat Iban juga mempunyai koleksi cerita rakyat yang pelbagai. Misalnya, cerita rakyat yang dijumpai menjurus kepada cerita-cerita hiburan dan bukannya sejarah mahupun fakta.

Menurut Patricia Matusky (2019), garis komunikasi yang kuat antara dunia yang dilihat dan yang tidak kelihatan dibentuk melalui penyebaran teks puisi ritual atau cerita rakyat yang mempunyai ritual khususnya dalam masyarakat Iban di Sarawak. *Lembang* (penyanyi) menyanyikan puisi yang disebut *timbang* atau *pengap*, *manang* (dukun) melaungkan puisi ritual yang disebut *pelian*, dan *tukang sabak* (nyanyian jiwa) menyanyi puisi sabak untuk upacara pengembumian. Kesemua ketua tersebut ialah sebahagian daripada penyanyi khas untuk melaksanakan upacara ritual dalam budaya masyarakat Iban. Genre puisi ritual yang dinyanyikan, biasanya dijadikan sebagai panduan lirik utama dalam penulisan puisi ritual. Sebagai contoh lagu-lagu *timbang* atau *pengap* adalah salah satu upacara yang penting dalam sebuah persembahan yang memanggil dunia kayangan untuk mendapatkan semangat yang luar biasa. Manakala *Manang* pula menyanyikan teks puisi *pelian* untuk menyembuhkan orang yang sakit, sementara *tukang sabak* menyanyikan sebuah *kisah sabak*. Hal ini demikian kerana untuk memastikan jiwa orang yang sakit mendapat kesembuhan (Patricia Matusky, 2019). Tambahnya lagi kuasa yang wujud dalam kata-kata yang dinyatakan oleh setiap penggiat pakar ini tidak dapat difahami oleh orang lain kerana setiap kata-kata yang dikeluarkan mempunyai maksud tersendiri dan hanya mereka yang berilmu tentang kepakaran seperti ini sahaja yang memahami apa yang ingin disampaikan dalam setiap upacara. Rentetan itu, kajian ini dibuat secara lebih telus dan mendalam perihal peranan setiap puisi sebagai cabang nyanyian ritual dan penghayatan dalam setiap bait puisi yang disebut si penyair. Oleh itu, secara langsung puisi-puisi yang dikaji oleh sarjana ini menonjolkan penggunaan mengalami-menghayati sebagai salah satu cabang sastra lisan yang boleh dijadikan rujukan dalam kajian ini sekaligus untuk memahami budaya masyarakat Iban.

Seterusnya, menurut Dimbab Ngidang et.al (2012), salah satu *ensera* yang diceritakan ialah *Kena Tebak Sengkilu Diri-Empu*. Kisah ini menceritakan burung Kuche, gajah, dan Ular belalang yang tinggal di tempat berlainan. Mereka mempunyai hasad dengki antara satu sama lain. Ular belalang merupakan seekor binatang yang amat kejam kerana semasa Burung Kuche bertelur, ular tersebut telah makan telur burung itu sehingga habis. Burung Kuche berasa sangat sedih dan sakit hati dengan kejahatan yang dilakukan oleh ular padanya dan berniat untuk membalas dendam. Pelbagai cara burung tersebut untuk mengenakan ular belalang tetapi gagal kerana pertolongan yang diminta daripada Manaul tidak diendahkan sehingga satu hari Burung Kuche mempunyai buah fikiran baru iaitu menggunakan duri membuat perangkap dan akhirnya berjaya untuk membalas dendam pada ular belalang. Jelaslah pengajaran dalam cerita ini memberi kesedaran kepada masyarakat supaya tidak mempunyai hasad dengki antara satu sama lain dan perlu memupuk nilai persahabatan, jangan seperti Manaul yang mempunyai alasan apabila meminta pertolongan dalam kesusahan. Penulisan yang dikarang oleh Dimbab



Ngidang et.al (2012) dijadikan sebagai panduan kepada pengkaji untuk melihat jenis-jenis *ensera* yang mempunyai unsur penghayatan.

Seterusnya *Gempung Jerita Tuai* juga merupakan salah satu cerita rakyat dalam kalangan masyarakat Iban. Menurut Nalong Buda dan Johnny Chuat (2007), *Gempung Jerita Tuai* ialah kisah yang ditulis mengikut kesinambungan *jerita tuai* (cerita orang tua) sewaktu ketika dahulu yang dijadikan sebagai pengetahuan serta menjadi “buah mulut” dalam masyarakat Iban di Sarawak. Dalam cerita ini, terdapat beberapa jenis cerita yang mempunyai jalan kisah hidup masyarakat Iban semasa berada di rumah panjang. Antaranya ialah *Asal penatai Bansa Iban, Sengalang Burung, Pulang Gana, Beji nangga hari, Serapuh, Sera gunting, Simpang Impang, Raja Petara, Jelenggai, Rakup Beliang, Berauh Ngumbang dan Balang (Balai Nyabong)*. Kesemua cerita rakyat ini sama seperti *ensera* yang biasa didengar seperti kisah keling, kumbang, lulong dan sebagainya. Ia mempunyai nilai-nilai moral tersendiri serta jalan cerita yang sangat menarik (Johnny Chuat, 2007). Berdasarkan cerita rakyat *Gempung Jerita Tuai*, terdapat beberapa nilai yang ditekankan oleh masyarakat Iban kepada golongan muda iaitu nilai keberanian, tidak berputus asa, baik hati, saling tolong menolong, kemasyarakatan, dan banyak lagi.

Pada waktu yang sama, masyarakat Kadazandusun juga mempunyai cerita rakyatnya tersendiri yang mempunyai nilai-nilai moral. Menurut Juni Dikul dan Rosliah Kiting (2019), nilai yang terdapat dalam buku cerita dengan watak binatang mampu menjadi bahan untuk menerapkan nasihat kepada anak-anak mereka agar menjauhi tingkah laku yang buruk dan menjadikan watak dalam cerita tersebut sebagai tauladan. Tradisi ini sungguh berkesan sehingga wujudnya karya-karya sastera yang memuatkan unsur-unsur pengajaran dan didikan moral terutamanya kepada kanak-kanak. Tambahan lagi, nilai seperti ini terdapat dalam antologi Anak Laut yang juga merupakan petikan daripada genre prosa klasik yang bertajuk “Cerita Bayan yang tidak menurut kata ibu bapanya”. Penulisan yang dikarang oleh kedua sarjana ini menceritakan kisah seekor anak bayan yang degil serta tidak mahu mendengar nasihat ibu bapanya. Akibat daripada sikapnya, anak bayan tersebut telah ditimpa musibah. Cerita ini dapat menerapkan nilai menghormati serta mendengar nasihat ibu bapa. Dapatan kajian yang dilakukan oleh kedua sarjana ini menunjukkan bahawa sastera cerita rakyat merupakan salah satu cara yang mudah serta bersifat universal untuk memberi pendidikan kepada manusia. Kesusasteraan adalah berkait rapat dengan cerita, manakala manusia pula suka terhadap cerita, maka dengan ini lebih mudah untuk mendidik melalui karya-karya kesusasteraan seperti cerita-cerita rakyat (Juni Dikul dan Rosliah Kiting, 2019).

Selain daripada cerita rakyat masyarakat Iban, pengkaji merujuk kepada sinopsis cerita rakyat Hikayat Melayu iaitu Hikayat Hang Tuah. Tujuannya ialah untuk dijadikan sebagai laluan menganalisis persamaan penghayatan dan nilai-nilai yang terdapat dalam cerita rakyat Melayu dan cerita rakyat Iban. Menurut Ayu Nor Azilah Mohamad, Mohamed Ali Haniffa, dan Wayu Nor Asikin Mohamad (2017), menceritakan kisah Hang Tuah sebagai lambang peradaban bangsa Melayu. Mereka menjelaskan bahawa Hang Tuah merupakan wira orang Melayu yang tercatat dalam Hikayat Hang Tuah. Hikayat Hang Tuah merupakan sebuah epik Melayu yang mengandungi nilai-nilai kesusasteraan yang tinggi. Hikayat ini banyak memaparkan aspek-aspek kemasyarakatan, kemanusiaan, kebudayaan, nilai-nilai moral dan sebagainya. Hikayat ini juga mencerminkan budaya bangsa Melayu, cara hidup, alam kehidupan dan corak pemikiran bangsa Melayu pada zaman itu. Pelukisan watak Hang Tuah sebagai hero yang digambarkan begitu gagah, berani, setia, bijak dan amat patuh kepada pemerintah, biarpun kadang-kadang sudah dianggap keterlaluan bagi pemikiran masyarakat masa sekarang. Namun perlu difahami bahawa segala reaksi dan tindakan Hang Tuah yang terdapat dalam Hikayat Hang Tuah memang dianggap amat bertepatan dengan pandangan dan



sikap masyarakat pada zamannya. Tambahan, juga diketengahkan dalam hikayat ini ialah aspek kesetiaan dan ketaatan bangsa Melayu yang digambarkan dalam sifat serta watak Hang Tuah. Begitu juga kesanggupan dan kemasyhuran bangsa Melayu dalam pembinaan peradaban digambarkan dalam pengembaraan serta kebolehan Hang Tuah. Bagi melihat pemikiran masyarakat Melayu dalam perwatakan Hang Tuah, beberapa aspek yang boleh diketengahkan antaranya ialah aspek keperwiraan, kesetiaan, kebaktian, keberanian dan sebagainya (Ayu Nor Azilah Mohamad et.al, 2017).

Sementara itu dari aspek pengajaran dan pembelajaran bahasa Iban bukan satu mata pelajaran yang baru di sekolah. Mata pelajaran ini telah diajar sejak tahun 1853 di Sarawak. Pernyataan ini telah ditulis oleh dua lagi sarjana tempatan iaitu Magdeline Nor dan Zamri Mahamod (2016: 31). Mereka menjelaskan aspek pengetahuan pedagogi kandungan guru bahasa Iban pada awalnya memberi pengenalan tentang bahasa Iban yang dituturkan oleh kaum Iban di Sarawak. Kaum Iban merupakan kumpulan etnik terbesar di negeri Sarawak. Faktor ini mungkin menjadi salah satu punca jumlah murid yang mempelajari bahasa Iban jauh lebih besar berbanding kaum etnik yang lain. Pengajaran bahasa Iban bermula di peringkat sekolah rendah hingga ke peringkat Sijil Pelajaran Malaysia (SPM) dan kini ke peringkat ijazah. Menurut kedua sarjana ini lagi, pengajaran bahasa Iban dianggap sebagai satu proses untuk memudahkan pembelajaran murid. Oleh sebab itu, proses pengajaran akan dikaitkan secara langsung dengan proses pembelajaran murid. Pengajaran berkesan biasanya akan melibatkan penggunaan teknik atau kaedah untuk melicinkan lagi proses pengajaran dan pembelajaran. Antara kaedah atau teknik yang sering digunakan seperti kaedah sumbang saran, tunjuk cara (demonstrasi), simulasi atau kaedah pengajaran kumpulan, perbincangan atau kaedah penyelesaian masalah, audio lingual, kod kognitif, dan kaedah projek (Magdeline Nor dan Zamri Mahamod 2016: 42). Pelbagai kaedah atau teknik seperti ini dapat melahirkan pengajaran dan pembelajaran yang berkesan dan bagi guru bahasa Iban dengan kepakaran terhadap bahan pengajaran, keperluan bahan pengajaran, pedagogi dan strategi atau kaedah dan kemahiran berkomunikasi yang sedia ada. Di samping itu, kekurangan guru daripada bidang pengkhususan bahasa Iban masih lagi tidak mencukupi. Pihak sekolah hanya memberi arahan kepada guru yang berbangsa Iban mengajar mata pelajaran tersebut. Kesannya, pengetahuan ilmu dalam bahasa Iban tidak begitu mantap dalam bidang pengajaran. Menurut Magdeline Nor dan Zamri Mahamod (2016), belum ada guru yang menguasai pengetahuan mata pelajaran Bahasa Iban secara formal di pusat-pusat latihan perguruan, dalam perkataan lain semua guru bahasa Iban bukan opsyen mata pelajaran Bahasa Iban. Walau bagaimanapun, guru yang sedang berkhidmat tersebut diharapkan telah menguasai pengetahuan pedagogi kandungan (PPK) untuk menyampaikan pengajaran mereka.

Menurut Su-Hie Tinga dan Teck-Yee Ling (2012), antara bahasa etnik kumpulan pribumi Sarawak ialah masyarakat Iban. Hal ini disebabkan oleh masyarakat Iban merupakan kaum majoriti yang mempunyai pertuturan melalui tahap persetij yang tinggi semasa berada kaitan di luar kawasan. Bahasa Iban dipelajari oleh beberapa ahli kumpulan etnik lain disebabkan oleh hubungan sosial dan perniagaan. Meskipun tiada jumlah yang dapat dikenal pasti menjelaskan bahawa seberapa banyak kumpulan etnik lain yang boleh berututur dalam bahasa Iban sebagai bahasa kedua atau bahasa tambahan, masyarakat di Sarawak telah menyifatkan Iban sebagai bahasa yang sangat penting di Kepulauan Melayu. Bahasa Iban telah mendapat sokongan melalui siaran harian di sistem Radio. Sejak kebelakangan ini, bahasa Iban turut menyerlah di siaran Televisyen Malaysia dan melalui rancangan khas dalam keratan akhbar seperti Utusan Malaysia. Impaknya, bahasa Iban semakin terkenal dan turut diajar di sekolah-sekolah Sarawak dan Institusi awam (Su-Hie Tinga dan Teck-Yee Ling, 2012). Dari tahun 1968, beberapa buah sekolah rendah menawarkan pengajaran bahasa Iban, manakala



pada tahun 1988 pengajaran bahasa tersebut terus berkembang di sekolah-sekolah menengah. Menurutnya lagi, statistik dari Jabatan Pendidikan Negeri Sarawak menunjukkan bahawa Iban diajar sebagai mata pelajaran bahasa pada 367 buah sekolah rendah dan 55 sekolah menengah di seluruh Sarawak, khususnya di Bahagian Sri Aman, Sibu, Sarikei dan Kapit dan tempat dimana majoritinya terdapat penduduk masyarakat Iban (Su-Hie Tinga dan Teck-Yee Ling, 2012).

Pendapat Nurul Raihana Abdullah dan Norila Md Salleh (2016) berpandangan bahawa komponen Kesusasteraan (KOMSAS) dalam mata pelajaran Bahasa Melayu merupakan antara mata pelajaran yang mempunyai gelanggang yang paling luas untuk menjayakan hasrat penerapan nilai-nilai murni sama ada secara langsung atau tidak langsung. Karya-karya sastera mempersembahkan kehidupan manusia dan mengetengahkan mesej yang tertentu, yang mencerminkan falsafah serta pandangan hidup tertentu. Menerusi pelbagai aktiviti kelas yang sesuai, sama ada dalam bentuk perbincangan, penilaian, kritikan, penghayatan, iktibar, renungan, pengamatan dan sebagainya, nilai-nilai murni yang ingin diterapkan dapat diterjemahkan dalam bentuk penghayatan. Domain afektif yang melibatkan rohani dan emosi selaras dengan kehendak pendidikan Kesusasteraan Melayu ini sangat jelas memenuhi dua daripada empat tuntutan Falsafah Pendidikan Kebangsaan yang mengutamakan asas pembangunan modal insan iaitu intelek, rohani, emosi dan jasmani. Sama seperti pengajaran Bahasa Iban yang menyelitkan elemen kesusasteraan Iban iaitu *ensera*, aktiviti-aktiviti yang menarik sangat wajar diperkenalkan kepada pelajar supaya mereka lebih aktif dan tidak mudah berasa bosan sekaligus objektif guru dapat dicapai di akhir pengajaran dan pembelajaran.

Menurut Zamri Mahamod dan Jamilah Hasan (2018), pendidikan masa kini menuntut semua guru perlu memiliki pelbagai pengetahuan, kemahiran dan sikap yang profesional. Hal ini kerana setiap orang yang bergelar ‘guru’ perlu menyediakan diri mereka dengan ilmu pengetahuan, sahsiah diri yang positif dan kaedah pengajaran yang berkesan atau kemahiran pedagogi bagi menarik minat pelajar untuk belajar. Setiap guru pasti merasakan bahagian yang paling sukar dalam proses pembelajaran dan pemudahcaraan (PdPc). Seorang guru yang berjaya dan berkesan merupakan seorang guru yang mempunyai kecekapan yang mendalam dalam bidang atau subjek yang diajar (Zamri Mahamod, 2014). Guru adalah salah satu komponen penting semasa proses PdPc, tingkah laku guru memberi impak yang besar terhadap proses PdPc. Guru merupakan penggerak kepada semua proses PdPc, sama ada di dalam atau luar bilik darjah. Dalam proses PdPc, guru perlu bijak merancang mengikut keperluan individu, kumpulan dan keseluruhan kelas. Menurut Saemah Rahman dan Zamri Mahamod (2016), seseorang guru perlu kreatif dalam PdPc mereka. Guru yang kreatif akan menjadikan satu-satu sesi PdPc itu menyeronokkan. Selain itu, Alexander Cuenca, 2010 memetik pendapat daripada Loughran (2008), mentakrifkan pedagogi sebagai pengetahuan mengajar dan bagaimana untuk mempengaruhi pelajar-pelajar melalui pengalaman serta pandangan mereka tentang isi pelajaran mengikut strategi yang dilaksanakan oleh guru itu. Menurut pendapatnya lagi pedagogi dalam pendidikan bukan sahaja memberi tumpuan kepada dimensi pedagogi yang dapat dilihat, tetapi mendalami secara jelas terhadap perubahan pedagogi dalam pendidikan guru dari masa ke semasa agar guru dapat mempertingkatkan lagi cara dalam pengetahuan pedagoginya.

Seterusnya dari aspek penghayatan ialah sesuatu pengalaman yang dikaji mengikut tanggapan daripada pembaca itu sendiri. Beliau menjelaskan setiap individu mempunyai pengalaman tersendiri iaitu hasil daripada himpunan pengalaman yang dilalui dan nilai-nilainya sendiri. Oleh itu, Goodman menekankan apa yang dialami oleh pembaca dan melihat sejauh mana pula seseorang pembaca itu dapat menghayati rakaman penulis melalui bahasa yang disampaikan. Menurutnya lagi, mengalamai-menghayati menekankan “penikmatan” di



mana sesuatu aspek kesusasteraan yang dipelajari itu dapat di rasakan dan dihayati sepenuhnya. Biasanya penghayatan itu bergantung kepada pengalaman-pengalaman pelajar dan pengalaman ini digunakan untuk mendapat sesuatu pengalaman baru. Dari aspek pengajaran dan pembelajaran kesusasteraan, pelajar-pelajar didedahkan kepada beberapa persoalan di dalam sesuatu aspek yang dikaji dan langkah ini disusuli dengan aktiviti mentafsir persoalan-persoalan itu sehingga dapat merasakan jalan cerita yang terdapat pada bahan bacaan mereka (Kamarudin Hj Hussin 1988: 234). Dengan ini, penghayatan *ensera* melalui teknik berlakon ialah satu langkah yang wajar dalam konteks pengajaran.

### **Penghayatan *Ensera* dalam Bilik Darjah**

Kajian kes ini menggunakan kaedah lapangan yang memanfaatkan tiga kaedah penyelidikan iaitu kaedah temu bual separa-berstruktur, pemerhatian (tanpa penglibatan), rakaman video. Kajian lapangan ini amat perlu untuk melihat respons pelajar terhadap ransangan guru dan bagaimana pelajar dapat menghayati *ensera* dalam bilik darjah melalui teknik berlakon. Kaedah-kaedah ini digunakan untuk mendapatkan maklumat untuk mengumpul data dan mencatat tentang aktiviti penghayatan dan apresiasi *ensera*, jadual waktu pengajaran dan pembelajaran dan jenis-jenis *ensera* yang digunakan dalam bilik darjah. Data analisis dilakukan setelah semua usaha pengumpulan data selesai dilakukan. Pengumpulan data ini dapat memberikan gambaran awal dan mendedahkan secara umum kepada pengkaji melalui maklumat yang ingin diperolehi daripada bahan-bahan melalui pemerhatian yang dibuat. Kemudian data-data tersebut akan dihuraikan secara terperinci melalui bukti-bukti yang telah dianalisis oleh pengkaji berdasarkan penelitian semula melalui rakaman temu bual dan video yang digunakan. Setelah kesemuanya dikumpul, pengkaji menganalisis data secara bertulis dan dialihkan ke dalam perkataan yang lebih sesuai dan mudah difahami.

Temu bual didefinisikan sebagai wawancara yang melibatkan satu proses untuk mendapatkan data dengan menemui seseorang atau satu kumpulan kecil secara bersemuka serta melakukan soal jawab atau berkomunikasi dua hala yang bertujuan untuk meminta pandangan, pendapat dan pengakuan daripada seseorang (Ghazali Darusalam dan Sufean Hussin, 2018: 507). Pengkaji menggunakan soalan temu bual jenis semi-berstruktur dan berbentuk protokol temu bual. Temu bual jenis semi-berstruktur dipilih kerana pengkaji mempunyai kebebasan untuk menanyakan soalan yang lebih mendalam supaya mendapat jawapan yang hendak dikaji. Temu bual semi berstruktur mempunyai ciri-ciri fleksibiliti temu bual terbuka dengan ciri-ciri mengarah dan seragam dan soalan-soalan temu bual ditentukan terlebih dahulu tetapi jawapan kepada soalan-soalan tersebut adalah terbuka serta boleh dikembangkan lagi mengikut pengetahuan penemu bual dengan informan (Rosliah Kiting, 2016:113-114). Temu bual ini dilakukan dengan mengemukakan turutan soalan, cara soalan yang diajukan dan bentuk soalan boleh berubah-ubah. Hal ini berlaku kerana bergantung kepada reaksi dan maklum balas yang diberi oleh informan kepada penemu bual. Soalan protokol temu bual mempunyai kandungan yang memberi penerangan serta pemilihan dan penyusunan soalan juga diubah mengikut pandangan penemu bual berdasarkan apa yang dirasakan perlu dan bersesuaian pada waktu temu bual dijalankan. Dengan itu, penggunaan jenis temu bual ini lebih fleksibel dan sesuai untuk mendapatkan maklumat lanjut yang lebih mendalam dan membolehkan soalan seterusnya dikemukakan mengikut keperluan kajian secara spontan dan mendalam.

Pengkaji membuat pemerhatian (tanpa penglibatan) untuk merujuk bahan bacaan yang hampir berkaitan dengan tajuk kajian. Antara bahan yang telah dirujuk ialah kandungan pedagogi guru bahasa Iban, epik rakyat Iban (*Ensera Ayor*), nilai dalam budaya sesebuah masyarakat, penghayatan dan teknik pengajaran dalam sastera, cabaran guru mengajar sastera dan sejarah latar belakang masyarakat Iban. Seterusnya, pengkaji juga merujuk kamus untuk

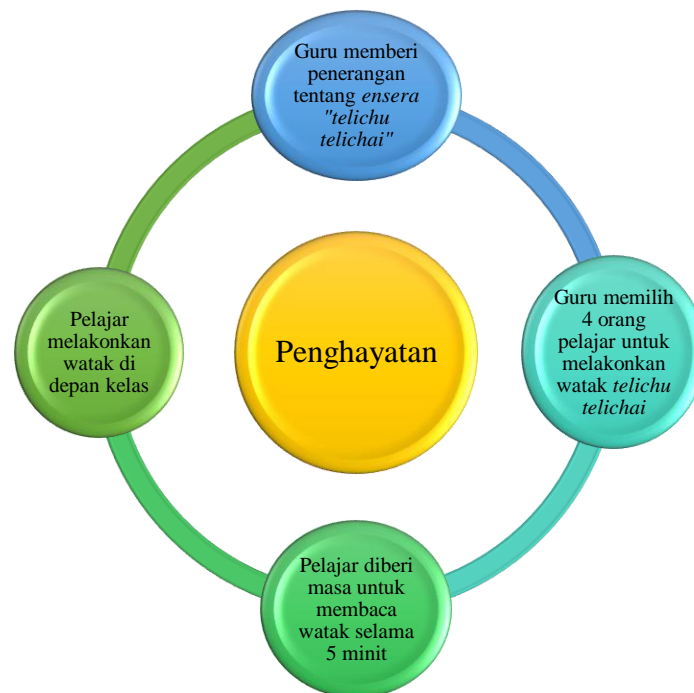
mencari istilah-istilah yang digunakan di dalam kajian ini. Pemerhatian berdasarkan kajian kepustakaan ini turut dijalankan bagi merujuk aritikel jurnal yang terdapat pada laman sesawang dalam ruang maklumat yang terdapat di perpustakaan UPSI. Setiap rujukan yang dibaca dan dirujuk mengikut kesesuaian tajuk dimanfaatkan ke dalam bahagian sorotan literatur.

Rakaman video yang dijalankan oleh pengkaji adalah untuk menambah maklumat terhadap cara pengajaran guru Bahasa Iban di sekolah menengah. Hasil rakaman tersebut digunakan untuk melihat semula hasil pengajaran dan pembelajaran melalui teknik berlakon untuk menghayati *ensera*.

### **Penghayatan *Ensera* Melalui Teknik Lakonan.**

#### ***Guru A***

Teknik ini dilakukan oleh guru A semasa mengajar di dalam kelas. Lakonan adalah satu aktiviti yang sangat digemari oleh pelajar kerana aktiviti ini merupakan satu hiburan dalam pembelajaran. Oleh hal yang demikian lakonan boleh dijadikan teknik pengajaran yang menarik. Gambar rajah 1.1 menunjukkan aktiviti guru A semasa mengajar *ensera*.



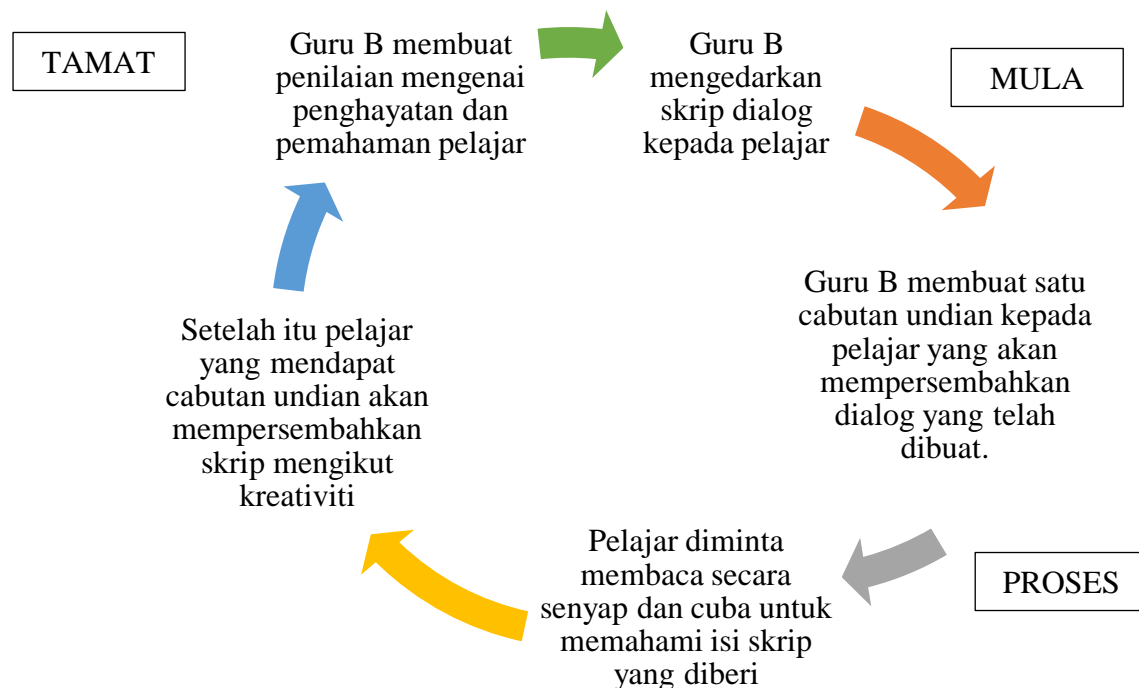
**Rajah 1.1 *Ensera Telichu Telichai***

Berdasarkan rajah 1.1, guru A memberi penerangan terlebih dahulu terhadap teks *ensera Telichu Telichai* secara ringkas. Kisah *Telichu Telichai* ialah merupakan hubungan adik-beradik yang sangat akrab dan sanggup berkorban untuk orang kampung untuk mencari sumber makanan. Watak tersebut disampaikan oleh dua orang pelajar yang membawa watak *Telichu* dan *Telichai*, manakala dua pelajar lagi memainkan watak sebagai orang kampung. Setelah menerangkan watak dan jalan cerita, pelajar yang dipilih diarahkan untuk membawa watak masing-masing selama 5 minit. Apabila keempat-empat pelajar bersedia, lakonan dimulakan dengan penuh jiwa dan perasaan. Pelajar lain menjadi penonton untuk menghayati watak yang disampaikan. Selesai sahaja lakonan dipentaskan di hadapan bilik darjah, guru memberi ganjaran kepada para pelajar yang berani dan berjaya mempersembahkan lakonan

mereka dengan penuh kreativiti, seperti memberi hadiah buku cerita *ensera*. Akhir sekali guru membimbing pelajar untuk mengulas semula watak Telichu Telichai untuk memperoleh idea baharu, iaitu pengajaran terhadap nilai sanggup berkorban kepada masyarakat.

### Guru B

Teknik ini dilakukan oleh guru B semasa mengajar di dalam kelas. Dialog pendek yang telah dikarang oleh guru B digunakan dalam aktiviti ini supaya pelajar dapat membaca dan menghafal dengan lebih cepat. Gambar rajah 1.2 menunjukkan aktiviti guru B semasa mengajar *ensera*.



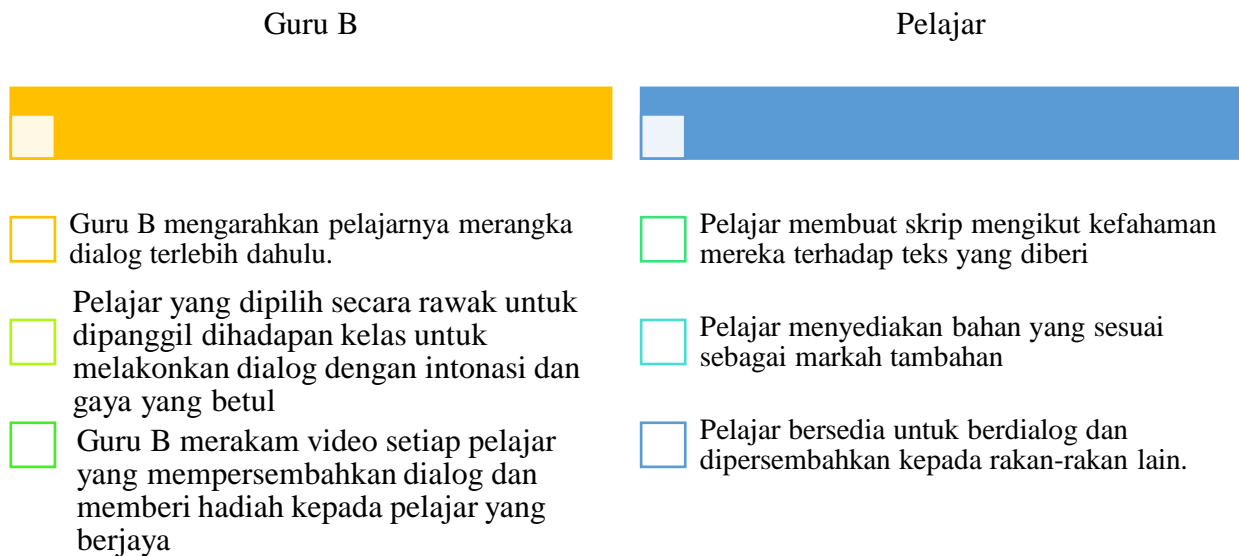
**Rajah 1.2 *Ensera Apai Saloi***

Rajah 1.2 menunjukkan teknik berlakon yang diaplikasikan oleh guru B. Guru B lebih gemar menggunakan skrip dialog yang telah dirancangnya terlebih dahulu untuk dilakonan oleh para pelajar. Skrip dialog yang diberi adalah secara ringkas dan mudah. Guru B membuat satu cabutan undian kepada beberapa pelajar yang dipilih untuk melakonan watak yang diberi dengan kreativiti pelajar sendiri. Guru B meminta supaya pelajarinya membaca secara senyap dan cuba untuk memahami isi dialog tersebut. *Ensera Apai Saloi* yang dilakonan oleh seorang pelajar lelaki dan tiga orang pelajar perempuan (watak masyarakat rumah panjang) dipersembahkan di hadapan kelas. Lakonan yang mempunyai unsur lucu dan diselitkan dengan nilai kemasyarakatan memudahkan pelajar memahami dan mengingat isi pengajaran yang ada pada *ensera Apai Saloi*. Akhir sekali guru B memberi penilaian kepada para pelajarinya hasil daripada lakonan tersebut.

### Guru C

Teknik ini ialah perbualan dalam sesebuah cerita. Pelajar biasanya diminta untuk memahami isi, perwatakan, watak dan plot cerita. Setelah itu, dialog perlu dibentangkan di hadapan kelas.

Dialog dapat melatih pelajar bertutur menggunakan sebutan dan intonasi yang betul. Gambar 1.3 rajah menunjukkan pengaplikasian guru C semasa mengajar *ensera*.

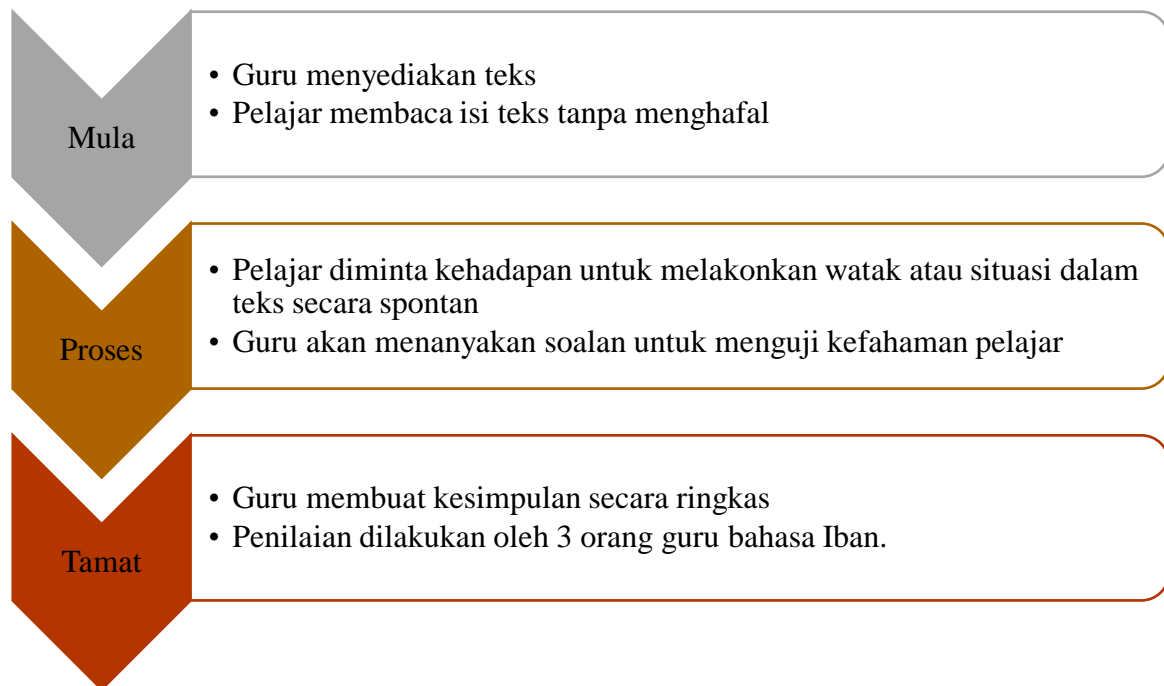


### **Rajah 1.3 *Ensera Duruk Bubut Enggau Ruai***

Rajah 1.3 menunjukkan cara guru C mengaplikasikan teknik berlakon secara dialog hafalan dalam *ensera Duruk Bubut Enggau Ruai*. Pertama, guru C mengarahkan pelajaranya membawa bahan bacaan untuk dihafal dirumah dan direka oleh pelajar sendiri. Bahan- bahan tersebut telah diumumkan sehari sebelum lakonan dimulakan. Setelah itu pelajar akan berlakon dengan menghafal isi dialog yang telah dibuat. Pelajar diberi masa 10 minit untuk menghasilkan lakonan dialog mengikut kreativiti dan pemahaman yang diperolehi daripada pembacaan. Dialog yang ditulis oleh pelajar perlu dilakonkan di hadapan kelas dan guru C memberikan 5 minit untuk pelajar melakonkan fokus utama dalam *ensera Duruk Bubut Enggau Ruai*. Akhir sekali, setelah dialog selesai dilakukan, guru C akan merakam video lakonan setiap pelajar serta memberi kesimpulan terhadap nilai pengajaran dalam *ensera* tersebut, dan sekaligus dapat menajamkan lagi pengetahuan pelajaranya. Pelajar yang berjaya mementaskan lakonan berdialog secara hafalan dengan betul dan memuaskan diberikan hadiah di akhir pengajaran.

#### ***Guru D***

Teknik berlakon secara spontan adalah cara bagaimana sesuatu pergerakan tubuh badan bergerak atau dilakonkan dengan menggunakan suara ataupun isyarat. Gambar rajah 1.4 menunjukkan aktiviti yang dilakukan oleh guru D.



**Rajah 1.4 Ensera Keling dan Kumang**

Rajah 1.4 menunjukkan cara guru D menggunakan teknik berlakon secara spontan. Persekitaran yang dipilih sangat sesuai kerana guru D menggunakan dua bilik darjah dan waktu selepas persekolahan sebagai kelas tambahan pengajaran *ensera*. Bahan pengajaran *ensera Keling* dan *Kumang* telah disediakan oleh guru D melalui jalan cerita mengikut pengetahuan sedia ada dan ditokok tambah agar berkaitan dengan bidang pengajaran sesuai dengan pelajar. *Ensera Keling* dan *Kumang* melibatkan 10 orang pelajar dan diselitkan persembahan muzik untuk memeriahkan lagi suasana. Penonton terdiri daripada pelajar tingkatan 1 dan 2, serta guru-guru bahasa Iban pula sebagai penilai. Melalui penilaian yang dilakukan oleh juri, guru D dapat mengesan tahap penguasaan pelajarnya terhadap pengajaran *ensera*.

### **Implikasi dan Penutup**

Dapatan kajian ini dapat memberi impak kepada terhadap proses pengajaran dan pembelajaran dari aspek perancangan strategi dan pemilihan bahan *ensera*. Guru-guru Bahasa Iban khususnya perlu menyediakan kerangka pengajaran yang berkesan termasuk pendekatan, kaedah, dan teknik mengajar yang lebih mantap untuk mengajar teks *ensera* dalam bilik kelas. Melibatkan pelajar dengan pelbagai aktiviti yang lebih aktif mampu membantu, mendorong dan menarik minat pelajar terhadap kesusasteraan Iban. Guru juga disarankan agar cuba mencari teknik yang berasaskan teknologi dalam aktiviti pengajaran supaya *ensera* dianggap penting untuk membina jati dan negara bangsa.

Pengajaran bahasa Iban menggunakan *ensera* harus dipertingkatkan dari segi ilmu pengetahuan tentang *ensera* lain yang masih lagi tidak diketahui oleh guru dan pelajar. Misalnya, mengadakan kursus-kursus CPD (Continues Professional Development) berkaitan pengajaran dan pembelajaran bahasa Iban terutamanya menggunakan *ensera*. Lanjutan daripada itu, keberkesanan pengajaran guru mampu memberi impak besar kepada semua pelajar terhadap keberhasilan pengajaran masing-masing mengikut kepakaran guru yang mengajar di sekolah rendah mahupun menengah serta universiti awam mengambil sastera Iban.

Dalam aspek penghayatan, pelajar dibantu untuk meneliti, mengkaji, menyedari, menikmati, menghayati dan memanfaatkan Bahasa Iban dalam *ensera*. Guru perlu memberikan



lebih banyak lagi latihan tubi dan aktiviti di luar bilik darjah sebagai tambahan pengukuhan pemahaman pelajar terhadap *ensera*. Pelajar yang berjaya memahami dan menghayati *ensera* pasti terhibur dan juga dapat membina ayat, memberi maksud perkataan dan rangkai kata, mahir menggunakan peribahasa yang betul, pandai menggunakan pelbagai bahan sastera Iban dan memperoleh cetusan minda yang bernas serta dapat mengekalkan warisan cerita rakyat Iban kepada generasi yang akan datang.

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## IMPAK EMOSI POSITIF BERDASARKAN KORELATIF OBJEKTIF DALAM *HIKAYAT MERONG MAHA WANGSA*

Nurul Norasuwat Rosli  
Nordiana Hamzah  
Farra Humairah Mohd

Fakulti Bahasa Dan Komunikasi, Universiti Pendidikan Sultan Idris, (UPSI). (E-mail: nurulnorasuwatrosli94@Gmail.Com)

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**Abstrak:** *Kajian ini dijalankan untuk mengenal pasti impak emosi positif berdasarkan korelatif objektif dalam teks tradisional Melayu iaitu Hikayat Merong Mahawangsa (HMM). Kewujudan korelatif objektif sebagai penentu yang bertenaga dapat dikesan melalui peristiwa-peristiwa yang dilalui oleh watak dalam teks. Emosi positif yang wujud pada sesuatu watak akan memperlihatkan pengurusan emosi yang stabil dan mempunyai keseimbangan. Kajian ini akan menggunakan pendekatan kualitatif. Terdapat dua reka bentuk kajian iaitu kajian kepustakaan dan kajian teks. Kajian ini akan menggunakan dua gabungan teori iaitu teori Rasa Fenomenologi dan Psikoanalisis Sigmund Freud. Teks tradisional iaitu Hikayat Merong Mahawangsa (HMM) merupakan sumber data utama kajian ini. Instrumen kajian yang digunakan ialah senarai semak berdasarkan teori yang digunakan. Teknik mengumpul data menggunakan pemerhatian senarai semak dan analisis data berdasarkan pembentukan tema berdasarkan emosi positif yang dibentuk melalui korelatif objektif. Dapatan kajian menunjukkan emosi positif yang ditemukan ialah emosi tenaga dan kasih. Kajian ini diyakini mampu memperjelaskan impak emosi positif yang ada dalam teks tradisional kepada pengkaji baru.*

**Kata Kunci:** *Korelatif Objektif, Emosi Positif, Teori Rasa Fenomenologi, Teori Psikoanalisis Sigmund Freud, Kesusasteraan Melayu.*

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### Pengenalan

Ruang lingkup yang diterokai dalam kajian ini ialah impak emosi positif berdasarkan korelatif objektif yang dikenal pasti dalam teks *Hikayat Merong Mahawangsa*. Kajian ini menitikberatkan aspek emosi positif watak dalam karya melalui penulisan pengarang, emosi pengarang dan emosi pembaca. Sejalan dengan itu, kajian ini akan mengenal pasti emosi positif yang terdapat dalam teks *Hikayat Merong Mahawangsa* melalui korelatif objektif. Secara tidak langsung dapat mengetahui proses mengenal pasti emosi positif melalui analisis yang dibuat berdasarkan petikan teks yang terlibat. Maka, kajian ini akan mengaplikasikan dua gabungan teori iaitu teori Rasa Fenomenologi dan teori Psikoanalisis Sigmund Freud.

Saat membaca karya-karya tradisional, pembaca mampu merasakan pengalaman emosi melalui pembacaan. Menurut Sudarsono (1993), emosi ialah suatu keadaan yang kompleks yang mana suatu individu yang mengalami sesuatu perasaan akan merasai perubahan-perubahan dalam organ tubuh yang sifatnya luas, kebiasaannya hadir juga perasaan yang kuat mengarah ke suatu bentuk tingkah laku atau perilaku tertentu. Proses emosi ini berlaku dengan pelbagai keadaan yang mana memungkinkan wujudnya emosi positif atau negatif. Keindahan emosi pastinya terasa apabila berlaku tindak balas daripada emosi yang berkaitan dalam karya.

Emosi positif didefinisikan sebagai pengalaman subjektif iaitu penilaian positif seseorang terhadap pengalaman-pengalaman emosi yang berlaku dalam kehidupannya yang terlihat pada perluasan pemikiran dan tindakan seseorang individu (Fajar & Hastjarjo, 2017).



Emosi positif ini akan terhasil melalui suatu situasi yang damai dan nyaman bagi sesuatu watak. Emosi positif ini penting kerana seseorang individu tersebut akan memperlihatkan pemikiran yang baik dan keperibadian yang ditampilkan sehingga emosi positif terhasil adalah dalam keadaan yang sangat terkawal dan tidak berlaku sebarang gangguan emosi berlaku (Fredrickson, B. L, 2001). Melalui kajian teks *Hiikayat Merong Mahawangsa* ini, watak-watak pemimpin Melayu banyak menampilkan emosi-emosi positif yang mana memperlihatkan kepimpinan yang dibawa oleh watak-watak pemimpin Melayu dahulu boleh diteladani oleh pemimpin masa kini khususnya.

Secara umumnya, emosi positif merujuk kepada perasaan yang dilalui oleh seseorang yang terbentuk melalui sesuatu kejadian atau perkara. Kajian ini akan meneliti dan menganalisis emosi positif yang terdapat dalam teks *Hikayat Merong Mahawangsa* berbantuan dengan gabungan Teori Rasa Fenomenologi dan Teori Psikoanalisis Sigmund Freud.

### **Kajian Literatur**

Menurut ahli falsafah lagi, emosi ialah ekspresi kelakuan yang mempunyai tindakan yang berurutan. Emosi juga suatu perencah kepada institusi kehidupan. Perasaan emosi akan mewarnai kehidupan seseorang individu dalam situasi kegembiraan, kebahagiaan mahupun kesedihan. Emosi sangat memainkan peranan yang penting bagi kehidupan seseorang. Mary Fatimah Subet, (2017) mengatakan bahawa konsep emosi telah menjadi bahan penting untuk beberapa disiplin ilmu sosial seperti antropologi, psikologi dan falsafah. Perbicaraan emosi sering didasarkan pada pengalaman manusia malah emosi dilihat suatu gagasan kebudayaan untuk sesuatu interaksi sosial manusia. Selain itu juga, emosi yang lahir itu membantu seseorang untuk mengenali peradaban manusia yang berbeza dengan lebih dekat, bukan sahaja antara budaya dengan budaya lain tetapi dari aspek intergender dan intragender. Melalui pandangan Tolman, Amida Abdulhamid (2004) menyatakan setiap emosi mempunyai ciri kecenderungan pada pelaku yang tertentu berdasarkan kesesuaian emosi yang dialami. Emosi ini juga berfungsi sebagai wahana komunikasi bagi individu yang mengalami sebarang emosi. Berdasarkan proses mengalami sesuatu emosi, individu memperlihatkan rasa hatinya tentang sesuatu situasi.

Beberapa kajian emosi yang melampaui garisan tradisional penyelidikan masa kini. Emosi bersifat dinamik serta telah menjadi salah satu disiplin ilmu yang memfokuskan psikofisiologi, kognitif, kajian budaya, linguistik serta bidang lain. Lebih banyak emosi yang dialami oleh seseorang individu itu, pastinya lebih banyak kaedah mengekspresikannya untuk menggambarkan persekitaran sosial. Hasilnya telah tercipta pelbagai teori yang berbeza tentang emosi.

Seterusnya, untuk memudahkan analisis emosi positif dalam teks tradisional iaitu *Hikayat Merong Mahawangsa*, gabungan teori rasa fenomenologi dan teori Psikoanalisis Sigmund Freud akan digunakan sebagai panduan untuk melihat desakan-desakan tidak sedar yang menyebabkan manusia mempamerkan emosi-emosi positif khususnya. Freud membentuk teorinya berdasarkan pemerhatian beliau pada pesakit-pesakit mental. Teori ini memfokuskan pengalaman awal kanak-kanak dan motivasi tidak sedar dalam mempengaruhi tingkah laku. Freud menyatakan emosi yang terganggu disebabkan wujud ketidakseimbangan antara unsur id, ego dan superego. Plutchick juga telah mengemukakan teori emosi melalui reaksi manusia pada persekitarannya iaitu lapan asas emosi iaitu marah, waspada, jijik, sedih, ngeri, kagum, rela dan gembira (Robert Plutchick, 1980).

Fariza binti Mohd Sham (2005) dalam *Dakwah kepada Remaja Yang Mengalami Tekanan Emosi: Kajian di Kajang Selangor Darul Ehsan* kajian berfokus kepada tekanan

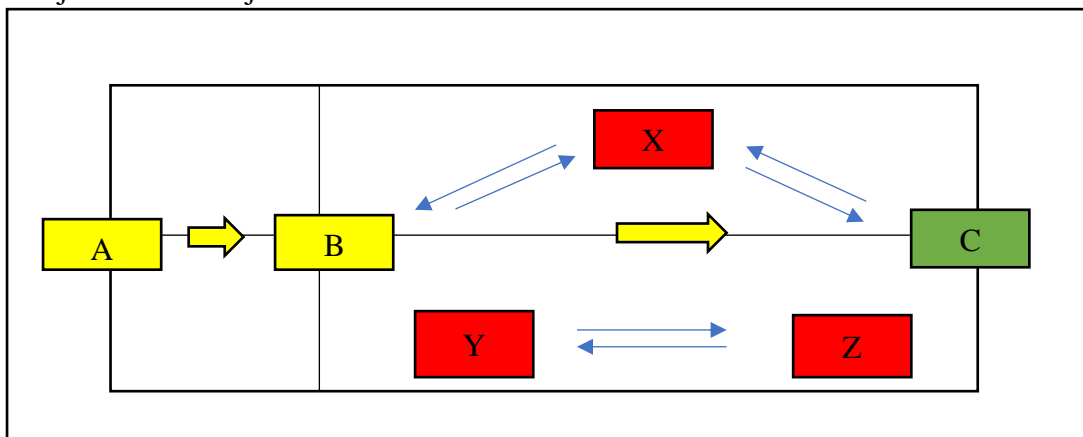
emosi remaja dari sudut psikologi, fisiologi dan tingkah laku sosial. Kajian ini memberi tumpuan kepada tahap tekanan, faktor-faktor tekanan dan cara-cara remaja menangani tekanan secara positif atau negatif. Selain itu, didapati juga remaja menangani tekanan secara positif iaitu penglibatan dalam program dakwah. Kajian Wan Norliza Wan Mohd Zain (2015), dalam *Kecerdasan Emosi dalam Novel Remaja* memfokuskan kepada kecerdasan emosi dalam novel-novel remaja. Kajian ini memberi penekanan kepada tahap kecerdasan emosi yang dimiliki oleh watak-watak remaja berada pada paras yang tinggi. Watak-watak utama remaja dalam kajian ini dapat memperlihatkan pengendalian emosi yang tenang dan positif. Secara tidak langsung, kajian ini memaparkan kajian emosi yang baik bagi membentuk sahsiah remaja yang unggul. Kedua-dua kajian ini menggunakan kaedah kajian teks iaitu novel.

Oleh itu, kedua-dua teori iaitu Teori Rasa Fenomenologi dan Teori Psikoanalisis Freud sesuai digandingkan dalam menjadi emosi positif teks *Hikayat Merong Mahawangsa*. Kedua-dua teori ini digunakan bagi melihat unsur karya, pengarang dan pembaca yang terdapat dalam teks.

### Metodologi

Kajian ini akan menggunakan pendekatan kualitatif. Terdapat dua reka bentuk kajian yang diguna pakai dalam kajian ini iaitu kajian kepustakaan dan kajian teks. Kajian ini akan menggunakan dua gabungan teori iaitu teori Rasa Fenomenologi dan Psikoanalisis Sigmund Freud. Teks tradisional iaitu Hikayat Merong Mahawangsa merupakan sumber data utama kajian ini. Instrumen kajian yang digunakan ialah senarai semak berdasarkan teori yang digunakan. Teknik mengumpul data menggunakan pemerhatian senarai semak dan analisis data berdasarkan pembentukan tema berdasarkan emosi positif yang dibentuk melalui korelatif objektif.

Teori yang digunakan dalam kajian ini merupakan teori yang telah diadaptasi daripada kajian (Nordiana Hamzah, 2014) yang menggabungkan dua buah teori iaitu Teori Rasa Fenomenologi (TRF) oleh Sohaimi Abd Aziz dan Teori Psikoanalisis (TPF) yang dipelopori oleh Sigmund Freud. Terdapat penguguran konsep teori TPF iaitu aspek perkembangan psikoanalisis. Penguguran tersebut berlaku kerana aspek tersebut tidak dibincangkan dalam menganalisis emosi marah pemimpin Melayu dahulu yang terdapat teks *Hikayat Merong Mahawangsa*. Oleh itu, kerangka teori yang akan digunakan dalam menganalisis emosi marah ini dirujuk melalui Rajah 1:



**Rajah 1: Adaptasi daripada Nordiana Hamzah, (2014) Penggabungan TRF dan Psikoanalisis Freud (Batasan: Struktur Pemikiran Individu, Neurosis dan Mekanisme Helah Bela Diri).**



### ***Teori Rasa Fenomenologi (TRF)***

Sohaimi Abdul Aziz (1998), TRF memberikan penumpuan kepada psikologi pembaca yang berasaskan menggunakan unsur psikologi iaitu emosi tetap. TRF menerima konsep peranan emosi dalam teori rasa –dhavani iaitu emosi tetap bukan dimiliki oleh pembaca dan karya sahaja, sebaliknya pengarang (Nordiana Hamzah & Azhar Wahid, 2017b).

### ***Korelatif Objektif***

Dalam kajian Nordiana Hamzah & Azhar Wahid, (2017) menjelaskan korelatif objektif ialah penentu untuk mengesan emosi dalam karya. Korelatif objektif ini merupakan penentu yang digunakan oleh pengarang dalam penulisan. Oleh sebab itu, korelatif objektif digunakan sebagai penentu yang menghubungkan antara emosi tetap dengan ekspresi sastera.

### ***Teori Psikoanalisis Sigmund Freud (TF) (Batasan Struktur Pemikiran Individu, Neurosis dan Mekanisme Helah Bela Diri)***

Teori ini menekankan kepada tiga unsur psikologi iaitu id, ego dan superego. Ketiga-tiga unsur ini akan menghasilkan tingkah laku atau keperibadian seseorang (Nor Nazimi Mohd Mustaffa et al., 2017). Freud menyatakan *id* ialah komponen biologi; *ego* sebagai komponen psikologi dan *superego* ialah komponen sosial dan nilai-nilai moral masyarakat (Nordiana Hamzah, 2014).

Penggabungan TRF dan TF menghasilkan satu gabungan yang mampu menganalisis evolusi emosi positif dalam Hikayat Merong Mahawangsa. Evolusi emosi dalam diri pembaca bermula pada peringkat praestetik iaitu pada titik A (rujuk rajah 1) iaitu melibatkan peringkat kognitif iaitu pembaca harus mengambil tahu pengalaman pengarang bagi mengaitkan dengan emosi positif yang hadir. Sohaimi Abd Aziz, (1998), pada peringkat ini pembaca diberi kelonggaran untuk merujuk ke luar karya khususnya mengkaji sejarah karya dan pengkaji. Selain itu, evolusi emosi positif ini akan ke peringkat pengkonkritan estetik iaitu pada titik B. Emosi positif pembaca akan berevolusi dengan tiga peringkat pengalaman estetik pembacaan iaitu peringkat deria, imaginatif dan identifikasi. Setrusnya pada titik C ialah pengadilan estetik iaitu pasca estetik atau emotif kognitif. Kajian ini juga dikaitkan lagi dengan melihat evolusi emosi positif akan berlaku melalui lingkaran segi tiga X, Y, dan Z (rujuk rajah 1). Pada titik X ialah helah bela diri, titik Y ialah neurosis dan Z ialah struktur pemikiran individu. Pada peringkat ini, dapat dilihat konflik watak timbul dan akan terjadi ketidakseimbangan dalam jiwa watak yang dikenal pasti oleh pembaca melalui tindakan-tindakan watak yang menimbulkan sifat helah bela diri bagi watak yang mengalami neurosis.

### ***Instrumen kajian:***

Dalam kajian ini, pengkaji akan menggunakan instrumen kajian iaitu senarai semak berdasarkan teori yang digunakan. Berikut merupakan contoh jadual senarai semak yang digunakan:



Nama Watak (m/s)	Petikan teks	Praestetik	Pengkonkritan Estetik /Pengadilan Estetik	Jenis emosi
		Korelatif Objektif	Struktur Pemikiran Individu (Id, Ego & Superego)/ Helah Bela Diri / Neurosis	
Raja Merong Mahawangsa (5:10)	...Maka oleh Raja Merong Mahawangsa, barang ke mana ia pergi dibawanya pergi isterinya itu bersama-	<b>Korelatif Objektif:</b> kesaktian/ nilai positif  <b>Gaya Bahasa:</b>	Struktur pemikiran individu iaitu Id Raja Merong Mahawangsa memperlihatkan kehebatannya sehingga	Tenaga

**Rajah 2: Senarai semak jenis-jenis emosi pemimpin Melayu dahulu dalam teks Hikayat Merong Mahawangsa (HMM).**

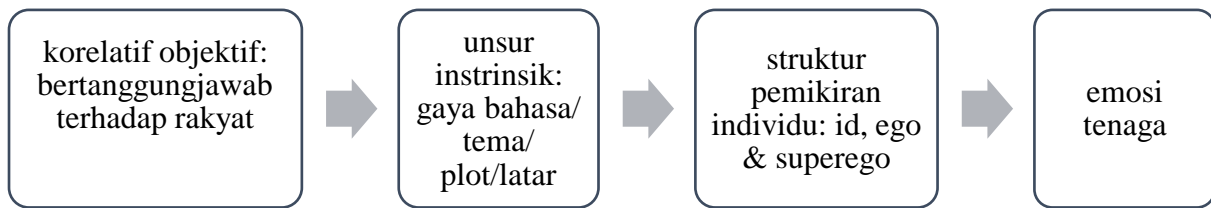
### Dapatan kajian

Evolusi emosi positif ditentukan melalui korelatif objektif yang telah dianalisis melalui petikan teks yang berkaitan. Emosi tenaga yang diungkapkan melalui korelatif objektif yang berkait dengan watak, peristiwa mahupun situasi yang memperlihatkan keluarbiasaan (Sohaimi Abd Aziz, 1998). Emosi tenaga menggambarkan sifat-sifat seperti keberanian, rendah diri, kesabaran, ketahanan dan sebagainya. Dalam karya HMM, emosi tenaga banyak ditampilkan oleh pengarang seperti watak Raja Merong Mahawangsa, Raja Merong Mahapudisat, Raja Besiung dan Raja Benua Siam, Raja Seri Maha Inderawangsa, Raja Sei Mahawangsa, Raja Phra Ong Mahaputisat dan Raja Buluh Betung. Penggunaan korelatif objektif merupakan penggerak kepada kemunculan-kemunculan emosi positif dalam HMM.

### Jadual 1: Sub emosi tenaga dalam teks HMM

TEKS	KORELATIF OBJEKTIF EMOSI TENAGA
HMM	Kesaktian Bertanggungjawab terhadap rakyat Sikap hero Kemurahan hati Keberanian

Teks HMM mewarnakan emosi tenaga dengan korelatif objektif bertanggungjawab terhadap rakyat. Hal ini digambarkan melalui watak Raja Merong Mahawangsa yang sangat bertanggungjawab terhadap kehilangan anak Raja Rum dan bangsa gergasi yang ketiadaan raja. Raja Merong Mahawangsa telah dipertanggungjawabkan oleh Raja Rum untuk mengiringi anaknya ke Benua China bagi berjumpa dengan calon isteri iaitu Tuan Puteri Benua China. Disebabkan kepimpinan dan kehebatan yang dimiliki oleh Raja Merong Mahawangsa ini, Raja Rum memberi kepercayaan kepadanya untuk mengiringi anaknya dengan selamat. Gambaran korelatif objektif bertanggungjawab seperti dalam rajah 2:



**Rajah 3: Korelatif objektif emosi tenaga HMM**

Korelatif objektif bertanggungjawab terhadap rakyat merupakan penggerak kepada emosi tenaga yang telah dikesan melalui watak Raja Merong Mahawangsa. Hal ini jelas dapat dilihat sewaktu pemerintahan Raja Merong. Watak Raja Merong Mahawangsa menunjukkan kehebatannya dan kepimpinan yang sangat hebat sehingga dihormati oleh rakyat bawah pemerintahannya.

Perjalanan evolusi emosi tenaga bermula dengan tanggapan pembaca untuk merekonstruksi teks tradisional secara objektif. Pada peringkat ini, secara langsung pembaca dapat melihat hubungan antara karya dengan diri dan pengarang. Raja Merong Mahawangsa mempunyai kehebatan dan kepimpinan yang hebat. Watak Raja Merong Mahawangsa ini menunjukkan baginda seorang yang sangat menjaga rakyatnya dan bertanggungjawab yang diamanahkan akan dijaga sebaik mungkin. Oleh sebab itu, pembaca dapat mengetahui secara tidak langsung bahawa raja Merong Mahawangsa ini sangat bertanggungjawab sebagai seorang pemimpin. Oleh itu, dalam teks HMM, pembaca sudah mengetahui latar kehidupan Raja Merong Mahawangsa yang sangat bertanggungjawab dan berkepimpinan sebagai seorang pemimpin Melayu dahulu. Proses emosi tenaga ini dapat dilihat melalui tindakan helah bela diri kerana ingin memperlihatkan dirinya hebat dan dihormati oleh kaum gergasi.

Maka belayarlal bahtera itu menuju tempat yang dititah oleh Raja Merong Mahawangsa itu. Setelah sampai maka berlabuhlah bahtera itu. Raja Merong Mahawangsa. Maka Raja Merong Mahawangsa pun sudah ketahu bangsanya gergasi lalu ditegurnya dengan manis suaranya mengambil hatinya. Maka segala kaum gergasi itu pun takutlah akan Raja Merong Mahawangsa itu serta hebat sikapnya tiada berlawan pada zaman itu dan yang melihat akan dia itu takut dan gentar sekaliannya daripada segala bangsa. Maka titahnya kepada kepada segala kaum gergasi yang datang itu, ‘Adapun beta singgah di sini jikalau baik-baik bicaranya mahulah beta duduk berhenti di sini dahulu sementara menanti khabar anak Raja Rum itu, kalau-kalau ada hidupnya.’ Maka sembah segala kaum gergasi itu, ‘ Patik sekalian pun lebih lagi kesukaan kerana patik sekalian ini tiada menaruh raja pada tempat ini.

(Siti Hawa Salleh, 1991, p.12)

Raja Merong Mahawangsa mempunyai emosi tenaga yang luar biasa sehinggakan dirinya sangat dihormati oleh rakyat jelata. Perwatakan Raja Merong Mahawangsa yang berani dan tenaga, tidak takut, tidak tertekan dan mampu berkeyakinan menghadapi kaum gergasi telah menampilkan kredibiliti emosi tenaga yang ada pada dirinya. Bangsa gergasi berasa takut kerana mengetahui Raja Merong Mawangsa ini seorang pemimpin yang tidak ada tandingannya dari segi kehebatan.



Maka titahnya kepada kepada segala kaum gergasi yang datang itu, ‘Adapun beta singgah di sini jikalau baik-baik bicaranya mahulah beta duduk berhenti di sini dahulu sementara menanti khabar anak Raja Rum itu, kalau-kalau ada hidupnya.’ Maka sembah segala kaum gergasi itu, ‘ Patik sekalian pun lebih lagi kesukaan kerana patik sekalian ini tiada menaruh raja pada tempat ini.

(Siti Hawa Salleh, 1991, p.12)

Dalam karya ini juga, pengarang menampilkan unsur instrinsik sebagai pemancing minda pembaca. Gaya bahasa hiperbola yang digunakan oleh pengarang dapat memberikan impak emosi kepada pembaca seperti perkataan hebat sikapnya tiada berlawanan. Latar yang ditampilkan adalah sesuai kerana ia menunjukkan pada zaman pemerintahan dulu. Pengarang juga mempersembahkan latar masyarakat dalam karya ini lebih bersifat kemasyarakatan iaitu menampilkan masyarakat yang patuh pada pemimpin, masyarakat yang menghormati serta masyarakat yang berjiwa rakyat. Pemilihan diksi perkataan hebat menggambarkan kekuasaan dan kepimpinan yang dimiliki oleh watak Raja Merong Mahawangsa sangat luar biasa. Teknik dialog yang digunakan turut memberi kesan bagi pembaca memahami dengan baik cerita yang disampaikan oleh pengarang. Menurut Irfariati, (2013) berpendapat diksi yang menarik dan tepat yang dipamerkan oleh pengarang mampu menarik fokus pembaca. Oleh itu, pemilihan diksi ini amat bertepatan dalam teks hikayat secara tidak langsung memperlihatkan secara jelas emosi tenaga yang ditampilkan pada watak Raja Merong Mahawangsa.

Pada pengkonkritan estetik diperkemas dengan struktur pemikiran minda manusia oleh Freud. Struktur pemikiran minda teks HMM ini dijelaskan aspek dalaman minda bagi watak Raja Merong Mahawangsa yang mampu menimbulkan emosi perlakuan watak yang akan merangsang emosi pembaca. Emosi dalaman Raja Merong Mahawangsa berevolusi dalam tempo sublimasi sebagai suatu mekanisme helah bela diri. Id Raja Merong Mahawangsa terlalu risau akan keberadaan anak Raja Rum yang hilang sehingga dirinya sanggup berhenti di suatu bahtera yang mempunyai bangsa gergasi demi menunggu khabar anak Raja Rum. Disebabkan rasa tanggungjawab yang telah diamanahkan Raja Rum, maka Raja Merong Mahawangsa sangat berperikemanusiaan. Ego Raja Merong Mahawangsa bertindak memuaskan id iaitu bertindak mengikut norma superego iaitu mengikut sahaja kehendak id yang ingin menunggu perkhabaran tentang anak Raja Rum. Dapat terlihat emosi tenaga yang terbit dalam diri Raja Merong Mahawangsa. Berdasarkan korelatif objektif yang wujud, maka timbullah emosi tenaga bagi watak Raja Merong Mahawangsa dalam teks HMM.

### ***Emosi kasih***

Emosi kasih atau suatu perasaan kasih sayang merupakan suatu tindak balas dan reaksi pada seluruh anggota badan yang terhasil pada sesuatu keadaan yang menenangkan dan memuaskan dan kesannya menyebabkan wujudnya suatu jalinan kerjasama. Emosi kasih yang dikekang akan menjadi individu itu bersikap lebih tenang dan positif. Menurut Goddard (1996) berpendapat bahawa “... *Malay traditional is much concerned with love in its various aspects, having no fewer than three words- sayang, kasih and cinta that may serve, in difference contexts, as translations equivalents for love. Naturally, sayang, kasih and cinta fell together into a love cluster*”(Rashidin & Jalaluddin, 2013). Melalui kenyataan yang dijelaskan, dapat dilihat emosi kasih sangat penting bagi seorang individu.

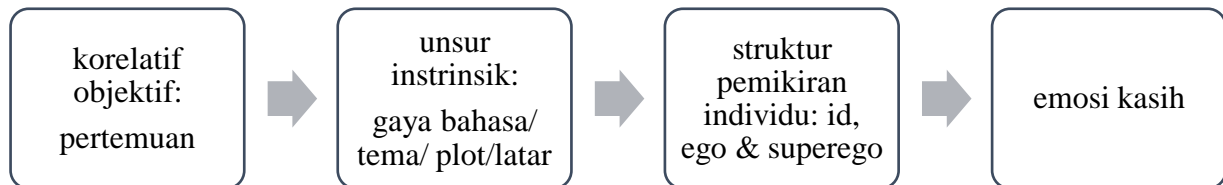
Pada peringkat praestetik, pembaca akan mendapatkan maklumat tentang karya yang dibaca. Pengarang banyak mengekspresikan segala mendapan yang didapati dalam karya sebagai korelatif objektif. Dalam teks HMM, terdapat dua korelatif objektif yang dikesan kerap digunakan oleh pengarang iaitu:

**Jadual 2: Sub emosi kasih dalam teks HMM**

TEKS  
HMM

KORELATIF OBJEKTIF EMOSI TENAGA  
Pertemuan  
Kasih sayang

Teks HMM mewarnakan emosi kasih dengan korelatif objektif pertemuan. Emosi kasih yang kuat antara seorang bapa dan anak banyak digambarkan dalam teks HMM. Gambaran korelatif objektif pertemuan menjadi penggerak emosi kasih dalam teks HMM boleh dilihat seperti rajah 3:



**Rajah 3: Korelatif objektif emosi kasih HMM**

Korelatif objektif pertemuan merupakan bagi pencetus emosi kasih dalam HMM. ianya bermula dengan peristiwa tuan puteri Benua China telah dibawa lari ke Pulau Langkapuri oleh burung geroda yang tidak mahu tuan puteri berkahwin dengan anak Raja Rum. Raja Benua China berusaha mengerahkan semua menteri untuk mencari anakandanya yang telah hilang.

Raja Benua China pun tengah ramai balai rongg itu, muafakat bicara menanti segala menterinya pergi mencari khabar anakanda baginda tuan puteri dan anakanda Raja Rum itu, di mana jua khabarnya. Dan utusan daripada Benua Rum itu pun ada lagi, tiada kembali ke Benua Rum.

(Siti Hawa Salleh, 1991, p. 22)

Pemerian tindakan yang dilakukan oleh Raja Benua China digambarkan oleh pengarang dalam HMM adalah kerisauan tentang keberadaan anaknya yang hilang. Sememangnya kasih sayang seorang ayah tiada batasnya. Tindakan yang diambil oleh watak Raja Benua China yang meminta para menteri mencari anaknya menunjukkan bertanggungjawabnya Raja Benua China sebagai seorang ayah. Secara tidak langsung menunjukkan pentingnya keluarga bagi seseorang lelaki yang bergelar ayah atau suami. Pembuktian ini menunjukkan Raja Benua merupakan pemimpin yang baik dan penyayang.

Emosi kasih yang membuak-buak terjadi sewaktu pertemuan semula antara Raja Benua China dengan anaknya iaitu tuan puteri. Perbuatan mencium dan memeluk anaknya saat bertemu menunjukkan satu tindakan yang sangat digalakkan kepada para ibu bapa oleh Rasulullah s.a.w. Tindakan ini salah satu cara kasih sayang ditunjukkan kepada anak-anak dalam mendidik. Tindakan Raja Benua China jelas menggambarkan emosi kasih kepada anaknya, tuan puteri seperti yang dinyatakan dalam petikan:

“...ia membukakan kuncinya, lalu ia pun keluarlah keempatnya menyembah ayanda baginda Raja Benua China itu, Maka dipeluk dicitumnya oleh baginda akan anakanda itu kedua dengan gemar kasih rasanya melihat rupa anak Raja Rum itu, lalu dipegang tangan dibawakan duduk ke sebelah iringan kanannya keduanya...”

(Siti Hawa Salleh, 1991, p.23)



Selain itu, pengarang telah memasukkan unsur instrinsik seperti plot, gaya bahasa latar tempat dan latar masyarakat bagi memperlihatkan struktur kewujudan emosi kasih dalam petikan teks. Garapan plot yang sangat baik dan menggunakan penceritaan yang tersusun akan memudahkan pembaca memahami dengan cepat emosi yang cuba digambarkan bagi sesuatu petikan. Dalam petikan di atas juga, terakam menggunakan gaya bahasa hiperbola oleh pengarang bagi memberi penekanan lagi emosi kasih yang ingin disampaikan. Sejalan dengan itu, gaya bahasa yang digunakan secara tidak langsung menyentuh hati pembaca dan mampu menghayati emosi kasih dengan lebih mendalam lagi. Emosi kasih Raja Benua China ini telah berkembang pada peringkat pengkonkritan estetik melalui penonjolan gaya bahasa dalam HMM bagi menggambarkan perasaan Raja Benua China setelah dipertemukan kembali dengan anakandanya dan anak Raja Rum yang telah disembunyikan oleh burung geroda iaitu:

“...dipeluk diciumnya oleh baginda akan anakanda itu kedua dengan gemar kasih rasanya melihat rupa anak Raja Rum itu, lalu dipegang tangan dibawakan duduk ke sebelah iringan kanannya keduanya...”

(Siti Hawa Salleh, 1991, p. 23)

Dalam petikan, penggunaan gaya bahasa hiperbola seperti dipeluk diciumnya dan gemar kasih memperlihatkan perasaan kasih Raja Benua China yang amat kuat pada tuan puteri. Dipeluk dicium itu disebabkan rasa kasih yang mendalam terhadap anaknya dan perasaan rindu yang terlalu lama kerana terlalu lama tak berjumpa dengan tuan puteri. Pengarang juga menampilkan latar masyarakat yang penyayang dan bertanggungjawab dalam menimbulkan emosi kasih pada watak Raja Benua China.

Evolusi emosi kasih dalam pengkonkritan estetik memperlihatkan, struktur pemikiran Raja Benua China ini sentiasa terkawal dalam situasi kehilangan anak. Tindakan Raja Benua China yang masih boleh tenang dan berbincang dengan para menteri untuk mencari anaknya menunjukkan emosi yang dialami oleh Raja Benua China masih boleh ditangani dan terkawal. Oleh itu, keseimbangan antara id, ego dan superego dan memperlihatkan watak Raja Benua China sebagai watak yang ideal dan sempurna jiwanya. Kesempurnaan ketiga-tiga unsur ini secara tidak langsung mempamerkan bahawa watak Raja Benua China ini mempunyai perlakuan baik yang tinggi dan mampu kendalikan emosi dengan baik dalam pelbagai situasi. maka, hati Raja Benua China sentiasa mematuhi norma masyarakat dan tidak berkonflik dalam laluan evolusi emosi kasih dalam teks HMM. Dengan ini, dapat dilihat secara jelas korelatif objektif pertemuan yang diwujudkan oleh pengarang telah menghasilkan emosi kasih bagi watak Raja Benua China.

## **Penutup**

Kesimpulannya, emosi positif yang dikesan dalam teks Hikayat Merong Mahawangsa (HMM) telah dikesan ditampilkan pada watak-watak pemimpin Melayu dahulu. Pengarang telah menampilkan dua emosi iaitu tenaga dan kasih secara jelas dan korelatif yang diwujudkan sememangnya telah menghasilkan emosi positif yang boleh dicontoh oleh pemimpin masa kini dari segi kepimpinan dan pemerintahan umumnya. A. Samad Said menunjukkan korelatif objektif yang bagus mampu memberi suatu gambaran secara rawak tentang emosi yang ingin ditimbulkan oleh pengarang untuk fahaman pembaca (Nordiana Hamzah, 2014). Dengan sebab itu, pengarang telah berjaya menampilkan korelatif objektif yang bersesuaian untuk watak-watak pemimpin Melayu dahulu dalam teks HMM bagi mempamerkan emosi positif dan seimbang.



## Penghargaan

Kertas kerja ini berdasarkan projek penyelidikan bertajuk “PEMBANGUNAN KERANGKA MODEL KECERDASAN EMOSI KEPIMPINAN MELAYU DAHULU DAN SEKARANG BERDASARKAN PEMIKIRAN PENGARANG SENI UNTUK MASYARAKAT”; Geran FRGS (FRGS/1/2018/SS102/UPSI/02/1) bawah Kementerian Pendidikan Malaysia.

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# PROSEDUR OPERASI STANDARD KUTIPAN ZAKAT DI BAWAH KENDALIAN LEMBAGA ZAKAT NEGERI KEDAH (LZNK)

Khairiah Mohd Yassin

Universiti Utara Malaysia, Kedah, Malaysia (E-mail: mykhairiah@uum.edu.my)

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**Abstrak:** Lembaga Zakat Negeri Kedah ialah sebuah institusi yang menguruskan hal ehwal berkaitan zakat di Kedah. LZNK turut berdepan pelbagai cabaran dan kekangan dalam mengendalikan proses kutipan zakat sama ada daripada pihak institusi, premis perniagaan mahupun orang perseorangan. Karenah birokrasi, ketidakcekapan staf, serta kekangan lain memberi impak besar kepada kelancaran prosedur urusan zakat seperti kutipan zakat. Justeru itu, kajian ini diketengahkan berasaskan dua objektif berikut. Pertama, meneliti konsep dan kepentingan prosedur operasi standard yang digunapakai oleh sesebuah organisasi secara standard. Kedua, menganalisis prosedur operasi standard kutipan zakat terkhas di bawah kendalian LZNK. Kajian berbentuk kualitatif ini menggunakan kajian kepustakaan serta temubual terbuka dalam kaedah pengumpulan data untuk memperolehi data-fakta berkaitan prosedur operasi standard kutipan zakat di LZNK. Kaedah analisis data pula mengimplemenkan analisis tekstual deskriptif terhadap data dan fakta berkaitan. Dapatan awal kajian memperolehi bahawa SOP kutipan zakat dari sudut dokumentasinya memenuhi standard sebuah SOP. Namun SOP tersebut perlu ditambahbaik dari masa ke masa dan disebarluaskan kepada semua kakitangan LZNK yang terlibat dalam mengendalikan urusan kutipan zakat. Implikasi kajian ini dinilai memberi impak tinggi terhadap pementapan gerak kerja dalam kutipan zakat seterusnya mengangkat LZNK sebagai sebuah institusi zakat berprestij tinggi dan menjadi contoh kepada institusi zakat yang lain di Malaysia.

**Kata kunci:** Prosedur Operasi Standard, Kutipan Zakat, Lembaga Zakat Negeri Kedah, Pengurusan dan Pentadbiran Zakat

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## Pengenalan

Dalam konteks pengurusan dan pentadbiran zakat di Malaysia termasuk di bawah Perkara 74(2) Perlembagaan Persekutuan Malaysia iaitu di bawah bidang kuasa Enakmen Pentadbiran Agama Islam Negeri. Menurut Perlembagaan (2012:46), “Dengan tidak menyentuh apa-apa kuasa yang diberi kepada Badan Perundangan Negeri untuk membuat undang-undang oleh mana-mana Perkara lain, Badan Perundangan Negeri boleh membuat undang-undang mengenai mana-mana perkara yang disebutkan dalam Senarai Negeri (iaitu Senarai Kedua yang dinyatakan dalam Jadual Kesembilan) atau Senarai Bersama.” Senarai Kedua tersebut ada menyebut “zakat fitrah dan Bait-ul-mal atau hasil ugama Islam yang seumpamanya” (Perlembagaan Persekutuan 2012:156).

Urusan berkaitan zakat di Malaysia ialah tertakluk kepada pengurusan negeri masing-masing kecuali Wilayah Persekutuan Kuala Lumpur, Labuan dan Putrajaya. Pengurusan zakat tersebut di bawah bidang kuasa Majlis Agama Islam Negeri bagi pihak Sultan (negeri-negeri yang mempunyai Raja atau Sultan) dan bagi pihak Yang di-Pertuan Agong (negeri-negeri yang tidak mempunyai Raja atau Sultan).

Walau bagaimanapun berbeza di Kedah apabila urusan pentadbiran zakat tertakluk di luar daripada bidang kuasa Majlis Agama Islam Negeri Kedah mahupun Jabatan Agama Islam



Negeri Kedah. Ini kerana Kedah merupakan sebuah negeri yang mempunyai model pengurusan zakat yang amat unik dan berbeza dengan negeri-negeri lain di Malaysia kerana diurus oleh Lembaga Zakat Negeri Kedah (LZNK) (Mohd Fisul *et al.* 2017). Tegas Pengerusi LZNK iaitu Dato' Ammar Bin Dato' Shaikh Mahmood Naim bahawa "selaku pemegang amanah oleh Ulil Amri iaitu Kebawah Duli Yang Maha Mulia (KDYMM) Sultan Kedah" LZNK bertanggungjawab "sepenuhnya dalam segala urusan berkaitan kutipan dan agihan zakat di Negeri Kedah Darul Aman" (LZNK 2019:4).

### ***Permasalahan Kajian***

Namun persoalannya, apakah prosedur operasi standard yang digunakan oleh LZNK dalam mengendalikan gerak kerja melibatkan kutipan (mahupun agihan zakat) di Kedah? Adakah relevan LZNK dapat berdiri sendiri tanpa campur tangan daripada pihak Majlis Agama Islam Negeri mahupun Jabatan Agama Islam Negeri dalam mengurus dan mentadbir hal ehwal berkaitan zakat? Dalam konteks semasa (khususnya ketika pandemik Covid-19 menular dalam kalangan komuniti di Malaysia), apakah prosedur yang digunakan LZNK untuk mengutip zakat? Apakah persediaan yang dilakukan oleh bahagian berkenaan dalam menghadapi perubahan semasa yang sangat drastik berlaku dari masa ke masa?

Untuk itu, kajian ini dikemukakan dalam usaha merungkai segala isu dan persoalan berkaitan dengan prosedur operasi standard yang digunakan oleh LZNK terkhusus kutipan zakat (manakala prosedur agihan zakat akan dibincangkan pada kertas kerja yang lain). Kenapa SOP kutipan zakat di LZNK? Ini kerana pengurusan zakat yang berkait dengan kutipan zakat wajar diperhalusi dari sudut gerak kerja dan tadbir urusnya agar isu tidak berintegriti seperti ketidakcekapan dan ketidaktelusan dalam pentadbiran (Azman *et al.* 2012), salah guna kuasa, penyelewengan wang zakat dan rasuah (Mohd Fisul *et al.* 2017) tidak berlaku dalam pengurusan dana zakat di Kedah khasnya dan Malaysia amnya.

Isu salah laku seperti tidak berintegriti tidak wajar berlaku dalam pengurusan dan pentadbiran zakat. Ia berasaskan prinsip dan falsafah di sebalik tuntutan ibadat zakat itu sendiri yang merupakan suatu kewajipan kepada seluruh umat Islam (bagi zakat fitrah) dan wajib bagi individu dan golongan tertentu terutamanya bagi mereka yang memenuhi syarat-syarat ditetapkan dalam syariat Islam (bagi zakat lain seperti zakat pendapatan, zakat emas, zakat KWSP, zakat padi, zakat ternakan, serta zakat perniagaan) – sebagaimana peringatan-Nya dalam *Surah al-Baqarah* (2): 267 yang menyeru orang beriman supaya membelanjakan dan menafkahkan sebahagian hartanya daripada hasil usaha(nya) pada jalan Allah. Ketetapan terhadap kewajipan tersebut merupakan asas utama kepada institusi zakat (termasuk LZNK) dalam menjalankan gerak kerja berasaskan SOP yang sudah ditetapkan oleh pihak pentadbiran. Untuk itu, para pemerintah dan pentadbir (yang bertanggungjawab) perlu berperanan dalam memastikan sistem kutipan (dan agihan zakat) dapat dilaksanakan dengan baik berlandaskan SOP yang dibina.

### ***Objektif Kajian***

Dalam usaha merungkai permasalahan kajian tersebut, artikel ini dikemukakan berasaskan beberapa objektif utama berikut. Pertama, meneliti konsep dan kepentingan prosedur operasi standard oleh institusi dan organisasi di Malaysia. Kedua, menganalisis SOP kutipan zakat di bawah kendalian Jabatan Pengurusan Zakat Korporat dan Jabatan Pengurusan Zakat Harta di Lembaga Zakat Negeri Kedah. Penelitian terhadap SOP kutipan zakat tersebut bertujuan untuk menambahbaik (jika perlu) pentadbiran zakat selain memperbaiki imej lembaga atau pusat zakat yang sering disalahtafsir oleh masyarakat awam berkenaan integriti, ketelusan serta ketidakcekapan mereka dalam mengendalikan wang dan dana zakat.



### ***Sorotan Literatur***

Apabila meneliti kajian lepas berkenaan zakat, ternyata banyak kajian yang memfokuskan terhadap aspek sejarah zakat, perundangan dan peraturan zakat, serta sistem pengurusan zakat di negeri-negeri seluruh Malaysia. Namun penelitian terhadap proses kutipan dan agihan zakat berfokus kepada prosedur SOP kutipan dan agihan zakat terkhas di negeri Kedah masih belum giat diusahakan oleh para pengkaji. Justeru, sorotan kepustakaan dalam kertas kerja ini memfokuskan kepada dua tema utama iaitu kajian lepas tentang kutipan zakat serta kajian tentang *Standard Operating Procedures* (SOP) kutipan zakat.

### ***Kajian tentang kutipan zakat***

Kajian lepas yang meneliti isu kutipan zakat diusahakan misalnya oleh Jasni dan Anwar (2012) bertajuk *Kajian Perbandingan Dalam Pentadbiran Undang-undang Kutipan Zakat di Provinsi Aceh dan Negeri Kedah*. Kajian tersebut berasaskan kajian perbandingan dengan meneliti pentadbiran zakat dari sudut historis-pensejarahan, perkembangan ekonomi serta undang-undang zakat di antara kedua-dua negeri di dua negara serumpun ini. Hasil kajian ini memperolehi bahawa proses pelaksanaan dari sudut kutipan zakat adalah lebih efektif di Kedah berbanding Aceh kerana pelbagai faktor seperti sistem pengurusannya yang lebih tersusun serta tenaga kerja yang mencukupi. Walau bagaimanapun kajian ini tidak mengupas secara rinci tentang prosedur standard yang digunapakai dalam melaksanakan proses kutipan zakat sama ada di Aceh mahupun Kedah.

Seterusnya, Nur Hafizah dan Selamah (2013) meneliti isu kutipan zakat khususnya di Wilayah Persekutuan melibatkan Putrajaya, Kuala Lumpur dan Labuan. Isu yang difokuskan ialah dari sudut kecekapan Pusat Pungutan Zakat Wilayah Persekutuan (PPZ-MAIWP) dalam melaksanakan proses kutipan zakat di setiap kaunternya yang beroperasi di tiga wilayah berkenaan. Kajian Nur Hafizah dan Selamah ini mendapati bahawa pengurusan zakat di setiap kaunter yang dikendalikan oleh PPZ-MAIWP di tiga wilayah terbabit adalah cekap berasaskan jumlah zakat yang diperolehi. Tegas mereka, semakin banyak kaunter kutipan zakat yang dibuka akan menyebabkan semakin ramai bilangan pembayar zakat. Keadaan ini mendorong kepada penambahan jumlah kutipan zakat yang berjaya diperolehi. Namun, kajian mereka ini tidak membincangkan secara mendalam berkenaan SOP kutipan zakat yang dikendalikan oleh pihak pungutan zakat terlibat.

Selain itu, Mohd Anuar dan Mohammad Naqib (2017) turut melaksanakan kajian berkaitan kutipan zakat bertajuk *Isu Kutipan Zakat Merentasi Sempadan Negeri di Malaysia: Kajian Dari Perspektif Hukum Islam*. Kajian ini memfokuskan penelitian isu berkaitan kutipan zakat oleh ejen yang dilantik atau amil yang bertauliah yang telah dipertanggungjawabkan oleh pihak kerajaan negeri di setiap negeri di Malaysia. Dapatan kajian ini menjelaskan bahawa pelantikan amil adalah tertakluk di bawah kuasa pemerintah negeri. Tindakan memungut atau mengutip cukai tanpa izin daripada pemerintah merupakan satu kesalahan jenayah Syariah. Namun, kajian ini tidak memfokuskan secara tuntas berkenaan SOP yang digunapakai oleh setiap negeri dalam melaksanakan proses kutipan zakat.

### ***Kajian tentang Standard Operating Procedure (SOP) kutipan zakat***

Sekiranya diperhalusi sebaik mungkin, kajian berasaskan SOP dikenalpasti banyak dilakukan oleh pengkaji dalam bidang perniagaan, pengurusan, pentadbiran, perubatan dan keselamatan. Walau bagaimanapun, berdasarkan penelitian terhadap beberapa kajian berkaitan zakat didapati bahawa pemfokusan terhadap elemen *standard operating procedures* (SOP) atau prosedur standard berasaskan dokumen yang digunapakai untuk operasi kutipan zakat masih belum diusahakan secara giat sehingga kini. Ini kerana kajian ini mendapati bahawa kajian



tentang SOP dalam konteks kutipan zakat terkhas di Kedah hanya dapat diperolehi dalam kajian tertentu sahaja. Misalnya, kajian yang diusahakan oleh Mohd Fisul *et al.* (2017) yang bertajuk *Prestasi Kutipan Serta Pematuhan Standard Prosedur Kutipan Zakat: Kajian Di Malaysia* merupakan sebuah kajian perbandingan dengan meneliti prestasi kutipan zakat yang melibatkan tiga buah negeri iaitu Kedah, Selangor dengan Terengganu. Dapatan kajian tersebut memperolehi bahawa prestasi kutipan zakat khususnya di Kedah berada pada tahap cemerlang dan baik antara tahun 2007 sehingga 2015. Walau bagaimanapun kajian ini tidak mengetengahkan kupasan rinci lagi tuntas berkenaan dengan prosedur standard terutamanya dalam aspek kutipan zakat yang dilaksanakan oleh LZNK khususnya pada tiga tahun kebelakangan ini.

Secara rangkumannya, kajian ini mendapati bahawa kajian zakat yang lepas lebih memfokuskan kepada proses pentadbiran zakat dari sudut perundangan, hukum Islam, faktor-faktor halangan kepada pembayaran zakat dan sebagainya. Kajian yang meneliti secara rinci lagi tuntas berkenaan SOP kutipan zakat khususnya di Kedah masih belum diusahakan secara giat lagi. Ini bermakna kajian yang meneliti SOP kutipan zakat (yang dilaksanakan oleh institusi yang bertanggungjawab) perlu dilakukan agar nilai kutipan zakat bagi orang perseorangan mahupun organisasi mencapai nilai 2.5% seperti mana yang ditetapkan dalam syariat Islam.

### ***Metodologi Kajian***

Kajian ini menggunakan kaedah kualitatif iaitu dengan mengimplemenkan metode interpretasi terhadap data dan fakta berkaitan SOP kutipan zakat. Kaedah Pengumpulan Data berasaskan kajian kepustakaan dan temubual. Kajian kepustakaan menumpukan kepada dokumen penting tentang SOP kutipan zakat daripada Bahagian Operasi Dakwah dan Kutipan di bawah dua unit (dipertanggungjawabkan tentang kutipan zakat) – Jabatan Pengurusan Zakat Korporat dan Jabatan Pengurusan Zakat Harta. Data kajian turut diperolehi daripada temubual terbuka dengan pihak pengurusan tertinggi LZNK iaitu Timbalan Ketua Pegawai Eksekutif Bahagian Operasi Dakwah dan Kutipan, Tuan Sani Bin Harun. Selain temubual. Selanjutnya, kaedah analisis data menggunakan pendekatan analisis tekstual deskriptif terhadap data kepustakaan tersebut serta *memoing* daripada proses temubual yang dilakukan. Analisis data kajian ini bertujuan untuk menganalisis SOP kutipan zakat yang dikendalikan oleh LZNK.

### **Perbincangan Dan Analisis**

Penelitian pada bahagian ini bertumpu kepada prosedur operasi standard kutipan zakat oleh pihak LZNK. Justeru kupasan berkenaan konsep SOP serta kepentingannya terhadap kelancaran gerak kerja bagi setiap organisasi dikemukakan dan dihurai secara tuntas dan rinci. Selepas perbincangan tersebut, analisis SOP kutipan zakat di LZNK turut diketengahkan secara berfokus agar objektif kajian untuk kertas kerja ini dapat dipenuhi dengan sebaiknya.

### ***Konsep SOP***

SOP atau prosedur operasi standard difahami sebagai satu set peraturan bertulis yang digunakan untuk kerja, atau tugas, atau aktiviti yang dilakukan secara rutin dan berulang kali oleh sesebuah organisasi. Set peraturan bertulis tersebut dijadikan sebagai panduan kepada semua kakitangan dalam melaksanakan tanggungjawab masing-masing berdasarkan tugas sebenar mereka (Bodur 2018; Akyar 2012).

Selanjutnya, SOP yang digunakan pada dasarnya mempunyai tujuan. Tegas Bodur (2018) dan Pebrianti (2016), tujuan tersebut untuk memastikan bahawa setiap langkah, tindakan, keputusan atau sebarang penggunaan dari fasiliti pemprosesan yang dilaksanakan akan/telah



berjalan dengan efektif, tetap, standard dan sistematik. Ia diselaraskan dengan peraturan dan perundangan (yang ditetapkan) sesebuah organisasi.

Daripada makna SOP tersebut difahami bahawa terdapat beberapa elemen utama yang terkandung di dalamnya. Elemen pertama merujuk kepada set peraturan bertulis – ini bermakna SOP secara asasnya ialah dokumen bertulis yang mengandungi langkah-langkah khusus yang spesifik berkenaan sesuatu tugas yang perlu dilaksanakan. Set tulisan tersebut menjelaskan secara terperinci setiap aktiviti yang dilakukan untuk menyempurnakan tugas berdasarkan syarat serta undang-undang penubuhan sesebuah organisasi.

Elemen kedua ialah isi kandungan dalam prosedur gerak kerja tersebut. Ia merujuk kepada kandungan yang perlu ada secara standard dalam prosedur gerak kerja yang dibina/dibentuk. Isi kandungan tersebut (i) berbentuk urutan, dan (ii) mengandungi intipati seperti tujuan, latar belakang, takrifan, proses kerja, carta alir, serta lampiran (borang atau dokumen berkaitan dengan sesuatu tugas).

### ***Kepentingan SOP***

Daripada konsep tersebut jelas bahawa pembuatan dan pembinaan SOP mempunyai kepentingannya yang tersendiri. Kepentingan SOP tegas Bodur (2018) dan Akyar (2012) bertujuan untuk meneliti masalah kualiti, persekitaran, kesihatan dan keselamatan dari masa ke masa. Penelitian tersebut penting agar setiap gerak kerja yang mempunyai SOP dapat diperhalusi dan ditambahbaik (jika diperlukan) untuk melicinkan sesuatu tugas terutamanya yang melibatkan urusan kewangan, keselamatan, penguatkuasaan, perundangan, serta perubatan. Penelitian berterusan terhadap SOP sedia ada juga penting agar sistem pengurusan organisasi-institusi menjadi semakin efektif, produktif dan progresif dalam tempoh jangka masa panjang. Ia penting agar organisasi-institusi terlibat terus relevan dan signifikan dalam bidang pekerjaan di masa akan datang.

### ***Analisis SOP Kutipan Zakat di Lembaga Zakat Negeri Kedah***

Selanjutnya, perbincangan berfokus kepada konsep SOP berasaskan perspektif pihak LZNK dan prosedur kerja kutipan zakat yang dilaksanakan di bawah pentadbiran LZNK. Berdasarkan temubual yang dilakukan, SOP sepertimana ditegaskan oleh Encik Sani Bin Harun Timbalan Ketua Pegawai Eksekutif (Bahagian Operasi Dakwah dan Kutipan) LZNK sebagai “suatu dokumen yang berkaitan dengan prosedur yang akan dijalankan secara kronologis untuk menyelesaikan suatu pekerjaan demi mendapatkan hasil kerja yang efektif dan efisien”. Beliau turut menjelaskan bahawa SOP kutipan berfokus kepada “dokumen [yang bersifat] standard yang digunakan bagi menyelaraskan semua operasi kutipan di LZNK bagi mencapai target setiap tahun” (Sani Harun, 2 September 2020). Dokumen standard tersebut merujuk kepada prosedur kerja yang didokumenkan sebagai rekod pembuktian terhadap operasi kutipan zakat yang dilaksanakan oleh kakitangan di bahagian kutipan LZNK.

Berdasarkan pengamatan yang dilakukan, kajian ini mendapati bahawa terdapat 5 jenis SOP yang berlainan untuk setiap gerak kerja melibatkan kutipan zakat – dikendalikan oleh Jabatan Pengurusan Zakat Harta dan Jabatan Pengurusan Zakat Korporat, Bahagian Operasi Dakwah dan Kutipan LZNK. Lima jenis prosedur kerja tersebut dapat difahami sebagaimana huraian ringkas berikut.

### ***Pertama, Prosedur Kualiti (Teras Kutipan) Pengurusan Promosi Zakat Melalui Perancangan Berjadual LZNK-PTK-PK01***

Prosedur kerja ini dibina/dirangka bertujuan untuk memastikan penjadualan promosi dapat dirancang dan dilaksanakan secara sistematik oleh pegawai LZNK bertanggungjawab dalam



menguruskan hal ehwal kutipan zakat di seluruh Kedah. Ia melibatkan gerak kerja berbentuk promosi zakat melalui perancangan berjadual merangkumi:

- (i) Tujuan
- (ii) Skop
- (iii) Rujukan
- (iv) Definisi/Singkatan
- (v) Tanggungjawab
- (vi) Carta Alir
- (vii) Rekod Kualiti – Borang/Dokumen berkaitan seperti Jadual Perancangan Tahunan Promosi Zakat, Ringkasan Perancangan Tahunan Promosi Zakat, Borang Maklumbalas Pengesahan Promosi Zakat Oleh Pelanggan, Laporan Aktiviti Promosi Zakat (Promosi Berjadual), dan Laporan Suku Tahun Promosi Zakat. Dokumen berkaitan Laporan merujuk kepada borang yang perlu dilengkapkan oleh pegawai di Unit Kutipan.

***Kedua, Prosedur Kualiti (Teras Kutipan) Pengurusan Promosi Zakat Melalui Permohonan Pelanggan LZNK-PTK-PK02***

Prosedur kerja ini dirangka bertujuan untuk memastikan proses pengurusan promosi zakat daripada permohonan pelanggan iaitu kakitangan daripada pihak agensi kerajaan, badan berkanun serta swasta dapat dilaksanakan dengan lebih cepat, meluas dan berkesan. Prosedur standard gerak kerja pengurusan promosi ini melibatkan beberapa perkara utama iaitu:

- (i) Tujuan
- (ii) Skop
- (iii) Rujukan
- (iv) Definisi/Singkatan
- (v) Tanggungjawab
- (vi) Carta Alir
- (vii) Rekod Kualiti – Borang dan Dokumen seperti Borang Jemputan Promosi Oleh Pelanggan, Laporan Aktiviti Promosi Zakat (Permohonan Pelanggan), dan Laporan Suku Tahun Promosi Zakat (Permohonan Daripada Pelanggan Yang Diluluskan).

***Ketiga, Prosedur Kualiti (Teras Kutipan) Pengurusan Kutipan Zakat Menerusi Potongan Gaji LZNK-PTK-PK03***

Prosedur kerja ini melibatkan penerangan tentang proses pengurusan kutipan zakat melalui kaedah pemotongan gaji oleh para pembayar zakat yang bekerja di pelbagai institusi sama ada awam mahupun swasta. Intipati prosedur standard kutipan zakat melalui potongan gaji merangkumi beberapa perkara utama berikut.

- (i) Tujuan
- (ii) Skop
- (iii) Rujukan
- (iv) Definisi/Singkatan
- (v) Tanggungjawab – melibatkan dua proses iaitu pengurusan penerimaan borang potongan gaji secara manual, dan bayaran zakat melalui potongan gaji.
- (vi) Carta Alir – dua jenis carta alir iaitu membabitkan prosedur pengurusan penerimaan borang potongan gaji (borang manual), dan proses jana penyata bayaran zakat melalui potongan gaji.
- (vii) Rekod Kualiti – dokumen dan borang berkaitan kutipan zakat melalui potongan gaji seperti Daftar Terimaan Borang Potongan Gaji, Laporan Tunggakan Bayaran Zakat Melalui Potongan Gaji Bulanan oleh Majikan, Daftar Resit Melalui Potongan Gaji, Laporan Suku Tahun Proses Menjana Penyata Bayaran Zakat Melalui Potongan Gaji, Borang Potongan Gaji



Pekeliling Zakat, dan Surat Makluman Potongan Zakat Bulanan Menerusi Potongan Gaji Kakitangan.

***Keempat, Prosedur Kualiti (Teras Kutipan) Pengurusan Pelantikan Ejen Kutipan LZNK-PTK-PK04***

Prosedur kerja ini berfokus kepada pengurusan pelantikan ejen kutipan zakat. Ia menggariskan prosedur aktiviti pelantikan ejen yang dikendalikan khusus oleh Jabatan Pengurusan Zakat Korporat. Pelantikan ejen tersebut bagi memudahkan urusan kutipan dan pembayaran zakat oleh pelanggan melalui ejen yang dilantik secara sah oleh pihak LZNK. Intipati prosedur pengurusan pelantikan ejen kutipan merangkumi aspek berikut.

- (i) Tujuan
- (ii) Skop
- (iii) Rujukan
- (iv) Definisi/Singkatan
- (v) Tanggungjawab
- (vi) Carta Alir
- (v) Rekod Kualiti – Borang dan Dokumen seperti Daftar Permohonan/ Tawaran Sebagai Ejen Kutipan, Borang Kelulusan Lantikan Ejen Kutipan, serta Laporan Suku Tahun Lantikan dan Prestasi Keseluruhan Ejen Kutipan.

***Kelima, Prosedur Kualiti (Teras Kutipan) Pengurusan Penerimaan Kutipan Zakat LZNK-PTK-PK05***

Prosedur kerja ini melibatkan proses terimaan kutipan daripada pihak pelanggan atau pembayar zakat. Prosedur tersebut diselaraskan dengan Peraturan Kewangan Lembaga Zakat Negeri Kedah. Intipati utama prosedur kerja membabitkan pengurusan penerimaan kutipan zakat berasaskan huraian ringkas berikut.

- (i) Tujuan
- (ii) Skop
- (iii) Rujukan
- (iv) Definisi/Singkatan
- (v) Tanggungjawab
- (vi) Carta Alir – terdapat sebelas (11) jenis carta alir melibatkan proses berbeza, iaitu: (a) Proses Terimaan Kutipan Zakat di Kaunter Lembaga Zakat Negeri Kedah Secara Tunai, Cek, Bank Deraf, Wang Pos dan Kiriman Wang (kecuali bagi Zakat Fitrah); (b) Proses Terimaan Kutipan Zakat Melalui Mel (Ibu Pejabat), (c) Proses Terimaan Kutipan Zakat Secara Elektronik (Kad Kredit/Kad Debit) di Kaunter Lembaga Zakat Negeri Kedah; (d) Proses Terimaan Kutipan Zakat Secara Elektronik (FPX) di Portal Lembaga Zakat Negeri Kedah; (e) Proses Terimaan Kutipan Zakat Melalui Atas Talian (Internet Banking); (f) Proses Terimaan Kutipan Zakat Melalui Atas Talian (MYEG Service Berhad); (g) Proses Terimaan Kutipan Zakat di Kaunter Ejen Kutipan (PMB dan Bank); (h) Proses Terimaan Kutipan Zakat Melalui Ejen Kutipan; (i) Pembatalan Resit Rasmi Semasa Urusniaga di Kaunter; (j) Proses Memasukkan Kutipan ke dalam Bank; dan (k) Proses Pelarasan Cek Tak Laku.
- (vii) Rekod Kualiti – Borang dan Dokumen seperti Daftar Kemasukan Kutipan ke Bank Kutipan, Daftar Cek Tak Laku, dan Laporan Suku Tahun Cek Tak Laku.

Berdasarkan rangkuman daripada lima prosedur kerja kutipan zakat di atas, dapat difahami di sini bahawa setiap SOP tersebut dibina dengan asas gerak kerja yang berlainan tetapi terangkum di bawah konteks kutipan zakat. Secara asasnya juga, lima SOP berkenaan



memenuhi standard sebagai sebuah SOP kerana mengandungi tujuan, skop, rujukan, definisi/singkatan, carta alir – yang menerangkan secara jelas dan ringkas tentang gerak kerja yang perlu dilaksanakan dan pelaksana yang terlibat dalam melaksanakan setiap gerak kerja berkenaan, serta mengandungi dokumen dan borang berkaitan kutipan zakat (untuk tujuan rekod dan audit).

Analisis deskriptif daripada lima SOP tersebut jelas bahawa SOP pertama, kedua dan ketiga dikendalikan khusus oleh Jabatan Pengurusan Zakat Harta. Jabatan ini bertanggungjawab untuk menguruskan hal ehwal kutipan zakat merangkumi promosi untuk meningkatkan kesedaran masyarakat Islam Kedah untuk membayar zakat, melaksanakan Arahan Wajib Zakat Pendapatan terhadap seluruh kakitangan awam di Kedah, serta menyediakan pelbagai alternatif pembayaran zakat (termasuk memperkenalkan *apps* dan teknologi terkini).

Selanjutnya, SOP keempat diuruskan oleh Jabatan Pengurusan Zakat Korporat kerana membabitkan ejen dan pelantikan ejen yang sah oleh Lembaga Zakat Negeri Kedah. Jabatan ini bertanggungjawab menguruskan lantikan amil secara sah, selain berusaha mendidik ejen atau amil tersebut agar bertugas mengutip wang atau dana zakat secara profesional, berwibawa, mahir dan cekap, komited dengan tugas, serta mempunyai syaksiah atau tingkah laku terpuji sebagai seorang amil atau ejen LZNK.

SOP kelima pula melibatkan dua jabatan iaitu Jabatan Pengurusan Zakat Harta dan Jabatan Pengurusan Zakat Korporat – kerana kedua-dua jabatan berkenaan terlibat secara langsung (ia bergantung kepada situasi yang berkait dengan salah satu carta alir) dalam proses penerimaan kutipan zakat. Kedua-dua jabatan ini memainkan peranan penting bagi memastikan prosedur kerja penerimaan kutipan zakat diurus serta dilaksanakan dengan baik setiap masa.

### **Kesimpulan**

Secara keseluruhannya, kajian ini mendapati bahawa LZNK merupakan sebuah institusi zakat yang mempunyai kuasa eksklusif dalam mengendalikan sebarang urusan yang melibatkan dana zakat tanpa campur tangan daripada Jabatan Agama Islam Negeri Kedah ataupun Majlis Agama Islam Negeri Kedah. Ini kerana mereka bernaung di bawah titah Ke Bawah Duli Yang Maha Mulia Sultan Kedah – sebarang arahan terus daripada Sultan Kedah untuk dilaksanakan ke peringkat masyarakat Kedah, selain melaporkan terus Ke Bawah Duli Sultan Kedah. Keeksklusifan kuasa LZNK tersebut ternyata merupakan suatu amanah dan tanggungjawab berat yang perlu dipikul oleh LZNK sebagai mewakili pihak pemerintah di Kedah – dalam melancarkan pentadbiran dan pengurusan zakat Kedah.

Justeru, prosedur operasi standard di bawah LZNK perlu diperhalusi dan diteliti dari masa ke masa bagi memastikan LZNK dapat menjalankan amanah dan tanggungjawab yang telah diberikan khusus oleh Yang Maha Mulia Sultan Kedah. Pelaksanaan kerja berasaskan SOP amat penting dalam proses kutipan zakat kerana ia membabitkan penguatkuasaan undang-undang zakat serta pengurusan kewangan. Ini kerana perundangan dan kewangan merupakan bahagian yang sering terlibat dengan penyalahgunaan kuasa ataupun wang, ketirisan, pecah amanah dan pelbagai lagi jenayah yang berlaku.

Ini bermakna penelitian terhadap SOP kutipan zakat di LZNK signifikan dalam konteks semasa. Apabila diperhalusi prosedur operasi standard kutipan zakat, kajian ini mendapati terdapat lima jenis SOP yang ada. Ia melibatkan peranan di dua buah jabatan iaitu Jabatan Pengurusan Zakat Harta dan Jabatan Pengurusan Zakat Korporat. Dua buah jabatan tersebut mempunyai peranan besar dalam melaksanakan tugas berasaskan setiap SOP yang berkaitan dengan bidang tugas mereka – bagi memastikan prosedur kutipan zakat dapat dilaksanakan, selain pihak pembayar atau pelanggan (masyarakat Islam di Kedah) dapat menunaikan



tanggungjawab rukun Islam ketiga mereka terus kepada pihak LZNK (sebagai wakil pemerintah di Kedah).

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## FUNGSI BINATANG DALAM PANTANG LARANG MELAYU *FUNCTIONS OF ANIMAL IN MALAY TABOOS*

Fadzilah Kassim<sup>1</sup>  
Norazimah Zakaria<sup>2</sup>

<sup>1</sup>Fakulti Bahasa dan Komunikasi, Universiti Pendidikan Sultan Idris (UPSI), Malaysia, (E-mail: fadzilahhexora@gmail.com)

<sup>2</sup>Fakulti Bahasa dan Komunikasi, Universiti Pendidikan Sultan Idris (UPSI), Malaysia, (E-mail: norazimah@fbk.upsi.edu.my)

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**Abstrak:** *Orang Melayu menggunakan kreativiti dan kebijaksanaan mereka untuk menyampaikan maksud tersirat di dalam pantang larang. Makalah ini meneliti fungsi binatang di dalam pantang larang Melayu. Binatang dipilih kerana ia amat dekat dengan masyarakat Melayu. Unsur tersirat di sebalik fungsi binatang ini dihurai dengan membuat penilaian dan pentafsiran supaya lebih mudah difahami dan dihayati khususnya dalam masyarakat. Pemahaman dan penghayatan ini boleh dijadikan sebagai panduan dalam kehidupan seharian khususnya dalam interaksi atau hubungan sesama ahli masyarakat. Penulisan ini menggunakan buku Pantang Larang Orang Tua-tua kepada Anak Cucunya (1948) yang diselenggarakan oleh Muhamad Dato Muda terbitan Malay Press, Kuala Pilah sebagai teks kajian. Pendekatan Firasat di bawah Pengkaedahan Alamiah dalam Teori Pengkaedahan Melayu diaplikasikan sebagai kerangka teori untuk melihat maksud yang dikemukakan menerusi fungsi binatang dalam pantang larang Melayu. Proses ini akhirnya memenuhi matlamat paksi Teori Pengkaedahan Melayu iaitu untuk mencapai kebajikan, ketaqwaan dan kesusilaan. Analisis ditumpukan terhadap makna dan peranan binatang dalam kehidupan orang Melayu. Dapatan kajian ini antara lain menyimpulkan bahawa binatang berperanan sebagai tanda keakraban masyarakat Melayu dengan alam seterusnya membawa maksud yang tersirat sebagai panduan dan lambang kecendekiaan masyarakat Melayu dalam pantang larang Melayu yang dirujuk.*

**Kata Kunci:** *Fungsi, Binatang, Pantang Larang, Pengkaedahan Melayu, Pendekatan Firasat.*

**Abstract:** *The Malay use their creativity and wisdom to convey the sense of the taboos. This article examines the function of the animal in Malay taboos. Animal has been selected because it is very close to the Malay community. The implicit element behind the function of this animal is elaborated by making assessments and interpretations, on order to be understood and appreciate especially in society. This understanding and appreciation can be used as a guide in daily life, especially in interactions or relationships among members of society. Malay taboos taken from Pantang Larang Orang Tua-tua kepada Anak Cucunya (1948) by Muhamad Dato Muda, published by Malay Press, Kuala Pilah. Premonition approach under the Naturally Methodology base on the theory of Malay Studies applied as a theoretical framework for the purpose submitted by the animals in Malay taboos. Eventually the analysis contented the theory of Malay Studies as to accomplish virtue, piety and decency values. The analysis focused on the meaning and role of animals among the Malay community. This research found that the animal serves as a sign of familiarity with the nature of the Malay community in turn leads to the spirit as a guide and a symbol of the intelligent Malay community in Malay taboos.*

**Keywords:** *Function, Animals, Taboos, Theory of Malay Methodology, Approach Premonition.*

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## Pengenalan

Kepercayaan awal masyarakat Melayu sebelum kedatangan agama Islam adalah ‘animisme’ iaitu mereka percaya semua benda di dalam dunia ini mempunyai roh atau semangat yang mempengaruhi kehidupan manusia sama ada baik atau buruk. Ekoran itu, wujud pelbagai kepercayaan yang menjadi amalan masyarakat pada masa itu. Kepercayaan ini dianggap penting memandangkan fungsinya sebagai alat kawalan sosial masyarakat. Salah satu kepercayaan masyarakat Melayu zaman tradisional ialah pantang larang. Pantang larang dilihat begitu penting dan merupakan satu proses dalam mendidik seseorang supaya dapat mengawal tingkah laku atau tindakan demi kesejahteraan diri, keluarga dan masyarakat.

Konsep amalan pantang larang ini dapat dilihat daripada dua aspek iaitu pantang larang dalam perbuatan dan pantang larang daripada penggunaan bahasa tabu (Nor Partinee Ghafar, 1996: 78 - 80). Bahasa ternyata dapat membimbing ahli masyarakat dalam mengawal tindakan supaya kekal dengan kesopanan dan kesantunan masyarakat Melayu. Menerusi perbuatan, didapati ada beberapa pantang larang yang menegah atau melarang ahli masyarakat daripada melakukan perbuatan yang dianggap boleh menjejaskan keharmonian dalam masyarakat. Di samping itu, amalan pantang larang ini juga dapat dilihat daripada aspek bahasa yang dipertuturkan. Kebanyakan pantang larang yang ada begitu mementingkan penggunaan bahasa yang bersifat halus atau tersirat.

Setiap pantang larang yang diperturunkan semestinya berunsur positif supaya ahli masyarakat dapat mengawal diri daripada melakukan perbuatan yang boleh merugikan diri sendiri dan masyarakat setempat. Justeru, sebagai salah satu disiplin lisan, masyarakat Melayu lama dilihat sedaya upaya mematuhi pantang larang ini demi kesejahteraan diri, keluarga dan masyarakat. Menerusi amalan pantang larang juga, nilai luhur atau nilai murni masyarakat Melayu jelas terserlah. Kekreatifan dan kebijaksanaan orang tua dalam menyampaikan nasihat yang berguna secara halus menerusi pantang larang wajar dipuji dan bertepatan sekali untuk dijadikan panduan dalam mengawal tindakan agar tidak dipandang serong oleh ahli masyarakat.

Kehidupan masyarakat Melayu tradisional memang akrab dengan alam. Penggunaan haiwan sebagai lapisan tersurat oleh penyair Melayu memperlihatkan pengaruh al-Quran yang juga menggunakan unsur haiwan sebagai metafora atau misal perbandingan. Kitab suci al-Quran diturunkan dengan keindahan ayat-ayat yang mengandungi metafora dan misal perbandingan terutama yang dikaitkan dengan unsur-unsur alam. Hal ini dapat dilihat menerusi firman Allah SWT yang bermaksud: “Sesungguhnya Allah tidak malu membuat perbandingan apa sahaja (seperti) nyamuk hingga suatu yang lebih kecil daripadanya (kerana perbuatan itu ada hikmahnya) iaitu kalau orang-orang yang beriman maka mereka akan mengetahui bahawa perbandingan itu benar dari Tuhan mereka, tetapi orang kafir mengatakan: Apakah maksud Allah menjadikan ini untuk perumpamaan itu banyak orang yang disesatkan Allah dan dengan perumpamaan itu banyak orang yang diberinya petunjuk, tetapi yang disesatkan oleh Allah itu hanyalah orang-orang yang fasiq” (Surah al-Baqarah, ayat 26). Petikan ayat di atas menunjukkan bahawa objek alam iaitu nyamuk yang kecil dan lemah telah dijadikan oleh Allah s.w.t. sebagai ‘bahan perbandingan’ dengan tujuan memberi peringatan kepada manusia agar sentiasa memerhati dan memikirkan objek-objek alam yang telah dicipta oleh Allah SWT kerana segalanya mengandungi pengajaran dan contoh teladan untuk renungan bersama.

## Permasalahan Kajian

Pantang larang yang diwarisi secara turun temurun daripada nenek moyang merupakan satu disiplin lisan yang terkandung dan diamalkan oleh sebahagian besar masyarakat Melayu. Di samping itu, terdapat perkaitan erat antara unsur alam dengan pantang larang yang boleh



membuktikan bahawa masyarakat Melayu tradisional amat akrab dengan alam dan persekitarannya. Justeru, penulis merasakan bahawa kajian ini perlu dibuat untuk mengekalkan warisan budaya ini agar tidak hilang lenyap dan agar keakraban masyarakat dengan unsur alam dapat dijadikan panduan dan ikutan oleh generasi hari ini dan pada masa akan datang.

Hal ini demikian kerana generasi pada hari ini tidak banyak mengetahui akan unsur alam yang tersirat dan terkandung dalam pantang larang, apatah lagi untuk mengamalkan pantang larang tersebut. Senario pada hari ini juga menyaksikan betapa penghayatan dan pengamalan pantang larang dalam kalangan generasi muda pada hari ini khususnya dalam kalangan remaja semakin terhakis. Lantaran itu, kajian tentang unsur alam dalam pantang kepada generasi hari ini untuk bersama-sama menghayati keakraban dan kepentingannya seterusnya dapat mempraktikkannya dalam kehidupan seharian. Adalah menjadi satu kerugian besar seandainya pantang larang yang merupakan khazanah dan warisan bangsa ini luput ditelan zaman dan dilupakan begitu sahaja.

Dalam kajian ini, unsur alam yang dipilih dan dianalisis ialah binatang sebagai salah satu unsur perlambangan alam yang banyak digunakan dalam pantang larang Melayu. Muhammad Haji Salleh (2008: 134 - 135) menyatakan: “Sebagai penghuni kampung, dia juga hidup di samping bahagian alam yang lain, yang dianggap sama makhluk sepertinya. Ada haiwan, burung dan unggas, ada ikan dan ada pohon, rumput dan rumpai air. Ribuan jenis. Untuk hidup dia harus berubah menjadi manusia pengumpul maklumat tentang persekitarannya dan maklumat ini dipergunakan untuk meneruskan hidupnya.” Hal ini menjelaskan bahawa binatang berperanan penting dalam kehidupan masyarakat Melayu.

### **Tujuan Kajian**

Makalah ini mempunyai dua tujuan iaitu:

1. Mengenal pasti unsur binatang dalam pantang larang Melayu berdasarkan buku *Pantang Larang Orang-orang Tua Melayu kepada Anak Cucunya*.
2. Menganalisis fungsi binatang tersebut menggunakan Pendekatan Firasat dalam teori Pengkaedahan Melayu.

### **Kajian Lepas**

Berdasarkan tinjauan yang telah dilakukan, didapati sudah terdapat kajian yang menggunakan Pendekatan Firasat dalam teori Pengkaedahan Melayu. Namun, kajian peringkat doktor falsafah ini menggunakan bahan kajian dari genre yang berbeza iaitu genre mantera. Judul kajian tersebut ialah “Fungsi Simbol dalam Mantera Melayu Berdasarkan Model Peirce Hashim Awang” (2017) oleh Mazarul Hasan Mohamad Hanapi, Universiti Pendidikan Sultan Idris. Mazarul Hasan menganalisis buku Haron Daud (2004) sebagai bahan utama yang bertajuk *Ulit Mayang Kumpulan Mantera Melayu* terbitan Dewan Bahasa dan Pustaka sebagai bahan kajian. Sebanyak 3200 buah mantera dalam pelbagai jenis terkandung di dalam buku ini termasuk mantera Melayu dan mantera pribumi lain di Semenanjung Malaysia, Sabah dan Sarawak. Dalam kajiannya, Mazarul Hasan menggunakan teori Semiotik Peirce dan teori Pengkaedahan Melayu untuk menganalisis fungsi simbol yang terkandung di dalam mantera. Pemilihan bahan utama ini dilihat daripada kajian aspek simbol berdasarkan teori Semiotik Peirce dan bentuk yang terdapat dalam mantera. Melalui penggunaan simbol tersebut, kajian yang dijalankan ini mencari makna dalam ruang lingkup pemikiran masyarakat Melayu melalui teori Pengkaedahan Melayu janaan idea oleh Hashim Awang yang difokuskan kepada Pendekatan Firasat.

Dapatan kajian menunjukkan terdapat banyak simbol yang digunakan dalam mantera yang dikaji. Berdasarkan simbol-simbol tersebut, kajian ini telah mengelompokkan simbol-



simbol ini mengikut kategori-kategori seperti binatang, tumbuhan, alam kosmos, makhluk ghaib, manusia dan benda. Setiap simbol mempunyai peranan tersendiri mengikut mantera-mantera yang diamalkan. Pendekatan Firasat dilihat turut memberi tumpuan kepada aspek makna dalam sesebuah karya. Seterusnya kajian juga mendapati simbol-simbol dalam mantera mempunyai empat kegunaan penting iaitu simbol sebagai terapi perubatan, terapi keselamatan, terapi kecantikan dan terapi kekuatan. Dapatlah disimpulkan di sini bahawa kekuatan kajian oleh Mazarul Hasan ini ialah berupaya membuktikan bahawa simbol dalam mantera mempunyai fungsi yang tersendiri sebagai terapi dan memberi pelbagai manfaat kepada pengamalnya. Namun demikian, kajian tersebut hanya sekadar mengaplikasikan satu pendekatan dalam teori Pengkaedahan Melayu iaitu Pendekatan Firasat yang difokuskan kepada genre puisi Melayu lama mantera. Hal ini berbeza dengan kajian ini yang akan menggunakan Pendekatan Firasat berdasarkan teori Pengkaedahan Melayu bagi mengkaji fungsi binatang dalam pantang larang Melayu.

Kajian berkaitan pantang larang pula telah dijalankan oleh Nor Hasimah M Yacob et al. (2015) menerusi kertas kerja yang bertajuk “Pantang Larang Tradisional di Kalangan Masyarakat Melayu” di Universiti Teknologi MARA Pahang. Kajian ini membincangkan berkenaan dengan pantang larang yang diamalkan dalam masyarakat Melayu. Selain itu, kajian berkenaan bertujuan untuk mendalami pelbagai jenis pantang larang yang diamalkan meliputi pantang larang terhadap ibu hamil, bapa, bayi, kanak-kanak, anak dara dan juga pantang larang ketika makan seterusnya melihat unsur-unsur nilai murni dan pengajaran yang ingin disampaikan oleh pantang larang tersebut. Di samping itu, tujuan lainnya ialah untuk menilai sama ada pantang larang masih relevan atau tidak di dalam kehidupan masyarakat Melayu pada zaman moden ini. Dapatan kajian menunjukkan bahawa amalan pantang larang mempunyai nilai-nilai murni dan pengajaran yang baik kepada masyarakat. Kajian juga mendapati ada di antara pantang larang tradisional ini dilihat masih lagi relevan dan boleh dijadikan panduan dalam menjalani kehidupan seharian dalam masyarakat Melayu moden masa ini.

Dapatlah dirumuskan di sini bahawa kekuatan kajian tersebut ialah berupaya menampilkan amalan pantang larang dalam masyarakat Melayu yang memberi pengajaran dan nilai-nilai murni kepada masyarakat. Namun begitu, kajian ini sama sekali tidak menyentuh unsur perlambangan alam dalam pantang larang. Ekoran itu, kajian ini dijalankan untuk mengkaji pantang larang Melayu dari aspek yang berbeza iaitu melihat unsur perlambangan alam iaitu unsur binatang yang terdapat dalam pantang larang Melayu dari segi maknanya kepada masyarakat.

Kajian unsur binatang sebagai simbol pula didapati dalam tesis peringkat doktor falsafah yang berjudul “Simbol dan Makna dalam *Pantun Melayu Bingkisan Permata*” oleh Eizah Mat Hussain (2016), Jabatan Kesusasteraan Melayu, Akademi Pengajian Melayu, Universiti Malaya. Kajian ini mengkaji dan menganalisis teks pantun dalam buku *Pantun Melayu Bingkisan Permata* (2001) terbitan Yayasan Karyawan, yang diselenggarakan oleh Harun Mat Piah. Pantun tersebut dianalisis menggunakan pendekatan Puitika Sastera Melayu oleh Muhammad Haji Salleh dengan mengambil satu prinsip utama iaitu Yang Indah-Indah: Estetika Sastera Melayu. Analisis tersebut menggunakan tiga sub-prinsip yang terkandung dalam prinsip Yang Indah-Indah: Estetika Sastera Melayu iaitu dunia luas yang dipadatkan, kiasan dan saranan dan dunia berjodoh yang memperlihatkan keindahan sesebuah pantun. Keindahan pantun dalam kajian ini tertumpu kepada simbol dan makna yang diungkapkan dalam pantun yang mempunyai makna simbolik yang sukar difahami. Hal ini dapat dilihat dan dibuktikan dalam penggunaan simbol yang lebih dominan dalam pantun iaitu simbol tumbuhan dan haiwan yang mempunyai makna berlapis-lapis yang perlu ditafsirkan dengan teliti. Objektif kajian ini adalah untuk mengenal pasti simbol dan makna yang memperlihatkan



estetika Melayu, menganalisis simbol dan makna tumbuhan dan haiwan dalam pantun dan menilai simbol dan makna tumbuhan dan haiwan dalam *Pantun Melayu Bingkisan Permata*.

Dapatan kajian menunjukkan ketiga-tiga objektif kajian telah tercapai. Ringkasnya, untuk menjelaskan keindahan pantun melalui simbol dan makna yang diungkapkan dalam pantun perlulah menggunakan kaedah estetika pantun dalam pendekatan Puitika Sastera Melayu yang melihat keindahan pantun dari sudut pandangan orang Melayu sendiri. Namun demikian, kajian tersebut mengkaji simbol dan makna yang terdapat dalam pantun. Berbeza dengan kajian ini yang mengkaji fungsi binatang dalam pantang larang Melayu untuk melihat maknanya sama ada yang tersurat mahu pun yang tersirat yang berkait rapat dengan masyarakat Melayu.

### **Metodologi Kajian**

Kajian ini menggunakan kaedah kualitatif dengan membuat kajian kepustakaan. Kaedah ini merangkumi pemerolehan data dan pemprosesan data. Kaedah ini digunakan untuk mengenal pasti pantang larang Melayu yang mengandungi unsur alam binatang dan memilih pantang larang yang berkaitan untuk dianalisis.

### **Teori Pengkaedahan Melayu**

Hashim Awang (1989) mendapati bahawa pengarang-pengarang Melayu mempunyai ciri khas dalam penghasilan tulisan mereka. Beliau mengemukakan idea Pengkaedahan Melayu yang berdasarkan cara dan sikap hidup, kepercayaan dan kebudayaan masyarakat setempat, serta masyarakat Melayu yang melahirkan karya sasteranya sendiri. Gagasan Pengkaedahan Melayu digagaskan hasil daripada kesedaran tentang akar kehidupan dan kebudayaan masyarakat Melayu. Teori Pengkaedahan Melayu mempunyai dua kaedah utama, iaitu Pengkaedahan Alamiah dan Pengkaedahan Agama (Hashim Awang, 1999: 2–3). Pengkaedahan Alamiah terdiri daripada tiga pendekatan, iaitu Pendekatan Gunaan – sastera dilihat sebagai objek alam yang kejadiannya mempunyai sebab, hikmah dan fungsi tertentu; Pendekatan Moral – sastera dilihat mempunyai kemanfaatan yang lebih jauh dan lebih besar daripada fungsinya sebagai suatu objek, sebaliknya sastera juga menyingkap dan memberikan pengalaman serta pengetahuan; Pendekatan Firasat – sastera ialah satu kejadian alam yang menghasilkan pengalaman hidup yang penuh misteri dan dianggap oleh masyarakat Melayu sebagai bermakna kepada kehidupan. Pengertian makna tersebut seperti mentafsir makna mimpi, iaitu proses menemukan makna menerusi tafsiran lambang atau alamat tertentu yang wujud di dalamnya. Sebaliknya, Pengkaedahan Keagamaan dijelaskan sebagai suatu pendekatan yang berdasarkan kepada keimanan yang bersendikan akidah agama Islam. Pengkaedahan ini wujud berdasarkan konsep agama Islam sebagai agama anutan masyarakat Melayu yang kemudiannya menyematkan diri dalam adat dan alam Melayu. Pengkaedahan Keagamaan terdiri daripada tiga pendekatan, iaitu Pendekatan Dakwah – melihat sastera sebagai suatu wadah untuk mempertingkatkan nilai ketakwaan seseorang insan terhadap Allah; Pendekatan Kemasyarakatan – melihat sastera sebagai alat pendedahan segala macam persoalan yang berakar kepada tujuan mencari kebaikan dan keadilan dalam masyarakat seperti yang dituntut oleh Islam; dan Pendekatan Seni – menjadikan unsur keindahan dalam sastera sebagai persoalan pokok. Keindahan di sini adalah keindahan yang membataskan dirinya kepada nilai-nilai etika Islam. Keindahan yang sedemikian sifat danuntutannya menjadi objek penelitian untuk ditemukan dalam sastera menerusi pelbagai aspek atau unsur pembinaannya dari segi bentuk luaran dan dalamnya, gaya penceritaan, kaedah pendedahan tema dan watak, atau pemakaian sudut pandangan dan gaya bahasanya (Hashim Awang, 1993: 56 - 57).



Teori Pengkaedahan Melayu diperkenalkan oleh Hashim Awang bertujuan memahami fenomena budaya, pemikiran, cara hidup, sikap dan pandangan orang Melayu Islam berasaskan nilai-nilai `tempatan` Melayu dan Islam. Hashim Awang (2002) menawarkan dua pengkaedahan iaitu, pengkaedahan alamiah dan pengkaedahan agama. Dalam pengkaedahan alamiah misalnya, pengkritik boleh menggunakan kaedah gunaan, firasat dan moral. Berasaskan pengkaedahan agama pula dapat dimanfaatkan pendekatan dakwah, seni dan kemasyarakatan. Hashim Awang percaya bahawa karya kesusasteraan mengandungi himpunan pengalaman hidup manusia Melayu Islam yang sangat tinggi nilainya, dan pengalaman ini mencerminkan suatu ruang yang luas tentang segala aspek dan pandangan (*worldview*) Melayu Islam itu sendiri. Dengan berpandukan kitab *Tajumuluk*, Hashim merumuskan signifikasi *worldview* Melayu Islam berlegar kepada enam perkara iaitu cakerawala, firasat, kesihatan manusia, mimpi dan gerak laku manusia dan perumahan. Dalam pengertian umum, firasat membawa maksud ramalan. Ramalan dalam konteks teori ini tidak setakat ramalan tetapi ramalan yang mendokong makna-makna khusus sehingga memberi suatu gambaran yang benar-benar mencerminkan *worldview* Melayu Islam itu sendiri. Namun begitu, kepercayaan terhadap pantang larang ini telah menjadi amalan masyarakat Melayu sejak dahulu lagi. Kini hanya golongan tua sahaja yang masih mengamalkannya.

### **Pendekatan Firasat**

Pendekatan Firasat berlandaskan kepada tanggapan bahawa sastera adalah satu kejadian alam semesta yang memberikan dan memperkayakan pengalaman hidup. Menurut Hashim Awang (1989: 63) kejadian itu dikaitkan dengan mimpi, iaitu suatu pengalaman hidup masyarakat Melayu sering dianggap bermakna kepada kehidupan untuk ditemukan pengertian atau pencarian makna mimpi, dikenali sebagai ta'abir, iaitu proses menemukan makna menerusi tafsiran lambang atau alamat tertentu. Hashim Awang mencirikan Pendekatan Firasat seperti berikut:

- i. Sastera perlu dilihat sebagai memiliki sifat-sifat zahir dan batin atau yang sering disebut sebagai yang tersurat dan yang tersirat. Sifat zahir menjadi PENANDA, atau dalam masyarakat Melayu diistilahkan sebagai ALAMAT, untuk mendapatkan makna yang tersirat atau PENANDA.
- ii. Sastera dianggap sebagai wacana berlapis atau berkias yang memerlukan kerja-kerja penafsiran untuk menentukan makna atau isi dan tujuan sebenar yang mahu disampaikan oleh pengarang.
- iii. Dalam sastera terkandung makna atau isi yang tersembunyi; makna atau sisinya perlu dianalisis serta ditemukan melalui penafsiran sifat-sifat luarannya atau melalui sistem tanda dan lambang yang ternukil.
- iv. Sastera dalam konteks ini juga harus dilihat dan dikaji sebagai pembentukan wacana yang berperlambangan.

Pendekatan Firasat dalam bidang sastera ialah satu kejadian alam yang menghasilkan pengalaman hidup yang penuh misteri dan dianggap oleh masyarakat Melayu sebagai bermakna kepada kehidupan. Pengertian makna tersebut seperti mentafsir makna mimpi, iaitu proses menemukan makna menerusi tafsiran lambang atau alamat tertentu yang wujud di dalamnya. Firasat juga diterangkan sebagai ramalan tentang seseorang berpandukan panduan yang dinyatakan dalam al-Quran dan berdasarkan ramalan baik buruk seseorang (Atikah Abdul Azam, Nur Yuhanis Md Nasir & Othman Mat Yatim, 2014). Makna firasat tersebut sama seperti yang diberikan oleh Rahman Shaari (2001) iaitu pengetahuan tentang tanda pada tubuh badan untuk mengetahui nasib atau kelakuan seseorang dan keadaan lahiriah yang dianggap mempunyai hubungan dengan tabiat dan kelebihan seseorang. Ilmu firasat menjadi suatu amalan yang penting dalam masyarakat dahulu. Ilmu ini menjadi panduan dalam menjalani



urusan harian, memandangkan kepentingannya sebagai satu cara untuk meramal sesuatu perkara yang akan berlaku pada masa akan datang dan juga pada sekitar waktu tertentu, terutamanya dalam meramal keadaan cuaca, tarikh kelahiran dan hal mendirikan rumah. Ramalan ini dilihat berdasarkan perubahan alam, simbol haiwan tertentu, mimpi dan perlakuan seseorang. Kaedah ini merupakan panduan atau peringatan sebelum berlakunya perkara yang tidak baik (Atikah Abdul Azam, Nur Yuhanis Md Nasir & Othman Mat Yatim, 2014).

Golongan yang berpengetahuan dalam ilmu firasat juga dipandang tinggi dalam kalangan masyarakat. Penghormatan ini diberi darjat kebesaran dan tempat dalam pemerintahan keajaian sebagai ahli nujum diraja. Gambaran sedemikian dapat dilihat dalam cerita rakyat *Nujum Pak Belalang*. Kebetulan-kebetulan yang diramal oleh Pak Belalang akhirnya telah menyebabkan dia dilantik oleh Sultan sebagai ahli nujum diraja. Gambaran ini menunjukkan betapa pentingnya ilmu firasat dalam kehidupan masyarakat pada zaman dahulu. Pengetahuan ilmu firasat dipercayai milik seseorang yang benar-benar mempunyai kepandaian, deria rasa dan pengetahuan yang tinggi. Mereka disimbolkan sebagai memiliki daya pemikiran melalui gerak hati daripada pemerhatian yang tajam. Mereka kemudian meluahkan ilmu itu dalam bentuk penulisan (Atikah Abdul Azam, Nur Yuhanis Md Nasir & Othman Mat Yatim, 2014).

Sehubungan itu, Harun Mat Piah (2015) mengkelaskan ilmu firasat termasuk dalam bidang sastera sains dan teknologi tradisional. Bidang ini menerapkan ilmu bahasa, ilmu hisab, ilmu bintang, ramalan dan penujuman (termasuk raksi dan ta'bir mimpi), ilmu firasat, ilmu pertukangan dan kesenian, ilmu perubatan dan ilmu berahi (seksologi, erotik). Beliau menjelaskan Ilmu Ramalan dan Penujuman terbahagi kepada enam jenis iaitu:

- (a) Ramalan Rejang
- (b) Ramalan bintang (ilmu bintang, ilmu nujum).
- (c) Ramalan melalui firasat (ilmu firasat)
- (d) Ramalan melalui mimpi (ta'bir mimpi)
- (e) Ramalan melalui raksi (ilmu raksi, laksana atau raksi jodoh).
- (f) Ramalan melalui padah atau *katurangga*.

Berhubung dengan hal tersebut, A. Samad Ahmad menerangkan ilmu ramalan yang diamalkan semenjak zaman Kesultanan Melayu Melaka adalah seperti berikut: Maka pada suatu malam Bendahara turun hendak sembahyang Subuh, maka dilihat oleh Bendahara betul pada kepala Tun Mutahir bercahaya menerus ke langit. Maka dihampiri oleh Bendahara, dilihatnya Tun Mutahir. Maka dengan sekejap juga cahaya itu pun padamlah. Maka kata Bendahara akan Tun Mutahir, “Budak ini kelak menjadi orang Besar-besar. Daripada hamba pun lebih kebesarannya, tetapi tiada kekal” (A. Samad Ahmad, 2010: 146). Justifikasinya, Pendekatan Firasat dalam teori Pengkaedahan Melayu dipilih kerana dapat menganalisis fungsi binatang secara tersirat dalam pantang larang Melayu.

### **Analisis Teks**

Pemikiran masyarakat Melayu turut dibentuk oleh agama Islam. Dua faktor ini iaitu alam dan agama Islam mempengaruhi dan mencorakkan kreativiti para pengarang seperti yang terpancar pada hasil karya mereka. Pengarang Melayu sering menggunakan kata-kata daripada unsur alam sebagai alamat kepada kebesaran Allah. Penciptaan karya kesusasteraan Melayu adalah hasil daripada tafsiran pengarang terhadap alam semesta dengan berlandaskan kepada akidah dan budaya Melayu. Beberapa jenis binatang digunakan sebagai perlambangan untuk menyampaikan mesej dan pemikiran masyarakat tentang kehidupan. Penggunaan haiwan sebagai lapisan tersurat oleh penyair Melayu memperlihatkan pengaruh al-Quran yang juga menggunakan unsur haiwan sebagai metafora atau misal perbandingan.



Kitab suci al-Quran diturunkan dengan keindahan ayat-ayat yang mengandung metafora dan misal perbandingan terutama yang dikaitkan dengan unsur-unsur alam. Hal ini dapat dilihat menerusi firman Allah SWT dalam Surah Yaasiin, ayat 71-72 yang bermaksud: “Apakah mereka tidak melihat bahawa sebahagian ciptaan Kami ialah binatang ternak untuk mereka? Maka mereka memilikinya (menguasainya). Dan Kami tundukkan (serahkan) binatang-binatang itu untuk mereka. Sebahagian mereka tunggangi dan sebahagian mereka makan.” Ayat tersebut menjelaskan tentang kegunaan dan kepentingan binatang ciptaan Allah SWT kepada manusia di muka bumi ini. Allah SWT turut berfirman dalam surah Al-An’aaam, ayat 38 yang bermaksud: “Binatang yang merayap di bumi dan burung yang terbang dengan dua sayapnya adalah umat (makhluk Allah) seperti kamu (mempunyai perasaan, merasa suka dan duka dan sebagainya). Tidaklah Kami abaikan dalam Al Quran suatu jua pun (segala sesuatu diberikan penjelasan secara umum). Kemudian mereka dihimpunkan (dikembalikan) kepada Tuhannya. Ayat ini menceritakan bahawa manusia diseru supaya hanya menyembah Allah kerana Allah sahaja yang berkuasa dan mampu mencipta segala-galanya. Di samping itu manusia juga disuruh agar sentiasa memerhati dan memikirkan objek-objek alam yang telah dicipta oleh Allah SWT termasuk binatang kerana segalanya mengandungi pengajaran dan contoh teladan. Kepentingan haiwan juga jelas terlihat menerusi penggunaan nama haiwan sebagai judul surah-surah dalam al-Quran. Terdapat tujuh surah yang diberi judul dengan nama haiwan iaitu Surah al-Baqarah (sapi betina), Surah al-An’aaam (binatang ternak), Surah a-Nahl (lebah), Surah al-Naml (semut), al-Ankabut (labah-labah), Surah al-Aadiyaat (kuda perang) dan Surah al-Fiil (gajah).

Kehidupan masyarakat Melayu tradisional juga amat terpengaruh oleh pelbagai jenis haiwan yang ada di sekelilingnya. Dalam keadaan tempat tinggal yang berhutan rimba, memburu binatang merupakan cara terawal untuk mendapatkan sumber makanan. Al-Quran menyebut tentang berburu sebagai satu pekerjaan untuk mendapatkan rezeki. Pekerjaan memburu disebut di dalam al-Quran selain berladang dan berniaga. Antara lain, al-Quran memberi panduan tentang daging haiwan yang halal dimakan walaupun diburu oleh binatang lain: “Dihalalkan bagi kamu memakan yang lazat-lazat serta baik dan buruan yang ditangkap oleh binatang-binatang pemburu mengikut cara pelatih-pelatih binatang pemburu. Kamu mengajar serta melatihnya adab peraturan berburu sebagaimana yang telah diajarkan Allah kepada kamu. Oleh itu, makanlah dari apa yang mereka tangkap dan sebutlah nama Allah atasnya ketika kamu melepaskannya berburu” (Surah al-Maidah, ayat 4).

## **Binatang sebagai Medium Kesihatan**

### ***Ayam***

Ayam digunakan sebagai unsur perlambangan alam dalam pantang larang yang paling dominan memandangkan binatang tersebut amat rapat dengan masyarakat dan budaya Melayu sebagai haiwan peliharaan yang jinak dan mendatangkan banyak manfaat sama ada sebagai sumber rezeki, untuk pertandingan dan seumpamanya. Kokokan ayam pada zaman dahulu atau di sebahagian tempat ketika ini seperti di kawasan kampung berfungsi sebagai "jam loceng" untuk bangun pagi. Ibadah di malam hari kerana turunnya malaikat dan rahmat yang secara kebetulan dengan bunyi ayam berkokok pada waktu tersebut. Hadis yang menyebutkan tentang perkara ini adalah hadis sahih. Diriwayatkan oleh Imam Al-Bukhari & Muslim bahawa Rasulullah SAW pernah bersabda yang maksudnya: “Jika kalian mendengar suara ayam berkokok, maka mohonlah kepada Allah kurniaanNya kerana ketika itu ayam itu sedang melihat malaikat dan jika kalian mendengar suara keldai mohonlah perlindungan kepada Allah kerana ketika itu keldai itu sedang melihat syaitan” [Riwayat Al-Bukhari dan Muslim]. Waktu yang dimaksudkan di sini ialah ketika di waktu pertengahan malam atau waktu 2/3 malam.



Mengikuti pandangan masyarakat Melayu, ayam juga dikenali sebagai binatang yang suka memperbesar-besarkan sesuatu perkara. Ayam sabung yang sering dipelihara kadang-kadang diperlihatkan sudut sombongnya sementara ayam yang tidak bertaji baru saja ditanggalkan kesombongan itu (Muhammad Haji Salleh, 2008: 144). Di dalam pantang larang Melayu, ayam menjadi salah satu haiwan pilihan yang digunakan. Hal ini dapat dilihat menerusi pantang larang **makan leher ayam, jadi pengantin melentuk** (Muhamad Dato Muda, 1948: 8). Pantang larang ini melarang pengantin daripada memakan leher ayam kerana dikhuatiri kepala pengantin akan terteleng atau terlentuk ketika bersanding di atas pelamin nanti. Leher ayam berbentuk panjang dan langsing. Leher ayam yang panjang ini memudahkan ayam untuk memerhati dan mencari mangsanya. Leher ayam ditutupi dengan bulu-bulu kecil. Leher ayam bagi orang dahulu merupakan salah satu bahagian yang digemari kerana ia penuh dengan rasa. Justeru apabila daging ayam dihidangkan sebagai makanan, maka leher ayam pasti akan menjadi rebutan semua orang.

Orang dahulu berkata sedemikian kerana mereka tidak mahu orang bergaduh kerana leher ayam hanya satu bahagian kecil bagi seekor ayam. Mereka tidak mahu anak-anak bergaduh hingga kepala teleng kerana disebabkan leher ayam tersebut. Logik bagi pantang larang ini ialah mahu mengelak kita daripada berebut semasa makan kerana berkemungkinan akan berlaku pertengkaran dan pergaduhan sekiranya berebut seterusnya akan bermasam muka sesama ahli keluarga. Ketika makan, seelok-eloknya ambillah makanan yang berhampiran dengan kita dan jangan menjangkau makanan yang sukar dicapai (A. Aziz Deraman dan Wan Ramli Wan Muhammad, 1995: 48). Hal ini juga selaras dengan hadis riwayat Bukhari dan Muslim bahawa Rasulullah SAW pernah bersabda yang maksudnya: “Makanlah dari bahagian yang dekat dengan tempat dudukmu,” (Sayyid Muhammad Amin ‘Idrus, 2013: 90). Oleh itu, fungsi binatang dalam pantang larang ini mendidik masyarakat supaya jangan berebut semasa makan kerana boleh membawa kemudaratan kepada kesihatan seperti tercekik tulang dan sebagainya.

Pantang larang seterusnya yang menggunakan ayam sebagai unsur perlambangan alam ialah **makan tembolok ayam, menanah telinga anak** (Muhamad Dato Muda, 1948: 8). Tembolok ialah kantung tempat menyimpan makanan pada leher burung, ayam dan lain-lain. Tembolok ini berada pada bahagian dasar atau hujung leher. Ia juga mengeluarkan lendir bagi mengekalkan kelembapan makanan di dalamnya, agar makanan yang disimpan tidak menjadi padat. Makanan yang disimpan itu juga bercampur dengan air yang diminum oleh burung atau ayam bagi memudahkannya bergerak melalui ke saluran pencernaan yang seterusnya. Ayam mencakar tanah dan apabila ia menjumpai makanan yang ia suka, ia akan ambil dan masukkan ke dalam paruhnya untuk ditelan. Makanan ini kemudiannya akan melalui kerongkong dan disimpan di dalam tembolok ayam dalam keadaan lembap atau basah. Tembolok ayam mempunyai fungsi yang tertentu iaitu untuk mengasingkan makanan seperti tangki simpanan. Oleh itu, orang-orang tua dahulu melarang orang memakan tembolok ayam kerana kononnya nanti telinga anak akan menanah namun sebaliknya larangan tersebut adalah untuk menjaga kesihatan diri. Hal ini kerana punca kepada segala penyakit di dunia ini adalah dari pencemaran yang dialami terutamanya pada makanan harian. Mencegah adalah lebih baik daripada mengubati. Dalam al-Quran, surah al-Baqarah ayat 172, Allah berfirman yang maksudnya: “Hai orang-orang yang beriman, makanlah di antara rezeki yang baik-baik yang kami berikan kepadamu dan bersyukurlah kepada Allah jika benar-benar kepadaNya kamu menyembah.” Jelas daripada ayat ini kita perlu memakan benda yang baik-baik dan seimbang supaya kekal sihat. Makanan yang seimbang dan kaya dengan serat, minuman yang sihat, bersenam dan mengelak daripada tabiat buruk seperti memakan makanan yang mengandungi pengawet, pewarna dan tercemar adalah antara cara kita mengamalkan gaya hidup sihat



(Norman M Norawi, 2008). Oleh itu fungsi binatang dalam pantang larang ini ialah untuk mengelakkan dari memakan makanan yang tidak bersih dan tidak elok untuk kesihatan.

Di samping itu, pantang larang **makan mepedal ayam, liat bersunat** (Muhamad Dato Muda, 1948: 8) turut berkaitan dengan kesihatan. Mepedal ayam atau pedal ayam enak dimakan walaupun agak liat. Sebenarnya mepedal ayam ini tidak digalakkan oleh orang-orang tua untuk dimakan terutamanya kanak-kanak lelaki yang belum bersunat kerana dikhuatiri sukar untuk bersunat. Hal ini kerana daging mepedal yang liat menyebabkan orang terpaksa mengunyah secara berulang kali untuk menghancurkan dagingnya. Sebenarnya organ dalaman haiwan ini seperti hati, limpa dan mepedal secara saintifiknya memang tidak elok dimakan kerana bahagian ini berfungsi dalam proses perkumuhan haiwan berkenaan (Rohaliza Mohd. Ali, 2011: 35). Justeru, mepedal ayam ini tidak elok untuk dimakan kerana berkemungkinan akan mendatangkan kemudaratan kepada kesihatan. Oleh itu elakkan dari memakan mepedal ayam kerana terdapat banyak lagi bahagian ayam yang lebih enak untuk dimakan seperti bahagian paha, dada dan sebagainya.

## **Binatang sebagai Medium Pembentukan Akhlak**

### ***Burung***

Unsur binatang seterusnya dalam pantang larang Melayu ialah burung. Burung sering muncul di dalam karya kesusasteraan Melayu sama ada kesusasteraan tradisional mahu pun moden. Melihat burung yang boleh terbang, manusia seharusnya menginsafi kekurangan diri sendiri. Burung yang dapat terbang bebas di angkasa disebut di dalam al-Quran sebagai objek alam fizikal yang menjadi petunjuk kepada kekuasaan Allah. Allah menyeru manusia supaya memerhati dan mengambil iktibar dari burung yang terbang. Hal ini juga berupa peringatan bahawa sesuatu perkara itu tidak dijadikan sia-sia tetapi untuk memberi pengajaran. Justeru, manusia sepatutnya memerhatikan kewujudan haiwan itu. Allah SWT menyebut tentang burung secara khas di dalam al-Quran menerusi Surah al-Mulk, ayat 19 yang bermaksud: “Apakah mereka tidak memerhatikan burung-burung yang mengembangkan dan mengatupkan sayapnya di atas mereka? Tidak ada yang menahannya selain dari Yang Maha Pemurah. Sesungguhnya Dia Maha Melihat segala sesuatu.”

Contoh penggunaan burung yang berkaitan dengan pembentukan akhlak dipaparkan menerusi pantang larang **makan burung murai, leter mulut atau peleter** (Muhamad Dato Muda, 1948: 9). Burung murai biasanya berwarna hitam dan putih. Burung murai sering terdapat di dalam semak dan pokok berdekatan kebun di seluruh negara. Jenis burung ini terkenal dengan suaranya yang suka berkicau tanpa henti. Murai juga menggambarkan manusia yang terlalu banyak berkata-kata dan bising melalui peribahasa “mulut murai” dan “murai tercabut ekor” kerana orang Melayu amat menghargai kesederhanaan dalam berkata-kata (Muhammad Haji Salleh, 2008: 144). Apabila seseorang yang suka bercakap banyak, sudah pasti perbuatan tersebut tidak begitu disenangi oleh orang di sekelilingnya kerana orang lain tidak sempat untuk mencelah percakapan tersebut. Hal ini secara tidak langsung mencerminkan akhlak seseorang itu yang tidak elok. Rasulullah SAW pernah bersabda yang maksudnya: “Barang siapa yang beriman kepada Allah dan Hari Akhirat, hendaklah dia berbicara dengan baik atau diam,” (Hadis riwayat Bukhari). Fungsi binatang dalam pantang larang ini iaitu burung murai ialah bagi memberi peringatan kepada masyarakat supaya berpada-pada dalam berbicara atau bercakap agar akhlak sentiasa terpelihara dan tidak mencontohi sikap negatif burung murai yang bermulut becok.

Pantang larang **bercukur tak sudah (capuk-capuk), marah helang (habis ayam disambar)** (Muhamad Dato Muda, 1948: 20) turut menggunakan unsur binatang iaitu helang. Helang merupakan haiwan pemangsa atau maging (karnivor). Makanan utamanya ialah



haiwan mamalia kecil seperti tikus, tupai dan ayam. Terdapat sesetengah helang yang menangkap ikan sebagai makanan utama mereka. Paruh helang tidak bergigi tetapi berbentuk bengkok yang kuat untuk mengoyak daging mangsa. Burung ini juga mempunyai sepasang kaki yang kuat dan kuku yang tajam bagi mencengkam mangsa serta daya penglihatan yang tajam untuk memburu mangsa dari jarak jauh. Pantang larang **bercukur tak sudah (capuk-capuk), marah helang (habis ayam disambar)** membawa maksud tentang perbuatan mencukur rambut yang tidak selesai sehingga mengakibatkan timbul kemarahan pada burung helang yang menyebabkan habis ayam yang dibela disambar helang untuk dijadikan makanannya. Sebenarnya pantang larang ini mengingatkan masyarakat supaya dalam melakukan sesuatu pekerjaan, haruslah dilakukan sehingga selesai dan jangan hanya separuh jalan sehingga menimbulkan kemarahan orang lain. Hal ini bertepatan dengan hadis Rasulullah SAW yang bermaksud: “Tidak mencukur sebahagian rambut dan meninggalkan sebahagian yang lain kerana hukumnya adalah makruh” (Hadis riwayat Abu Daud). Hadis ini menjelaskan tentang larangan meninggalkan sebahagian rambut semasa bercukur kerana perbuatan tersebut melambangkan akhlak yang tidak baik dan tidak menepati norma hidup masyarakat Melayu. Sebaliknya pantang larang ini memberi nasihat supaya melakukan sesuatu pekerjaan sehingga selesai tanpa perlu bertangguh kerana itulah asas pembentukan akhlak terpuji. Selain itu, perbuatan menangguh kerja seperti bercukur akan menimbulkan kejelekan rupa dan kemarahan pada individu berkenaan. Hal ini sama keadaannya dengan helang yang apabila sedang marah, akan menyambar habis kesemua ayam peliharaan di reban.

Pantang larang **sebarang burung berbunyi malam jangan ditanya atau ditegur, nanti datang hantu** (Muhamad Dato Muda, 1948: 26) juga menggunakan unsur binatang iaitu burung. Burung merupakan binatang yang amat dekat dengan masyarakat Melayu sama ada sebagai binatang peliharaan mahu pun binatang liar yang menjadi buruan. Apabila mendengar bunyi burung pada waktu malam, dinasihatkan tidak menegurnya kerana dikhuatiri akan muncul hantu ketika itu. Jika diteliti makna tersirat di sebalik pantang larang ini, waktu malam adalah waktu untuk orang berehat dan tidur setelah penat bekerja pada siang hari. Tambahan pula, masyarakat Melayu tradisional rata-ratanya bekerja keras membanting tulang empat kerat sama ada di ladang, di sawah mahupun di hutan demi mencari rezeki untuk meneruskan kelangsungan hidup bersama keluarga. Oleh itu, jika ada orang menegur bunyi burung pada waktu malam dengan suara yang kuat seperti melaung dan seumpamanya, maka sudah pasti akan terganggu tidur jiran berdekatan. Malah mungkin akan menimbulkan rasa tidak puas hati dan kemarahan masyarakat sekitar kerana tidur mereka sekeluarga termasuk anak kecil terganggu. Burung mengangap waktu siang lebih panjang daripada malam kerana pada fikiran mereka, cahaya lampu pada malam hari adalah siang hari. Atas anggapan itu, burung sering berbunyi pada waktu malam kerana menyangkakan waktu malam adalah siang. Hal ini pastinya akan mengganggu ketenteraman manusia yang sedang tidur. Justeru, pantang larang ini mendidik masyarakat agar menjaga adab dan akhlak hidup berjiran supaya sentiasa harmoni. Hal ini bertepatan dengan sabda Rasulullah SAW yang bermaksud: “Demi Allah tidak beriman. Demi Allah tidak beriman. Demi Allah tidak beriman. Baginda ditanya: Siapa wahai Rasulullah SAW? Baginda bersabda: (Yaitu seseorang yang tetangganya tidak merasa aman dari gangguannya)” (Hadis riwayat Bukhori) . Hadis ini menjelaskan bahawa jiran tidak boleh menyinggung perasaan tetangga dengan perkataan atau perbuatan kerana hal tersebut hukumnya adalah haram. Betapa masyarakat Melayu lama amat menitikberatkan soal agama dan adat termasuklah berakhlak baik terhadap jiran. Ringkasnya pantang larang ini menasihati masyarakat supaya tidak meneladani tabiat burung yang gemar berbunyi atau berkicau pada waktu malam sehingga mengganggu ketenteraman dan ketenangan orang sekeliling.



## Binatang sebagai Medium Keselamatan

### *Harimau*

Di samping itu, binatang yang turut ditemui sebagai unsur perlambangan alam dalam pantang larang Melayu ialah harimau. Harimau ialah salah satu daripada keluarga kucing. Gigi harimau sangat tajam dan kuat khususnya gigi taring yang berfungsi untuk mengoyak dan menggigit mangsanya. Harimau mempunyai empat kaki dan setiap kaki harimau mempunyai kuku yang tajam. Apabila kuku tidak digunakan, harimau akan menarik kukunya ke dalam supaya apabila berjalan, kukunya itu tidak kena pada tanah dan tidak tumpul. Kulit harimau yang berbelang dapat melindungi dirinya kerana tidak dapat dilihat dengan jelas terutama di kawasan hutan dan semak samun.

Di samping itu, harimau mempunyai deria bau, penglihatan dan pendengaran yang sangat peka. Haiwan ini juga sangat aktif pada waktu malam manakala pada waktu siang, harimau hanya berehat. Selain itu, harimau juga merupakan seekor haiwan yang pantas berlari. Di Malaysia terdapat tiga jenis kumpulan harimau iaitu harimau belang, harimau bintang dan harimau dahan (Wan Zaharah Megat Hashim, 1993: 19). Walau apapun, harimau tetap menjadi salah sejenis megafauna berkarisma yang paling terkenal di dunia. Harimau banyak memainkan peranan penting dalam mitos dan budaya rakyat, di samping masih mendapat tempat dalam bidang perfileman dan kesusasteraan moden. Lukisan harimau sering dijumpai pada bendera dan jata negara, sebagai maskot sukan, dan haiwan kebangsaan sebilangan negara Asia termasuk Malaysia.

Contoh harimau sebagai unsur perlambangan alam dalam pantang larang Melayu dapat dilihat menerusi pantang larang **melempar tulang bumbung, mengganas harimau** (Muhamad Dato Muda, 1948: 18). Harimau dalam masyarakat Melayu dianggap sebagai haiwan yang terkenal dengan kebusan dan keberanian. Harimau dapat dibahagikan kepada beberapa jenis seperti harimau buluh, harimau akar, harimau kumbang dan lain-lain. Masyarakat Melayu dalam persepsi mengenai harimau dilihat sebagai haiwan yang melambangkan kuasa, kejahatan, berbahaya, kepahlawanan dan keberanian (Tengku Azeezee Tengku Shamsudden, 2008: 74). Perkara ini dapat dilihat bagaimana pemerhatian dan penelitian masyarakat Melayu yang melahirkan pantang larang. Pantang larang ini membawa maksud literal tentang bahaya melempar tulang ke bumbung kelak harimau akan mengganas. Sebaliknya maksud tersirat ialah bahaya melempar tulang ke bumbung rumah akibatnya akan mengancam keselamatan diri kerana berkemungkinan tulang tersebut akan menimpa kepala si pembaling tersebut dan mengakibatkan kecederaan. Justeru, pantang larang ini berfungsi sebagai nasihat untuk keselamatan diri agar berhati-hati dalam melakukan sesuatu pekerjaan di samping sentiasa memikirkan kesan buruk sesuatu perbuatan itu sepertimana kesan buruk yang akan diterima sekiranya seekor harimau mengganas.

Pantang larang seterusnya berkaitan nasihat untuk keselamatan ialah **tidur membawa remah, mimpi dikejar rimau** (Muhamad Dato Muda, 1948: 13). Maksud pantang larang ini secara harfiah ialah seseorang yang tidur bersama sisa makanan di mulut akan menyebabkan dirinya mengalami mimpi yang menggerunkan iaitu bermimpi dikejar harimau. Mimpi tersebut pasti menyebabkan tidur dan emosi seseorang itu terganggu sepanjang malam malah mungkin berlarutan hingga keesokan harinya. Namun jika diteliti dengan maksud yang lebih mendalam, sebelum tidur seseorang itu haruslah membersihkan diri termasuklah mulutnya daripada sebarang sisa makanan. Kebersihan diri harus dijaga sebelum tidur kerana dibimbangi jika ada serangga seperti semut dan sebagainya memakan atau menghurung sisa makanan tersebut seterusnya memasuki rongga hidung, mata atau pun telinga. Situasi ini secara tidak langsung akan mengancam keselamatan diri. Rasulullah SAW pernah menyebut tentang adab ketika hendak tidur sepertimana sabda baginda yang bermaksud: “Sucikanlah badan ini, maka



Allah akan mensucikan kalian, kerana sesungguhnya tidak tidur seorang hamba dalam keadaan suci kecuali Malaikat ikut menemani di kepalanya dan tidak berbolak-balik hamba tersebut (tatkala tidurnya) pada malam hari kecuali Malaikat tersebut berkata: Ya Allah, ampunilah hambaMu ini kerana sesungguhnya dia telah tidur dalam keadaan suci.” (Hadis Riwayat Thobroni).

Di samping itu, adab sebelum tidur juga hendaklah bersiwak atau menggosok gigi dengan kayu sugi sebelum tidur (Sayyid Muhammad Amin Idrus, 2015: 28). Jelaslah pantang larang ini bertujuan supaya masyarakat membersihkan diri sebelum tidur kerana masyarakat Melayu malah agama Islam sendiri amat menitikberatkan kebersihan. Kebersihan dalam Islam bukan sahaja digalakkan, tetapi dijadikan sebahagian daripada iman. Hal ini menunjukkan bahawa amalan kebersihan merupakan tuntutan agama sepertimana sabda Rasulullah SAW yang bermaksud : “Suci (kebersihan) itu sebahagian daripada iman”. (Hadis Riwayat Muslim). Hadis di atas bukan sahaja menggambarkan bahawa amalan kebersihan merupakan simbol dan syiar kepada agama Islam itu sendiri malahan merupakan sebahagian daripada ajaran dan tuntutan agama Islam. Pantang larang ini berperanan sebagai panduan supaya membersihkan diri sebelum tidur jika tidak mahu berlaku sebarang perkara buruk sebagaimana kesan buruk yang akan diterima jika dikejar harimau yang ganas kerana berkemungkinan akan kehilangan nyawa, kecederaan yang parah dan pelbagai kemudaratan yang lain.

### *Ular*

Binatang sebagai unsur alam selanjutnya dalam pantang larang ialah ular. Kebanyakan spesies ular tidak berbisa, yang berbisa menggunakan bisanya terutamanya untuk membunuh dan melumpuhkan mangsa berbanding mempertahankan diri. Terdapat ular yang memiliki bisa yang cukup kuat untuk menyebabkan kesakitan yang teruk atau kematian terhadap manusia. Ular yang tidak berbisa pula menelan mangsa hidup-hidup atau menjerut mangsa hingga mati. Pantang larang **mengembangkan payung di atas rumah, naik ular** (Muhamad Dato Muda, 1948: 17) melarang supaya tidak membuka payung di dalam rumah kerana dibimbangi ular akan naik ke atas rumah. Ular yang merupakan antara binatang berbisa amat ditakuti oleh manusia kerana gigitan dan belitannya boleh membawa maut. Namun maksud tersirat di sebalik larangan ini ialah untuk mengelakkan perbuatan merbahaya dan tidak mengancam keselamatan penghuni rumah. Sebenarnya payung itu wajar diletakkan di tempat yang sesuai iaitu di luar rumah bukannya di dalam rumah. Apabila payung dibuka atau dikembangkan di dalam rumah, takut akan terkena pada sesiapa yang ada di dalam rumah dan boleh mencederakannya. Tambahan pula jika terdapat kanak-kanak di dalam rumah dan turut bermain dengan payung itu. Fungsi pantang larang ini ialah sebagai panduan supaya mengutamakan keselamatan dan jangan menjadi pengancam kepada keselamatan orang lain. Jangan mengikut tabiat ular yang amat ditakuti dan digeruni kerana seringkali menjadi ancaman kepada keselamatan makhluk lain termasuk manusia.

### *Kucing*

Unsur perlambangan alam berikutnya dalam pantang larang ialah kucing. Hal ini dapat dilihat menerusi pantang larang **memandikan kucing, turun hujan ribut** (Muhamad Dato Muda, 1948: 21). Pantang larang ini menjelaskan apabila seseorang memandikan kucing, kelak akan turun hujan dan ribut. Hujan dan ribut biasanya akan mengakibatkan kesan buruk kepada masyarakat seperti berlakunya pokok tumbang, kerosakan rumah, banjir dan seumpamanya. Justeru, seboleh-bolehnya masyarakat perlulah sedaya upaya mengelakkan kejadian hujan ribut ini yang pastinya akan menimbulkan kesan buruk. Namun, jika diperhalusi maksud tersirat di sebalik pantang larang ini sebenarnya ialah dibimbangi kucing akan bertindak agresif semasa



dimandikan oleh tuannya. Akibatnya, mungkin kucing akan mencakar muka atau tangan tuannya hingga mendatangkan kecederaan. Hal ini kerana sifat alami kucing ialah takutkan air kerana kebanyakan kucing tidak pandai berenang. Tambahan pula, kucing merupakan haiwan yang membersihkan dirinya sendiri. Jika kita melihat kucing menjilat bahagian tubuhnya, bermakna kita sedang melihat mereka mandi. Jadi, memandikan kucing tidak menjadi satu keperluan kerana lazimnya kucing memandikan diri sendiri dengan cara menjilat tubuhnya. Sebab itulah kucing agak kelihatan takut dengan air kerana kekurangan pendedahan sewaktu kecil. Selain itu, kucing juga tidak suka kejutan kerana kucing adalah haiwan yang pantas bertindak melarikan diri ketika ada ancaman. Oleh itu, bulu yang basah kerana air akan membuatnya bergerak lebih lambat sehingga kucing berfikir bahawa air yang terkena tubuhnya akan menjadi ancaman.

Rasulullah SAW pernah bersabda yang bermaksud: “Kucing termasuk perhiasan rumah tangga, ia tidak dikotori sesuatu”(Hadis Riwayat Muslim). Allah selalu memerintahkan hambaNya untuk berlaku baik terhadap sesama makhluk termasuklah kucing. Bahkan Allah SWT telah berfirman dalam surah Al Mu'minin, ayat 21 yang mafhumnya: “*Dan sesungguhnya pada haiwan-haiwan ternak benar-benar terdapat pelajaran yang penting bagi kamu. Kami memberi minum kamu dari air susu yang ada dalam perutnya dan juga haiwan-haiwan itu terdapat faedah yang banyak untuk kamu*”. Ayat tersebut menjelaskan bahawa Allah menciptakan haiwan untuk berdampingan antara satu sama lain dan bukan untuk disakiti. Begitu pula halnya dengan kucing, kucing boleh dipelihara sebagai penyenang dalam rumah atau sebagai hiburan. Namun apabila memelihara kucing, manusia haruslah menyayangnya dan berbuat baik kepadanya dengan memberinya makan dan minum serta tempat yang sepatutnya. Manusia juga dilarang melakukan sesuatu yang boleh mengganggu atau menyakiti kucing. Fungsi pantang larang ini ialah sebagai peringatan supaya jangan melakukan sesuatu perkara di luar kelaziman kerana dikhuatiri akan mendatangkan kemudaratan dan mengancam keselamatan diri sebagaimana kucing yang akan bertindak ganas di luar jangkaan apabila dimandikan. Hal ini sama seperti hujan ribut yang pastinya akan memberi kesan buruk.

### **Kesimpulan**

Berdasarkan perbincangan ini, dapat dirumuskan bahawa binatang berperanan penting dalam menyampaikan maksud tersirat dalam pantang larang Melayu. Binatang sering digunakan sebagai medium kesihatan, medium pembentukan akhlak dan medium keselamatan. Terbukti di sini bahawa masyarakat Melayu menterjemahkan binatang dengan pelbagai fungsi ke arah pembentukan dan pembinaan masyarakat yang baik. Unsur dalaman dan unsur luaran harus saling berpadu bagi membina masyarakat yang baik agar hasilnya dapat dilihat melalui pemikiran yang waras, perlakuan dan pertuturan. Atas faktor inilah yang akan menyebabkan tercapainya matlamat kebajikan, ketaqwaan dan kesusilaan. Lantaran itu, maka fungsi binatang dalam pantang larang Melayu ini perlu ditafsirkan maknanya secara tersirat agar selari dengan budaya masyarakat Melayu dan ajaran Islam.

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## PERMAINAN LEGO DAN KESAN KEPADA KEMAHIRAN SOSIAL MURID AUTISME: SATU KAJIAN KES (LEGO GAMES AND ITS EFFECTS ON SOCIAL SKILLS OF AUTISM STUDENTS: A CASE STUDY)

Nur Hidayah Adar<sup>1</sup>  
Mohd Hanafi Mohd Yasin<sup>2</sup>

<sup>1</sup>Fakulti Pendidikan, Universiti Kebangsaan Malaysia, (UKM), Malaysia, (E-mail: hidayahadar@gmail.com)

<sup>2</sup>Fakulti Pendidikan, Universiti Kebangsaan Malaysia, (UKM), Malaysia, (E-mail: mhmy6365@ukm.edu.my)

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**Abstrak:** Kajian ini bertujuan untuk mengkaji kesan penggunaan permainan LEGO terhadap murid-murid Autisme yang bermasalah dalam kemahiran sosial di empat Program Pendidikan Khas Inklusif (PPKI) Bermasalah Pembelajaran. Objektif kajian adalah untuk mengenal pasti tahap kemahiran sosial murid-murid Autisme, penggunaan permainan LEGO dan kesannya terhadap kemahiran sosial murid-murid Autisme. Kajian kes ini dijalankan di empat Program Pendidikan Khas Inklusif (PPKI) Bermasalah Pembelajaran di Daerah Kota Belud, Sabah melibatkan 15 orang murid Autisme sebagai responden kajian. Tempoh masa kutipan data adalah selama dua belas minggu. Kaedah pengumpulan data yang digunakan ialah pemerhatian, soal selidik dan analisis dokumen. Pemerhatian dijalankan menggunakan borang senarai semak tahap kemahiran sosial murid-murid Autisme semasa bermain LEGO. Data pemerhatian, analisis dokumen dan soal selidik dianalisis secara deskriptif dan menggunakan adaptasi Single-Subject Research (SSR) A-B design. Dapatan kajian menunjukkan terdapat perubahan positif terhadap kemahiran sosial responden. Kajian ini membuktikan penggunaan permainan LEGO dapat meningkatkan kemahiran sosial murid-murid Autisme. Implikasi kajian menunjukkan permainan LEGO dapat diaplikasikan sebagai satu medium terapi bagi murid-murid Autisme.

**Keywords:** LEGO; kemahiran sosial; Autisme

**Abstract:** The aim of this study is to investigate the effects of using LEGO on Autism students with social skills problem in four Learning Difficulties of Special Education Inclusive Program. The objectives of the study were to identify the social skills levels of Autism students, the use of LEGO and the effects on social skills of Autism students. This case study conducted in four Special Education Inclusive Program class involving fifteen Autism students as respondents. The data collection period is twelve weeks. The data collection methods used are observation, questionnaire and document analysis. Observations conducted using the social skills level checklist form of Autism students while playing LEGO. Observation data, document analysis and questionnaire were analysed descriptively and using the adaptation of Single-Subject Research (SSR) A-B design. The findings show that there is a positive change in the social skills of the respondents. This study demonstrates that using LEGO can improve the social skills of Autism students. The study's findings suggest that the LEGO can be apply as a therapeutic medium for Autism students.

**Keywords:** LEGO; social skills; Autism

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## Pengenalan

Kajian ini merupakan satu kajian kes yang dijalankan oleh pengkaji terhadap murid-murid Autisme di empat Program Pendidikan Khas Integrasi (PPKI). Autisme atau Autism Spectrum Disorder (ASD) merupakan sejenis masalah gangguan yang melibatkan perkembangan otak kanak-kanak. Gangguan perkembangan otak ini menyebabkan kanak-kanak dengan Autisme mengalami masalah tertentu yang mempengaruhi kehidupan sehariannya. Menurut Wall (2009), kanak-kanak Autisme biasanya mengalami masalah dalam komunikasi, interaksi sosial, pemikiran dan emosi. Manakala menurut American Psychiatric Association 1994 pula, Autisme adalah suatu kecelaruan perkembangan yang membawa impak yang teruk terhadap kemampuan seseorang untuk berkomunikasi dan berinteraksi dengan orang-orang di sekelilingnya. Kebolehan berkomunikasi membolehkan murid-murid Autisme mengikuti proses pembelajaran seperti murid-murid yang lain. Sikap kanak-kanak Autisme yang gemar bermain sendiri juga menunjukkan bahawa kanak-kanak Autisme mempunyai kecenderungan untuk bermain. Justeru, dalam usaha meningkatkan perkembangan komunikasi dan sosial murid-murid Autisme, sewajarnya pelaksanaan aktiviti bermain di dalam bilik darjah dilakukan secara sistematik dan teratur dengan pemilihan aktiviti yang tepat sesuai dengan minat dan keupayaan mereka. Pelaksanaan aktiviti bermain sebagai terapi dalam komunikasi dan sosial murid-murid Autisme dapat membekalkan maklumat tentang masalah komunikasi dan sosial murid-murid Autisme, jenis aktiviti untuk meningkatkan kemahiran bersosial dan bentuk komunikasi yang terhasil daripada sesuatu aktiviti yang dijalankan.

Oleh itu, kajian ini dijalankan untuk mengenalpasti tahap kemahiran bersosial murid-murid Autisme di empat Program Pendidikan Khas Inklusif (PPKI), meneroka adakah permainan LEGO berkesan sebagai medium terapi dalam perkembangan kemahiran sosial murid-murid Autisme. Menurut Leblanc dan Ritchie (2001), pendekatan bermain memberi kesan yang efektif sebagai satu aktiviti terapi untuk kanak-kanak Autisme dan melalui 'nondirective play', perkembangan interaksi dan komunikasi kanak-kanak Autisme dapat ditingkatkan. Pernyataan ini dikukuhkan lagi dengan pendapat yang dikemukakan oleh Rusli (2015) bahawa persekitaran pembelajaran melalui aktiviti pembelajaran yang menyeronokkan dapat menarik minat kanak-kanak bagi mendorong mereka untuk berkomunikasi dan bersosial. Kajian ini menggunakan soal selidik dan senarai semak untuk mengetahui:

1. Apakah tahap kemahiran sosial murid-murid Autisme di Program Pendidikan Khas Integrasi (PPKI)?
2. Adakah permainan LEGO sesuai untuk digunakan sebagai medium terapi dalam meningkatkan kemahiran sosial murid-murid Autisme?
3. Apakah kesan permainan LEGO terhadap kemahiran sosial murid-murid Autisme di Program Pendidikan Khas Integrasi?

### *LEGO Sebagai Medium Terapi Dan Intervensi*

Autisme bukanlah penyakit sebaliknya gangguan perkembangan otak yang menjejaskan kemahiran sosial dan komunikasi (LeGoff, 2004). Satu kajian bertajuk *Use of LEGO as Therapeutic Medium for Improving Social Competence* oleh Daniel B. LeGoff telah dijalankan pada tahun 2004 bertujuan untuk meningkatkan kompetensi sosial dalam kalangan kanak-kanak Autisme. Kajian ini menekankan tiga komponen iaitu (1) motivasi untuk memulakan hubungan sosial dengan rakan sebaya; (2) keupayaan untuk mengekalkan interaksi dengan rakan sebaya dalam jangka masa tertentu; dan (3) mengatasi simptom pengasingan diri. LeGoff yang juga pengasas Terapi LEGO untuk Autisme berkata, ini adalah punca utama mengapa terapi itu sangat berkesan bagi membantu kanak-kanak Autisme. Penggunaan LEGO membantu kanak-kanak Autisme membina hubungan yang dimulakan sendiri dan berterusan



dengan rakan melalui proses pembinaan bata-bata LEGO bersama yang memerlukan mereka untuk berkomunikasi dan bergaul secara berkesan sesama sendiri. Proses ini yang dibangunkan lebih dari 20 tahun dan menjadi subjek kajian LeGoff serta penyelidik dari Pusat Penyelidikan Autisme Universiti Cambridge. Permainan LEGO didapati dapat membantu kanak-kanak membina hubungan dengan sendiri, menguruskan perbezaan sosial dan belajar untuk bertanggungjawab di atas tindakan yang dilakukan mereka. Permainan LEGO dilihat dapat dijadikan sebagai medium yang berkesan untuk intervensi kemahiran sosial kanak-kanak Autisme berdasarkan dapatan kajian beliau yang menunjukkan peningkatan kemahiran sosial yang memberangsangkan. LeGoff turut menyarankan kepada pengkaji-pengkaji yang lain untuk menjalankan kajian lanjutan terhadap kajian beliau dan meneroka penggunaan LEGO dalam metodologi yang lain atau populasi kajian yang berbeza untuk membuktikan kebolehpercayaan kajian tersebut.

Kajian bertajuk *LEGO Games Help Young Children with Autism Develop Social Skills* oleh Yanhui Pang pada tahun 2010 bertujuan untuk membuktikan bagaimana permainan LEGO dapat membantu kanak-kanak Autisme meningkatkan interaksi sosial dan kemahiran bahasa serta mengurangkan tingkah laku mencabar. Kajian yang dijalankan terhadap seorang murid Autisme pra sekolah menunjukkan hasil kajian yang memberangsangkan. Menurut Pang (2010), sebelum dijalankan intervensi permainan LEGO, subjek kajian sering menunjukkan tingkah laku tertekan kerana tidak dapat memahami apa yang terjadi di sekelilingnya dan tidak dapat mengekspresikan dirinya. Namun selepas kajian dijalankan, subjek kajian menunjukkan peningkatan di dalam kemahiran berbahasa dan kemahiran motor halus yang sekali gus mempengaruhi perkembangan kemahiran sosialnya. Menurut penyelidik, subjek kajiannya menunjukkan kemampuan berinteraksi semasa bermain LEGO. Kajian ini membuktikan bahawa permainan LEGO bukan sahaja dapat meningkatkan kemahiran sosial kanak-kanak Autisme, malahan dapat mengembangkan kemahiran komunikasi dan bahasa serta kemahiran motor halus. Menurut Pang, penyertaan rakan sebaya tipikal yang tidak mengalami masalah pembelajaran semasa intervensi permainan LEGO dijalankan terhadap subjek kajian memberi pengaruh positif terhadap mereka. Rakan sebaya dilihat dapat lebih memahami subjek kajian yang merupakan kanak-kanak Autisme. Ini bermakna secara tidak langsung, bermain LEGO bersama kanak-kanak tipikal yang lain dapat meningkatkan kesedaran awam, penerimaan masyarakat dan bersikap inklusif terhadap individu yang mempunyai ketidakupayaan.

Selain itu, kajian bertajuk 'Permainan Lego untuk Meningkatkan Kemampuan Sosial Anak Autis' oleh Firda dan Ahmad telah dijalankan pada tahun 2017 di Kota Malang, Indonesia. Autisme adalah kelainan neurobiologi yang dikaitkan dengan kecelaruan fungsi perkembangan mental. Menurut Tejaningrum (2014) kanak-kanak Autisme mengalami kesukaran dalam berkomunikasi secara *verbal* dan *non-verbal*, interaksi sosial, dan sikap semasa aktiviti bermain. Kanak-kanak Autisme mempunyai daya imaginasi yang kuat dalam melakukan aktiviti bermain. Namun, mereka seringkali mempunyai masalah untuk bermain di dalam kumpulan. Menurut Christie et.al. (2009), semasa aktiviti bermain bersama rakan sebaya, kanak-kanak Autisme boleh mempunyai keinginan untuk berinteraksi namun mereka tidak tahu cara bagaimana hendak berinteraksi semasa bermain dengan orang lain.

Dapatan kajian yang dijalankan tersebut menunjukkan bahawa penggunaan permainan LEGO dapat mempengaruhi tahap kemahiran sosial kanak-kanak Autisme. Berdasarkan data yang dianalisis pada akhir kajian, dapat disimpulkan bahawa subjek kajian tersebut mengalami peningkatan di dalam kemahiran sosial selepas dijalankan intervensi menggunakan permainan LEGO. Penyelidik tersebut menyarankan kajian lanjutan berkenaan permainan LEGO ini terhadap kanak-kanak Autisme dalam menjadikan LEGO sebagai permainan pembelajaran atau terapi bagi kanak-kanak Autisme. Selain itu, pengkaji tersebut juga berpendapat bahawa



permainan LEGO dapat digunakan untuk melatih kemahiran ruang dan visual kanak-kanak Autisme.

## Metodologi Kajian

### *Instrumen*

Instrumen kajian merupakan alat ukur yang digunakan dalam menentukan data serta maklumat yang dikehendaki dapat diperolehi atau sebaliknya. Maklumat berkaitan instrumen kajian adalah merupakan perkara yang amat penting dalam merancang sesuatu kajian bagi tujuan mengumpul data yang akan diperolehi (Cresswell, 2008). Instrumen kajian yang akan digunakan dalam kajian ini ialah senarai semak dan adaptasi *Single-Subject Research (SSR) A-B design*. Borang senarai semak yang digunakan dalam kajian ini akan dapat memberikan gambaran mengenai pelaksanaan permainan lego sebagai medium terapi kepada murid-murid Autisme di Program Pendidikan Khas Integrasi (PPKI). Senarai semak ini digunakan untuk menjawab persoalan kajian tentang tahap kemahiran bersosial murid-murid Autisme dan keberkesanan permainan LEGO sebagai medium terapi dalam meningkatkan kemahiran bersosial murid-murid Autisme. Selain itu, senarai semak ini juga dapat menjawab persoalan kajian berkaitan kesan permainan LEGO terhadap kemahiran sosial murid-murid Autisme. Manakala penggunaan *Single-Subject Research (SSR) A-B design* (Creswell, 2014) bertujuan untuk menunjukkan kesan intervensi yang dijalankan melalui graf bergaris.

Kajian ini menggunakan ujian skala Likert 5 untuk mengukur tahap kemahiran sosial dan perubahan terhadap kemahiran bersosial murid-murid Autisme di Program pendidikan Khas Integrasi (PPKI) sekolah-sekolah yang dikaji. Lima skala likert yang digunakan adalah seperti berikut; 1 = Sangat tidak setuju; 2 = Tidak setuju; 3 = Tidak pasti; 4 = Setuju; dan 5 = Sangat setuju. Data yang dikumpulkan dianalisis dengan menggunakan kaedah kuantitatif. Kaedah diskriptif kekerapan dan peratusan digunakan dan seterusnya min skor untuk melihat tahap kemahiran sosial responden dan kesan penggunaan LEGO terhadap kemahiran sosial responden. Julat skor min yang diperolehi adalah antara 1.00 hingga 5.00. Bagi tujuan analisis data, beza julat maksimum dan minimum telah dibahagi kepada tiga iaitu tahap rendah, sederhana dan tinggi. Jadual di bawah menghuraikan min skor bagi ketiga-tiga tahap.

**Jadual 1: Tahap Analisis Min**

Bil	Min Skor	Tahap
1	1.00 – 2.33	Rendah
2	2.34 – 3.66	Sederhana
3	3.67 – 5.00	Tinggi

Pengumpulan data merupakan perkara yang paling penting dalam sesuatu kajian. Pengumpulan data dilakukan melalui pemerhatian dan senarai semak. Data-data di dalam kajian ini samada data dari pemerhatian dan senarai semak akan dianalisis untuk menghuraikan dapatan kajian dengan lebih terperinci.

Senarai semak yang dibina mengandungi Bahagian A iaitu demografi responden dan 3 pecahan pada Bahagian B yang mengandungi beberapa item. Item B1-B5 merupakan soalan mengenai perubahan tahap kemahiran sosial responden sepanjang kajian dijalankan. Item B6-B12 merupakan soalan berkaitan pandangan terhadap penggunaan permainan LEGO sebagai medium terapi manakala item B13-B20 berkenaan dengan kesan permainan LEGO terhadap kemahiran sosial responden.

### Prosedur

Kajian ini merupakan kajian kes yang menggunakan senarai semak sebagai instrumen. Sampel kajian dipilih menggunakan kaedah pensampelan bertujuan atau *purpovise sampling*. Seramai 15 responden yang juga merupakan murid-murid Autisme terlibat di dalam kajian ini. Set senarai semak diedarkan kepada guru pendidikan khas di empat Program Pendidikan Khas Integrasi (PPKI) yang merupakan guru-guru responden yang terlibat bagi membantu pengkaji untuk membuat pemerhatian.

### Dapatan Dan Perbincangan

Responden yang telah dipilih di dalam kajian ini melibatkan 15 orang murid bermasalah pembelajaran kategori Autisme di empat Program Pendidikan Khas Integrasi (PPKI). Jadual 2 di bawah menunjukkan profil responden kajian yang dipilih.

**Jadual 2: Demografi Responden**

Kumpulan	Bilangan	Umur (tahun)	Jantina	
			P	L
1	4	8 – 12	1	3
2	5	9 – 11	2	3
3	3	7 – 10	2	1
4	3	10 – 12	3	0

Responden seramai 15 orang dibahagikan kepada 4 kumpulan mengikut Program Pendidikan Khas Integrasi (PPKI) di empat buah sekolah. Kumpulan 1 terdiri daripada 4 responden yang berumur di antara 8 hingga 12 tahun, Kumpulan 2 seramai 5 responden yang berumur di antara 9 hingga 11 tahun, Kumpulan 3 terdiri daripada 3 responden berumur di antara 7 hingga 10 tahun dan Kumpulan 4 seramai 3 responden yang berumur di antara 10 hingga 12 tahun.

Kajian ini dijalankan secara berterusan dalam masa dua belas minggu di empat Program Pendidikan Khas Integrasi (PPKI). Dapatan ini merupakan hasil daripada pemerhatian oleh pengkaji dan guru-guru Pendidikan Khas yang terlibat secara langsung dengan responden sepanjang kajian dijalankan. Daripada data yang telah dikumpul, terdapat perubahan di dalam dapatan kemahiran sosial responden pada akhir kajian ini dijalankan. Secara keseluruhannya, dapatan bagi item B1 – B5 yang berkaitan dengan kemahiran sosial responden dilihat menunjukkan perubahan. Perubahan positif dalam kemahiran sosial responden adalah pada tahap sederhana iaitu sebanyak 66.7% bersamaan dengan 10 daripada 15 orang responden. 3 orang responden pula menunjukkan perubahan kemahiran sosial pada tahap yang rendah iaitu sebanyak 20% manakala 2 orang responden iaitu sebanyak 13.3% mencapai perubahan kemahiran sosial pada tahap tinggi. Bagi item B6 – B12 yang berkaitan dengan pendapat bahawa permainan LEGO berkesan sebagai medium terapi pula, dapatan menunjukkan 11 daripada 15 responden iaitu sebanyak 60% membuktikan permainan LEGO sebagai medium terapi yang berkesan kepada mereka. Manakala 2 responden iaitu sebanyak 13.3% masing-masing berada pada tahap tinggi dan rendah. Bagi item B13 – B20 yang berkaitan dengan kesan positif permainan LEGO terhadap kemahiran sosial responden pula, dapatan menunjukkan 10 daripada 15 responden mencapai kesan positif dalam kemahiran sosial pada tahap sederhana iaitu sebanyak 66.7% diikuti oleh 3 responden pada tahap tinggi iaitu sebanyak 20%. Manakala 2 responden iaitu 13.3% tidak menunjukkan kesan positif terhadap kemahiran sosial mereka sepanjang kajian dijalankan. Jadual 3 di bawah menunjukkan dapatan analisis senarai semak yang dijalankan sepanjang kajian.

**Jadual 3: Analisis Item Senarai Semak**

Item	Bil. Responden dan Peratusan		
	Rendah (1.00-2.33)	Sederhana (2.34-3.66)	Tinggi (3.67-5.00)
Perubahan tahap kemahiran sosial.	3 (20%)	10 (66.7%)	2 (13.3%)
LEGO sebagai medium terapi.	2 (13.3%)	11 (73.4)	2 (13.3%)
Perkembangan kemahiran sosial.	2 (13.3%)	10 (66.7%)	3 (20%)

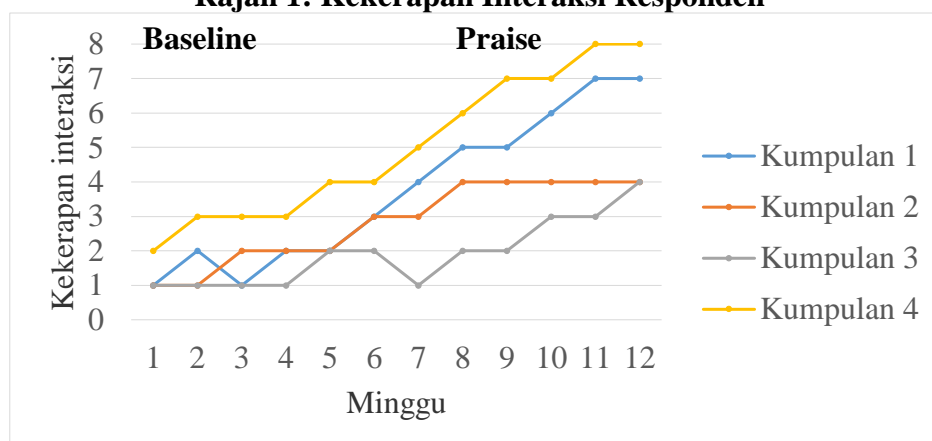
Pengkaji menekankan keperluan untuk membentuk aktiviti atau tingkah laku ke arah interaksi dan komunikasi. Penggunaan permainan LEGO sebagai medium terapi dirancang oleh pengkaji secara berstruktur dan konstruktif untuk dijalankan ke atas responden iaitu murid-murid Autisme yang mempunyai masalah dalam kemahiran sosial dan komunikasi. Analisis dapatan kajian menunjukkan bahawa sebahagian besar responden menunjukkan perubahan positif dalam kemahiran sosial mereka sepanjang kajian dijalankan. Ini membuktikan bahawa permainan LEGO berupaya untuk dijadikan sebagai medium terapi bagi murid-murid Autisme. Terdapat 2 responden yang mencapai peratusan tinggi dalam item B6 – B12 membuktikan bahawa permainan LEGO memberi kesan positif terhadap kemahiran sosial murid-murid Autisme.

Manakala terdapat 2 responden yang tidak menunjukkan sebarang perubahan dalam kemahiran komunikasi sepanjang kajian dijalankan. Pengkaji berpendapat bahawa ini disebabkan oleh faktor umur dan tempoh tahun responden berada di PPKI yang masih baru berbanding responden lain yang sudah lama berada di PPKI. Secara keseluruhannya, analisis dapatan kajian berdasarkan senarai semak menunjukkan perkembangan positif dalam kemahiran sosial responden pada akhir kajian ini dijalankan.

Selain daripada senarai semak, kajian ini juga menggunakan adaptasi *Single-Subject Research (SSR) A-B design* untuk mendokumentasikan dapatan kajian. Menurut Fraenkel & Wallen (2006), *Single-Subject Research (SSR)* sering digunakan di dalam bidang Pendidikan Khas dan juga di dalam bidang kaunseling. Reka bentuk penyelidikan ini digunakan oleh pengkaji untuk mengubah tingkah laku seseorang atau sekumpulan kecil individu dan ingin mendokumentasikan perubahan tersebut.

Pengkaji membina *Baseline (A)* tentang kekerapan interaksi semasa bermain LEGO di dalam kumpulan dan *Praise (B)* yang menunjukkan tempoh intervensi dijalankan. Analisis dapatan diterjemahkan di dalam Rajah 1 di bawah.

**Rajah 1: Kekerapan Interaksi Responden**





Berdasarkan rajah di atas, *x-axis* merupakan tempoh masa kajian dalam minggu dan *y-axis* adalah kekerapan interaksi yang ditunjukkan oleh responden sepanjang kajian dijalankan. Permainan LEGO dijalankan di dalam kumpulan responden masing-masing seperti yang telah ditetapkan. Masa responden bermain permainan LEGO bersama-sama ialah selama 30 minit sehari. Interaksi yang diperhatikan ialah kontak mata semasa bermain, boleh berbual bersama ahli kumpulan semasa bermain dan menyelesaikan tugas membina replika permainan LEGO bersama. Berdasarkan rajah 1, *Baseline* merupakan peringkat di mana pengkaji menjalankan kajian tanpa intervensi. Pada peringkat ini iaitu minggu 1 – 3, pengkaji membiarkan responden bermain LEGO di dalam kumpulan masing-masing tanpa arahan. Manakala peringkat *Praise* iaitu pada minggu 4 – 12 ialah di mana pengkaji membiarkan responden bermain LEGO di dalam kumpulan dengan arahan berstruktur. Pada peringkat ini, intervensi mula dijalankan terhadap responden iaitu permainan LEGO dalam kumpulan dengan arahan dan pemantauan secara berstruktur oleh guru-guru yang terlibat dan pengkaji.

Dapatan menunjukkan Kumpulan 1 mencatatkan peningkatan kekerapan interaksi bermula minggu 4 sehingga minggu 11. Purata peningkatan kekerapan interaksi juga dicatatkan oleh Kumpulan 4 bermula pada peringkat intervensi. Manakala Kumpulan 2 mencatatkan peningkatan kekerapan intervensi bermula minggu 6 hingga minggu 8 dan mendatar pada minggu 9 hingga minggu 12. Kumpulan 3 pula mencatatkan kekerapan interaksi yang agak perlahan pada minggu 5 dan menurun pada minggu 7 sebelum kembali meningkat pada minggu 8 hingga minggu 12. Berdasarkan graf yang ditunjukkan di dalam Rajah 1, kumpulan yang paling banyak menunjukkan peningkatan dalam kemahiran komunikasi ialah Kumpulan 1 dan Kumpulan 4. Hal ini dipengaruhi oleh faktor umur responden dan juga tempoh tahun berada di Program Pendidikan Khas Integrasi (PPKI) berbanding Kumpulan 2 dan Kumpulan 3 yang terdiri daripada responden berumur antara 7 hingga 11 tahun. Secara kesimpulannya, peningkatan kemahiran komunikasi responden secara tidak langsung mempengaruhi perkembangan kemahiran sosial mereka.

### **Kesimpulan**

Kemahiran sosial dalam kalangan murid Autisme seringkali menunjukkan tahap yang pelbagai. Namun yang pasti, kebanyakan murid-murid Autisme yang berada di dalam Program Pendidikan Integrasi (PPKI) sememangnya mempunyai masalah dalam memahami dan menggunakan kemahiran sosial secara efektif. Kelemahan mereka dalam aspek kemahiran sosial ini menyukarkan mereka untuk mengikuti proses pembelajaran dan seterusnya menjejaskan kualiti sosial mereka di dalam bilik darjah khususnya. Oleh itu, pengkaji berpendapat bahawa permainan LEGO dapat dijadikan sebagai intervensi bagi membantu murid-murid Autisme meningkatkan kemahiran sosial mereka agar mereka mempunyai lebih banyak peluang untuk berkomunikasi dan berinteraksi seperti kanak-kanak tipikal yang lain.

Permainan LEGO juga dapat mengembangkan potensi dalaman kanak-kanak Autisme jika dijalankan secara konstruktif dengan mengambil kira aspek-aspek perkembangan kanak-kanak Autisme. Permainan LEGO bukan sahaja dapat meningkatkan kemahiran sosial kanak-kanak Autisme malah dapat membantu perkembangan kemahiran komunikasi *verbal* dan *non-verbal* mereka. Pengkaji berharap agar kajian mengenai pengaruh permainan LEGO terhadap kanak-kanak Autisme dapat dijalankan dengan kerjasama semua pihak termasuk penglibatan kanak-kanak tipikal secara inklusif pada masa akan datang. Penguasaan kemahiran sosial dalam kalangan kanak-kanak bermasalah pembelajaran terutamanya kanak-kanak Autisme merupakan suatu kemahiran yang amat penting. Ini adalah kerana kemahiran sosial yang betul akan membolehkan kanak-kanak Autisme berkomunikasi dengan ahli keluarga, rakan sebaya dan masyarakat. Kemahiran sosial dalam kalangan murid-murid Autisme di Malaysia bukanlah



merupakan masalah yang perlu diabaikan. Adalah menjadi tanggungjawab terutamanya kepada guru-guru Pendidikan Khas bagi memberikan intervensi yang sesuai bagi meningkatkan kemahiran sosial dan komunikasi dalam kalangan murid-murid Autisme di sekolah masing-masing.

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